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Joseph Addison



THE

FATHERS AND FOUNDERS

OF THE

LONDON MISSIONARY SOCIETY.

A JUBILEE MEMORIAL.

INCLUDING

A SKETCH OF THE ORIGIN AND PROGRESS OF THE
INSTITUTION.

BY JOHN MORISON, D.D.,

AUTHOR OF "THE PROTESTANT REFORMATION," FAMILY PRAYERS FOR EVERY DAY IN
THE YEAR," "THE PARENT'S FRIEND," &c. &c.

A NEW EDITION,
WITH TWENTY-ONE PORTRAITS.

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P R E F A C E.

THIS new edition of "THE FATHERS AND FOUNDERS OF THE LONDON MISSIONARY SOCIETY" has been issued from the press at the present moment, as a suitable memorial of the approaching Jubilee. And, with a view to render it accessible to the less wealthy friends of the Society, it has been published at less than half the cost of the first edition, though no part of the Work has been withheld but the General Sketch of Christian Missions. At such a crisis in the history of the Society, it is fondly hoped that many will be glad to embrace the opportunity of becoming acquainted with the characters of those honoured men who laid, deep and broad, the foundation of an Institution so highly honoured of God.

Many years have elapsed since the plan of this work was originally projected. The men and the events connected with the early proceedings of the LONDON MISSIONARY SOCIETY seemed deserving of some distinct memorial. The events were such as to exert considerable influence upon the state of Christianity, both in Great Britain and America; and the men were so signally endowed, by nature and grace, for all the purposes of a great achievement of Christian benevolence, that to lay open the main facts of their history was but to record the good-

ness of God, who had, in special mercy, vouchsafed them to our country, at a time when formalism pervaded the church, and ungodliness or political frenzy had seized on the great mass of the people.

It would be difficult, perhaps, in the early movements of any great Institution, to point to an equal number of distinguished men as may be traced in the first Committee of the London Missionary Society. Their high standing in the church of God, their exalted piety and character, the learning and genius of not a few of them, were circumstances worthy of peculiar notice. But the most remarkable feature of all was, that men belonging to different sections of the visible church, animated by one common feeling of sympathy for the perishing heathen, should have grace given them to lay aside all their party jealousies and distinctions, and to unite as the heart of one man in carrying out the commission of their risen Lord,—“Go ye into all the world, and preach the gospel to every creature.”

The Author is not unconscious of the imperfections attaching to biographical sketches of so many eminent men. In some instances, the existing materials were so scanty, as to preclude the possibility of minute detail; and in others, as in the case of Dr. Haweis, documents have been withheld from the Author by reason of the projection of family memoirs. In every instance, however, he has done his best to uphold the fair fame of a circle of men, to whom posterity, for ages to come, will look for some of the brightest examples of devoted zeal and holy effort in the cause of Christ.

The Author would not omit to express his deep sense of obligation to many kind friends, who have cheerfully aided him in his laborious undertaking. To the family of the late Joseph

Harcastle, Esq., in particular, he would take this opportunity of conveying his heartfelt acknowledgments, for the very cordial manner in which they have entered into the general plan of his work, and for the valuable materials supplied for the memoir of the late venerated Treasurer of the London Missionary Society. To Alexander Haldane, Esq.; the Rev. James Parsons, of York; the Rev. Thomas Stratten, of Hull; the Rev. T. P. Bull, of Newport Pagnell; Mrs. Cunliffe, of Highbury, and many other Christian friends, he would tender his warm expressions of gratitude, for various kind offices which they have rendered in the prosecution of his grateful task.

It is the Author's sincere and ardent desire to promote the interests of the LONDON MISSIONARY SOCIETY, by the publication of these memorials of its early friends. He has sought to catch their spirit, while he delineated their virtues; and, if he has succeeded, in any measure, in embalming the memory of a race of men who so eminently served their generation, he will feel that he has made a useful contribution to those who have been called by Divine Providence to enter into their labours. Such as the work is, the Author commits it to the candid inspection of the friends of Missions, and to the sovereign blessing of Him who can render effectual the humblest effort to promote his glory, and the immortal benefit of the human race.

1, WALTON PLACE, BROMPTON,

SEPT. 10, 1844.

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BRIEF SKETCH
OF THE
ORIGIN, PROGRESS, AND PROSPECTS
OF THE
LONDON MISSIONARY SOCIETY.

MORE than a generation has passed away since this Protestant Mission sent forth its first messengers to the island of Tahiti. The honoured men, with one or two exceptions, who formed the Society are now numbered with the dead; but they left behind them a portion of their spirit, and their children live to witness the triumphs of their hopes.

As the Jubilee year of the institution will commence on the 22nd of September, 1844, it would seem a grateful task to furnish brief memorials of the devoted men who gave it birth, and of the results which have sprung from the efforts of their consecrated zeal. If it be a high religious duty to mark the hand of God in the events and agencies which he employs in extending the kingdom of his Son, it must be incumbent upon all the members of the true church to make themselves acquainted with the history of a society, which, for the lengthened period of fifty years, has been operating with mighty energy and success upon the benighted and idolatrous regions of the globe.

ORIGIN OF THE SOCIETY.

The rise of the London Missionary Society may be regarded as a distinct era in the history of Christian missions. Its plan was so new, and its proposed scale of operation so vast, that it burst forth with a kind of Pentecostal excitement upon the public mind of the church. The joy created in the hearts of thousands of God's children, by the formation of a scheme of philanthropy so enlarged, so comprehensive, and so accordant with the spirit of primitive Christianity, can only be fully judged of by those who were happy enough to aid its first struggle for existence, or to hail the successive voyages of the missionary ship *Duff* to the islands of

the great South Pacific. The tidings of these events were, to many a languishing church, and many a slumbering Christian, "as life from the dead;" and generations yet unborn will have to look back on these happy days of the Son of Man, as the commencement of a distinguished era in the revival of true religion, and in its more extended dissemination throughout the habitable globe.

When we contemplate the present aspects of the Society, the vast field which it occupies, the number of its missions, the honoured men who represent its interests on many a heathen shore, the sunny and bright spots which have risen to view under its culture in the moral desert, and the glorious triumphs of divine grace, which have attended, and which still attend, its hallowed enterprise, we cannot but desire to look back upon its early history, and to trace up to its fountain-head that stream of mercy which is now conveying health and refreshment on its bosom to many a parched wilderness thirsting for the waters of life.

In July, 1793, that important organ of religious intelligence, the *Evangelical Magazine*, as the result of many anxious deliberations, first took its stand among the periodical publications of our highly-favoured country. The object of its founders was two-fold; first, to stem the torrent of ungodliness, which, at that time threatened to sweep away all the great landmarks of morality and religion; and, secondly, to furnish an effective organ for the defence of evangelical truth, and the diffusion of Christian knowledge. Happily for "the good of Jerusalem," it was hailed with gratitude by Christians of every name, and drew around it a circle of Churchmen, Methodists, and Dissenters, whose venerable names are still an inheritance to their children, and a precious memorial to the church of the living God.

Among the many objects of benevolence which have either been originated or materially helped forward by the advocacy of this religious periodical, the London Missionary Society occupies a conspicuous and distinguished place. The mind of one of its first editors, the late venerable Dr. Bogue, of Gosport, had been awakened to serious reflection upon the sad condition of the heathen world, and the indifference to the spread of the gospel so largely prevailing in his own particular denomination. He thought of what had been done by Episcopalians and Presbyterians, by Anglo-Americans and Moravians, by Wesleyans and Baptists,* and

* In a memoir of the late Dr. Ryland, of Bristol, which appeared in the *Baptist Magazine* for January, 1826, the following interesting facts are recorded:—"A few months after Dr. Ryland fixed his residence at Bristol, he received the first letters which had arrived from Carey and Thomas in Bengal, and the intelligence they contained was so cheering, that he longed to communicate it as widely as possible. The Rev. David Bogue, of Gosport, and the Rev. James Steven, then

he longed to see the Independents and Calvinistic Methodists engaged in the same field of hallowed enterprise. He was powerfully acted upon; and, in September, 1794, he inserted an earnest appeal to Pædobaptist Christians, in the pages of the Evangelical Magazine, calling upon them, in energetic and scriptural terms, to combine all their efforts for carrying into effect the commission of their Divine Lord. The address is so excellent a specimen of the spirit which animated this honoured servant of Christ, that it deserves a place in any record of the London Missionary Society, however brief or imperfect; it is as follows:—

CHRISTIAN BRETHERN,

God has favoured us with the knowledge of the way of salvation, through a crucified Redeemer. Our obligations to him on this account are inexpressible; and, I trust, we are often prompted, from the fulness of our hearts, to ask, "What shall we render unto the Lord for all his benefits?" If in many things we are anxious to make a suitable return, there is one thing with respect to which, if weighed in the balance of the sanctuary, we shall be found wanting. A survey of the state of the world presents to us more than one-half of the human race destitute of the knowledge of the Gospel, and sitting in darkness and in the shadow of death. Their deplorable condition, it is utterly impossible for words to describe! And what have we done for their salvation? There are hundreds of millions of poor Pagans ignorant of the true God, and falling down before stocks and stones. There are hundreds of millions more, blinded by the delusions of Mahomet, and unacquainted with Jesus, as the only mediator between God and man, whom to know is eternal life. If we have never thought of these things, there is much reason to lament our criminal unconcern for the honour of God, and for the salvation of the perishing souls of men. If they have been the subject of our serious consideration; with such a scene before our eyes, what methods have we employed, that all these myriads of Pagans and Mahometans might be delivered from the power of darkness, and translated into the kingdom of God's dear Son!

While we are forced to acknowledge that we have as a body done nothing, we may justly reflect that we are under the strongest obligations to do everything in our power. We all know that it is the supreme end of our existence to glorify God. But can we suppose though we endeavour personally to live to his honour, our obligations are fulfilled, while we have employed no methods, as a Christian body, to lead our brethren in Pagan lands to glorify him also, by making them acquainted with his nature, government, and grace? We profess "to love the Lord Jesus Christ in sincerity;" but are we not bound thereby "to shed abroad the sweet odour of his name in every place," till it be diffused throughout all the

of London, being at that time supplying at the Tabernacle, were invited to meet a few friends at the Doctor's house on this interesting occasion; and when, after uniting in prayer and praise, these worthy ministers returned to their lodgings, they mutually expressed their desire to set on foot a missionary society among their connexions likewise. About the same time, Dr. Edward Williams, then of Birmingham, and other Pædobaptist ministers of that district, were imbibing a similar spirit, and the result of these concurrent trains of thought and feeling was one in which ages unborn will have to rejoice—the establishment of the London Missionary Society, in Sept. 1795."

dark parts of the earth, the habitations of ignorance and cruelty? We are commanded to "love our neighbour as ourselves;" and Christ has taught us that every man is our neighbour. But do we display this love, while we allow gross darkness to cover the Pagan and Mahometan nations, and are at no pains to send to them the glad tidings of salvation through the sufferings and death of the Son of God? Perhaps we have not considered our duty, resulting from that command, which was directed from the supreme authority to every follower of the Lamb, "Go ye into all the world, and preach the Gospel to every creature." That has yet been done. It ought to be done without delay; and every Christian is called upon to act his part, and cannot without criminality withhold his exertions towards procuring obedience to the command of his Redeemer and his Lord. Gratitude calls loudly to us to be active instruments in the hands of Christ, in proclaiming to the most distant parts of the earth that grace of which we hope we have ourselves been made partakers. Justice, too, unites her strong and imperious voice, and cries, "Ye were once Pagans, living in cruel and abominable idolatry. The servants of Jesus came from other lands, and preached his gospel among you. Hence your knowledge of salvation. And ought ye not, as an equitable compensation for their kindness, to send messengers to the nations which are in like condition with yourselves of old, to entreat them that they turn from their dumb idols to serve the living God, and to wait for his Son from heaven? Verily, their debtors ye are."

But it may be asked, "Why are we in particular called on to exert ourselves in this work?" Will it satisfy you if I answer, that I am one of you, and think myself on this account obliged to speak more immediately to you? A connection with a society or denomination of Christians should certainly influence us to seek the welfare of that society, and authorises us to invite its members to discharge the duties incumbent on them. Besides, all other bodies of professing Christians have done, and are doing, something for the conversion of the heathen. The labours of the church of Rome have been far more abundant than those of all other sects whatever. O that they had but conveyed Christianity pure to the blinded Pagans! The Church of England has a society of considerable standing, for the propagation of the gospel. The Kirk of Scotland supports a similar institution. The Moravian brethren have, if we consider their numbers and their substance, excelled in this respect the whole Christian world. Of late the Methodists have exerted themselves with a most commendable zeal. An association is just formed by the Baptists for this benevolent purpose, and their first missionaries have already entered on the work. We alone are idle. There is not a body of Christians in the country, except ourselves, but have put their hand to the plough. We alone (and it must be spoken to our shame) have not sent messengers to the heathen, to proclaim the riches of redeeming love. It is surely full time that we had begun. We are able. Our number is great. The wealth of many thousands of individuals is considerable. I am confident that very many among us are willing, nay desirous, to see such a work set on foot, and will contribute liberally of their substance for its support. Nothing is wanting but for some persons to stand forward, and to begin.

We have the greatest encouragement, Brethren, to engage in this work of love. The sacred Scripture is full of promises, that the knowledge of Christ shall cover the earth, as the waters cover the channel of the sea; and every promise is a call and a motive to enter on the service without delay. It is the cause of God, and will prevail. Should we even fail in the attempt, we shall not lose our labour;

for though the heathen should not be gathered by our means, "yet we shall be glorious in the eyes of our God." But we have no reason to expect such an issue. For all who are engaged have met with such success, as to animate others to unite their vigorous endeavours. In no one place have pious and persevering missionaries laboured in vain.

Some, perhaps, may ask, "What can we do? We are willing to assist; but how can our assistance avail? Need I say, Brethren, that our duty is to use the means of Divine appointment? In every age of the church, the propagation of the gospel has been by the preaching of the ministers of Jesus Christ. By the same method are we to propagate the gospel now. It is highly probable that some zealous men would present themselves, who are well qualified to go immediately on a mission among the heathen. But in general they will require some previous instruction; and therefore it will be necessary to found a seminary for training up persons for the work. An able and eminently pious minister, in a central situation, must be sought for, to superintend it; and as the education of a missionary must be, in many respects, widely different from that of those who preach in Christian countries, it may be expected that every man of talents will unite his endeavours to render the plan of instruction as well adapted to answer the end in view, and in every respect as complete as possible. For the support of the seminary and of the missionaries, funds must be provided; and I do not think I am too sanguine in my expectations when I say I am fully persuaded, that in every congregation among us, annual subscribers will be found, and an annual collection granted; and that the produce of these, aided by occasional donations, and by legacies from the lovers of our Lord Jesus Christ, will be sufficient for maintaining at least twenty or thirty missionaries among the heathen. What pleasing and glorious effects may result from their labours, it is impossible for the human mind to calculate!

With objects before us so grand, and prospects so delightful, I conjure you, Brethren, to exert yourselves in the cause of your Redeemer and of perishing souls. An insulated individual, and not having an opportunity of consulting with others, I take this method of recommending the subject to your serious attention. Think of it in your most pious moments. Let it be matter of prayer before God; and make it the topic of your conversation with one another. As it is the duty of pastors of the church "to be forward in every good work," I call upon the ministers of the metropolis to consult together on this important subject, and without loss of time to propose some plan for the accomplishment of this most desirable end; that our Lord Jesus Christ may have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

August 26, 1794.

As might have been expected, such an appeal gave birth, in many a private circle, to serious conversations on the subject of missions to the heathen. The writer of the address, and many of his Christian Brethren were much roused on the theme; and on the 4th of November, 1794, only two months after its publication, the first formal meeting was held at the Castle and Falcon, Aldersgate Street, with the express view of carrying out the suggestions of Mr. Bogue, and giving birth to a society, on a large and comprehensive scale, for diffusing the gospel to the ends

of the earth. Those who were privileged to mingle in this hallowed circle have been wont to refer to it as something like a type of heaven, for the harmony and love, the devotion and praise, by which it was distinguished. Though it consisted of ministers of various denominations, not a single jarring note was heard in it, but all seemed to forget what was peculiar to themselves, in thinking of "the common salvation," and of the paramount duty of extending its blessings to the heathen world.

The impulse was now given; and from this hour the infant cause began to take deep root in the public mind. Every day witnessed fresh accessions to the number of its friends, while many generous offers of pecuniary assistance were made in prospect of its approaching organization.

Some there were, indeed, of high respectability, who refused their early co-operation, and regarded the project at large as tinctured with enthusiasm, and but little fitted to abide the test of experience. These discouragements, however, by the way, did not in the least damp the zeal of its devoted friends, but led them rather to look with firmer confidence to the promise and power of the Most High.

The period had now arrived, when these more private consultations were to be followed up by a succession of appeals to the religious public, all tending to one great object, viz. the formation of a catholic union of Christians for the spread of the gospel throughout the world. Accordingly we find that, in the close of the year 1794, it was resolved to prepare an appeal for publication in the *Evangelical Magazine*, and for circulation among ministers in the metropolis and its immediate vicinity. It was styled "An Address to Christian Ministers, and all other Friends of Christianity, on the subject of missions to the heathen." This address was published in the January magazine for 1795, and was at the same time forwarded to a large circle of ministers of various denominations, accompanied by an affectionate letter from the pen of Mr. (afterwards Dr.) Love, the provisional secretary for the time being. Both the letter and the address are so excellent, that they are truly worthy of being handed down to posterity.

ADDRESS.

DEAR BRETHREN,

The address which appeared in the *Evangelical Magazine* for last September, on the subject of sending missionaries to preach the gospel among Pagan nations, seems to have awakened considerable attention. Many acknowledge the desirableness of the object; some lament, with tears, its having been so long neglected, and numbers only wait with anxiety for an opportunity of exerting themselves in so glorious a cause.

That something may be done with effect, it is hoped that not only evangelical

Dissenters and Methodists will be found generally disposed to unite in instituting a society for this express purpose, but that many members of the Established Church, of evangelical sentiments, and of lively zeal for the cause of Christ, will also favour us with their kind co-operation. Indeed, the increase of union and friendly intercourse among Christians of different denominations at home, is one of the happy effects which will immediately flow from an institution of this nature.

In order to the organization of such a society, it has been proposed that a general meeting of ministers should be held in London, early in the ensuing summer. In the meanwhile, that such a meeting may be brought forward with advantage, it is warmly wished that ministers and others, who favour the design, would immediately begin to exert themselves in their particular spheres.

It may be asked, What can be done? In answer to this proper inquiry, the following hints are humbly suggested:—

Let each individual, who is affectionately zealous in the cause, take every proper opportunity, by conversation and by letter, to endeavour to communicate the same sacred fire to others. Let him try to impress his friends, not only with the general importance of this business, but with the idea of its being practicable and expedient in concurrence with others, to do something in it now. And where the force of argument seems to take effect, let him farther endeavour to persuade his friends to come forward with pecuniary support. By all the methods which a prudent zeal can suggest, let him make up as large a list as possible of respectable names and subscriptions. Proceeding in this manner, it is impossible to say what extensive success may soon follow the exertions even of a few individuals. To such as shall subscribe, it may not be amiss to hint the impropriety of diminishing their former liberality to other religious institutions, in order to extend it to this new undertaking. The Lord does not approve of “robbery for burnt offering.” What is given, should either be saved from some article of unnecessary expenditure, or taken from what would otherwise be laid up in store.

By such efforts as these, a Christian may engage the support of his friends in behalf of this important enterprise; but let it never be forgotten, that it belongeth to “Him who hath the key of David, who openeth and no man shutteth,” to open a great and “effectual door” for the propagation of his gospel. To him, therefore, let every eye be directed! The great mean of obtaining his blessing on our benevolent exertions, is prayer. Perhaps God’s putting it in our hearts to engage in this excellent design is an answer to the prayers of many of his people for a series of ages. Let us, then, take encouragement to stir up ourselves, and others in our several connections, to extraordinary prayer for the pouring out of the Spirit from on high, to direct and prosper this great attempt. For this purpose the laudable example of our brethren in Warwickshire is worthy of general notice, who have set apart the first Monday of every month, at seven o’clock in the evening, as a season of united prayer for the success of such attempts to spread the gospel through the world, “Ye that make mention of the Lord, keep not silence; give him no rest till he establish and make Jerusalem a praise in the earth.”

Already has Divine Providence begun to smile on this infant design. In the Evangelical Magazine for November, one gentleman promises one hundred pounds to the society as soon as it is established; and five hundred pounds more are promised by another gentleman, for the equipment of the first six missionaries to the South Sea Islands. The warmest gratitude is due to these two generous friends of the Christian interest in heathen lands, and their animating example is worthy

of being held up to general imitation. Though a Thornton is gone, we rejoice to think that the lively efficient zeal of that great Christian philanthropist is not extinct, but warms the breasts of others, and prompts them to the same noble and strenuous exertions.

But the ardour of our joy is somewhat damped by the opposite consideration, that even among serious and opulent professors of religion, some are to be found of a timid, cold, contracted spirit, who lose all their zeal in a false prudential delicacy, and who are ever crying out, "A lion is in the way," when any benevolent scheme is projected so arduous and extensive as this before us. With such an object in view, obstacles and opposition are to be expected; but what difficulty presents itself in this case, which by sovereign grace heretofore has not been, and may still be, surmounted? Even the temper of the times, which some would insinuate as unfavourable to our views, is, however specious, no valid objection. That Divine Oracle is a sufficient reply, "He that observeth the winds will not sow." Besides the faithful page of history tells us, that times of the most gloomy and unpromising aspect have, by the wisdom and power of the great Head of the Church, "rather tended to the furtherance of the gospel." Was it not in the reigns of Tiberius, Caligula, and Nero, that "so mightily grew the word of the Lord and prevailed?"

What remains then, but that, laying aside all excuses, we put our hand to the work with vigour and speed. Perhaps, some wish to wait till they see their seniors go before them; but this is a false modesty. Procrastination argues a torpid indifference. To be "forward to every good work," ranks high both as a ministerial and Christian virtue. A few successive moments will terminate our present life, and with it all opportunities of "serving the will of God in our generation," or of "seeking the profit of many, that they may be saved." Every argument that recommends the object at all, tends also to stimulate to instant exertion. The glory of God—the constraining influence of redeeming love—the deplorable condition of countless millions, who never heard of the great salvation, and "are ready to perish for lack of knowledge"—our awful responsibility for the use we make of the privileges and talents entrusted to us—and, finally, the exalted honour and felicity awaiting those who "shall have turned many to righteousness,"—are powerful incentives to speed and diligence in this noble design.

It is pleasing to anticipate the wide-extended happiness of heathens, when converted to Christ, and brought "to know the joyful sound;" an anticipation, which, by the smiles of Heaven upon our endeavours, we may, by and by, see partly realized. As yet, it is only matter of prayer and contemplation; but if many hands set early to the work, who knows but before we ourselves are numbered with the dead, we may have cause to adopt that gratulatory triumphant song of the apostle, "Now, thanks be to God, who always causeth us to triumph in Christ, and by us maketh manifest the savour of his knowledge in every place."

Yet a little while, and the latter-day glory shall shine forth with a reviving splendour, when, according to the predictions of the infallible word, "the knowledge of the Lord shall cover the earth, as the waters cover the sea: His name shall endure for ever: His name shall be continued as long as the sun: Men shall be blessed in him; and all nations shall call him blessed. Amen."

LETTER ACCOMPANYING THE ADDRESS.

REV. SIR,

By appointment of several ministers, who have repeatedly met together, with a serious design of forwarding the great object which the prefixed printed address recommends, I take the liberty to acquaint you, that another meeting for the same purpose is proposed to be held on Thursday the 15th inst. at eleven o'clock precisely. The place of meeting is the Castle and Falcon Inn, Aldersgate-street. It is also intended that the hour immediately before, viz. from ten to eleven shall be employed in prayer at the same place.

We realize the cry of misery and destruction, in destroying lands where millions are perishing in the blood, gall, and wormwood of a Christless state, and are hastening to eternity in guilt, pollution, and darkness; we listen, with solemn regard, to the voice of infinite grace, which promises and commands the publication of the everlasting gospel to every creature under heaven, and we earnestly desire to use some strong exertions, that, if it pleases our God, we may be, in some degree instrumental to fulfil his merciful purposes respecting heathen countries.

Trusting that your sentiments of zeal and compassion are congenial with ours, we solicit in the name of our Lord Jesus Christ, your kind co-operation, by your counsel, influence and prayers, and request that you will favour us with your presence at the time of prayer and consultation above-mentioned.

I am, Rev. Sir,

With great respect, your most obedient humble servant
In gospel bonds,

Jan. 9, 1795.

JOHN LOVE.

By these modes of ascertaining the state of the public mind, it was discovered, with much joy, that there existed a wide-preading sympathy in favour of the projected undertaking. Dr. Love's letter, in connection with the appeals contained in the address, drew together, on the 15th of January, 1795, a much larger body of friends than had ever met before. "The Spirit of grace and supplication" was poured out in a remarkable degree upon the assembly; portions of God's holy word, relating to the future triumphs of the gospel, were read; affectionate deliberations were entered into as to the best mode of proceeding to work in forming the society, and the result was, that all present agreed, with holy unanimity, to merge all party-names and inferior distinctions, and to combine their energies for the one great object of spreading the doctrine of the Cross.

These preparatory meetings continued to be held, on a given day, once a fortnight; and such was the spirit of unanimity and love pervading them, that they became gradually objects of attraction to the wise and good of various Christian communities.

The first platform of union adopted in these provisional meetings, and which still stands upon the early minutes of the society, sufficiently proclaims the philanthropic and unsectarian spirit of the men whose

names are appended to it. It is signed by thirty-three ministers and laymen, Episcopalians, Presbyterians, Methodists, and Independents. It is as follows :—

We, whose names are here subscribed, declare our earnest desire to exert ourselves for promoting the great work of introducing the Gospel to heathen and other unenlightened countries, and unite together, purposing to use our best endeavours that we may bring forward the formation of an extensive and regularly organized society, to consist of evangelical ministers and lay-brethren of all denominations ; the object of which society shall be to concert and pursue the most effectual measures for accomplishing this most important and glorious design. (Signed)

Alexander Easton, John Love, Joseph Brooksbank, Edward Edwards, J. A. Knight, John Knight, W. F. Platt, Joseph Radford, William Roby, James Steven, John Towers, Matt. Wilks, T. Williams, John Eyre, James Knight, George Germent, Jonathan Scott, John Reynolds, Samuel Greatehead, William Moore, William Love, Robert Simpson, John Townsend, Alexander Waugh, James Weston, George Townsend, Henry Hatley, T. Hawsis, Thomas Beck, William Graham, Andrew Duucanson, Thomas Best, T. Priestley.

The next step taken in this great work was the formation of a committee of correspondence, whose duty it should be to circulate, by all proper methods, intelligence throughout the country respecting the projected society. For this purpose, nine ministers were selected ; one clergyman of the Church of England, two of the Church of Scotland, two Methodists, three Independents, and one Presbyterian Dissenter. Happily, their work was comparatively easy, as the public mind was fully prepared to respond to their call. Wherever they directed their attention, they found that God had opened the hearts of his people to the great object of their solicitude. A chord of sympathy had been touched, which now vibrated from one end of the kingdom to the other.

The first circular addressed by them to pious clergymen and ministers throughout the empire, bespeaks the temper of mind by which they were animated, and the high qualifications which they possessed for the work to which God in his providence had called them. It is as follows :—

Jan. 27, 1795.

REVEREND AND DEAR SIR,

Amidst the desolating strife of mortals, God has often “ appeared in his glory,” to extend the kingdom of his dear Son. This remark, in the present æra, is suited to afford peculiar consolation ; and the recent “ shaking of nations ” has led not a few pious minds to anticipate those glorious days, when “ the knowledge of the Lord shall cover the whole earth.”

Many Christians, both clergy and laity, have long pitied the deplorable blindness of heathen countries, and have wished to do more than commiserate the unnumbered millions of their fellow men, who are “ perishing for lack of knowledge.” Some have written with considerable energy, on the nature and expediency of missions to those remote inhabitants of the earth, and our Baptist brethren have sent two persons to the East Indies, where they meet with flattering encouragement.

Several meetings have lately been held in London, by evangelical ministers of various denominations, who cordially unite in this interesting subject. On Thursday, the 15th of this month, a respectable body of ministers met at the Castle and Falcon Inn, Aldersgate-street, and appointed a committee of correspondence, for the purpose of collecting the sentiments of their reverend brethren in the country relative to this affair.

We, the undersigned, being chosen to act as the said committee, are induced to make this application to you, by the sentiments we entertain of your piety, zeal, prudence, and compassion for perishing souls. We hope that your personal experience of the bitterness of a sinful state, and of the love, power, and riches of Jesus the Redeemer, and your official employments in labouring to save immortal souls, will open your heart to the enlarged concern for millions ready to perish in "the dark places of the earth," and prepare you to echo to the sounding of the bowels of Christian compassion towards them from this favoured, though unworthy, country. We trust to find in you, not only a well-affected generous individual, but one whose active exertions will stir up and collect the scattered embers of holy zeal in the neighbourhood around you. Without therefore, entering into long reasoning in support of our arduous attempt, we will briefly explain the service, which, in the name of our Lord Jesus Christ, we call you to undertake.

The object before us is of such magnitude as to require the combined wisdom and exertions of many gospel ministers and societies. It is therefore in contemplation to bring forward, early in the ensuing summer, a general meeting of ministers and lay-brethren, delegated from all parts of the country at London, or some other central situation. Their business, when convened, will be to plan and organize a society for carrying these great designs into immediate effect. It is necessary, in the mean while, that some prudent and active individuals be at pains to collect information respecting the number and abilities of ministers and congregations who may be willing to afford their countenance to this undertaking. Such inquiries we wish you to make in the county where Providence has placed you, and to use all other endeavours for promoting this cause, which you may judge expedient.

We request your immediate answer, intimating your consent to engage in this service, together with your opinion what is likely to be effected in your neighbourhood, and will be ready on our part, to forward to you every information, and to answer any questions you or your brethren may propose. The Warwickshire association have unanimously resolved to concur in the design, and have suggested the expediency of a short spirited address, to be sent to ministers to be distributed gratis among their friends.

Hoping that the Lord will incline and direct you to do his will in this business, and wishing that his truth and work may prosper in your part of the country, and particularly under your ministerial labours,

We are, with the greatest respect, Reverend Sir,

Yours, in the fellowship of the gospel,

(Signed) Jos. Brooksbank, Joh. Eyre, Joh. Love, Will. F. Platt, Joh. Reynolds,
Will. Smith, Jas. Stephen, Alex. Waugh, Matt. Wilks.

P.S.—Your answer may be addressed to the Rev. John Love, Queen's Row, Hoxton. We wish to unite with approved evangelical ministers, respectable in their moral conduct, and with all sects of every denomination.

The burst of feeling which this excellent circular called forth shewed

how rapidly the cause was gaining ground in public estimation. From all quarters the corresponding committee received most gratifying testimonials of the interest excited on behalf of the great plan for evangelization they were nurturing to maturity. One honoured minister thus addresses them :—

“ Your kind letter I look upon as an answer from above. It has long been my wish, my prayer, and my hope also, that God would send forth his light and truth among the poor heathen. To promote this cause, I will plead, preach, and spare no exertion.”

Another writes thus :—

“ We have all done too little for the souls of men and the honour of our great Master. We have blessed ourselves in the possession of gospel privileges, and almost forgotten our fellow-men in other parts of the world, sunk in sin, and perishing in horrible darkness. Verily we have sinned in this matter. May we be forgiven; and may we do so no more! Let us all rise up to the work of God, and he will bless the labour of our hands.”

Another, with a characteristic simplicity and genuine affection of spirit, thus responds to the call of the committee :—

“ Immediately on hearing the good news, I called the members of our little church together, to pray for a blessing on it. All rejoiced in the prospect of seeing many come from the east and west, and north and south, to sit down in the kingdom of their common Father; and all signified their readiness to put their mite into your treasury. If it be but little, I am sure you will have their hearts, and, I hope God’s blessing with it.”

About the same period, the committee circulated through the country an excellent address, written by the Rev. G. Burder, then of Coventry, which may be seen in the *Evangelical Magazine* for April, 1795.

It now only remained, after all these preliminary steps, upon which the adored Head of the church had so signally smiled, that arrangements should be made for regularly constituting the society; for which purpose it was resolved to convene its friends, in town and country, on the 22nd, 23rd, and 24th days of the following September, 1795. In prospect of this approaching solemnity, which gave birth to an excitement unknown, perhaps, in the previous history of the British churches, the following circular was issued by the corresponding committee to ministers throughout the land :—

DEAR BROTHER IN THE LORD,

You have most probably been made acquainted that some of your fellow-labourers in the gospel of Christ, of different denominations, practising infant baptism, have united for the purpose of establishing a society to support missions in heathen and unenlightened countries. The committee whose names are subscribed to this address, compose a part of the number who have met, for several months past, in London, to seek the Lord’s direction and blessing on this benevolent design. Though our plan is distinct from the undertakings of the Moravian Brethren, and Arminian Methodists, and the churches who hold the neces-

sity of adult immersion, we are far from opposing or disapproving their laudable endeavours. On the contrary, we applaud their zeal, and rejoice in their success, accounting it our duty to imitate their truly primitive example. At the same time, it is our desire to attempt an improvement of the plan on which they have proceeded, by an extension of its limits, both in the foundation and superstructure of the intended edifice. We therefore earnestly invite all who hold the truth in love to unite in exertions which may hereafter be found extensively successful.

Early in the present year we wrote to several ministers in the various counties of England, soliciting their co-operation, and requesting them to make known our communications in their respective vicinities and connections. A small printed address has been also widely circulated. Through the medium of the *Evangelical Magazine*, the subject has been frequently recommended to general attention. The answers received, both from individual and associated ministers, have been of a very encouraging nature. By these our expectations are exceedingly flattered, as they contain expressions of the most lively pleasure, with which our brethren concur in our design, and also assurances of their determination to afford us their most strenuous support. At length it has been resolved to hold a general meeting in London, on the 22nd, 23rd, and 24th days of next September, for the purpose of forming a permanent society, and deciding upon the best mode of carrying our wishes into full effect. In prospect of this solemn assembly, we address you, dear Brother, as one who, we trust, feels no less interested than any of us, in the advancement of the kingdom of our Lord and Saviour. The success of the attempt appears, under God, to be almost wholly with the ministers of Jesus, and where they lead, their flocks will probably follow; what they have faith and love to undertake, the people will easily find means to execute. For our own parts, we do not imagine that the zeal of gospel ministers will be found wanting, as they know and believe that the kingdom of their Lord is already universal in point of right, and must hereafter become so in fact. We hope, dear Brother, that you, in particular, honoured with the fellowship of this ministry, are ready to stand among the foremost in whatever way the Lord is pleased to call you. Deeming it inexcusable to remain inactive, we have done, and through grace, will continue to do, what we can. We now apply to you for assistance; we put the cause into your hands; into your's as much as any man's, trusting that it will not fail for want of your support; and that if it should stop short of its great end, it will be as far beyond your station as your unwearied endeavours can advance it.

We request you, dear Brother, to make the congregation, over which the Lord hath placed you, acquainted with our design, and to recommend it earnestly to their serious, devotional, and practical regard. Improve every opportunity your situation affords, of conferring with your neighbouring brethren upon the best means of strengthening our hands in this good work. Where congregations cannot depute their minister to assist at our deliberations, we earnestly recommend that such as are associated together will delegate, at least, one of their number for that purpose; and others, no doubt, will help us by their intercessions at the throne of grace.

After all, the chief difficulty will be to find proper missionaries; men of God, full of faith and of the Holy Ghost. We expect, however, to hear from many places, that the Lord has been stirring up the hearts of fit persons to this glorious work. Permit us to ask—Is there among your acquaintance any one desirous to take advantage of the opportunity which, we trust, will shortly be furnished, to become instrumental in conveying the glad tidings of redemption into the regions of the

and preach the gospel to every creature; he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned." From these words the preacher took occasion to show, to an immense assembly, "where we must go—who are to be sent—what they must preach—and the result of their mission." The sermon, which was listened to with breathless attention, is a rich specimen of simple missionary appeal, conducted on Bible principles. The Church prayers were read by the Rev. Mr. Kirkman, and the other parts of the devotional exercises were conducted by the Rev. Mr. Sibree, of Frome; the Rev. Dr. Haweis; the Rev. Mr. Leggett, of Stroud; the Rev. J. Cook, of Maidenhead; and the Rev. Mr. Lambert, of Hull.

After the close of Mr. Haweis' discourse, a public meeting was held in the area of the chapel, for the purpose mainly of submitting the plan of the society which had been prepared for the adoption of the assembled friends of the cause. The Rev. William Kingsbury, A.M., of Southampton, having been requested to preside, opened the meeting with prayer, when the Rev. John Eyre, A.M., introduced and read the plan of the society, taking occasion, at the same time, to make some admirable historical remarks upon the propagation of Christianity, and to point out certain striking analogies between the first publication of the gospel by the apostles, and its subsequent diffusion in the uninspired ages of the Church. The sketch is said to have been very vivid, of the principal attempts which have been made to spread the savour of the knowledge of Christ, both prior and subsequent to the period of the Reformation.

The plan of the society having been read, a committee was chosen to examine its details, and to submit it again, in a revised form, to the meeting. They retired into the vestry of the chapel, and, after having made some verbal alterations in the document submitted to their revision, returned it again to the meeting, with their unanimous approval. The plan was read a second time and discussed, and, with some corrections, was adopted, clause by clause, with much cordiality and joy.

PLAN OF THE SOCIETY.

1. The Name.—THE MISSIONARY SOCIETY.*
2. The Object.—The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.
3. The Members.—Persons subscribing one guinea, or more, annually—every benefactor making a donation of ten pounds—one of the executors, on the payment of a legacy amounting to fifty pounds, or upwards; and ministers, or other representatives of congregations in the country, which subscribe or collect, for the use of the society, five pounds annually.

* The name was afterwards changed to "The London Missionary Society."

4. General Meetings.—To be held annually in London, on the second Wednesday of May, and oftener, if necessary, to choose a Treasurer, Directors, Secretary, and Collectors, and to receive reports, audit accounts, and deliberate on what farther steps may best promote the object of the society. At every such meeting, one sermon, or more, shall be preached by one or more of the associated ministers, and notice given, as is usual, on such occasions; the President for the day shall open and conclude the meeting with prayer, and sign the minutes of the proceedings. All matters proposed shall be determined by the majority of the members present.

5. The Direction.—To consist of as many Directors, annually chosen out of its members, as circumstances may require. At the first meeting twenty-five shall be elected, with power to associate with themselves such an additional number as may be judged by them expedient, when the extent of the society is ascertained. Three-fifths, and no more, of these Directors shall reside in or near London; where all monthly meetings shall be held for transacting the business of the society. Not less than seven shall constitute a board. For greater facility and expedition, they may subdivide into committees, for managing the funds, conducting the correspondence, making reports, examining missionaries, directing the missions, &c.; but no act of these committees shall be valid till ratified at a monthly meeting. No expenditure exceeding £100 shall be made without consulting all the Directors, or £500 without calling a general meeting of the subscribers. Annual subscribers of £10, or upwards, and benefactors of £100, or more, may attend, if they please, with the Directors, at any of the monthly meetings. On any emergency, the Directors shall call a general meeting of the society, to whom their arrangements shall be submitted: nor shall they enter upon a new mission till they obtain the general concurrence.

6. The Funds—arising from donations, legacies, subscriptions, collections, &c., shall be lodged, as soon as collected, in the hands of the Treasurer. The Directors shall place in the public funds all monies so paid, whenever they exceed £300, until they are required for the use of the mission; excepting it appears to them prejudicial to the interests of the society.

7. Salaries.—The Secretary shall receive such a salary as the Directors may appoint; but the Directors themselves shall transact the business of the society without any emolument.

Joseph Hardcastle, Esq., Duck's-foot Lane, Thames-street, Treasurer.	
Rev. John Love, Hoxton,	} Secretaries.
Mr. William Shrubsole, Old Street Road,	

On the evening of the 22d, the Rev. George Burder, then of Coventry, and afterwards a most efficient officer of the society, preached at the Scots' Church, Crown Court, to an overflowing assembly, on the subject of Jonah's message to Nineveh. The sermon was remarkable for two things—the vivid picture which it drew of the heathen world, and the heavy charge of guilt which it fastened upon all those who refuse to carry to dying men God's message of mercy and salvation. The Rev. Messrs. Hey, Waugh, and Parsons, conducted the devotional exercises of the evening. After the service, the Rev. W. Kingsbury was again called to the chair, when the Rev. George Burder read the plan of the

society, and a committee was chosen to nominate gentlemen to act as Directors.

On the morning of the 23d, the Rev. Samuel Greatheed, of Woburn, Bedfordshire, preached a most ingenious and impressive discourse, at Haberdashers' Hall Meeting-House, from the words in Luke x. 29, "And who is my neighbour?" Of this sermon it is not saying too much to assert of it, that it remains, among the class of exercises to which it belongs, an unrivalled production. The devotional exercises were conducted by the Rev. Mr. Lowell, of Woodbridge, afterwards of Bristol; the Rev. Mr. Sloper, of Devizes; the Rev. J. Saltern, of Bridport; the Rev. Mr. Herdsman, of South Petherton; the Rev. Mr. Smelle, of Great Grimsby; and the Rev. Mr. Whitbridge, of Oswestry.

Immediately after divine worship, a meeting of friends was held, for the purpose mainly of completing the arrangements as to the first list of Directors. The Rev. Dr. Hunter, of the Scots' Church, London Wall, was called to the chair; and, after prayer to God for direction, the individuals who had been appointed on the preceding day to revise the plan of the society were requested to withdraw into the vestry, and to prepare a list of persons whom they might judge fit to take the oversight of the society for the first year of its eventful undertaking. Their nomination of twenty-five individuals was produced and approved; and in the evening, after the service at the Tabernacle, the names of the parties selected were read, with evident tokens of public approbation.

On the evening of the 23d, the Rev. John Hey, of Bristol, preached at the Tabernacle, on "The Fulness of Times," from Eph. i. 10. The discourse contained a brief but striking sketch of the opposition which had been made to the spread of divine truth, and of the triumphs which had attended its publication in the world. The crowd was so great, that thousands retired without being able to gain admission into the place of worship. The devotions were conducted by the Rev. Joseph Slatterie, of Chatham; the Rev. Mr. Ralph, of Maidstone; the Rev. W. Jay, of Bath; the Rev. Mr. Rooker, of Gold-Hill; the Rev. Mr. Beaufoy, of Town-Sutton; and the Rev. George Townsend, of Ramsgate. After the meeting, the Rev. Matthew Wilks announced the names of the intended Directors.

Early on the morning of the 24th, a meeting was held at the vestry of Surrey Chapel, for the purpose chiefly of collecting the names of all the ministers who had attended the formation of the society, and of receiving the communications of such gentlemen as had been delegated to attend the meeting by congregations, or associated bodies in the country. On this occasion, the Rev. Dr. Haweis delivered an address of considerable energy, pointing out many weighty reasons for selecting

the South Sea Islands as the first sphere of the society's labours. The impression produced by this address was powerful and permanent; and many of the hints it contained were ultimately adopted and acted upon by the Directors of the society.

On the forenoon of the same day, the 24th of September, the Rev. Rowland Hill preached at Surrey Chapel, to a crowded audience, from Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It was evidently an extemporaneous effusion; but it was so replete with noble sentiments and faithful appeals, that it produced a most hallowed feeling on behalf of the cause. Prayers were read by the Rev. Mr. Percy, of London, and the other devotional exercises were conducted by the Rev. Mr. Wood, of Rowell; the Rev. Mr. Griffin, of Portsea; the Rev. Mr. Audley, of Cambridge; the Rev. Mr. Douglas, of Newmarket; the Rev. Mr. Ray, of Sudbury; and the Rev. R. Hill, A.M.

On the evening of the 24th, the Rev. David (afterwards Dr.) Bogue, the original suggester of the society, preached at Tottenham Court Chapel, to an immense multitude, from the words of the prophet Haggai, i. 2, "Thus speaketh the Lord of hosts, saying, This people say, the time is not come, the time that the Lord's house should be built." This sermon may be fairly regarded as one of the best answers to objectors against missionary undertakings that has yet seen the light. The concluding paragraph is animated and striking.

"When we left our homes," he observes, "we expected to see a day of small things, which it was our design not to despise, but to cherish with fond solicitude. But God has beyond measure exceeded our expectations. He has made a little one a thousand, and has inspired us with the most exalted hopes. Now we do not think ourselves in danger of being mistaken when we say, that we shall account it through eternity a distinguished favour, and the highest honour conferred on us during our pilgrimage on earth, that we appeared here, and gave in our names amongst the *Founders of the Missionary Society*; and the time will be ever remembered by us, and may it be celebrated by future ages, as the *ÆRA OF CHRISTIAN BENEVOLENCE!*"

Prayers were read by the Rev. Mr. Edwards; and the other devotional exercises were conducted by the Rev. Mr. Jefferson, of Basingstoke; the Rev. John Cook, of Maidenhead; the Rev. Mr. Golden, of Croydon; the Rev. Mr. Thresher, of Abindon; and the Rev. Mr. Crole, of London. The Rev. J. A. Knight of London, closed with a brief exhortation.

On the afternoon of Friday, the 25th of September, a general meeting of the friends of the society was convened at the Castle and Falcon, Aldersgate-street, for the purpose of choosing the Treasurer, Directors, and Secretaries of the society. The Rev. Mr. Percy was called to preside,

and, after prayer to Almighty God, the meeting proceeded to elect a Treasurer. To Joseph Hardcastle, Esq. all eyes were directed, as a gentleman whose education, sound judgment, urbane disposition, munificent liberality, and fervent godliness, marked him out as pre-eminently adapted for the responsible post. He was accordingly nominated; and, though at first sight of the proposal he was disposed, with characteristic modesty, to shrink from it, yet, upon fuller deliberation, he acquiesced, and was unanimously chosen to an office, which he filled, for nearly a quarter of a century, in a manner that reflected the highest credit on his disposition as a man, and his grace as a Christian.

The meeting then proceeded formally to elect the twenty-five Directors who had been nominated by the sub-committee, and approved at the Tabernacle, Crown Court, &c.

When the list of gentlemen selected by the committee was read, they were requested to withdraw, and, by a distinct vote on each name, the following individuals were unanimously chosen:—The Rev. Messrs. Boden, Bogue, Brooksbank, Burder, Eyre, Greatheed, Hawes, Hey, Hill, Lambert, Love, Mends, Parsons, Platt, Reynolds, Steven, Waugh, Wilks, Sir Egerton Leigh, Bart., and Messrs. Foyster, Neal, Stokes, West, John Wilson, and Thomas Wilson.

The Directors thus chosen, with the full consent of the meeting, nominated the following gentlemen as suitable persons to be associated with them in the great work to which they had been called by the unanimous suffrages of their brethren in Christ:—The Rev. Messrs. Saltern and Audley, and Messrs. Alday, Campbell, R. Cowie, R. Steven, and Taylor.

The next business of importance which occupied the attention of the meeting was the election of a Secretary, upon which some perplexity arose, on account of the vast variety of qualifications requisite to the due discharge of the duties of an office involving such heavy responsibility. The important affair was ultimately referred to the prayerful and deliberate consideration of the Directors, who at their first meeting, on Monday, the 28th of September, unanimously agreed in the election of two Secretaries, the Rev. John Love, to whom was assigned the correspondence of the society in England, and W. Shrubsole, Esq., of the Bank of England, as the organ of communication with the future missionaries of the institution. A happier choice, perhaps, could scarcely have been made. Mr. Love had a dignity of mind, and a depth of piety, seldom equalled; and, with an urbane and gentlemanly demeanour, Mr. Shrubsole combined habits of business, talents for correspondence, and a power of ready address, which qualified him, in a remarkable degree, for his new and responsible post.

The last matter of importance which engaged the anxious and prayerful deliberation of the meeting, was the selection of the first sphere of the society's labours. This was a subject of vast moment, and received a degree of attention proportioned to its magnitude. After a full consideration of all the information laid before "The Fathers and Founders" of the society, it was determined, with perfect unanimity, that the first mission of the society should be sent to Otaheite, or some other of the islands of the South Pacific; and also that, as early as possible, missions should be attempted to the coast of Africa, or to Tartary, by Astrachan, or to Surat, on the Malabar coast, or to Bengal, or the Coromandel coast, or to the Island of Sumatra, or to the Pelew Islands.

It was also resolved, that if the Directors should feel themselves warranted and prepared to commence a mission before the next general meeting of the society, in May, 1796, they should be empowered to expend on it such a sum as might be necessary to carry its important object into effect.

These momentous resolutions having been severally agreed to, the proceedings of the first meeting of the London Missionary Society were terminated by solemn acts of prayer and praise; when with devout gratitude to God, the multitude of Christ's disciples who had been drawn together by the combined influence of "brotherly love," and compassion for the souls of men, retired to their respective spheres of action, to ponder on the things which they had seen and heard.

The feelings of the Directors, in reviewing the events connected with the formation of the Society, will be best expressed in their own words, as committed to print soon after their occurrence:—

"Looking back," they observe, "to this singular epoch, we cannot avoid expressing our sense of the condescension and tender mercy of our God, who hath benignly smiled on this rising institution. To him the unfeigned gratitude and praises of many are, we hope, on this account frequently ascending, like clouds of fragrant and acceptable incense. Let not, however, the appearance of success and prosperity in this arduous undertaking seduce our vain hearts into carnal confidence, security, and presumption. Let us 'rejoice with trembling.' 'Let not him that girdeth on his harness boast as he that putteth it off.' The great difficulties of the warfare have not yet been encountered. In vain do men flow in crowds to the places of worship, in vain is gold lavished out of the bag, in vain do songs and shouts of triumph shake the starry vault, if there are not in secret places those agonizing wrestlings of faith, and compassionate supplication, which bear some proportion to the magnificent object—the conversion of the heathen nations. To these deep-felt, unostentatious, and truly Christian exercises apply yourselves, with your utmost might, ye children of the living God, ye friends of Zion, ye who love Jerusalem, and mourn for her.

As has already been intimated, the first meeting of the Directors took place on Monday, the 28th of September, 1795; on which occasion

several sub-committees were formed, for the purpose of facilitating the despatch of business ; two secretaries were also chosen ; and other matters of great importance to the well-being of the institution were agreed upon with unanimity and affection.

After these preliminaries, the first object of deep importance which claimed the attention of the Directors was the examination of missionary candidates. This they felt to be a solemn trust, and, considering their inexperience and the difficulty connected with finding agents in all respects qualified for such an undertaking, it will be conceded by all candid minds, that they were, with some few exceptions, wisely directed in their choice. That they were not infallible in their selections, can be no impeachment either of their discretion or their integrity. While some of their first missionaries lived to disgrace their high and holy calling, the majority of them sustained a career of honourable and devoted service.

Among the early and striking interpositions of Divine Providence on behalf of the London Missionary Society, the generous offer of Captain James Wilson, without fee or reward, to hold himself in readiness, at the disposal of the Directors, to proceed to any quarter of the globe to which they might determine on sending a missionary ship, must be regarded as one of the most gratifying. He was a man of great nautical skill, of high standing and character, and of fervent devotion to the cause of his Redeemer ; and though he had retired from public life, and realized an independent fortune, yet such was his attachment to missionary objects in general, and to the plans of the London Missionary Society in particular, that he was ready to enter once more on the toils and hardships of a seafaring life, if it should be the will of God to call him, by the voice of Directors, to do so, for the promotion of the Redeemer's kingdom on earth. His offer of service was generously made, and gratefully accepted ; and, the mission to Otaheite having been finally determined upon, and the ship *Duff* having been purchased for the service of the society, he embarked at London, with his interesting company of missionaries and their wives, on the 10th of August, 1796, amidst the prayers and plaudits of multitudes of God's people. At Portsmouth they were detained for several weeks, waiting for the convoy ; but Dr. Haweis, and other members of the direction, remained with the missionaries and Captain Wilson till the *Duff* weighed anchor, and proceeded on her voyage of mercy. The period of delay, as will be seen from Dr. Haweis' Journal,* kept at the time, was happily and usefully spent.

* In the Memoir of Dr. Haweis is inserted, the interesting Journal which he kept during the detention of the *Duff*.

In seven weeks after she quitted Portsmouth, the *Duff* arrived at Rio Janeiro, on the coast of Brazil; the weather having been fine, the voyage agreeable, and nothing having occurred in the slightest degree unpleasant or discouraging.

Having laid in fresh provisions, Captain Wilson proceeded on his mission, intending to go round Cape Horn, by the nearest passage. The untoward gales, however, immediately encountered by the *Duff*, led him to change his purpose, and to proceed by the eastern passage, though it necessarily doubled the length of the voyage. Even by this route, near the longitude of the Cape of Good Hope, they experienced a dreadful hurricane; insomuch that they were led almost to despair of life itself. But God had mercy on them, and carried them in safety to their desired haven, in the month of March, 1797, in less than six months from the period of their quitting their native shores.

Thus originated an institution which has done noble service, in uniting the church of Christ at home, and in diffusing the gospel abroad.

PROGRESS AND PROSPECTS OF THE SOCIETY.

SOUTH SEAS.

The mission to the South Seas, so long subjected to a severe test, became at last, by the divine blessing, the wonder and glory of the Christian church, and exhibited one of the most signal triumphs of the cross of Christ in the history of the present dispensation. The names of Nott, Ellis, Williams, Pritchard, and others, who have laboured in this high field of missionary enterprise, will be handed down to posterity with the honour attached to the most distinguished philanthropists of the human race. A dark cloud has come over the horizon of this first mission of the society, portentous of much evil to the cause; but "the Lord reigneth," and in answer to the prayers of multitudes of God's people, it is hoped that the aggressions of French arms and French priests will "yet turn out rather to the furtherance of the gospel." The stations and out-stations belonging to this mission in the Georgian, Society, Harvey, Austral, Pamotu, Navigators, New Hebrides, Loyalty, and New Caledonia, and Isle of Pines, &c, are now 54; its ordained missionaries 45; its native and other assistants 200, while its converts are numbered by thousands, and the entire scene of its operations, but for French aggression, presents an aspect of holy exhilaration and still advancing conquest. The refreshing visit of the late lamented Mr. Williams to this country, and the publication of his admirable and touching narrative, have produced an impression in favour of the South Sea mission, which, it is hoped, will be as permanent as it was grateful. Surely the whole Christian church should unite in one general ascription of praise to the God of Salvation, for the rich displays of his sovereign and boundless mercy among a race of people formerly abandoned to the vilest superstitions, the most sensual and degrading vices, and the most cruel and barbarous practices; but now happily elevated by the message of the cross, to a position of humanity, civilization, and Christian purity, strikingly illustrative of the fact, that "the gospel of Christ is the power of God unto

salvation to every one that believeth; to the Jew first, and also to the Greek;" nor should an admiring and grateful church fail to offer up continual supplications to the great Lord of the harvest, that he would shield and preserve this part of his vineyard from the blight of deadly error and moral pestilence which now sweeps across it, and threatens to change this bright and sunny region of hope into a sterile and unsightly wilderness.

SOUTH AFRICA.

This mission, which will ever be associated with the honoured name of Vanderkemp,* was commenced in the spring of 1799, and has proved a highly productive and encouraging field of missionary labour, though it has had to struggle with the difficulties attendant upon the wrong modes of government so long prevalent in the colony of the Cape. In Caffre-land, in the Boscheman's country, among the Corannas, Namaquas, and Hottentots—at Bethelsdorp, Griqu Town, and Lattakoo—multitudes have been gathered into the fold of Christ. The stations now belonging to this mission are 24; the ordained missionaries, 20; artisans, schoolmasters, and the native assistants, 10. Several eminently devoted men have been connected with the South African mission during the whole period of its history; and still it continues to prosper, under the wise and energetic superintendence of the Rev. Dr. Philip, whose fearless and self-denying efforts to liberate the native tribes from a species of most degrading bondage, have entitled him to rank with Wilberforce, Clarkson, Buxton, and other well-known and distinguished philanthropists. It may be reasonably hoped that the assertion of the civil and political rights of the native African tribes will contribute, in no small degree, to the future triumphs of the gospel.

INDIA.

The first missionaries to India, Messrs. Ringeltaube, Crane, and Des Granges, sailed from England in February, 1804, and settled themselves at Vizagapatam and Travancore. Mr. Forsyth, indeed, proceeded to Bengal, and settled at Chinsurah, in 1798; but as his labours were confined to British soldiers and Europeans, and were not extended to the Hindoos, he could scarcely be regarded in the light of a missionary. Since 1804, missions have been established at Bellary, Ganjam,† Surat, Calcutta, Bangalore, Benares, Belgaum, Quilon, &c. Many of the missionaries to India have been men distinguished and eminent, of apostolic ardour, and of untiring philanthropy. In 1812, the three first Gospels, translated by Des Granges into the Telinga language, were issued from the Baptist mission-press at Serampore; and in 1819, the whole of the New Testament translated by Mr. Pritchett, was published at Madras, at the expense of the Calcutta Bible Society.‡ The labours of the late Mr. Reid, at Bellary, have been crowned with remarkable success; more especially in the establishment of native schools; and the mission to Benares, the head-quarters of Hindoo superstition, now assumes a very encouraging

* In December, 1798, the Rev. Dr. Vanderkemp, with Messrs. J. J. Kichener, William Edwards, and James Edmonds, sailed for the Cape of Good Hope.

† This station has since been relinquished.

‡ The missionaries at Bellary have translated the Old Testament into Kurnata, and have also compiled a Grammar and Vocabulary of that language. Those at Surat have translated the Old and New Testament into Guzzarattee, and have prepared a Grammar and Dictionary in that dialect.

aspect. The mission stations in northern and Peninsular India, are 21 ; ordained missionaries, 55 ; native assistants, 247.

ULTRA GANGES.—The father of the Chinese mission was the Rev. Robert Morrison, D.D., who entered on his bright career in 1807. Before he left England he had made considerable progress in the study of the Chinese language, and, on his arrival at Canton, he addressed himself in the most self-denying manner to the task of acquiring a complete knowledge both of the Canton and Mandarin dialects. In prosecuting his undertaking, he had to observe as much secrecy as if he had been plotting the overthrow of the Celestial Empire ; and the two natives who assisted him were under continual apprehension lest the real nature of their engagement should be detected. But notwithstanding all the restrictions and disadvantages he had to encounter, Dr. Morrison acquired an accurate acquaintance with the language, in a much shorter time than could have been expected. His scholarship was such, that he was speedily appointed as Chinese interpreter to the East India Company ; an office which, while it secured his residence at Macao, contributed in no small degree to his facilities for conducting his Chinese studies.

In 1812, he was joined by Dr. Milne, a missionary of rare attainments, and of singular devotedness to the cause of Christ.

In 1814, Dr. Morrison's edition of the Chinese New Testament was completed at press. He afterwards proceeded with his translation of the Old Testament, and, with the powerful assistance of Dr. Milne, was enabled to give it to the public in a few years. Besides his translation of the Scriptures, Dr. Morrison published many other works, mainly of a philological character. The chief of these were, a Grammar of the Chinese Language ; a Collection of Dialogues and detached Sentences, Chinese and English ; a View of China, containing a Sketch of Chinese Chronology, Geography, Population, Government, Religion, and Customs ; and a Dictionary of the Chinese Language, containing all the characters which occur in the original Chinese dictionary, in 32 volumes, published in 1816, by order of the emperor of China.

Dr. Milne founded the Malayan branch of the Ultra Ganges mission at Malacca, in 1815, with the hope, which has since been realized, of enabling missionaries to carry on their evangelical efforts on behalf of the inhabitants of China without interruption. He was speedily joined by other devoted missionaries in this work ; and the result was that schools were opened, upon a somewhat extended scale, for Chinese, Malayan, and other children ; religious and other books were translated and circulated ; and the Anglo-Chinese college was opened, for the cultivation of Chinese and English literature, and the diffusion of Christian knowledge.

In 1814, Batavia and Amboyna became missionary stations ; and in 1819, Pinang and Singapore.

In 1822, Dr. Milne, after a short but brilliant career of service, was called to receive his crown of glory ; and in 1834, Dr. Morrison, the father of the mission, laid aside his toils, and entered into rest.

The war with China, in itself a great evil, has been overruled for much good, in opening portions of that vast Empire to the labours of missionaries. The Anglo-Chinese College, under the presidency of Dr. Legge, is removed from Malacca to Hong-Kong ; and the society has engaged to send at least twelve missionaries to that British settlement, and to the other ports opened to English commerce. The prospects begin to brighten. May the Lord of the harvest smile on the efforts of the society to evangelize the millions of that populous region of the globe !

All who feel interested in this mission should read—Dr. Milne's " Retrospect of

the first Ten Years of the Protestant Mission to China," Medhurst's China, Gutzlaff's two famous works, and Dr. Morrison's Memoirs, lately published.

WEST INDIES.

This mission was begun in 1807, when Mr. Wray sailed for Demerara; and it now prospers in a very remarkable degree, many of the mission churches entirely supporting themselves, and aiding the spread of the gospel to others.

TRANSLATIONS OF THE SCRIPTURES.

Translations of the Scriptures have been made into Chinese—two versions; Bengalee; Urdu; Teloofoo; Canarese; Tamil; Malayalim; Gujeratte; Buriat; Tahitian; Rarotongan; Samoan; Nawacqua; Sechuana; Caffre; and Malagasy.

INSTITUTIONS FOR TRAINING NATIVE TEACHERS.

India, two; South Seas, three; West Indies, one.

NUMBER OF MISSIONARIES.

ONE HUNDRED AND SEVENTY European Missionaries; Native Teachers, FOUR HUNDRED AND NINETY-THREE, having under their charge ONE HUNDRED AND THIRTY-ONE Native Churches.

LIST

OF THE

SOCIETY'S STATIONS, MISSIONARIES, &c.

MAY, 1844.

SOUTH SEAS.

GEORGIAN (or *Windward*) ISLANDS.

- TAHITI (or Otaheite) *Waugh Town*—Thomas S. M'Kean.
Hankey City—Joseph Moore.
Wilks's Harbour—John Barff, *pro tem*.—A. Snee,
Missionary Printer—E. Buchanan, *Infant School*
Teacher.
Burder's Point—David Darling.
Haveis-Town—John Davies—Joseph Johnston, *Normal*
School Teacher.
Atidiutu—Thomas Joseph.
Boque-Town—J. M. Orsmond.
Tautira—John T. Jesson.
Roby-Town—Robert Thompson—George Stallworthy.
EIMEO *Blest-Town*—Alexander Simpson—Thomas Blossom,
Missionary Artisan.
Griffin-Town—William Howe.

SOCIETY (or *Leeward*) ISLANDS.

- HUAHINE *Fare Harbour*—Charles Barff.
RAIATEA *Utumaoro*—George Platt—George Charter.
TAHAA E. R. W. Krause.
BORABORA John Rodgerson.
MAUPITI *Two Native Teachers*.

HERVEY ISLANDS.

- RAROTONGA *Ngatangia*—Charles Pitman.
Titihaveka—Ko Iro, *Native Teacher*.
Avarua—Aaron Buzacott.
Arorangi—William Gill.
AITUTAKI Henry Royle.
ATIU *Three Native Teachers*.
MITIARO, MAUTI, & MAN- }
GAIA } (Out-Stations)—*Eight Native Teachers*.

AUSTRAL ISLANDS.

- RAIVAVAI, TUBUAI, RIMA- }
TARA, RURUTU, & RAPA } (Out-Stations)—*Nine Native Teachers*.

PAUMOTU ISLANDS.

- TAAROA, CHAIN ISLAND, }
and MATEA } (Out-Stations)—*Four Native Teachers*.

LIST OF STATIONS, ETC.

NAVIGATORS ISLANDS.

SAVAH	Charles Hardie—Alexander M'Donald—George Pratt—George Drummond—Alexander Chisholm.
UPOLU	William Mills—William Day—William Harbutt—John Betteridge Stair—Thomas Slatyer—H. Nisbet—G. Turner.
MANONO	Thomas Heath.
TUTUILA	Archibald Wright Murray—Thomas Bullen—Matthew Hunkin, <i>European Assistant</i> .

NEW HEBRIDES.

TANNA	}	(Vacant)
ERROMANGA		
IMMER, FOTUNA, EKEAMU, and NINA	}	<i>Eight Native Teachers.</i>

LOYALTY ISLANDS..

MARE	<i>Two Native Teachers.</i>
LIFU	<i>Two Native Teachers.</i>

NEW CALEDONIA and ISLE OF PINES.	}	<i>Five Native Teachers.</i>
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ULTRA GANGES.

CHINA	<i>Hong-Kong</i> —James Legge, D.D.—W. C. Milne—Dr. Benjamin Hobson, <i>Medical Missionary</i> —William Gillespie.	
	<i>Shanghai</i> —W. H. Medhurst—Dr. William Lockhart.	
SINGAPORE	John Stronach—B. P. Keasbury—William Young, <i>Assistant Missionary</i> —Mrs. Dyer, <i>pro tem</i> .	
PENANG	Thomas Beighton—Alexander Stronach—R. W. Weber, <i>Schoolmaster</i> .	
MALACCA	}	(Relinquished.)
JAVA		

EAST INDIES.

NORTHERN INDIA . . .	(CALCUTTA DISTRICT.)
	<i>Calcutta</i> —A. F. Lacroix—Thomas Boaz—John Campbell—William Morton—James Paterson—Joseph Mullens—J. H. Parker.
	<i>Chinsurah</i> —George Mundy—James Bradbury.
	<i>Berhampore</i> —Micaiah Hill—T. L. Lessel.
	<i>Benares</i> —William Buyers—J. A. Shurman—James Kennedy—D. G. Watt.
	<i>Mirzapore</i> —R. C. Mather—J. H. Budden—M. W. Woollaston—H. Dannenberg, <i>Missionary Printer</i> .
	<i>Surat</i> —William Fivye—William Clarkson—William Flower.
PENINSULAR INDIA . .	(MADRAS DISTRICT.)
	<i>Madras</i> —W. H. Drew—William Porter—A. Leitch—E. Lewis—Isaac David.
	<i>Vizagapatam and Chicacole</i> —J. W. Gordon—John Hay—William Dawson—R. D. Johnston.

LIST OF STATIONS, ETC.

Cuddapah—Edward Porter.
Belgaum—Joseph Taylor—William Beynon.
Bellary—William Thompson—J. S. Wardlaw—Samuel Flavel—J. Shrieves—Robert Sampson, *Printer*.
Bangalore—Edmund Crisp—Benjamin Rice—J. Sewel.
Mysore—Colin Campbell—J. B. Coles.
Salen—J. M. Lechler.
Combacomum—J. E. Nimmo.
Coimbatoor—W. B. Addis.

SOUTH TRAVANCORE.

Nagercoil—Charles Mault—James Russell—J. O. Whitehouse.
Neyoor—Charles Mead—John Abbs—William Ashton, *Assistant Missionary*.
Quilon—J. C. Thompson—J. T. Pattison.
Trevandrum—John Cox.

MEDITERRANEAN.

CORFU Isaac Lowndes.

SOUTH AFRICA.

STATIONS WITHIN THE COLONY OF THE CAPE.

CAPE TOWN John Philip, D.D., *Superintendent*—M. Vogelgezang—Joseph Gill.
 PAARL George Barker.
 TULBAGH Arie Vos.
 KLAAS VOOKS RIVER Cornelius Kramer.
 CALEDON INSTITUTION Henry Helm—D. J. Helm, *Schoolmaster*.
 PACALSDORP William Anderson.
 DYSALSDORP John Melvill.
 HANKEY W. Philip—W. Kelly, *Schoolmaster*—James Clark, *Artisan*.
 BETHELSDORP James Kitchingman.
 PORT ELIZABETH Adam Robson—W. Passmore, *Schoolmaster*.
 UITENHAGE William Elliott.
 GRAHAM'S TOWN John Locke—N. Smith.
 GRAAFF REINET A. Van Lingen.
 THEOPOLIS Christopher Sass—R. B. Taylor.
 KAT RIVER James Read—James Read, jun.
 CRADOCK John Monro.
 LONG KLOOF T. S. Hood, *Schoolmaster*.
 COLESBERG Theophilus Atkinson.
 SOMERSET Thomas Merrington, *Schoolmaster*.

STATIONS BEYOND THE COLONY.

CAFFRELAND *Buffalo River*—John Brownlee—Jan Tzatzoe, *Native Assistant*.
Keiskamma—F. G. Kayser.
Blinkwater—Henry Calderwood.
Unxelo—Richard Birt.
 GRIQUA LAND *Griqua Town*—E. Solomon—Isaac Hughes—Jan Fortuin, *Native Assistant*.
Lekalong—H. Helmere.
 PHILIPPOLIS W. Y. Thomson.
 LATTAKOO Robert Moffat—William Ross—David Livingston—William Ashton—Walter Inglis—Robert Hamilton—Rogers Edwards.

LIST OF STATIONS, ETC.

NAMACQUALAND . . . *Konaggas*—John Henry Schmelen.
 BASUTO COUNTRY . . . *Thaba Pechu*—G. Schreiner.

AFRICAN ISLANDS.

MADAGASCAR *Tananarivo*—(Vacant.)
 MAURITIUS *Port Louis*—J. Le Brun (in part).

WEST INDIES.

DEMERARA *Smith Chapel, George Town*—E. A. Wallbridge—Mrs. Giles, *European Schoolmistress*—J. Betts, *Native Assistant*.
Ebenezer Chapel—James Scott—W. Trotz and J. Newby, *Native Assistants*.
Freedom Chapel—Sidney Smith Murkland—Alexander Stewart, *Native Teacher*.
Canal No. 1—Charles Ratray—G. Day, *Native Assistant*.
Moutrose—Charles D. Watt.
Lusignan—Thomas Henderson—J. F. Charter, *Schoolmaster*.
Island of Leguan—J. W. Ferrier, *Native Teacher*.
 BERBICE *New Amsterdam*—Ebenezer Davies—John Marks, and N. D. Larose, *Native Teachers*.
Lonsdale—John Dagleish—George Pettigrew, *Catechist and Schoolmaster*.
Hanover Chapel—James Roome—Jacob Johnson, *Native Assistant*.
Ithaca—John Baxter, *Catechist and Schoolmaster*.
Rodborough—Alexander Jansen, *Native Assistant*.
Union Chapel—Thomas Lewis, *Native Assistant*.
Fearn Chapel—Joseph Waddington.
Ebenezer, Out-Station—J. James, *Native Teacher*.
Orange Chapel—Samuel Haywood.
Brunswick Chapel—Alexander M'Kellar, J. Introizie, *Native Assistant*.
Albion Chapel—D. Kenyon—M. Innes and M. E. Innes, *Native Assistants*.
 JAMAICA *First Hill*—John Vine—Peter Lillie, *Assist. Missionary*.
Dry Harbour—Thomas H. Clarke—Joseph Miller, *Native Assistant*.
Ridgemount—W. Slatyer.
Davyton (late Tellus)—J. Gibson, *Catechist and Schoolmaster*.
Whitefield—W. Alloway—G. Stricker, *Native Assistant*.
Four Paths—W. G. Barrett—G. Grange, *Native Assistant*.
Brixton Hill—William Milne.
Chapelton—Robert Jones—James Milne, *Catechist and Schoolmaster*.
Mount Zion—Edward Holland—William Hillyer, *Catechist and Schoolmaster*.
Kingston—George Wilkinson—David Walker, *Native Assistant*.
Shortwood—Fred. W. Wheeler.
Morant Bay—B. Franklin.
Prospect Penn—R. Dickson—Nathaniel Franklin and John Brown, *Catechists and Schoolmasters*.



Genl Hill

M. Wilkes



Joseph Hardcastle



Mr. Waugh

W. Thurburn



Edw Williams



Edward Parsons



E. Roby



Wm. Lewis

Sam. Green



Thomas Wilson



J. A. Knight



Robt. Simpson



Genl. Jernutt



Geo. Lambert



T. Howard

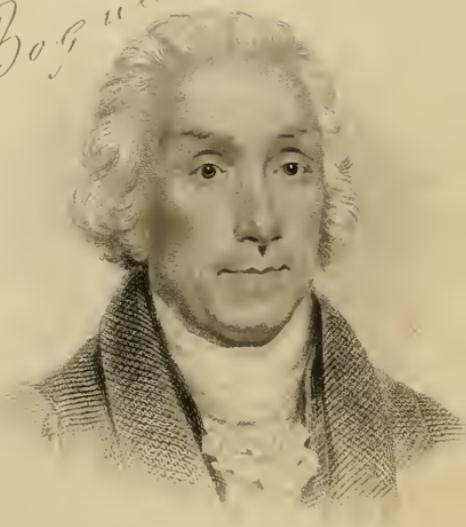
John Eyre



David Bogue



John Love



Geo Burder

THE
FATHERS AND FOUNDERS
OF
THE LONDON MISSIONARY SOCIETY.

THE REV. JOHN EYRE, A. M.

MINISTER OF RAM CHAPEL, HOMERTON.

IN the list of pious clergymen who hailed the formation of the London Missionary Society, as an event highly auspicious to the interests of vital Christianity, both at home and abroad, the name of the Rev. JOHN EYRE, A.M. occupies a conspicuous place. If to other distinguished servants of Christ belonged the honour of originating the fine conception of a union of various religious denominations, for the grand and catholic object of extending the gospel of Christ to heathen and other unenlightened countries, to him at least was reserved the happiness of being one of the first to adopt the hallowed suggestion, and to confer on it the advocacy of his enlightened and glowing pen. Wise to "discern the signs of the times," he distinctly perceived, that the isolation of good men was the weakness of the Christian cause, and that a combined system of operation for the spread of evangelical truth throughout the world, would inevitably weaken the hands of the common foe of God and man. He belonged, in life, and at death, to a race of men, who, valuing highly the peculiarities of their own ecclesiastical enclosures, were yet much more attached to the grand essentials of a common faith, by which all the members of "the holy catholic church" are linked together in the bonds of an indissoluble and glorious fellowship. Would to God that hundreds of such men were raised up, to bless the churches of

Christ, in this age of denominational asperity, and party conflict! It is, indeed, a mournful reflection, that, with an increased energy in the cause of truth and godliness, there is evidently, in the present state of the church, a diminished manifestation of that "charity which is the bond of perfectness."

How grateful, then, is the task, to recall the memory of those great and good men, who, half a century ago, stood as a link of union between different sections of the visible church, and showed, by their own example, "how good and how pleasant it is for brethren to dwell together in unity." May that spirit of love which they cultivated and displayed be once more restored to the church, "that all who profess and call themselves Christians," may "love as brethren," and "keep the unity of the spirit in the bond of peace!"

The honoured subject of this biographical sketch was born at Bodmin, in the county of Cornwall, in the month of January, 1754. His parents occupied a respectable station in the middle walks of life, and had good taste sufficient to secure for their son the elements of a sound general and classical education;* though they had no intention apparently of training him for any of the learned professions. At the age of fifteen, young Eyre was removed from school, and was bound apprentice to a Mr. Oliver, a clothier and shopkeeper at Tavistock.

Little comparatively is known of his early years, though that little is peculiarly interesting. As a child, he was lively, intelligent, affectionate, and sensitive,—the general favourite of the little circle in which he moved. Of a singularly thoughtful and reflective turn of mind, he was not without powerful impressions of eternity in the season of his early childhood; and, though it does not appear that his parents laboured with assiduity to instil religious principles into his mind, he was no stranger to the lively workings of a tender and active conscience. When he was only four years of age, his mind was powerfully acted upon by an incident, which he ever afterwards regarded as an element in the formation of his religious character. A friend of his family, eminently pious and benevolent,

* His classical studies were conducted at the public grammar-school of his native place, under the tuition of the Rev. John Fisher; and his mathematical, under the Rev. Joseph Thorpe, rector of Forrabury and Trevelga, Cornwall.

took up young Eyre one day in his arms, and said to him, "There is such a thing, my dear child, as the pardon of sin, and there is such a thing as knowing it too." This affectionate appeal, though in no way remarkably adapted to the infant mind, seized on the conscience of Eyre, and left such an abiding impression on his memory and feelings, that in the days of childhood and youth he often reflected on the words of his venerable friend; and at the early age of fourteen began to seek in prayer the blessing of forgiveness, under a deep sense of his sinfulness in the sight of God.

These gentle strivings of conscience were considerably accelerated by the habitual perusal of a little volume included in his father's library, entitled, "The Great Assize, or Day of Judgment." The sentiments and imagery of this book awakened such a lively interest in the mind of Eyre, that he committed the greater part of it to memory, and took great delight in repeating it to those who were willing to hear its vivid descriptions of the day of final account.

All the existing records of Mr. Eyre's juvenile years distinctly show, that his mind was under the influence of a strong religious bias, which, in more prospering circumstances, might have developed itself in all the rich fruits of an early and hallowed consecration of himself to the service of Christ. With such fair promise in the morning of life, we cannot but regret that the mind of Eyre was so slenderly fortified against that current of temptation which was to set in upon him immediately on quitting the parental roof. He had, indeed, a susceptible conscience,—a keen perception of right and wrong; but his memory was not stored with the word of God; nor had he shared the benefits of parental instruction and discipline, conducted upon the lofty principles of revealed truth.

Shall we wonder, then, that on his removal to Tavistock, (a town at that time by no means eminent for vital religion,) at the sanguine age of fifteen, he should become the victim of those youthful follies, which prevailed in the circle of gay companionship in which he was destined to move? Those who have formed accurate conceptions of the depravity of human nature will not be surprised to find him intoxicated with the cup of pleasure, and, like others around him, living "without

God, and without hope in the world." From his own descriptions of this period of his life, we are led to conclude, that he was one of a circle of young men, who were "lovers of pleasure more than lovers of God;" and who were chargeable with habitual neglect of religion, and many sinful outbursts against the spirit and precepts of the gospel, of which they were lamentably ignorant.

It pleased God, however, that the conscience of Eyre was not long to be seared and stupified by the influence of the world. It had been an early reprover, when it was even but slenderly enlightened; and the time was now fast approaching when its stern voice was no longer to be resisted.

As was frequently the case at this period of his life, Mr. Eyre had spent a noisy and unprofitable evening with his youthful associates, in which they had proceeded to great lengths in folly and dissipation, and vied with each other in acts of rebellion against the laws of Heaven. What materials for pungent and distressing reflection does such an evening supply! yet, alas! how often is it allowed to pass without any signs of heartfelt contrition for the guilt and impenitence by which it has been disfigured! It was not so, in this instance, with young Eyre. On the following morning he had to perform a solitary journey from Tavistock to his native place; and as he neared the scenes of his youth, and called to recollection the better feelings of his childhood, some portions of the word of God rushed into his mind, with such energy of application to the conscience, that he was utterly overwhelmed with a sense of guilt and unworthiness in the sight of God. "Deep conviction," observes one who knew him well, "accompanied with the greatest distress, immediately seized his mind. The arrows of the Almighty drank up his spirit; and this anguish, no doubt, urged him to fervent prayer.*

We can easily conceive of the strange mixture of feeling with which he would now approach the scene of his birth. If there were gay and thoughtless friends at Bodmin, ready to

* See Memoir of the Rev. John Eyre, A. M., by the Rev. George Collison, in the *Evangelical Magazine*, for June and July, 1803. To this article the Editor is mainly indebted for the materials of this sketch, though the whole has been rewritten with considerable care.

hail his visit, he had no heart to enter into their society. The concerns of eternity now pressed upon him so intensely, and the recollection of his past sins was so oppressive, that retirement and supplication were far more adapted to his agitated state of mind, than the frivolous intercourse of worldly and undevout associates. The one great question—"What must I do to be saved!" now occupied all his thoughts, and invested every object and pursuit of life with a measure of its own matchless solemnity. What transpired in his visit to Bodmin is not known; but we may believe, from what afterward occurred, that every method was used to tranquillize the mind of young Eyre on worldly, and not on Christian principles. All such efforts, however, had now become fruitless, for his soul was smitten with a deep godly sorrow; and nothing but a believing view of the cross could relieve the anguish of a wounded and sin-oppressed spirit.

On his return to Tavistock, Eyre resolved on pursuing an entirely new course of life; habits of sin were vigorously abandoned, the companions who had ensnared him were now forsaken, and others who were found walking in the ways of God were resorted to for counsel and encouragement.

At this precise juncture, it was so ordained by Divine Providence, that Mr. Eyre was introduced to the acquaintance of two young men, who, like himself, had been for some time under great concern about the state of their souls. In their society he found all the materials of an improving fellowship; and as his convictions of sin appear to have been much deeper at this time than theirs, his conversation became the means of awakening them to still greater anxiety about eternal interests. They were all alike ignorant, however, of the true way of acceptance with God, and were seeking, by methods of human righteousness, to obtain peace for their troubled consciences. They met, they conversed, they prayed, they read such religious works as fell into their hands; but having no enlightened minister or Christian friend to direct their pursuits, or to point out the way of salvation to them, by faith in the righteousness of Christ, they remained, for a season, in a very dark and perplexed state of mind.

Little did these attached friends imagine what God was pre-

paring them for, by this severe and distressing conflict. It is not a little remarkable, that all the three young men were destined to the work of the Christian ministry; two of them, Messrs. John and William Saltern,* among Congregational Dissenters, and Mr. Eyre in the Church of England. They have now met in glory, and have left behind them a fair and spotless reputation, as good ministers of Jesus Christ, and as men eminent in their day and generation.

As Mr. Eyre was to be made the instrument of great good to many of his fellow-creatures, it pleased God to train him for his future ministry in the school of adversity. For a considerable period after he was first visited with the terrors of the law, he found no peace to his troubled mind. The preachers to whom he listened were either tainted with Socinianism, or ignorant of the real platform of the gospel. He felt oppressively the deficiency of their instructions; but knew not precisely in what it consisted. He saw himself to be guilty, and was eager to obtain peace to his distracted mind, but found it not, because he "sought righteousness as it were by the works of the law."

At a moment when he was ready almost to yield to despair, he was thrown unexpectedly into the society of an aged and enlightened Christian, of the name of Barnett, who, perceiving his confused notions on the subject of a sinner's acceptance with God, put into his hands the celebrated Dialogues of the excellent Hervey; which, in directing him to the doctrine of Paul, in the third chapter of the Epistle to the Romans, shed such light and peace upon his mind, that he ever afterward rejoiced in the liberty wherewith Christ had made him free. He now perceived that he could be "justified freely by grace, through the redemption that is in Christ;" and that God "might be just, and yet the justifier of him who believeth in Jesus." Up to this period, these elementary principles of the gospel had been so completely hid from his mind, that they fell on it with all the surprise and delight of a new discovery. He wondered at his former ignorance and unbelief, and gratefully embraced that testimony which God had given concerning his Son. All his self-righteous dreams of rendering himself accept-

* The Rev. W. Saltern was pastor of the Independent church at Launceston, Cornwall; and the Rev. John Saltern, at Bridport, Dorset.

able to God at once fled ; and looking by simple faith to the cross of Christ, his night of legal bondage and toil passed away, and a bright morning of peace and hope dawned on his soul.

About the same time, and by nearly the same means, Mr. Eyre's two friends were brought to "rejoice in Christ Jesus, and to have no confidence in the flesh." So great was Mr. W. Saltern's joy in becoming acquainted with the Divine method of salvation in reading Hervey's *Theron and Aspasio*, that, meeting his brother one day immediately after, he exclaimed, with the strongest emotions of wonder and delight, "Brother, I have found it! I have found it!" The passage in Hervey's *Dialogues* which acted upon him so powerfully, and which probably was blessed to the whole little band of inquirers, was the following: "The Son of God, infinitely compassionate, has vouchsafed to become our Mediator. That nothing might be wanting to make his mediation successful, he placed himself in our stead. The punishment which we deserved, he endured; the obedience which we owed, he fulfilled. Both which being imputed to us, and accepted for us, are the foundation of our pardon, and the procuring cause of our justification. This righteousness of the Mediator is to be received by faith alone, as the free gift of God." From this moment, the two brothers mutually rejoiced in the truth, felt themselves in possession of "the pearl of great price," and saw a light beaming from the cross of Christ which scattered all the gloom of their former unhappy state. In the spirit of that benevolence which ever animates the mind of the young convert, Mr. W. Saltern said to his brother, "I will go and find poor Eyre, that I may tell him the way to be saved;" he accordingly went, and, to his great surprise and joy, found that Eyre had already, by means of Hervey's *Dialogues*, come into the light and liberty of the gospel. Thus were these three bosom friends, who had wept and agonized together, "seeking rest and finding none," united, by a mysterious providence, at one and the same time, in the glorious hopes of immortality, by faith in God's dear Son.

The pious individual, whose judicious efforts had been blessed in conducting these interesting young men to the feet of Jesus,

was anxious to secure for them the counsels of one, who might teach them the way of God more fully. With a kind of prophetic eye, he could discern in them the germ of future usefulness, and spared no pains in endeavouring to aid its early and effectual development. For this purpose, he earnestly pressed his young friends to visit the venerable Mr. Kinsman of Plymouth-Dock;* a servant of Christ, whose praise was in all the churches. To this they readily consented; and found in Mr. Kinsman an enlightened and affectionate counsellor.

It so happened that, on their way to Mr. Kinsman's house, they called on one of his flock, to whom they had been specially recommended. In conversing with this worthy individual, they expressed a wish to partake of the Lord's Supper, which was to be administered by Mr. Kinsman on that particular day. On being informed, that persons were not admitted to the table of the Lord in the church at Plymouth Dock, without evidence being furnished of their true conversion to God, Mr. Eyre replied, "If this privilege is denied to us, I hope we may be permitted to be present, at least, as spectators, to feast by faith upon the atoning sacrifice; if we cannot be allowed to partake of the sacramental elements." No sooner, however, did Mr. Kinsman and his Christian friends enter into conversation with the young men, than it was instantly perceived that they were in a delightful state of preparation for approaching the Lord's table; and though there was a slight informality in admitting them to communion without previous intimation, the peculiarity of the case fully justified a deviation from the standing rules of the community. To all parties concerned, the occasion was one of deep interest. Mr. Kinsman and his friends were refreshed by the visit of three promising youths so deeply imbued with the spirit of the Gospel; while, on the other hand, Mr. Eyre and his companions returned to Tavistock

* The Rev. Andrew Kinsman was born at Tavistock, Nov. 17, 1724. His mind was enlightened in the knowledge of the Gospel by reading Whitefield's Sermon on the New-Birth, and by perusing the Seventeenth Article of the church of England. He afterwards became the particular friend of Whitefield, gave the ground on which the Tabernacle at Plymouth was erected, was the founder of a meeting-house at Plymouth-Dock, (now Devonport), and became one of the most eminently devoted and useful ministers in the west of England. For a long period he encountered the most cruel persecutions from the enemies of the cross; but he lived to see all opposition withdrawn, and to find himself the object of general veneration and esteem.

gratified and improved by the lovely exhibition of Christian principles and graces which it had been their privilege to witness. They were, at the same time, very painfully exercised in contemplating the dark and neglected state of society at Tavistock, as contrasted with that which obtained at Plymouth Dock.

Being now thoroughly alive to the responsibilities arising out of the great change which divine grace had wrought in them, both gratitude and benevolence prompted them to devise means for imparting to others a measure of the happiness of which they had themselves become the partakers. What they could do for the neglected scene of their residence, where they had contributed, with others, to swell the tide of ignorance and rebellion against God, was the question which occupied their anxious deliberations on their way back to Tavistock.

It was a bold step; but Mr. Eyre proposed that a room should be hired, in some convenient place, and that all disposed to countenance such an undertaking should be earnestly invited to meet for the purpose of conversing on religious subjects. The proposition was immediately assented to, a room was hired, and intimation given of the intended meeting. At the hour appointed, a numerous auditory assembled; amongst whom were to be seen some of the most respectable inhabitants of the town. To the great surprise of all present, Mr. Eyre rose up, and delivered a most striking and pathetic address, full of luminous and animated references to all the leading truths of the gospel, and remarkable for its close appeal to the human conscience. He spoke with all the fervour and confidence of a young convert; "and, like another Melancthon, in the transports of his joy and zeal, conceived that he had nothing more to do, to secure the conversion of his hearers, than merely to state that Gospel, which had become so self-evident and delightful to himself."*

Such an auspicious commencement was not likely to discourage either himself or his friends. The news of his address spread far and wide; and those who had known his former careless and worldly career, were greatly struck at perceiving the seriousness of his deportment, and the entire change in his

* Rev. George Collison's Memoir.

character. Many solicited a repetition of his services ; and for the space of nearly two years he continued to preach the simple truths of the Gospel to as many as were disposed to listen to them. It is a striking fact, that in the very place where he had contributed, in no small degree, to foster the thoughtlessness and impenitence of his fellow-townsmen, he became the instrument of awakening, in not a few, a deep and imperishable interest on the side of truth and godliness.

During these eventful changes, Eyre's father was pondering with anxious feelings the probable destinies of his son. He was ill at ease with what he deemed the irregular and enthusiastic proceedings to which he had given his influence, and of which he had become the patron and the leader. He had no clew by which to judge of a zeal which was exclusively directed to the salvation of immortal souls ; and longed for the time when he might divert his son from pursuits which he regarded as injurious, if not fatal, to his worldly interests.

Acting upon these erroneous impressions, Mr. Eyre's father, a few months before the expiration of his apprenticeship, expressed a wish that, whenever the moment of release should arrive, he would return to Bodmin, and enter, with his sanction and assistance, into business for himself. By this tempting offer it was doubtless expected that young Eyre would be effectually withdrawn from those scenes of religious excitement in which he then mingled, and that in his native town he might be restrained from entering into similar occupations. The object was twofold—to render him less devoted in the pursuit of religion, and more zealous in the prosecution of worldly avocations.

Young Eyre saw full well the bearing of his father's proposal ; and though he was truly desirous not to give unnecessary pain to a parent, who, with all his mistakes, aimed only at his good, he felt that it was due to his religious character to seek counsel of some experienced Christian friend, before he decided on a measure, which would have the effect of removing him from a sphere of extensive usefulness. He accordingly went over to Plymouth, and submitted the case to the decision of a gentleman on whose wisdom and integrity he could rely. The consequence was, that, after a full examination of all the aspects of

his father's offer, he was induced to accept it; reserving to himself the right of following out those plans of usefulness upon which he had entered, as opportunity might offer, in his native place.

At the time appointed, Mr. Eyre quitted Tavistock, where he had been known for a season as the child of the world, but afterwards as the friend of Christ. There he had shed the first tears of repentance; there he had first tasted the joys of pardoned sin; there he had first opened his lips for Christ; and there he had first been honoured to carry his Saviour's cross. Various and conflicting were the emotions which struggled in his bosom as he retired from a scene hallowed and endeared by so many affecting recollections. But he had sought counsel of the Lord, and of his people, and he hesitated not in following the path of duty.

On his settlement at Bodmin, one of his first efforts was to secure the town-hall for the purpose of preaching the gospel to its then benighted inhabitants. The attempt was so novel, and the fame of the preacher had now so increased, that multitudes, both of the poor and rich, flocked to hear the word of God. The interest excited was altogether unprecedented in the annals of the place. The reproach and persecution of the few only tended to render more resolute and determined the support of the many; and, but for the untoward influence of domestic events, there is reason to believe, that the good work begun would have issued in great and extensive good to the town of Bodmin.

Mr. Eyre's father had long contemplated with anxiety the religious bias of his son; and, now that he was able to judge for himself of the practical working of the views and opinions entertained by him, he formed the unhappy resolution of endeavouring to thwart him in his course, by every method which either ridicule or parental authority could interpose. "Ah, Jack," said the displeased parent, "you will soon be tired of this; you are of too warm a temper to keep to anything long." On relating this anecdote in after life, Mr. Eyre observed, with his characteristic good humour, "True, I have been tired, again and again, of almost everything else; yet, blessed be God, I am not yet tired of religion, but like it now better than ever."

Mr. Eyre had been too well accustomed to reproach for Christ's sake, to be much moved in spirit by so hasty a judgment of his religious character; and proceeded with his various labours as if no such remark had been made. Contempt, however, was not the only weapon by which this devoted young man was to be assailed; higher honours yet awaited him in manifesting his attachment to his God and Saviour. When his father perceived that his Christian principles were too firmly rooted to be overcome by the force of mere ridicule, and saw that his object in bringing him to Bodmin was likely to be frustrated, he resorted to other and harsher measures, and laid his commands upon him to desist from his pulpit efforts, as he would not wish to incur his severest displeasure. Gladly would Mr. Eyre have obeyed his father's mandate, if conscience and the word of God had not interposed a powerful check to such an act of filial submission. He saw, at once, however, that where his heavenly Father or his earthly parent must be offended, it was his duty to obey God rather than man. He did so with a melting and stricken heart; "committing himself to Him who judgeth righteously." Alas! the results were most painful to contemplate. His father was exasperated beyond expression at the resistance of his stern command; and a son, whose only crime was his devotion to Christ, was ordered instantly to quit the parental roof, with but one solitary guinea in his pocket, and a servant and horse to conduct him to the next town. How formidable an element is enmity to the truth, when it is suffered to manifest itself without any counteracting influence! Young Eyre had done nothing to justify so cruel an act of expulsion; nevertheless, he was dealt with as if guilty of some shameful dereliction in the discharge of his filial duty.

Abandoned by him who ought to have been the guardian of his youth, and who might well have rejoiced in the thought that God had given him such a son, this persecuted young man was thrown upon the resources of that kind Providence which is always the protector and friend of the helpless. In the house of that pious and amiable individual* who had advised him to return to Bodmin at the request of his father, he found

* Mr. Brown, of Plymouth.

an asylum, when his heart was ready to burst with anguish at the thought of what had befallen him. Here he met with every conceivable expression of sympathy and kindness; and soon discovered that though his father and his mother had forsaken him, yet the Lord had taken him.

While under the hospitable roof of his friend, repeated conversations were held on the subject of his entire devotion to the work of the ministry. Mr. Brown was a man of mind, and could discern in his young friend intellectual and spiritual endowments of a high order. He proposed to him the idea of entering himself as a student in the late venerable Countess of Huntingdon's college, at Trevecka in Wales; and offered to aid him in procuring admission. The proposal was not unacceptable to the feelings of Mr. Eyre, whose mind was fully bent on doing good to the souls of his fellow-men. Application was accordingly made for his reception into the college; and in a short time he entered upon his studies with a heart overwhelmed at the remembrance of the Divine goodness. His knowledge of Latin being considerable, and his literary acquirements being superior to those of most of his fellow-students, he began his College course amidst many advantages. Never, perhaps, did a student enter upon a career of mental improvement with a deeper feeling of responsibility to God, or with a more earnest determination to improve his opportunities. He had seen the pillar and cloud directing his course, and to his Divine Benefactor he was ready to consecrate all his energies of body and mind. In his theological and other studies, his progress was most rapid; and the delight which he took in the study of the Scriptures in the original tongues, gave promise of his future eminence as an expounder of the word of God; while his devotion and piety always kept pace with his advancement in general knowledge.

A youth like Eyre could not escape the observant eye of such a person as Lady Huntingdon. Her ladyship watched his career with great interest; and, at a period much earlier than usual, sent him on a mission to Cornwall, where his ministry was attended with remarkable success, especially at Tregony. From this place he returned to his studies, greatly humbled at the measure of success which had attended his

labours in a place proverbial for its ignorance, sabbath-breaking, and profaneness.

After remaining for a season at college, he was next appointed to the city of Lincoln, where, amidst many difficulties, he had the happiness of finding that his ministry, by the Divine blessing, had awakened a greater interest than had previously been felt in that exceedingly unimpressible city. Before his season of probation was ended in this city, he had the unspeakable satisfaction of knowing that some immortal souls were drawn to Christ by the power of the Cross, though the general state of religion in the place was most unpropitious and discouraging.

Having been thus employed with acceptance and usefulness in various country stations, it was now resolved to send young Eyre to some of Lady Huntingdon's congregations in the metropolis, for which his popular style of address well qualified him. Accordingly, in 1778, he was appointed to minister for a season at Mulberry Gardens Chapel, in the east of London, where he preached to large assemblies, and was received with every mark of affection and respect.

A new era in Mr. Eyre's history now opens upon our view. With such fair prospects of success, it might have been expected that he would prosecute his future ministry in the Countess of Huntingdon's connection. We find, however, that, during his visit to the metropolis, from what cause is not accurately known, he was brought to the determination of preparing himself for taking orders in the Established Church. There is reason to believe that a conversation held at this time with his tried friend Mr. Brown, of Plymouth, exerted considerable influence in bringing him to this decision. Nor is it matter of surprise that he adopted such a course. He had never formally quitted the National Church; and it is probable that circumstances, rather than deliberate examination of the claims of any particular ecclesiastical system, induced him to cast in his lot with the followers of the Countess of Huntingdon. Add to all this the fact, that the Countess's ministers did not, in their early history, regard themselves as a body in strict separation from the Establishment,—and we shall then cease to wonder that Mr. Eyre should embrace any favourable

opportunity of devoting himself to the ministry of the gospel in the church as by law established.

It will be to the lasting honour of Mr. Eyre, that, although he felt it to be his duty to conform to the National Church, he did not, like some who might be named, abandon his former associates; nor did he fall into the exclusive pretensions of those who can discern no orders, no valid administrations, and no well-defined hope of salvation, without the pale of Episcopacy. He had not so learned Christ; and neither his studies at Oxford, nor his Episcopal ordination, nor indeed any thing pertaining to his position as a minister of the Church of England, ever tempted him to deviate from the broad path of charity in which he continued to walk, with steady pace, to the close of life.

Owing to the advanced state of Mr. Eyre's education, and the liberality of Dr. Lowth, who was at that time bishop of London, he was not long held back from the exercise of the ministry among his new connections. With a respectable knowledge of mathematics, and of the Greek and Latin classics, he entered Emanuel College, Oxford, in the year 1778; on the 30th of May, 1779, he was admitted to deacon's orders; and, in the December following, he was licensed to the curacy of Weston, where his ministry was received with abundant tokens of the Divine favour.

Soon after this, he became the assistant of that distinguished servant of Christ, the Rev. Richard Cecil, then of Lewis; where he had ample opportunities of listening to the best models of preaching, and of receiving the matured counsels of a wise, ingenuous, and devout mind. Few preachers in modern times can be compared with Mr. Cecil. A single sermon of his contained more real sentiment than is often to be found in the entire volumes of men of distinguished reputation.

Mr. Eyre remained at Lewis with Mr. Cecil, till the year 1781, when Divine Providence directed his steps to Reading, in Berkshire, where he was invited to become curate to the late Hon. and Rev. W. B. Cadogan, vicar of St. Giles, in that town; a man who did much in his day to raise the tone of evangelical preaching in the National Church, and who breathed a catholic

spirit towards all the disciples of a common Saviour. In Reading, and especially under such an incumbent, Mr. Eyre found large scope for the exercise both of his pulpit and pastoral talents. He had many to hear him, and was so favourably received, that he lived among the people as in the bosom of an attached family; not a few having been taught to look up to him as their father in Christ. The pious part of the congregation highly prized his ministry; and he could look around him on many who had heard from his lips words whereby they were saved. To two individuals, a husband and wife, Mr. Eyre's ministry and intercourses were rendered an eminent blessing. They had been awakened to serious thoughtfulness by the preaching of Mr. Cadogan; and were called "to endure a great fight of affliction" from their worldly connections who remained in unbelief. Mr. Eyre had borne a similar cross, and knew how to speak a word in season to persecuted Christians. His kind offices endeared his person and ministry to them, and paved the way for much usefulness to them and to their children. "Seldom, if ever," observed Mr.—, "did Mr. Eyre enter our house, without endeavouring to impress upon the minds of our children the great importance of real religion." It is not remarkable, therefore, that two of these children, and three near relatives of the family, were converted under his ministry. Though his stay at Reading was only for one short year, the fruits of his ministry were long manifest after he had been gathered to his fathers, and probably are not entirely imperceptible even to the present day.

In the year 1782, Mr. Eyre removed to St. Luke's, Chelsea, at the desire of Mr. Cadogan, who held the rectory of that parish. One of Mr. Cadogan's converts, recently deceased, well remembered the ministry of Eyre, and spoke of it as characterized by affection and zeal. Such was the opposition to evangelical preaching at that time, that, though Mr. Cadogan was the member of an influential family, it was sometimes difficult to prevent open disturbances, of profane and ungodly persons, in the church. The attendance, however, on public worship was encouraging, and not a few souls were born to God, of whom one here and one there remain to the present day.

During his short stay in Reading, Mr. Eyre was introduced

to the acquaintance of Miss Keene, a lady of prepossessing manners, and of truly Christian graces. To this individual he became united in marriage in 1785, and found in her society a rare combination of those qualities which tend to make a minister's house the abode of intelligence, the attraction of the good, and a sanctuary from the turmoil of official conflict and care.

At this period the Episcopal chapel at Homerton was vacant; and the worthy individuals who had purchased it, for the express purpose of securing an evangelical ministry within its walls, had their attention directed to Mr. Eyre, whose reputation as a gospel minister was now fully established. They invited him to make trial of it; and though it was then of very limited dimensions, yet, looking at the large population by which it was surrounded, and anxious, moreover, to have the charge of a people for himself, he consented, after much prayer, deliberation, and consultation with Christian friends, to quit his beloved curacy at Chelsea, and to take up his abode at Homerton. This important step of his life, upon which a large portion of his future usefulness depended, was taken about Christmas, 1785.

As Mr. Eyre and his beloved companion retired from their little endeared circle at Chelsea, where they had been both useful and happy, many tender associations sprung up in their minds; and, with his usual facetious and imaginative turn, Mr. Eyre repeated with much feeling the five last lines of "Paradise Lost"—

"Some natural tears they dropt, but wiped them soon.
The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way."

On his settlement at Homerton, Mr. Eyre first went into lodgings; but soon after, as his prospects of usefulness began to enlarge, engaged a house, and opened a school, for which he was eminently qualified, not more by his educational attainments, than by his talent for securing the affections of the rising generation. No preceptor of youth was ever more beloved by his pupils. Some are living to the present day,

among whom may be named the highly respected Bishop of Calcutta, and the Rev. Mr. Wildbore of Falmouth, who can bear testimony to the love and respect which reigned in his establishment.

The success of Mr. Eyre's ministry at Homerton soon convinced him that Divine Providence had placed him in that village for great good to his fellow-creatures. His chapel was considerably enlarged; his labours were daily more and more blessed; he felt himself at home in his work; and never again changed his sphere till he was called to quit the fellowships of earth for those of heaven. How faithfully, discriminatively, affectionately, and diligently, he fulfilled the duties of his ministry, can yet be testified by some aged disciples, who gratefully remember his "work of faith and labour of love."

As a clergyman of the Established Church, he had subscribed her Articles, without a single particle of mental reservation, and ever expounded them in what he deemed their genuine sense, never so much as doubting their Calvinistic interpretation. But he did not receive them because they were the Articles of the Episcopal Church; but because he regarded them as a correct digest of the grand doctrines of grace as contained in the infallible record of inspired truth. To the Bible, as the fountain of truth, he continually drew the attention of his hearers; and only valued human formularies as they aided him in this his paramount aim. He was emphatically a preacher of the cross of Christ; and "travailed as in birth" till he saw his Saviour formed in the hearts of his people "the hope of glory." Though resolutely attached to the doctrines of sovereign and efficacious grace, he never stated them in an abstract manner; but always associated them with calls to faith and repentance, and with earnest exhortations to holiness on the part of those who had been admitted into covenant with God. Like all such preachers, he neither pleased the high nor the low class of doctrinalists. He never sought to adapt his ministry to any of the violent parties in the religious world; but looked every part of Scripture in the face, and cared not whether he was held to be Arminian or Calvinist, so long as he felt that he was handing out to the people "the sincere milk of the word." He could, when he pleased, exhibit the fallacy of that system of

doctrine which attributes to the fallen creature a self-determining power in the will; and he could equally arraign at the bar of reason and Scripture that pestilent heresy which would strip man of his accountableness, reject the moral law as a rule of life, and invest the free and rich mercy of the gospel with the attributes of exclusiveness, repulsion, and limited adaptation to the condition of a fallen world. He was the stern antagonist, on the one hand, of every modification of the doctrine of human merit; and, on the other, of every licentious accommodation of that "grace which reigns through righteousness unto eternal life."

He delighted to dwell upon the matchless honours of the Son of God. "If we ascribe to him," said he, "in consequence of his meritorious death and righteousness, as our surety, substitute, and representative, deliverance from the guilt of sin and wrath to come, reconciliation, pardon, justification, adoption, and eternal life, we ascribe no more to him than the Holy Ghost has taught us to do in the Scriptures. If we attribute to him all Divine perfections and operations, and honour him, in every respect, even as we honour the Father, we shall not offend the God of truth. In short, exalt him how we will, we shall never exalt him higher than the Father did, when he raised him to his own right hand in glory."*

Mr. Eyre's method and style of preaching might be pronounced to be simply elegant. He never lost sight of his theme, in searching for ornaments by which to set it off. His aim was rather to impress the conscience, than to please the fancy. "In his esteem, that preacher who does not aim at the conscience, forgets the ends of his mission. With a taste capable of perceiving and relishing the beauties of composition, he possessed a mind superior to the art of hunting similes, adjusting periods, and studying cadences, when he ought to be alarming the supine and impenitent sinner; or establishing, comforting, and directing the Christian. Though his manner was simple, 'the plainest words with him acquired the truest character of eloquence; and which is rarely to be found, except where a subject is not only intimately known, but cordially beloved.'"[†]

* "Union and Friendly Intercourse," &c., a sermon at Mr. Wesley's chapel, City Road, 1798.

† The Rev. George Collison's Memoir.

His lowly estimate of himself, however, may be judged of from the following extract of a letter to a friend. "I am never," observed he, "satisfied with what I do. I can assure you, it is my constant grief that I serve the Lord no better. I never preach a sermon but I groan over it in spirit, and reflect on myself, a thousand times, for taking so little pains in winning sinners to Christ, and exciting believers to live more devotedly to their adorable Saviour. I see more glory in Christ than my lips can utter; and I condemn myself for coming so short of my own views and conceptions; and while I lament my unskilfulness and want of fervent zeal in his service, I wonder that he suffers his precious treasure to remain in such an earthen vessel." Oh, it is this deep humility of mind that makes the Christian minister! "Unto me," said Paul, "who am *less than the least of all saints*, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ."

He was very jealous of popularity as a safe criterion of real usefulness. Though his ministry was generally most acceptable to the several denominations of professing Christians in and about the metropolis, as well as throughout the kingdom, he was never known to be elated for one moment by this circumstance. "The pleasure," he observed, "which many professors express (referring to his own ministry) is not the criterion of profit to be relied on. Nor do I ever venture to conclude, that because congregations are pleased, they must therefore be profited."

By the habitual indulgence of such sentiments as these, Mr. Eyre was happily preserved from many of those snares which rise up in the path of popular preachers. Human applause he held to be worse than nothing, when dissociated from the approbation of God and the testimony of a good conscience. He knew how undiscerning professors often are, both in their censures and commendations; and he had seen instances in which popular address had made men the idols of the people, when there was an obvious defect in sound doctrine, Christian temper, and even moral deportment. In his case, the approval of his fellow-creatures only led him to test more rigidly the motives of his public conduct; while success itself—and he was eminently successful—only humbled him in the sight of God,

under a sense of conscious unworthiness, and innumerable short-comings.

In his pulpit labours, Mr. Eyre was an example of diligence to his brethren in the ministry. When his health would permit, he preached three full discourses to his people every week, in addition to many occasional services undertaken at the call of friendship, or in support of the claims of benevolence.

For many years, he conducted a series of annual addresses, which were eminently attractive, and upon which God was pleased to vouchsafe a large measure of his benediction. The first of these addresses, and which generally consisted in an annual review of God's mercies, was delivered on the last Sabbath of the year;—the second, which was intended to engage his flock to the service of God, was preached on the first Sabbath of the new year;—and the third, which was expressly adapted to the young, was delivered on Whit-Monday.

Mr. Eyre's attention to the religious interests of the young was a marked feature in his pastoral character. Every Tuesday throughout the year was devoted to their improvement. Two large classes, one of either sex, met alternately on the day appointed, to receive the benefit of his familiar lectures on the Assembly's Shorter Catechism, and on subjects connected with scripture history. These diets of instruction were so ingeniously and so simply conducted, that young persons, in the most respectable grades of life, deemed it a privilege to be permitted to attend them. "The condescending manner," observes a lady who had belonged to his class, "in which he behaved to his young friends, on these occasions, had a tendency to endear him much in their esteem; and it seemed his chief aim to remove any difficulties which might arise, and place the interesting subjects brought forward in such a light, as to encourage their minds in the pursuit of divine things."

These exercises were mainly confined to the children of the more respectable and wealthy of his congregation. But he was equally solicitous for the best interests of the children of the poor; and for this purpose instituted a school, under the superintendence of the more devout ladies in his flock, for clothing and educating thirty poor girls. This charity was so much approved, that a similar one was immediately erected, under the

care of the gentlemen in his congregation, for the benefit of twenty poor boys. These benevolent efforts were the joy of his heart ; and engaged a large share of his time and attention, in following out their practical details. They brought him more frequently in contact with the active members of his congregation ; for it was his method periodically to meet all the subscribers to the schools, and to address a few words of counsel and encouragement to them, in reference to the excellent work in which they were engaged.

By such hallowed intercourses, Mr. Eyre secured for himself a warm place in the affections of his flock. They “esteemed him very highly in love, for his work’s sake ;” and suffered him to acquire an influence over them rarely, perhaps, possessed by the most devoted of Christ’s servants. Yet there was no effort on his part to gain this ascendancy ; it was far more the effect of weight of character, than of any attempt to ingratiate himself into their confidence and esteem. It was a truly just remark made by the late Rev. Rowland Hill, when preaching Mr. Eyre’s funeral sermon, “that ministers very much impart their own spirit and temper to their congregations. Humble and affectionate ministers diffuse the same spirit amongst their people ; as ministers that are full of spiritual pride, generally have their people puffed up with pride and self-conceit.” Mr. Eyre’s flock partook, in an eminent degree, of his “generous and enlarged views, his humble Christian temper ; and, like him, devoted large portions of their property to the cause of Christ ;—nay, such was his influence, that even those of his hearers who never gave any decisive evidence of genuine religion, were so far acted upon by his example, as to contribute largely to any cause advocated by him. Perhaps few, if any, ministers in the United Kingdom, from a congregation of equal number, could command such pecuniary aids, and so frequently, as he did.”* Of the responsibility attached to his position in this respect, he was fully aware ; and said to a friend concerning it, “God has given me influence among my dear people ; and I am bound, by the strongest ties, to use this, perhaps weightiest talent I possess, to his glory.

He was generous to a fault, having been known, on more

* The Rev. G. Collison’s Memoir.

occasions than one, to part with the last farthing he possessed at the call of suffering humanity. One day, while he stood talking to an individual, a poor man, in great distress, asked him for some pecuniary assistance. He instantly put his hand into his pocket, and gave him a guinea. The poor man's tears almost choked him, in receiving so large and unexpected a supply. Mr. Eyre's friend hinted to him, that he ought to consider his own family, and be less profuse in his charity. "Oh," said he, "I shall soon have it repaid with interest." The next day a very handsome present was sent to him; and he did not fail, with his accustomed good humour, to rally his friend for the parsimonious advice tendered to him on the preceding day. A pious dissenting minister came to him once in great anxiety, to ask his advice. It had become necessary for this good man to change his sphere of labour, and he had no means of defraying the expense attendant upon the removal of his family, but the expedient of parting with his little library. Mr. Eyre would not hear of his doing this; and told him to go home, and leave the matter with him; the anxious minister did so, and in a few days received from his generous benefactor the sum of fifty pounds, which more than relieved his pressure, and called forth songs of praise to Him who heard his prayers in the hour of pressing necessity.

He was most liberal in his benefactions toward the erection of new places of worship, never caring what denomination they belonged to, provided the pure gospel was preached in them. To a minister who waited upon him with a chapel case, he said, after speaking to him in a kind and condescending manner, "There is my mite, (presenting him with the sum of five pounds,) and I wish I could give you fifty pounds."

In the last year of his life, when the Village Itinerancy determined on educating their own preachers, he nobly gave up his house for that object; and begged the committee to consider it as property consecrated to the cause of God. Acting on the same high principle, he never would consent to receive any remuneration from the London Missionary Society, or any other institution with which he stood connected, though his labours on their behalf were most zealous and abundant. It may be questioned, indeed, whether he did not carry his notions

of disinterestedness much farther than either a regard to the claims of his family, or to the principles of the word of God, would have fully justified.

But such a man was never suffered to want. His trust in God's providence was a remarkable feature in his religion; and never did that providence forsake him or his. When, in early life, his father drove him from his home, for preaching the gospel of Christ, he said, "Now, Sir, I take God for my father and friend; and if ever I am reduced to want, you may then blame my religion." But he was never thus reduced, though he often knew what it was to have his faith severely tried. While he possessed resources of his own, in his early ministry, he would not consent to take any pecuniary assistance from the Countess of Huntingdon's connection. Once, however, his supplies failed him, and he had neither the means left of paying for his own refreshment, or that of his horse. In this anxious state, and in the midst of strangers, he called at a house on his journey, where, to his surprise, he found a letter addressed to him, containing two guineas from an unknown friend. Other similar events occurred in his history, by which, though he never allowed himself to fall into the extreme of enthusiasm, his belief in a particular providence was greatly strengthened and confirmed. He lived in the daily confidence of that providence, and urged others, with whom he had influence, to cast themselves, in the path of duty, on its never-failing resources.

Mr. Eyre's mind was naturally formed for bold enterprise and active effort; and divine grace had so attuned and sanctified his various powers, that he was ever consulting for the glory of God and the good of man. There were three objects in particular, with which he was influentially associated, which will carry down his name to posterity, as a real benefactor to his country and the world. They are—the Evangelical Magazine—the London Missionary—and the Village Itinerancy.

Far from confining his sphere of usefulness to his own pastoral labours, he looked abroad on the state of mankind, and took a deep interest in the prosperity of the whole visible church. He delighted in every scheme of combined action which tended to unite the real children of God. Often had his thoughts turned upon the idea of a religious periodical, which should

circulate useful intelligence at the cheapest possible rate, and which should be conducted upon those catholic principles in which the great body of evangelical Christians might be found to unite. He set his heart upon the production of such a periodical; and, consulting with several kindred spirits, found it by no means improbable that his favourite object might be realized. He received, indeed, the warmest encouragement from his brethren in the ministry; and it was finally agreed that the responsible conductors of the work should be composed of churchmen and dissenters, uniting their efforts for the maintenance of common and grand truths, and for the diffusion of religious intelligence throughout the world. The first number of this periodical made its appearance in July, 1794, under the title of "The Evangelical Magazine;" and if Mr. Eyre had lived for no other object than to originate, and, for a season, to edit, a work which has exerted such a beneficial influence on the public mind, he would not have lived in vain. Most anxiously did he labour, with others, to establish this periodical upon a truly catholic basis; and to make it, at the same time, the firm advocate of the much neglected doctrines of grace.*

How far God has honoured his and their endeavours, may be gathered from an impartial consideration of the facts connected with the history of "The Evangelical Magazine," from the issue of its first number down to the present hour. In the most agitating times, it has advocated the spirit of charity among all the true followers of Christ; it has ever contended for the essential principles of the church's union; it has taken its stand on the grand doctrines of Protestantism and Evangelical truth; it has contributed largely to the formation or extension of most of the religious and charitable institutions of the age; it has been a cheap and effective medium of intelligence on all points connected with the spread of religion, both at home and abroad; it has circulated widely among the poor members of Christ's flock, and has, in no slight degree, improved their social, moral, and religious condition; it has, from the profits of its extensive sale, contributed between *twenty and thirty thousand pounds* to the widows of pious ministers—Episcopalians, Presbyterians,

* It is understood that Mr. Chapman, of the *Globe* newspaper, was the person in whose mind the idea of the Magazine originated.

Independents, and Calvinistic Methodists;—and now, in the *fifty-first* year of its existence, its conductors are, by the Divine blessing, enabled, on a monthly sale of fifteen thousand copies, to minister the annual sum of *fourteen hundred* pounds to the objects of their beneficent regard.

The next grand object which engaged the mind and heart of Mr. Eyre, was the formation of the London Missionary Society; an event to which the pages of the Evangelical Magazine in no small degree contributed. As one of the first editors of the work, the Rev. Dr. Bogue, of Gosport, with the concurrence of Mr. Eyre, the final editor, inserted an appeal to the Evangelical Dissenters in England, calling upon them, in most energetic terms, to combine their efforts for the evangelization of the heathen world, urging the ministers of the metropolis in particular, “to consult together on this important subject; and, without loss of time, to propose some plan for the accomplishment of this most desirable end, that the Lord Jesus Christ may ‘have the heathen for his inheritance, and the uttermost parts of the earth for his possession.’”^{*} This appeal, as may be seen in another part of this work, was successful beyond the most sanguine expectations of its author. Devoted brethren in Christ met, consulted, sought direction of God, circulated intelligence, and, on the memorable 4th day of November, 1794, the first formal meeting was held, with a view to the formation of the London Missionary Society. Of the parties assembled on this occasion, Mr. Eyre was one of the most deeply anxious for the success of the object; and in the following May, when the first annual meeting of the society was held, he delivered an address in defence of missions to the heathens, which can never be forgotten by those who had the pleasure of listening to its heart-stirring appeals. In his threefold character of Director, Editor of the Evangelical Magazine, and, ultimately, one of the Secretaries of the society, he rendered such admirable service to the institution, as entitles him to occupy a distinguished place among the most devoted and influential friends of the cause. Wise in counsel, ready in utterance, prudent in action, and catholic in spirit, his relation to the society was one of the greatest boons conferred on

^{*} See the account of the London Miss. Soc., in the Introduction to these Memoirs.

it by Divine Providence in its early history. His correspondence, as secretary, with the missionaries of the society, was invaluable for its discretion, Christian dignity, deep-toned sentiment, and generous sympathy. The missionary who did not love Mr. Eyre soon proved himself to be unworthy of the confidence which the directors of the society had reposed in him. His temperament was at times warm and irritable; but there was so much of native generosity in his character, and withal such profound humility and affection, that those who knew him were constrained to love him "with a pure heart, fervently."

The third great object of benevolence that engaged the attention of Mr. Eyre, and which he began to mature and arrange in the year 1796, was a society, composed of five or six wealthy and pious persons in his own congregation, for the purpose of introducing the gospel into those towns and villages in England, which were at that time most remarkable for their ignorance and crime. The first operations of this society were directed to parts of the county of Hants, where two congregations at least were raised by the labours of its devoted agents, and much good effected to the souls of men. After a season, he saw the importance of enlarging the sphere of the institution's operations, and of connecting with it a seminary for the education of its own agents. In carrying out this laudable design, he was generously aided by many of his Christian friends, and particularly by Messrs. Hanson and Townsend, the latter of whom munificently agreed to give £500 per annum during his life; and to pay by instalments, or give by will, the principal sum of £10,000 for the same great object. A plan of education was drawn up, excluding the dead languages, except so far as to read the Scriptures in the original, to consist of twelve courses of lectures; six of which were to be biblical and theological, and six on science, literature, and the duties of a preacher. At the period of Mr. Eyre's death, a Tutor for the seminary was engaged, students had sought admission, and the day of opening was fixed; but it was not the will of his heavenly Father that he should see the completion of his own favourite undertaking. Thus originated these excellent institutions, the Hackney Academy and Village Itinerancy, which for a long series of years have been usefully

and evangelically employed in training devoted pastors, raising new congregations, and greatly extending the sphere of vital Christianity. Before Mr Eyre entered into his rest, he had the happiness of giving his assistance in choosing the president of the Hackney Seminary; and whatever might be his anticipations of the fitness of that honoured individual* for the work to which he was called, they have been more than realized by the facts which have transpired during a lengthened period of devoted service. The original platform of the college has been considerably enlarged and improved; and, with the assistance of an able classical Tutor, the venerable president is enabled to devote his attention more exclusively to subjects connected with theology and biblical criticism. The institution has of late years furnished several promising agents to the London Missionary Society; and has others still in training for this most honourable of all human occupations.

Mr. Eyre, though a man of peace, was a fearless champion of truth, when roused by a sense of duty to enter into the field of righteous conflict. When the late Bishop Horsley, that talented but haughty prelate, in one of his charges to his clergy, attacked, in a most virulent manner, those societies which had been formed for the sole purpose of spreading the gospel of Christ at home and abroad, Mr. Eyre came forward as the defender of these institutions, in two successive numbers of the *Evangelical Magazine*,† in a manner which did equal credit to his head and heart. The well-timed irony and sharp rebuke which pervade these articles, abundantly prove that if the writer seldom resorted to such a style of literary warfare, it was not because he was unable to do so, but because he reserved himself for those great occasions when the interests of truth and godliness were eminently at stake.

By a most unwarrantable violation of truth and justice, the angry prelate had identified the zealous labours of Dissenters, Methodists, and Evangelical Churchmen, with the revolutionary proceedings of Infidels and Jacobins; and threw out certain oblique hints of his intention to apply to the legislature for the means of suppressing their active movements.

* The Rev. George Collison.

† See Review department of the *Evangelical Magazine*, for March and April, 1801.

“A principal cause,” observes Mr. Eyre, “of this prelate’s jealousy seems to arise from the abundant increase of these congregations since the suppression of jacobinical assemblies; but his lordship should recollect, that when the alarm was sounded, that religion and the state were both in danger, all ranks of men were called upon to oppose the spreading evil. In this case the Methodists (whether Episcopalians or Dissenters) thought the greatest service they could render their country, was to aim, under the Divine blessing, at the conversion of the adult, and the instruction of the rising generation. They have eminently succeeded; and, beside the good resulting to individuals from their own conversion, and to society from the amelioration of the public morals, they have rendered an essential service to the state, by turning the attention of the people from political debates to subjects of higher importance, and of everlasting interest. And to this, under God, the tranquillity of the country in existing circumstances must, in a great measure, be attributed. For it has been observed, by a respectable writer, who appears to be well acquainted with the importance of religion to the state, that ‘he who worships God in spirit and in truth, will love the government and laws which protect him, without asking by whom they are administered.’ So far is the fact from countenancing his lordship’s idea—that Methodism is a tool of the Jacobins—that it is in distinct opposition to their views; and the leading men among the Methodists are known to be as inveterate enemies to Jacobinism as any prelate on the bench.

“We hope, therefore, that the legislature, should his lordship bring the matter before them, as he intimates in his discourse, will be too much alive to the interests of the country, to stop the activity of the only men who appear willing to instruct the ignorant, and teach the children of the poor. Not that we wish to check the exertions of his lordship’s clergy, to whom, it is a little remarkable, that he recommends the preaching of the same truths by which the Calvinistic Methodists happen to be distinguished, namely, the doctrinal articles of the Church of England. At any rate, we hope the reverend bench themselves will fill the churches with these truths, and then we believe they will think it unnecessary to request the legislature to prohibit

the sectaries from preaching them in conventicles. ‘Thin congregations,’ observes Mr. Young, ‘whether in town or country, are always the fault of the clergy.’”

While he was thus defending the truth on the open field of fair combat, he was at the same time, in his private correspondence, endeavouring to allay the anxious fears of some of the pious itinerant preachers, who were greatly alarmed at the tendency of the bishop’s Charge. To one of them he thus writes: “We need not fear what the enemy can do, since He that is with us is greater than he that is in the world. Satan works by lies; and no wonder if his children do the works of their father. Blessed be God, truth is more powerful than the weapons of our adversaries; and it shall ultimately prevail. But let us keep our temper, and learn sometimes to keep silence. Scurrility and abuse are best refuted sometimes by answering them not. Unless I am mistaken, we shall have great need of caution. Such exertions as are now making, will be offensive to the carnal mind; and therefore evil motives will be attributed to those who have nothing in view but the glory of God. *Our lives must speak for us*; and to those who are capable of discernment, our disinterestedness will appear. None will be found so faithful to their country, and so obedient to its laws, as those who seek a better country, and who have put on the yoke of Him who was meek and lowly in heart. The discontented and ambitious, who have only earthly things in view, may be contentious and unruly; but the children of God seek the peace of the land where they dwell, and are intent only on promoting the honour and interest of the spiritual kingdom of Christ. Blessed be God, *that* is flourishing; and it must flourish and increase, and spread itself at last over all the earth.”

The closing scene of Mr. Eyre’s eventful life will be best described in the very words of one who knew him intimately, and who drew his information from the most authentic sources. Few will read the account, without feeling that the Rev. John Eyre was one of the most honoured clergymen that ever graced the English church.

“It was,” observes Mr. Collison, “his practice, as we have seen, to conclude the old year with a sermon, reminding his

hearers of the mercies they had received. The last year was improved from Psalm cxxvi. 3. 'The Lord hath done great things for us.' In this discourse he enumerated signal blessings continued and enlarged; among which he mentioned, that the number of communicants was then greater than the number of hearers when he first came to Homerton. He then particularized new favours, among which he reckoned the establishment of the academy above mentioned, as likely to be a great blessing to the country.

"Jan. 1, 1803, he opened the new year with an address from Solomon's Song, ii. 16. 'I am his.' On the following Lord's-day evening he preached from 1 Cor. vii. 29, 'But this I say, brethren, the time is short.' 'It was a sermon,' says one of his hearers, 'of uncommon elegance and ability, and strikingly prophetic, as Mr. Townsend died within four hours after it was delivered; his dear friend Mr. Hanson, and another of his congregation, within a week; and himself, within the short space of three months.'

"Jan. 16. He preached Mr. Townsend's funeral sermon, from Rev. xiv. 13, 'Blessed are the dead which die in the Lord,' &c.

"Jan. 23. He preached Mr. Hanson's funeral sermon, from Matt. xi. 28—30, 'Come unto me, all ye that labour,' &c., in which he declared that he would rather die with Mr. H.'s poverty of spirit, than in the most triumphant manner; and begged the people to notice, that he desired his dying words might be those of the publican, 'God be merciful to me, a sinner!'

"Feb. 13. In the evening, he preached from 1 Cor. vi. 9—11. In the course of the sermon he solemnly appealed to the consciences of his hearers, respecting the doctrines he had preached among them.—'Have I asserted that fornicators can enter the kingdom of heaven? Have I asserted that the covetous, drunkards, and extortioners, can enter the kingdom of heaven? I solemnly affirm, before God and you, I have not. Have I not declared, that the unrighteous, &c., shall not inherit the kingdom of God? I solemnly declare, that I am pure from your blood.' This was his last sermon.

"The next day (Monday) he attended the committee of examination of the Missionary Society; and returned home in

the evening, very ill of the influenza, which terminated in an imposthume of the head: this, breaking on the Tuesday following, produced a great degree of deafness. About a week after, being seized by this illness, his friend, the Rev. Matthew Wilks, wrote a note, inquiring after his health; to which he returned the following answer:—

“ My dear Brother,

“ Except relief from excruciating pain, I can scarcely venture to think myself better. My strength altogether fails me, and my spirits are greatly depressed. It is the nature of the disease. Debility is its characteristic. The Lord only knows when I shall be again restored to my labours; or whether I shall be restored at all, is to me very questionable. I wish to stand prepared, and know no will but his. Why did brother ——’s young men not write their letters for the committee? Things must move, whether I live or die. Pray go forward, and believe me, with affectionate remembrance to Mrs. W——,

“ Yours, very sincerely,

“ J. EYRE.”

“ After three weeks, he began, though slowly, to recover; and at the end of the fourth, he appeared in a state of convalescence. About this time he observed to a friend, who called on him, ‘ The Lord has prevented me from enjoying much of the society of my friends, on account of my deafness. I have, therefore, had more leisure for his blessed word. I have travelled through the book of Job and the Psalms; but found nothing peculiarly adapted to my state. I therefore passed on to the living word.’ He then related the views with which he had been favoured of the whole Gospel of John: describing the glory of Jesus in his conversation with Nicodemus and the woman of Samaria; his discourses on himself, as the Bread of life, the Fountain of living water, and the good Shepherd; the glory of his actions in opening the eyes of the blind, but especially at the tomb of Lazarus, adding, ‘ Who would not die, to be raised up by such a Saviour?’ In short, he threw such a lustre upon the whole book of John, and spoke with a countenance so illuminated with joy, with an air and manner altogether so superior, solemn, and impressive, so much like a being who had been personally conversing with the Saviour, as strongly to remind the writer of that fine image, of the Christian poet:

“ When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
’Tis e’en as if an angel shook his wings:
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.”—COWPER.

“On the Lord’s-day, March 28, he was attacked with very violent pains in the head. Leaning on Mrs. Eyre, he observed, ‘If it were so sweet to recline on the bosom of an earthly friend, what must John have felt when leaning on the bosom of his Saviour?’

“On the Monday his pains increased; but on the Tuesday were less violent. On the Wednesday morning, when engaging in private prayer with Mrs. Eyre, before he left his room, he was seized with a paralytic affection, which impeded articulation. However, he got down stairs; and that day wrote a letter (the last he ever did write) to the missionaries at Otaheite; and observed to a friend, ‘Perhaps my chariot may be nearer than we are aware of. I have been praying for my family, and all my friends, by name, as many as I can recollect; and the charge the Lord has committed to me, I have resigned to him again. I do not say I will go before, and prepare you mansions. No, blessed be God, they are already prepared! And my friends I shall not lose: I shall meet them again, for I have long broken off all friendship with the world.’ Upon his friend observing, ‘You have not been *left* in this affliction?’ ‘Oh, no!’ said he, in an ecstasy, ‘I do not indeed know what heaven is, but I have had such views, that it seems worth while to leave heaven, and come down to enjoy them over again. But on these joys I lay no stress;—I had rather go out of the world in poverty of spirit, than with the greatest joy!’

“To Mrs. Eyre he said, ‘Here is a portion for you, my dear Mary, in Jer. xlix. 11, ‘Leave thy fatherless children, and let thy widows trust in me.’

“Thursday morning, when at breakfast, though he ate but little, he said to Mrs. Eyre, ‘Eat a good breakfast to strengthen your body, and look up to the Lord to strengthen your mind; for you don’t know, Mary, what is before you to-day.’ About half an hour afterward, he was almost insensible, and continued so during that day; but on the following day, he was so much better, as to allow hopes of his recovery; and in the afternoon observed, ‘Yesterday was an awful day: you could not desire my life under such circumstances; for I have no recollection of what passed.’

“On the Saturday he observed, ‘The Lord gives strength in

great weakness : I cannot pray for you in the family now ; but Jesus ever lives to make intercession.' Mrs. Eyre observing when he was in great pain, 'The Lord will give you ease ;' he answered, 'It is all well.' On the Lord's-day he said very little, but appeared, by his countenance, very happy. During the night, he was heard to say, in a low voice, 'Who is able to do exceeding abundantly, above all that we ask or think ! And these were the last words he was heard to articulate.

"While the event was dubious, his friends prayed for his recovery. On Monday evening, March 28, a prayer-meeting was appointed ; but when they assembled at six o'clock, they were informed that he had just departed. No pen can describe the affecting scene which followed : all who engaged in prayer that evening, for the family and the church, were his own spiritual children, lamenting the loss of their father in Christ.

"Under this great affliction, Mrs. Eyre was supported in an extraordinary manner. One of the children exclaimed, in the moment of his anguish, 'Oh, the good advice he gave us, and the many prayers he offered up for us ! Having such a father, who is just gone to glory, Oh, Mother ! if any of us should be missing, how great will be our condemnation !'

"Upon opening the head, the blood-vessels of the *dura mater* were found to be in a turgid state, particularly on the left side ; and the *falx*, or *septum cerebri*, which is formed by a doubling of the *dura mater* between the hemispheres of the brain, was found to be ossified into irregular bony patches. The blood-vessels of the *pia mater* were in the same state ; and some water was found in the ventricles on each side of the two beds of optic nerves ; and a little lower, inflammation was found to have taken place.

"On April 5, his remains were interred in his own chapel. The corpse was preceded by the Reverend Messrs. R. Hill, Glasscott, and Wilson. The pall was borne by the Reverend Messrs. Palmer, Waugh, Wilks, Townsend, Simpson, and Platt, Messrs. Buck, Collison, Beck, Pine, Rance, and Voss ;—the principal members of the congregation, and the Town Directors of the London Missionary Society, followed in about twenty-five coaches, attended by a prodigious concourse of spectators, whose countenances evidently declared the general

respect and esteem in which Mr. Eyre was held by all who knew him, The Rev. Mr. Glasscott read the funeral service; and the Rev. Rowland Hill affectionately addressed a very crowded and sorrowful audience from Matt. xxv. 21, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.'

"Mr. Eyre was of a stature which approached to the tall; his countenance was fair, open, and strongly expressive of a benignant and enlightened mind. His perceptions were quick, his memory was retentive and ready, his powers of invention were remarkably good, and his taste was highly polished. His manners were extremely graceful; and, although his feelings were quick, and easily wounded, his heart was the seat of kindness, and anger and resentment had no abidance there. His education was regular, and his diligence great in improving his mind with such stores of literature as enabled him to discharge respectably the duties of the station to which he had devoted himself.

"From the beginning of his ministry, his indefatigable labours bore a proportion to the zeal which warmed his bosom, and received increase daily from the Divine benediction which rested upon his ministry. His life was employed in the uniform pursuit of the great object which engrossed his heart,—the glory of his crucified Lord, displayed in the salvation of those who were the purchase of his blood: them he sought diligently, scattered through this present evil world, with much success; and multitudes are living witnesses, and many have borne their dying testimony, how much they owed to his fidelity. He preached the word in season and out of season; every where exhorting, reproving, rebuking, where Providence and the desire to hear 'all the words of this life,' opened a door of usefulness. He counted his work his wages; and souls gained to Christ were his most coveted reward.

"In every relation he was a burning and a shining light; nor was the man less eminent than the minister: the best of husbands, the tenderest of fathers, the kindest of masters, the most faithful of friends.

"His eager activity to be useful often urged him beyond the powers of a body enfeebled by labour and disease. The sword

was too sharp for the scabbard ; his vivid feelings and exertions shook the tabernacle of clay ; and, his spirit plumed for flight to the eternal rest, he never looked on death with dismay, but as a ‘ consummation devoutly to be wished.’ His affections embraced all mankind. His increasing cares and pursuits more abundantly to diffuse the gospel of the grace of God, overwhelmed a frame become broken, yet exulting in the pleasure and prospect of doing good ; and he died just at the moment when the great object of his heart appeared ready to be accomplished.

“ His last hours displayed the triumphs of faith ; and, amidst every endeared attachment, and love of all his brethren, his work being done upon earth, he meekly bowed his head on the bosom of his Lord ; of whom he had often said, in the midst of esteem, affection, and earthly comfort, ‘ that to depart, and be with Christ, was far better.’”

—“ Mark the perfect man, and behold the upright ; for the end of that man is peace. Though dead, he yet speaketh.”

TO LIVE, IS CHRIST—TO DIE, IS GAIN.

CONCLUSION.

In reviewing the history and character of Mr. Eyre, many interesting reflections crowd upon the mind.

1. *He was a striking monument of Divine grace.* All the events connected with his conversion were powerfully illustrative of the sovereignty of the Divine government, in selecting and preparing instruments for advancing the kingdom of God among men. Who could have imagined that the obscure Tavistock apprentice, trained without regard to religious interests, and fully initiated in early life into the follies of worldly society, would have been raised to such eminent usefulness in the church of Christ ? We wonder and adore, while we mark the hand of God, first, in bringing this apparently outcast youth to the knowledge of himself, and, secondly, in conducting him, step by step, to that sphere of high and honourable service which he was ultimately destined to fill. No man was prepared to adopt with warmer emphasis the sentiment of the great apostle of the gentiles, than Mr. Eyre, “ By the grace of God, I am what I am.”

2. *We see in Mr. Eyre's history, the effect of high character, in securing for its possessor a large measure of Christian influence.* From the moment of his conversion, Mr. Eyre became influential in the circle in which he moved; and as he advanced in his Christian course, he was more and more looked up to, until at last he became one of the most honoured and effective clergymen in the British metropolis. If we desire to know the secret of his high standing in the church of Christ, we must look at the elements which entered into the formation of Mr. Eyre's character. He served God, through life, with a single eye, and a noble decision of purpose. He sought not his own things, but the things which are Jesus Christ's. Intent on promoting the Divine glory, he realized the truth of that promise, "Them that honour me, I will honour." He "became all things to all men, that he might save some;" yet was he firm and unbending when truth and integrity demanded that no compliance should be made. Combining, in a remarkable degree, in his deportment, dignity and sweetness, kindness and fidelity, sanctity and charity, affableness and self-respect, he won for himself the confidence and esteem of the wise and good of all religious denominations. He was a fine example of a Christian gentleman, which it were well if all who sustain the office of the Christian ministry would study and imitate.

3. *We may trace, finally, in the history of Mr. Eyre, the loveliness and good effect of an unsectarian spirit.* Though a minister of the Established Church, in full orders, he cultivated the most unrestrained Christian fellowship with his brethren of other denominations; met them on their committees; prayed with them in their devotional assemblies; laboured with them in their works of charity; and gave his hearty countenance to their efforts for the spread of the gospel of Christ, whether at home or abroad. And had his dying testimony been required as to the propriety and consistency of this course, the writer of this article has the means of knowing that it would have been unhesitatingly given on the side of charity. He acted out the great principle, that the church of Christ is one; and that all the disciples of a common faith are to reciprocate with each other the offices of holy sympathy and brotherly kindness. May many such spirits as that of Eyre be

raised up to bless the age, and to hasten forward the millennial reign of the Prince of Peace ! That reign can never bless our world, until all Christians, holding the vital doctrine of acceptance through faith in the righteousness of Christ, shall agree to meet on this common ground, and give to each other the right-hand of fellowship. So long as the controversy about Establishments, and about modes of worship, is suffered to alienate real Christians from each other, and to tempt any of them to withdraw the tokens of their love "for the truth's sake," the interrogatory of Paul may be addressed to them with an affecting emphasis—"Are ye not carnal, and walk as men?" When those who are the first to boast that Luther won the glorious achievement of the Reformation by the simple preaching of justification by faith, are yet unwilling that all true Protestants should meet and fraternize in the maintenance and diffusion of this great article of the Christian faith, it is but too obvious that they do not attach the importance to the doctrine of the German reformer, which in words they profess. When will Christians learn the great lesson, that all true believers are "one in Christ Jesus," and that to fix the principles of the church's unity in anything but faith in the one sacrifice of "the Lamb slain from the foundation of the world," is to adopt a human theory of Christian fellowship, and then to employ it for the unworthy object of tearing asunder and distracting the one body of Christ? O that all good men would come to the Bible for their theories, instead of repairing to it for the purpose of bolstering up some subtle human device, at variance with the entire spirit of Christ and his apostles !

MEMOIR
OF
JOSEPH HARDCASTLE, ESQ.

OF HATCHAM HOUSE, IN THE COUNTY OF SURREY.

“WHATEVER withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings.” There is much truth in the sentiment thus forcibly expressed by Dr. Johnson, in that celebrated passage composed amidst the ruins of Iona, which was, in Mr. Burke’s opinion, one of the finest in the English language. To trace the history of mankind in the monuments of a by-gone age, to study the records of former times, and to acquaint ourselves with those who have long since left the busy stage of life, is an occupation calculated both to instruct and elevate the mind. But in the biography of the eminently wise and good, in the retrospect of the lives of those who have been privileged to devote themselves to the service of God, we are enabled at the same moment to comprehend in one rapid glance “the past, the distant, and the future.” While in imagination we seem to be carried back into the times in which they lived, and are introduced to the men of another generation, it is both pleasing and instructive to recall the scenes in which they moved, the trials they endured, the virtues they exhibited, and the paths of usefulness they trod. It is still more animating to discern the supporting arm on which they leaned, and the guiding eye on which they fixed their stedfast gaze,—to contemplate the workings of that mighty faith by which they overcame the world, and to remember that he who armed them for the conflict, and crowned them with victory, is “Jesus Christ, the same yesterday, to-day, and for ever.”

But our reflections are not limited to the short span of their earthly pilgrimage. While we look back on the course which

they have finished with joy, and upwards to "the land which is very far off," we are at the same time invited to look forwards to the approaching hour, when we shall behold the "King in his beauty," and "those who have turned many to righteousness, shining as the stars, for ever and ever."

Twenty years have now elapsed since the tomb closed on the mortal remains of JOSEPH HARDCASTLE, but his praise still lives in all the churches, and his memory is embalmed in the recollection of those, to whom the history of Christian Missions is a subject of interest, and the advance of the Redeemer's kingdom an object of desire. Few men have been so long and actively occupied, who were less anxious about the applause of the world. When summoned by the call of duty to assume a prominent station in the church of Christ, he did not shrink from publicity; but such was the modesty of his nature, such his dislike of ostentation, such, too, his natural preference for the calm enjoyments and duties of domestic life, that, highly as his name and character have been appreciated, the full extent of his labours, and the true value of his able co-operation, are known to few but those who were his immediate coadjutors in the great works of social benevolence and Christian philanthropy, to which his best energies were devoted. The memorial of such a man is therefore peculiarly desirable, not so much to commemorate the graces of his character, nor yet to celebrate his achievements in the cause of his Master, but chiefly to hold him out as a pattern to those who, engaged in the bustle of secular pursuits, may yet learn from his example, how it is possible to combine diligence in business with the fervour of devotion and the service of God.

Joseph Harcastle was born at Leeds, on the 7th of December, 1752. He was descended from a family originally seated at Harcastle, near Masham, in Yorkshire. In that neighbourhood, several of its branches continued for many generations to inherit property of considerable extent; and the period is comparatively short, since the beautiful estate of Hackfall passed out of their hands, into those of the possessors of the magnificent domains of Studley Royal.

All worldly things come to an end; and in the mutability of earthly possessions is strikingly exhibited the vanity of man.

But to Mr. Hardcastle belonged a nobler boast, and a higher privilege, than a descent from those who called their lands after their own names, and whose inward thought is, that their houses shall continue for ever, and their dwelling-place to all generations. To him it was a just subject of thanksgiving, that he was sprung from ancestors endowed with a better and more enduring substance; of many of them it may be truly said, that their names are written in heaven; while to some it was given, on behalf of Christ, "not only to believe, but also to suffer for his sake." Amongst these was the Rev. Thomas Hardcastle, the friend and chaplain of the celebrated Lord Fairfax. He is described by Calamy, as "a man of good abilities, and a bold spirit, fearing no danger." He was vicar of Bramham, near Tadcaster, at the period of the restoration of Charles the Second. That ill-advised and profligate monarch, forgetful of his solemn oath, and most sacred promises, in an evil hour, and in reality with the view of paving the way for the introduction of Popery, was induced to pass the Uniformity Act, by virtue of which two thousand clergymen were deprived of their livings, and ejected from the Church of England. Of this number was Mr. Hardcastle, who, on St. Bartholomew's day, 1662, was forcibly expelled from his vicarage. After his ejection, neither his character as a scholar, his blameless life, nor his enduring patience, were sufficient to protect him from the violence of persecution. He was several times a prisoner—in York Castle, Leeds, Chester, and Bristol, for continuing to exercise that sacred calling which he derived not from man, and of which he could not be divested by human violence or oppression. He rested from his labours in 1679; but the example of his stedfast faith, his Christian fortitude, and consistent character, passed as a rich heritage to his children, who appear to have followed in his steps.

The grandfather of Mr. Hardcastle resided at Great Woodhouse near Leeds. He married a daughter of Mr. Lee, of New Grange Hall, a gentleman of great respectability, whose family had for many generations occupied a prominent station in that neighbourhood. By this lady he had two sons, the elder of whom, Mr. Nathaniel Hardcastle, established himself in London, where he became a merchant of considerable emi-

nence. The younger, who was the father of the subject of this memoir, continued to reside at Leeds.

The childhood and youth of Mr. Hardcastle were not distinguished by any remarkable occurrence; but his cultivated taste, and extensive information, are sufficient proofs how well he improved the educational advantages he enjoyed, at a period when fewer acquirements were judged necessary, for young men not destined for the learned professions. In 1766, in the fourteenth year of his age, he came to reside with his uncle, Mr. Nathaniel Hardcastle, who, having no child of his own, was desirous of adopting his nephew, and introducing him into commercial life in London. He did not, however, at once enter the counting-house, but for two years was placed at a school in the metropolis, at which, as from the very beginning of his mercantile career, he displayed that characteristic energy which distinguished him to the last. In early life, his intelligent countenance, attractive manners, and lively, engaging disposition, secured the affection of all who knew him. While he steadfastly shunned the dissipations of youth, and in purity of morals was a pattern of the strictest virtue, he entered with zest into every innocent amusement and recreation, in its proper season, and was remarkable for the cheerfulness of his spirits, and the flow of his wit, which was always refined, always playful, and never, in the slightest degree, envenomed with the bitterness of sarcasm or personality.

We know not when his mind was first led to repose its confidence on the Rock of ages. With some Christians, the period of their second birth is as distinctly marked as any epoch of their lives; while in others, the work of the Holy Spirit is so secret and so gradual, that it is impossible to record the time when they pass from the state of nature into the state of grace; from the thralldom of Satan into the glorious liberty of the children of God. It is, however, certain, that at a very early age, the Lord was pleased to make it manifest that this honoured servant of Christ had learned that divine lesson which "flesh and blood" cannot teach, and which the pride of human wisdom too often despises. He had been taught that the natural "heart is deceitful above all things, and desperately wicked;" but he was also led to see the glory of that finished righteousness which was

wrought out by Christ, and of which all his disciples are made partakers by faith. To this we must ascribe his remarkable preservation from the snares to which youth are exposed in a great metropolis, and especially when possessed of ample means of self-indulgence. In his own beautiful language, uttered near the close of his mortal career, and when apparently stretched on the bed of death, he observed, "He has drawn me with the cords of mercy *from my earliest days*: He gave me *very early* impressions of religion, and enabled me to devote myself to him in early life; and this God is my God, for ever and ever. I said to him, *when a young man*, Thou shalt guide me by thy counsel, and afterwards receive me to glory."

There are several traditionary recollections of the high opinion entertained of his intellectual superiority, and Christian attainments, almost before he reached the period of manhood. He was zealous in the pursuit of knowledge, for the acquisition of which his habits of early rising afforded great facilities. His library was stored with the works of the most approved English authors, and his correspondence shows how fully he appreciated their productions. Of theology he was always a diligent student, and was well read in the works of the Puritan divines, such as Charnock, Bates, Flavel, and Boston; but it was in the writings of Howe and Owen that he preeminently delighted.

He was by family descent, and he continued to the end of life, both in principle and practice, a consistent nonconformist.*

* During his residence in London, and for some years afterwards, he was a member of the church in Bury-street, Mary Axe, to which his uncle, Mr. Nathaniel Hardcastle, belonged, and which was then under the pastoral care of Dr. Savage, and afterwards of Mr. Beck. This church was, in the earlier periods of nonconformity, one of the most distinguished in London. Not only did it number among its members several noblemen and other persons of high rank and station, at a time when dissent was more closely associated with the aristocracy than it afterwards became, but it was far more remarkable for the eminence of its ministers. Of these, there were no less than eight of the ejected ministers, of whom, the first was Dr. Caryl, of Exeter College, Oxford, preacher to the Society of Lincoln's Inn, and the well-known commentator on Job, who, after he was ejected from St. Magnus, London Bridge, continued to be the pastor of the church in Bury-street, till the year 1673, when he was succeeded by the celebrated Dr. Owen, Vice-Chancellor of the University of Oxford, who had also, as his assistant, the Rev. Robert Ferguson, who was ejected from Godmersham in Kent. In 1683, Dr. Owen was succeeded by the Rev. David Clarkson, fellow and tutor of Clare Hall, Cambridge, who had been ejected from Mortlake in Surrey. He was followed by Isaac Loeſ, in 1686, who had been fellow and tutor of Peterhouse, Cambridge. From 1687 to 1702, the Rev. Isaac Chaucer was the minister of the same church: this man of God had been silenced by Archbishop Laud, for refusing to read the Book of Sports.

But while this was the case, no man was ever more distinguished by the largeness of his heart, the absence of bigotry, and his dislike of party spirit. He loved and honoured the image of his Saviour in all his servants, and some of Mr. Hardcastle's most intimate and long-cherished friends were, in his younger as in his maturer years, members of the Church of England. He was accustomed to seek the society and attend the ministry of those excellent clergymen, who, like Mr. Romaine, Mr. Newton, Dr. Conyers, Mr. Foster, Mr. Bentley, and others, so faithfully preached the great doctrines of grace, when these were cast out and rejected by many of their associates.

“The strength of his intellectual powers,” as has been most truly observed by one who knew him well, “could be understood only by long and familiar intercourse ;” and of the truth of this estimate, the many documents which he wrote for the Missionary Society, and other objects, furnish abundant evidence, to which many more might be added from the remains of his correspondence and private papers. To that practical sagacity which enabled him to pursue the avocations of a merchant with so much prudence and success, there was added a mind much given to contemplation. The bustle of the exchange, and the cares of an extensive business, furnished no apology for neglecting the spiritual welfare of his fellow-men, or the honour of the God whom he delighted to serve. Long before the occurrence of those great political events, which seemed to rouse the Christian church at large, as from a state of torpor, he was accustomed much to ponder the glory of the latter days, and it was doubtless this feeling, which induced him to cultivate the friendship of the excellent Mr. Latrobe, and to frequent the meetings of the Moravian brethren, where he heard of the transactions of their missionaries, and of their efforts to publish the gospel to the heathen. At that period he probably little thought of the

and was afterwards ejected, in 1662, from Woodborough, Wilts. The Rev. Edward Terry, formerly fellow of University College, Oxford, and ejected from Great Greenford, was the last of the ejected ministers who presided over the chapel, before Dr. Watts, the first pastor who had not enjoyed a living, or been educated at either university. Dr. Savage, who succeeded Dr. Watts, was lineally descended from John Savage, first Earl of Rivers, and was nearly related to Archbishop Boulter, Lord Primate of Ireland, under whose auspices he was destined for the National Church, but his own judgment determined him to minister among the Nonconformists.

position he was destined to fill ; but doubtless it was in such society as this, as well as in his more active engagements, and the retirement of his closet, that God, in his adorable providence, was fitting him "for a post of high importance and difficult duties."

In 1777, he entered on a new era of his life, having in that year, by his marriage with Anne, the daughter of John Corsbie, Esq., of Bury St Edmunds, formed a connection which, to his latest hour, was a source of unclouded happiness and joy. This amiable and excellent lady belonged to a family, highly respectable in worldly station, but far more distinguished for their hereditary attachment to the gospel, for which some of them, in the time of persecution, were confessors. Of this family was the great Dr. Goodwin, a part of whose property is still in possession of Mr. Hardcastle's eldest son. In the evil days of the Second Charles, one of Mrs. Hardcastle's forefathers was accustomed, at much personal risk, to protect and entertain some of the proscribed nonconformist ministers, as well as to afford facilities for their exercising beneath his roof their sacred calling as preachers of the word. Her great-grandfather, Thomas Corsbie, of Ashwell Thorpe, was an eminent nonconformist, and a very pious man. He died at the age of sixty, in 1700. Her maternal grandfather, Mr. Cumberland, also manifested his loyalty to the House of Brunswick, by raising a troop of volunteers to oppose the Pretender, at that alarming crisis in 1745, when the rebels advanced to Derby. He was much in the confidence of the Duke of Grafton, the lord-lieutenant of the county, and a frequent guest at his table. Her mother was a woman of a very superior mind, and an eminent Christian. Her whole life was devoted to the glory of God. She was an intimate friend of Mr. Whitefield, by whom she was highly esteemed. He regularly corresponded with her, and she generally, every year, spent a month at his house in London, discussing plans for the revival of religion, and the furtherance of the gospel. Encouraged by the example of that great man, and also by the sympathies and good wishes of the celebrated Countess of Huntingdon, she built or contributed to the erection of several chapels in Norfolk, and with exemplary zeal persevered in pro-

moting the preaching of the truth, in places where the poor ignorant inhabitants manifested their opposition by assailing their benefactors with insult, amounting, in some instances, to positive violence.

If, as the Scriptures declare, a good wife is a gift from the Lord, Mr. Hardcastle was in this respect pre-eminently favoured. She was, indeed, as her husband declared in his last illness, "a help meet for him in all his pilgrimage." Her cheering sympathies sustained him in every toil; while the placid sweetness of her temper, contributed to maintain that joyous tone of peaceful serenity which always distinguished their domestic circle. As a mother, those might best speak her surpassing excellencies, who were the daily and happy witnesses of her bright exhibition of the maternal character, with all its self-denying, tender, and ever-watchful solitudes. "Her children rose up, and called her blessed; her husband, too, and he praised her."

It is unnecessary minutely to follow Mr. Hardcastle through his commercial history. Let it suffice to state, that from the beginning to the close of his lengthened career, amidst all his varied and extensive engagements, he maintained a character for spotless integrity and unsullied honour, which even calumny itself never ventured to assail. To him, from the very outset, belonged the reputation of the English merchant of the old school; and years only served to augment that weight of character which he bore on the exchange, as well as in the Missionary and other religious societies. Many are the instances which could be adduced, in illustration of the noble spirit by which he was distinguished; and there is one passage in the earlier period of his life, over which we almost regret to draw a veil, especially as it proves how readily he consented to sacrifice present advantage and future prospects, to the maintenance of his independence — a sacrifice the more admirable, and a stronger evidence of his manly and Christian firmness, because made at a period, when his fortune was not so firmly established, as it afterwards became by the good hand of his God upon him.

He was remarkable for a happy combination of prudence and decision. No important proceeding in business was adopted, until it had been maturely pondered. But when his mind was

once made up, he acted with promptitude and energy, and then awaited the event with unruffled tranquillity. It appears from the tenor of his private correspondence with his family, how cautiously he shunned the entanglements of dangerous speculation, how careful he was lest he should be found "hastening to be rich," and how truly the words of the wisest of men applied to his case—"A good man ordereth his affairs with discretion." Although the larger portion of his fortune was acquired by his own exertions, no man was ever less indebted to those sudden turns of success, the world calls chance. It was his study, in the fear of God, so to direct his transactions that his mind should not be overcharged with care and anxiety, that he might not, on the one hand, be interrupted in the enjoyment of his domestic tranquillity, or, on the other, prevented from giving his undivided energies to those great objects of Christian benevolence which he delighted to advance.

The following picture, drawn by Mr. Townsend in his Funeral Oration, was peculiarly applicable to Mr. Hardcastle :—

"From the busy and agitating scenes of commercial life, he returned with renewed delight, to enjoy and bless his family. It is only at home that we see our friends in the undress of human life, and are enabled to form a full and correct estimate of their principles, character, and temper. To the honour of religion, the subject of this address bore the nearest and most scrupulous inspection with advantage.

"I have met him at the gate, or on the steps of his hospitable mansion, on his return from the great metropolis, and have noticed his countenance beaming with the placid and cheerful smile of disinterested friendship, free from that corroding care, and those agitated feelings, with which too many return from business."

Such were the circumstances in which Mr. Hardcastle was placed. Happy in his domestic relations, with ample means, but a still larger spirit of generosity and benevolence; blessed with a temper placid, cheerful, and elastic; endowed with a mind of a superior order, abounding in intellectual resources; delighting in the beauties of nature; above all, adorned with the graces of Christianity, which seemed to shed a mild and softened effulgence, over all the other gifts which Providence

had so largely showered upon him ! Had Mr. Hardcastle been permitted to choose for himself, he might not have occupied so public a station, either in the world or in the church. He might have been content to have pursued the even tenor of his way, beloved by his family, esteemed by his friends, respected by the world, exerting his influence to promote the best interests of his fellow-creatures, but well pleased that others should occupy stations of honour or pre-eminence. Such, however, was not the will of God, who was all along fitting him, as an instrument in his hands, to fill a place to which he was called by the force of providential circumstances, and in which he became, in some sense, the centre of a very important movement in the Christian church.

Before noticing his connection with public life, it may be useful to give a few extracts, from the slender remains of his extensive correspondence, during the period when he was comparatively unknown. It ought to be premised, that none of the letters contained in this memorial are selected because they are in themselves superior to others that are omitted, but simply as furnishing a picture of the usual current of his thoughts, and the character of his mind, at different stages of life.

The following letter was written by Mr. Hardcastle to his father-in-law, Mr. Corsbie, on the occasion of the death of his first-born infant son. This was one of the few trials that clouded the noon-day of his domestic happiness. At this period they resided at Peckham, where they remained for seven years, before their removal to Hatcham House, in October, 1788.

TO JOHN CORSBIE, Esq.

Dear Sir,

London, Sept. 6, 1779.

You will sympathize with us when you hear that our dear babe has bid adieu to this world, and has withdrawn to the invisible regions. It was yesterday that he closed his eyes in death, after a very painful struggle for two or three days before. I think there is no doubt, dictated by reason or Scripture, of the happiness of his present state, and therefore am reconciled to this painful expression of the Divine will. I consider my child, who a few days ago was an object of condescension, to be now looked up to as an exalted happy spirit, more intelligent, pure, and perfect than the most elevated or venerable character to be found among mortal men ; and though no infant could well deserve or possess a greater parental partiality than ours did, yet, when I consider the sorrows and snares of life, the dangers and difficulties he would have to combat, I would not recall my babe into this uncertain and sinful life, were it in my power to do it. I only hope the event will be sanctified, to detach my affections from life, abate the

eagerness of my pursuits of this world, and strengthen my acquaintance with, and interest in, the world of spirits. I doubt not he spent his sabbath with God, and has had "all tears wiped away from his eyes." I know you will be pleased to hear that my dear Anne is supported in that calm and composed acquiescence to this trying dispensation, which proves her faith and hope to be divine.

The following letters were addressed to William Buck, Esq. of Bury St. Edmund's, brother of the well-known recorder of Leeds. Mr. Buck married a much-loved sister of Mrs. Hardcastle; and being a man of eminent piety, and of a spirit most congenial with Mr. Hardcastle's, they enjoyed the delightful communion of an unbroken friendship, for the long period of forty years, and entered on their eternal rest within three months of each other.

To WILLIAM BUCK, Esq.

Dear Brother,

London, Oct. 30, 1780.

I cannot forbear immediately expressing the sincere pleasure which your letter communicated to us, and offering our united congratulations on the happy event which has taken place in your family; it is a deliverance which ought to be considered of the first magnitude, and claims the warmest gratitude to Him who is the author of our mercies. You may be assured that we shall bear it on our hearts, when we bow our knees to the God and Father of our Lord Jesus Christ, and mingle also the breath of prayer with the incense of praise.

Happy improvement of mercies, when we find they elevate and fix our hearts more entirely upon the blessed Fountain from whence they spring, and lead our wishes after a greater participation of those evangelical blessings which form the true peace of earth and the bliss of heaven!

How empty a toy is worldly honour, and what a gilded phantom do riches appear, to the mind which is in pursuit of the salvation of the gospel, and is accustomed to weigh the importance of that word *eternity*! I wish more and more to despise the world, when it pretends to stand a candidate against the Deity, and diminish my supreme affection to him.

I wish you would more frequently take up the pen on my account. I am a good deal in the hurry and glare of life, and I stand in need of being exhorted, quickened, and animated. I see some glimmerings of the excellency of the gospel, and want to buy that pearl which is in its field. I wish to be more altogether a Christian, and to be crucified to the world, and the world to me; to have my conversation in heaven, and consider myself as designed for a mansion there. In that world may our affection be renewed and perfected; and in the hope of it, I subscribe myself,

Dear Brother, ever yours,

Monday evening.

JOSEPH HARDCASTLE.

Dear Brother,

London, Aug. 2, 1781.

. . . . I have lately had repeated evidence of the uncertainty of every thing here. Besides that which arose from the death of three friends within so short a period at Bury, it has received additional force from the death of two of my own relations since; one of whom, from a state of perfect health, of robust and athletic texture, in the prime of his days, was seized with a paralytic fit, remained speechless a few days, and died! At this moment my uncle is struggling with a deep-rooted and cruel fever; which

disorder has also for several days made a prisoner of my friend, Mr. —, whose recovery is very doubtful. Thus some of our species are languishing upon the beds of sorrow; shut out from the cheerful sunbeams, and more cheerful society of man; they count the moments as they roll painfully over their heads, and wish that Time would accelerate his speed, and finish the periods of their painful captivity! Others are just stepping into the grave; they have bid farewell to their friends, to their habitations, and to all the shadowy scenes of life; they no longer belong to the world, and think of nothing but meeting their Judge, and adjusting their grand account with him! The rest of mankind are warm in the pursuits of life: the objects of avarice, ambition, or pleasure, inspire their activity and zeal. In the altitudes of health, spirits, success, they do not visit the chambers of sickness and pain, where their own bed is preparing for them; they do not contemplate the dominions of the grave, which will soon receive them, and exclude even their remembrance from the book of the living. What a vanity is man! what a bubble is pleasure! what a toy is wealth! what a conqueror is Death, whose scythe has mown down the generations of man, that creature of God, from age to age, and made their existence like a dream that is forgotten! It is to be hoped, however, multitudes are accounted for in the regions of heaven, enjoying a more perfect and exalted being. Death, then, is a friendly monarch, if, while he depopulates the habitations of the earth, he supplies with new subjects the happy kingdom of joy and peace, and elevates his victims to a place inaccessible to his approaches, and open only to life and happiness!

May we and ours, my dear Brother, live in the love of that divine and condescending Friend, who once sojourned in this valley of tears, and in due time follow and adore him in that invisible but glorious region of happy spirits into which he has reascended.

I little thought of proceeding thus far. I must, however, conclude, with every sentiment of affection and friendship to yourself and my Sister.

Dear Brother, yours,

JOSEPH HARDCASTLE.

Dear Brother,

London, Jan. 4th, 1787.

. . . . I doubt not you are very happy now in your family meetings. Our great Benefactor is gracious to his children; first in forgiving their sins, and then in giving them the oil of joy for mourning. When he was manifest in the flesh, he honoured the social circle with his presence, and wrought a miracle, to show that he was himself the source of true exhilaration and cheerfulness of heart. When our consciences are sprinkled with the blood of atonement, and we can rejoice as ransomed sinners in hope of the glory that shall be revealed, it creates a revolution to us in the system of nature; we feel ourselves in the dominions of our Father; this desert world becomes like Eden, and streams of refreshing joy break forth around us in our daily progress through this barren wilderness; the countenance of our fellow-travellers inspires a congenial cheerfulness, and, being the subjects of redemption, it elates the depressed spirit, fills the heart with joy, and the lips with songs of praise.

This, however, my dear Brother knows, describes not the daily feelings of my heart, nor perhaps of many of the children of God: it is their happy experience, in the day when the Lord turns away their captivity, and whenever his candle shines upon their tabernacle, when the Lamb in the midst of the throne leads them beside the still waters, when he wipes away the tears of contrition from their eyes, and feeds them with that bread which comes down from heaven, so that they hunger no more.

I hope, my dear Brother, it will please God to spare you and my Sister to train up your young plantation, till they become trees of righteousness, and that in due time we shall all be transplanted into a happier climate, and flourish under the genial beams of the Sun of Righteousness, where there is no night. Remember me to all friends, and believe me invariably yours,

JOSEPH HARDCASTLE.

From the period when Mr. Hardcastle was fixed in his new abode, he became gradually more known to all who were engaged in the cause of religion or benevolence. His character for discretion and sound judgment rendered his counsels peculiarly valuable, and the pleasure which he felt in the society of the wise and good, was reciprocated by the most eminent philanthropists of the age. His house was at all times open to men of this description; and to the close of life, the hospitality which he delighted to maintain, made the name of Hatcham familiar to Christians of every denomination, not only throughout the empire, but in America, and on the continent.

Among those who were thus introduced to Mr. Hardcastle, was Thomas Clarkson, a man to be holden in everlasting remembrance, as the originator of the struggle for the abolition of slavery, and the indefatigable champion of the oppressed Africans. With Granville Sharp, and other labourers in the same cause, Mr. Hardcastle often took counsel; while Mr. Clarkson, soon after the commencement of his great work, became a frequent inmate at Hatcham, and was animated in his exertions by the cordial sympathy of his friendly host, at a time when the object which engaged his energies, was too often regarded as Utopian, by multitudes who did not absolutely frown on the perseverance with which it was pursued. It was there that Mr. Clarkson first became acquainted with his future wife, Miss Buck, a niece of Mrs. Hardcastle's; there, also, he afterwards wrote a considerable portion of his History of the Abolition of the Slave Trade; and there, during his occasional visits to London, the time-honoured philanthropist, after the lapse of half a century, still delights, as a revered and beloved guest, to make his abode amidst scenes endeared to his heart, by associations which only leave room for regret, that in the welcome which greets his approach, there mingles no longer the voice of those who cheered him at the commencement of his labours, but have not survived, to share his triumph. "I never," says Mr. Townsend, in his Funeral Address, "thought seriously of the slave-trade, till I read the incomparable pamphlet of Mr. Clarkson, which immediately impressed my mind with its impolicy, its injustice, and its cruelty. But how great was the

disgust and horror which I felt, when I beheld, in a parlour at Hatcham House, those abominable instruments of cruelty which are used on board the African slave-ships: they consisted of iron handcuffs, shackles for the legs, thumb-screws, and the speculum oris, an instrument for wrenching open the mouths of the poor slaves when they were obstinate, and would not take their food. In the same room I saw various articles of African manufacture in cloth and in leather, and also different kinds of dyeing, the whole calculated to show the capacity and ingenuity of this class of the human species, and proving that they are capable of all the enjoyments and duties of civilized life."

But the time was now approaching, when Mr. Harcastle was himself to assume a more prominent station in the ranks of Christian benevolence. The struggle for the abolition of slavery, naturally induced a concern for the welfare of the injured Africans. It was thought, that a settlement on the coast of Gambia would be attended with beneficial results; and in 1791 a company was established, by a number of philanthropic individuals, for the purpose of promoting civilization, and protecting the sable inhabitants of Africa from the sordid cupidity of slave-dealers. Of this benevolent enterprise, Mr. Granville Sharp may be regarded as the founder, while Mr. Wilberforce, Mr. Henry Thornton, Sir Charles Middleton afterwards Lord Barham, Mr. Clarkson, Mr. Harcastle, and others, were the directors. But as the constitution of the Sierra Leone Company admitted, only incidentally, of efforts to promote Christianity, the greater part of the gentlemen above enumerated resolved to form a society for the purpose of sending missionaries to the Foulah country, a district adjacent to Sierra Leone. This scheme was undertaken, in a great measure, under the superintendence of the Rev. Dr. Coke, a graduate of Oxford, a clergyman of the Church of England, one of the chief leaders of the Wesleyan connection, a man of a devoted spirit, who made frequent missionary voyages across the Atlantic, and at last died on his way to India. He lived on terms of the closest intimacy with Mr. Harcastle, and usually, during his visits to London, took up his abode at his house. The Foulah mission did not fulfil the expectation of

its founders; but their labours were not altogether in vain; and it may be remarked, that the attempt was a kind of harbinger of the Missionary Society, which was not then established.

The following letter, addressed to Captain Hebden, of the York, one of the ships belonging to the Sierra Leone Company, will show the views of Mr. Hardcastle in connection with this mission.

TO CAPTAIN HEBDEN.

Dear Sir,

London, Jan. 6, 1793.

I write you these few lines, to express the pleasure I received from the perusal of several of your letters to your friends here, as well as to the court of directors. I rejoice with you that there is so pleasing a prospect of the accomplishment of those objects of benevolence and utility which form the basis of the Company we are connected with, and which, if favoured with the blessing and patronage of the great Father of mankind, may convey their blessings to many regions hitherto unvisited by the sons of humanity and mercy, and to generations whose existence is not yet begun.

I rejoice with you that the everlasting gospel resounds amongst the hills of Africa, and that the despised, and degraded, and benighted natives are likely to become acquainted with that lowly One, who was once despised, and impoverished, and abased more than themselves, that they might hereafter rank amongst the immortals, and wear the habiliments of purity and light: to be in the least degree instrumental in this honourable service, is a distinction far preferable to the splendid offices of the world—it is to be associated in the same employ with ministering spirits, whose flaming zeal is ever on the wing in fulfilling the purposes of Divine benevolence towards the sons of men.

The first Sabbath in which our excellent friend opened his commission among the people, appears to have been very impressive: but its impression was not confined to those who heard him—we feel the sympathy in England, and there are some among us who read the accounts with tears of thankful joy. We trust that He in whom all fulness dwells, and who forms pastors and teachers for the work of the ministry, will continue to feed his zeal, and inflame his love, and fill him with inspiration suited to his apostolic labours, that the preaching of “Him that was lifted up may draw all men to him, and prove the power of God and the wisdom of God to those who hear.” Your friend Redsdale still feels a desire to be engaged in this work, which no opposition can extinguish—it seems so deeply rooted, that we begin now to think that further resistance may prove an opposition to the will of God. I think it is probable he may see Sierra Leone; and as he is prepared for all difficulties, and is willing either to honour God by his life or by his death, I begin to think he may be the right sort of a person for the colony. Pray remember me most affectionately to Mr. Horne, and thank him for the interesting letter which I received after I had sealed up the hasty letter he will receive by the African Queen. I am sorry to understand Mr. Field was dangerously ill when the Harpy came away. I hope he will be restored to health, and have the happiness to be very useful in his important station. I rejoice to hear so favourable an account of the zeal and prudence with which he engages in the duty of his office. I shall rejoice to hear of your welfare, and that you are enabled still to support and exalt the honour of the Christian name—giving no occasion of

offence to any, walking in wisdom towards those who are without, and by meekness, and fortitude, and active zeal, and constant circumspection, demonstrate how useful and honourable a character it is to be a follower of the Lamb, who calls us to virtue as well as glory.

I am, dear Sir,

Your sincere friend,

JOSEPH HARDCASTLE.

The Rev. Melville Horne, to whom Mr. Hardcastle desires to be remembered in the foregoing letter, was one of the chaplains of the colony, and afterwards author of the able and eloquent Letters on Missions, published in 1794. He was sometime curate at Olney in Bucks; having previously been settled at Madeley, where he succeeded Mr. Fletcher, the friend of Wesley. He closed his long and useful labours, which have been greatly blessed of God, as minister of St. Stephen's, Salford, but still survives in extreme old age, daily expecting to take possession of his heavenly rest.

On the same subjects, Mr. Hardcastle maintained a constant correspondence with Mr. Zachary Macaulay, a man whose unflinching courage, never-tiring zeal, laborious research, and practical talent, have given him a name and a place in the annals of Christian benevolence, which cannot easily be rivalled.

Mr. Hardcastle's correspondence with Lieut. John Clarkson, of the royal navy, still further manifests his watchful care over the interests of the rising colony. Mr. Clarkson was the first governor of Sierra Leone, and largely imbued with the same spirit of philanthropy which burned so brightly in the bosom of his elder brethren. At the risk of his life, he laboured in the cause of the Africans, and by his disinterested zeal greatly endeared himself to Mr. Wilberforce, whose letters prove the affectionate terms of familiar intercourse which subsisted between them.*

The ill success of the Foulah mission by no means damped the zeal of Mr. Hardcastle in the same cause, and shortly afterwards, the establishment of the Missionary Society, of which he was one of the first promoters, afforded him the opportunity of forwarding the design on a more enlarged scale. The sentiments which warmed his heart towards Africa are more fully

* It is not very creditable to the Admiralty, of which Mr. Pitt's brother, Lord Chatham, was chief, that Lieut. Clarkson's public services in the cause of the Africans went unrewarded. He was entitled to promotion, not as the brother of the abolitionist, or the friend of Mr. Wilberforce, but on account of his own acknowledged merit.

expressed in an address which he wrote, in the name of the directors, in 1796.

“Africa, that much injured country, throughout its immense extent, has for many ages been deprived of the inestimable advantages of the pure principles of Christianity; it has been visited by Europeans, not for the friendly purpose of a communication of benefits, but in order to carry on a commerce which invariably inflicts on its inhabitants the wounds of slavery and death. The very name of Africa produces in every breast mingled sentiments of pity and indignation. Its innocent blood, which is continually flowing, whilst it cries to Heaven for vengeance, appeals with resistless force to every ingenuous principle in the nature of man, and every feeling of compassion and mercy in the breast of a Christian. It is to this benighted and oppressed country we are desirous of sending the gospel of Christ; that best relief to man under his accumulated miseries; that essential blessing, which outweighs the evils of the most suffering life.

“If it shall please God, from whom every good disposition proceeds, to incline the minds of his people so far to encourage this work as to put into our hands the means of accomplishing our designs, it is our wish to send *several distinct missions* to this immense continent. We cannot at present delineate the specific plans which will be adopted, because we are continually seeking and receiving new light and fresh information on this subject; and it will be our duty to adapt our final measures to the general body of evidence which we may eventually receive. We must also be regulated by the assistance we derive from the friends of the institution, in respect both to missionaries and to funds; and as it appears to us that there will soon be the probability of introducing the gospel into several parts of Africa, we hope that the zeal of Christians will be enkindled in proportion to the love which they bear to Christ, and to the pity which they feel for those who drink deepest in the cup of human woe.

“Our general ideas, however, at present are, that Divine Providence is opening a way for the admission of the Christian religion into the southern parts of Africa, through the medium of the Cape of Good Hope. In these parts, a mission from the United Brethren, undertaken a few years ago, is now in a flourishing state; and the last information from thence contains the welcome intelligence, that the power of the gospel is manifested in the conversion of many of the natives. This circumstance may, by the overruling providence of God, prove an invaluable advantage to the mission which we may undertake; as we hope that our exalted Saviour, who has received gifts for men, may be pleased to qualify some of the converted natives for the work of evangelists, and for assisting our missionaries in their labours among their countrymen.

“Although they who possess the true missionary spirit are so inflamed with the love of Christ, and the desire of proclaiming his grace and power amongst those who are ready to perish, that they count not their lives dear to them, and are willing to spread his fame in frozen or in sultry climates, yet it is incumbent upon us, in stating the circumstances of every projected mission, to enter into the consideration of the salubrity of the country. . . .

“With respect to the qualifications which the missionaries to this country should possess, it is requisite in this, as in all other cases, that they should be Christians well instructed in all the principles of divine truth, and who live under its active influence; possessing a supreme love to the Saviour of sinners, and a fervent zeal for his honour in the world; to promote which, they are not unwilling to endure the hardships of life, or meet the conflict of death. These are the supreme and indispensable requisites, without the possession of which no Christian should venture to embark in this work. But it seems expedient also that some subordinate qualifications should be attended to in persons engaging in this mission,” &c. &c.

Towards the close of the “Address,” which is replete with the noblest sentiments, Mr. Hardcastle again deploras the wrongs

of Africa, and urges the claims of its injured sons in language of persuasive eloquence.

“ We anticipate from the zeal of our Christian friends, the assistance we need, to accomplish the objects we have in view. When there is a project in hand which is intended to promote the good of the Africans ; to chase away the shades of ignorance which envelope their minds ; to dry up their tears, and give them the garments of praise for the spirit of heaviness ; who will not join in the generous emulation to forward so beneficent a work ? There are no people under the heaven we have so deeply injured ; nor is there a virtuous disposition which warms the human breast, that is not an advocate in behalf of Africa.

“ Those generous minds who deplore the degradation of their species, and exert the ardour of their spirits to restore enslaved man to the rank he is entitled to fill in the scale of rational existence, must rejoice in a plan so pregnant with blessings of every sort. What so much promotes the civilization of man as the Gospel of Christ ? What so much enlightens his mind, ennobles his heart, and dignifies his nature ? It is the engine which raises our fallen spirits, and lifts them from earth to heaven. Although the plan of introducing the Gospel into heathen countries is replete with usefulness of every sort ; is altogether good, without any mixture of evil ; and is a measure against which nothing can be justly alleged ; and therefore merits the countenance of every friend to human happiness ;—yet to those we principally look for assistance, whose hearts are warmed with the love of Christ. *This* is the commanding principle, which will produce both the instruments and the funds we need : *this* is the principle, which feeds and cherishes every other excellence which can reside in the human heart. The love of Christ is the argument of sovereign efficacy, which comprehends every motive that can sway the breast of a believer, and rouse the sacred energies of his soul.

“ Without the love of Christ prevailing above the love of life, or the fear of death, let no one venture upon the missionary warfare ; but those who feel the inspiring flame, those to whom the Saviour is more precious than anything which earth or heaven contains, or earthly language can express, let them come forward, and consecrate themselves to his service in this sacred work. They will have the distinguished privilege of being the first to announce the Saviour’s name among the heathen to whom they are sent ; they will be recorded in the annals of the church in terms of honour, and their memorial cherished and revered in succeeding generations : or, should they be forgotten in this world, their names will be enrolled in the registers of heaven, and be illustrious when all earthly monuments shall perish.

“ We repeat our earnest invitation to Christians of every name, to aid the work with their prayers, their counsels, and their influence. We consider it to be a cause which, above all others, demands the support of every one who feels for the honour of his Saviour, or the happiness of his species.

“ There is no period in which this duty is not seasonable. But are there not many circumstances which more especially press it upon us *now* ? We profess not to unfold the mysterious purposes of the Almighty, nor to know the times and the seasons, which he has put into his own power, nevertheless we would not be inattentive to the ways of his providence which illustrate his word. The general impression on the minds of the people of God prepare them to expect the approach of that predicted period when the Christian church shall enlarge its boundaries. The signs of the latter days advance—the shades of darkness are dispersing—the kingdom of Antichrist is falling,—and the hand of Providence appears to be making arrangements for a new era in human affairs. Under the auspices both of providence and prophecy, is it not a season peculiarly suitable for Christians to improve, by forming and executing those plans which have both a natural and appointed tendency to produce the happy events we are looking for ? Let then our endeavours to promote the enlargement of our Redeemer’s dominion on

earth give energy to our prayers—let us consecrate the vigour of our powers to this most blessed work ; and whilst we see the kingdoms of this world shaken to their foundation, and passing away, let it be our unceasing supplication to our Saviour, ‘O let *thy* kingdom come, and last for ever.’”

“November 14, 1796.”

The original settlement at Sierra Leone had been begun at an expense which eventually extended to nearly £100,000 ; and although it did not, to the extent anticipated, become the home of rescued and emancipated negroes, yet neither Mr. Hardcastle, nor the rest of its founders, had any reason to repent of their labours. It was a noble spectacle, to behold the banner of the Cross unfurled on the shores of Western Africa, where the guilt of Europeans had inflicted the deepest wounds on the unoffending natives, and where the footsteps of those who desecrated the Christian name, had been marked with devastation and blood. It was then, too, that the foundation was laid of the first labours of the CHURCH MISSIONARY SOCIETY, which commenced its operations in 1804. By the missionaries of that great institution, the cause was prosecuted with a zeal which neither death nor danger could abate : in spite of all difficulties, a church was ultimately planted among the despised Africans, and schools established for training up their children in the nurture and admonition of the Lord.

The Sierra Leone company was formed at the commencement of that great political revolution, which overturned the ancient monarchy of France, and was followed by a long night of desolation and bloodshed. Mr. Hardcastle was numbered among many good men, who, through the gloom of present disaster, discerned afar off the rising of a brighter sun, than had yet beamed upon our ruined world. Over the downfall of popish tyranny and superstition, they saw infidelity rearing its blood-stained crest, and unmasking before the universe its hideous features. But they also beheld altars overthrown, which were stained with the blood of the saints and martyrs of Jesus, and sceptres broken, which had been wielded against the kingdom of God. They were assured by prophecy, that the reign of Satan was drawing to its close, that the world was not for ever doomed to groan beneath his iron rod ; and amidst the earthquake of political convulsions, they waited to hail the morning of the latter-day glory, already spread upon the mountains, and

gilding their summits with the promise of millennial blessedness. They knew, however, that God works by means, and is pleased to employ his servants for the accomplishment of his sovereign purposes, and it was in the year 1794 that "a small number of Christians expressed to each other a wish that a society might be formed for the sole purpose of sending the Gospel to heathen and other unenlightened nations." Among these was Joseph Hardcastle; his heart had long been pledged to the cause, and he had already devoted much of his time and property to its furtherance. "Providence," says the Rev. George Collison, in a letter written shortly after his death, "Providence prepared him by a process of its own, for the eminent services which he has yielded to the world, as the presiding spirit, under the God of all grace, of our great society. He was with it at its formation; every heart selected *him* for his office; his soul gave its very constitution and its primary operations that character of unity, zeal, and love, which we hope it will ever retain and exemplify. In its councils on difficult occasions, and many such have presented themselves, he was its wisest and safest oracle. His sagacity never failed to mark out its best measures, and from his bosom emanated some of its mightiest achievements."

In his office of treasurer of the Missionary Society, his duties were by no means exclusively, or even chiefly, confined to matters of finance. He was generally chairman at the meetings of the directors, and the individual whose office, as well as his many rare and valuable qualifications, combined to render him a leader among those distinguished men with whom he was associated.

When called to this arduous post, he begged that an esteemed friend of his own might be preferred—a man well known to the world, both as an eminent banker and a senator, who also was a member of the Establishment. Although the first nomination was steadfastly adhered to, the fact is worthy of record, more especially because it indicates the liberal spirit of Mr. Hardcastle, and the harmony of Christian co-operation, which then so happily prevailed between pious Churchmen and Dissenters. How well the treasurer of the new society was fitted for this important station, is declared by the united testimony of its members during a period of more than twenty years. His best

energies were devoted to the objects of the institution. He consulted for its welfare, watched over its every step, and laboured by every means to give a right direction to all its exertions.

Many of the early documents of the society, such as its instructions to missionaries, its annual reports, its occasional addresses to the public, its letters to colonial governors, and other despatches, came from the pen of Mr. Harcastle. Besides these more important writings, he maintained a constant and extensive correspondence, not only with the missionaries, but with the friends of missions, in England, Scotland, Ireland, the continent, and America. The ability displayed in those papers which remain, would be sufficient to evince the comprehensive mind and vigorous intellect of the writer, while the spirit which they breathe, declare the purity of his motives, the singleness of his heart, and the spirituality of his devotion.

But it was not merely by his wisdom in council, or his talent as a writer, that Mr. Harcastle justified the distinction conferred on him by the society. His mild and conciliating disposition, combined as it was with dignity and firmness, prevented the ill-consequences of those differences of opinion, which must sometimes inevitably arise in the deliberations of a numerous body, even when actuated by the most conscientious feeling, and the most upright intentions. His very look was calculated to disarm hostility, and, beaming with the affection he so strongly cherished towards his brethren, reflected and communicated the tranquillity which reigned in his own breast. If differences did arise, he immediately set himself to accommodate matters between the parties, so as to eradicate "any root of bitterness" which might spring up, to mar the great object they all laboured to advance. So far as he himself was concerned, the testimony delivered in his funeral sermon by Dr. Bogue is corroborated by all who knew him. "On one occasion," says Dr. Bogue, "being charged rather uncourteously, as well as unjustly, with finesse, he replied, 'On entering the Missionary Society, I made *this* resolution in the strength of the Lord—*never to be offended*, and I have, by the grace of God, endeavoured to maintain it; I shall therefore take no notice of the remarks just made, but proceed to the business

before us.” Such was his care over his own spirit ; and, in regard to others, he was the umpire, to whose unbiassed judgment the wisest and the best agreed 'to yield the point in dispute. If at any time, on subjects of moment and difficulty, debate 'ran high between good men, each accustomed to take the lead in his own sphere, it was his blessed work as peace-maker to heal or prevent dissensions like that which divided the labours of Barnabas and Paul.

Dr. Bogue's testimony to his general character is peculiarly valuable: it is given in the following terms:—"The qualifications for the office which he possessed were of the first order. His intellect was acute and penetrating, and his judgment was sound, being endued both with sagacity and profoundness ; his views were comprehensive, and his principles liberal and enlarged. To the justness of this sketch, the fullest testimony will be borne, by those who have perused the documents he furnished, from time to time, for the service of the society, or listened to him when he delivered his opinion on questions of importance. With talents were combined excellencies of a still higher and nobler kind. A calm, mild, and amiable temper peculiarly distinguished him, and was maintained, amidst all the eagerness of debate, on subjects of moment and difficulty. In gentleness of disposition and manners he had few equals. Benignity and affection beamed forth in his countenance and deportment, and endeared him to all who were engaged in the same arduous work. His extensive and continued liberality, from year to year, entitle him to the rank of the first pecuniary benefactor to the society. Over all these excellencies was thrown the mantle of unaffected simplicity and profound humility, which assumed nothing, which boasted of nothing, and made no show. A life of unfeigned piety was the basis on which they rested, and which sustained the whole."

The peculiar circumstances of the times, his public character, and personal influence, all united to place him in a position of great importance to the church of Christ. The Missionary Society was composed of Churchmen and Presbyterians, as well as regular Dissenters. All of them found in Mr. Hardcastle a congenial spirit. While he steadfastly adhered to his own principles, he did not suffer them to limit his Christian sympathy

with all who loved the Lord in sincerity. He delighted to bring together disciples of every denomination, and to stir up among them mutual affection. The Rev. Charles Simeon, of Cambridge, was one of his most intimate and much cherished friends and correspondents. He was a frequent attendant upon the ministry of the Rev. Thomas Scott, during the years he held the afternoon lectureship at the church of St. Magnus in Bread-street, up to the period of his removal to Ashton Sandford. That judicious and disinterested clergyman was materially aided, in the publication of his valuable Commentary, by the liberality of Mr. Harcastle, to whom he expresses his acknowledgments in letters, which exalt his character as a Christian and a man.

The Rev. Rowland Hill was accustomed, to the close of life, to speak with kindling delight of the pleasure he enjoyed in his frequent intercourse with Mr. Harcastle at Hatcham. He was ever received as an honoured and beloved guest, and in the family circle of his valued friend, often would he read the manuscript of his "Village Dialogues," and enjoy the gratification of witnessing the delight they afforded. Various other eminent clergymen, such as Dr. Haweis, the Rev. John Eyre, the Rev. John Newton, the Rev. Melville Horne, the Rev. John Simons, of Paul's Cray, Dr. Hawker, the Rev. Mr. Thomason, afterwards so well known in India, were in like manner numbered among the intimate friends of Mr. Harcastle, whom he delighted to associate with their dissenting brethren in the ministry, of whom many of the most distinguished were frequent inmates of his house. To enumerate these separately, would, in fact, comprise every zealous and spiritually-minded man, whose interest in the missionary cause brought him within the sphere of his observation, or the range of his acquaintance. It is sufficient to allude to the excellent Dr. Waugh, whose kindling spirit and glowing benevolence made him, as a man and as a minister, alike the object of respect and affection in all circles;—Dr. Bogue, of Gosport, in whom extraordinary intellectual vigour, and a mind stored with the treasures of learning, were combined great sobriety of judgment, much practical wisdom, and the disinterested spirit of one, whose joy was to count all things but loss for the excellency of the know-

ledge of Christ Jesus his Lord;—the Rev. George Burder, the laborious, useful, and gratuitous secretary of the Missionary Society, the author of the well-known “Village Sermons,” and long the editor of that valuable miscellany, the Evangelical Magazine;—Mr. John Townsend, one of the founders of the Deaf and Dumb Asylum, with whose church at Rotherhithe he was long accustomed to communicate at the monthly administration of the Lord’s supper;—Dr. Collyer, whose ministry he attended, whose catholic spirit well accorded with his own, and to whom he listened with the greater delight, because his popular talents and flowing eloquence, never seduced him from the simplicity of the gospel, or led him to forget that it is not the display of human intellect, but the grand doctrine of the righteousness of God, which is “the power of God unto salvation.” To these we might add many other good men from Scotland and Ireland, the Continent, America, and the East.

Mr. Harcastle’s co-operation with Mr. Wilberforce has been already alluded to, and the esteem which they mutually entertained for each other is apparent from the tenor of their correspondence.

With Mr. Robert Haldane he became acquainted in 1796, when that gentleman, having been led to understand the vanity of the world, and the unsearchable riches of Christ, was about to sell his beautiful paternal estate of Airthrey (now the chief seat of Lord Abercromby), and devote himself and his property to the missionary cause in India. In the sovereign providence of God, the noble design of his mission to Bengal was frustrated, in consequence of the opposition of the East India Company to all interference with the superstition of the natives, and of the dread which Lord Melville professed to entertain of the magnitude of the scheme, and the talent of its founder, who was well known by personal acquaintance and family connection to that noble lord, then Secretary of State, and President of the Board of Control.

To remove these difficulties, more especially on the part of the East India Directors, Mr. Harcastle exerted all his influence, and strove to convince those to whom he had access, that their paramount duty to God, and their obvious interests, as the guardians of a mighty colonial empire, demanded a very

different policy. These efforts proved fruitless, although backed by Mr. Wilberforce, Mr. Grant, Mr. Thornton, and, perhaps more than all, by the Rt. Hon. E. J. Eliot, the beloved and accomplished brother-in-law of Mr. Pitt, whose high station and great prospects, combined with talents consecrated to the cause of God, rendered his premature decease, not long after, a loss to be deplored by the church of Christ. Mr. Haldane was thus constrained to seek a field of usefulness nearer home; and from this period, an uninterrupted friendship was maintained by Mr. Hardcastle with him, and his equally disinterested and devoted brother, Mr. J. A. Haldane, who, after the lapse of more than forty years, still continues to preach with unabated zeal and increasing unction, that gospel, to which in the vigour of manhood he sacrificed every worldly interest, and dedicated his time, his talents, and his energies. Thus it appears that the missionary flame which was kindled on behalf of the heathen abroad, induced equal exertions for the revival of religion at home. Mr. Simeon's tour in Scotland, in the summer of 1796, was shortly afterwards followed by that of Mr. Rowland Hill, undertaken at the request of Mr. Haldane, by whom, or by his younger brother, each of these eminent clergymen was accompanied in his journeyings. It was at that period that, influenced by such bright examples, and animated by prospects of usefulness, Mr. J. A. Haldane, with the spirit of a true missionary, was induced to engage in the same hallowed work of preaching the gospel, and, in the quaint language addressed to him by Mr. Hill, "to cry his wares from place to place without money and without price." His arduous labours in the remote and stormy islands of Orkney and Shetland were carried on with a courage and zeal which shrunk from no toil, and quailed at no danger. The result will be the source of joy through eternity; for an abundant blessing crowned his ministrations in these long-neglected regions, while in Caithness, and various other districts in the north, he was also listened to by thousands; so that, under the Divine blessing on his efforts and those of his pious coadjutors, an impulse, now gratefully acknowledged by not a few of the most eminent clergymen, was given to the cause of vital Christianity in Scotland, then weighed down beneath the leaden influence of positive error

or lifeless orthodoxy. From this period an uninterrupted friendship was maintained by Mr. Hardcastle with both of these distinguished Christians, and in 1822 his youngest daughter was married to Mr. J. A. Haldane's son, a barrister in London.

Dr. Morrison, the first Protestant missionary to China, was especially noticed and brought forward by Mr. Hardcastle, before his value could be known. He watched over his progress with affectionate regard; and the feelings, with which Dr. Morrison cherished the memory of his early friend and counsellor, were honourable to a man who has rendered his name illustrious in the annals of the church, by the glorious achievement of his translation of the Bible into the language of the Chinese.

The celebrated and highly-gifted Dr. Mason of New York, was another of Mr. Hardcastle's intimate friends; he spent much of his time at Hatcham, during his visits to this country, and maintained with the family an occasional correspondence. The following letters are interesting in themselves, as well as a record of that eminent man's communications with Mr. Hardcastle.

TO JOSEPH HARDCASTLE, Esq.

My very Dear Friend,

New York, Aug. 1, 1803.

I can scarcely believe that this day completes a twelvemonth since I had the happiness of seeing you, and that to-morrow morning will be the anniversary of that painful hour when I took my leave of the dear family at Hatcham House, never, perhaps, to meet till our pilgrimage be over. At the same time I am not without a pang of a different and less honourable nature, and in respect to which you are perhaps, I will not say without reason, inclined to be sceptical, when you cast your eye on the date of my letter, and remember what it ought to have been. Ah, my dear Sir, if you knew my compunction, you would not for one moment withhold your forgiveness. Place my misdemeanour to the account of business, of indolence, of a singular faculty of procrastination, which has always been my evil genius; of any thing, but of that which your own heart is incapable of feeling—insensibility or ingratitude. Grievous as are the trials of this life, our condition would be much more forlorn than it is, were we denied the recollection of what is past. Departed joys leave a sweet remembrance, when they have grown out of the principles, and been sanctified by the grace, of the gospel. Among the many pleasurable reflections which lighten our toil in this wearisome world, those arising from former intercourse with Christians are none of the least. One Lord, one faith, one baptism, one hope, one heart under the influence of that hope, are better enjoyments than spring from the increase of corn and wine; enjoyments which leave no sting in the conscience, which continually remind us that the children of the kingdom are treading a common path, and which furnish precious pledges of that fellowship on high, which shall neither be mingled with bitterness nor interrupted by change. I would not for the gold of Potosi lose that precious hope and belief, that a review of the way in which the Lord our God led us by the hand

will form one of the employments of the blessed. We shall talk over the transactions of London, and the walks of Hatcham gardens, with another language and other views than are permitted to our present faculties. We who are in this tabernacle do groan, O for that consummation, when we shall get the last victory over death, shall see Jesus as he is, shall be like him, and hear from his own glorious lips the explanation both of his truth and of his dispensations. I frankly confess to you, my dear Friend, that I am often near to fainting, and disposed to say, in a spirit too little resigned, "It is better for me to die than to live." One of my greatest luxuries is even an earthly bosom into which I can pour out a part of the anguish which is created by the rebellion of the "old man." Everlasting thanks to our Lord Jesus, that he is able to succour those who are tempted, seeing that he also was tempted. It is a wonderful word, which ought to stop our mouths, or open them in adoration: "Though he were a son, yet learned he obedience by the things which he suffered." That school is of high import and salutary lesson, of which the "Word made flesh" was not exempted from the discipline! Blessed be the Lord for the promise of release.

We have only to follow those who through faith and patience inherit the promises. They have the advantage of us; but we can do one thing for our Redeemer which they cannot—glorify him by suffering, and conquer by believing. But it is only a little while, and then—oh, what shall be then?

The friends who undertook to prosecute the interests of our seminary have the gratitude of our churches. Of my own, they need no assurance. Patience in waiting for fruits, and firmness in resisting difficulty, added to faith and supplication, will work wonders. I have no fear of the ultimate success. Rome was not built in a day. We cannot conjure up useful seminaries at our pleasure. We must not despise the day of small things, and we beg that our Christian benefactors in Britain will not expect more in any given time than the nature of things renders practicable. A committee, of whom I am one, are directed to have a plan of instruction digested by the meeting of our general synod, which takes place in May ensuing. This alone will require much thought and mature consideration, to do it well. Every day cools me more and more to mushroom measures, which are to have extensive and lasting effects. "Make haste slowly," is a maxim which the abortive fits of green zeal in myself and others have taught me in some measure to understand. I have lived but a short time, very short indeed, dating from the time when frisky boyhood swells into sanguine youth. It is not long since I imagined the reformation of the world, the diffusion of knowledge, the propagation of sound literature, &c. &c. &c. were the easiest things possible. But I have already lived long enough to dismiss these visions, to learn that no effectual good is to be obtained but by diligence and fortitude, in the use of proper means, and that a man, or a community, acting upon system, never losing sight of the object, always returning to the charge after every repulse, and persevering in the course, is almost infallibly sure of accomplishing the object, and with much less delay than afterwards appears credible. On this principle, I flatter myself that our friends in Britain may see a harvest spring up from the seed which they have contributed to sow, and it will surely be no damper to us, if they still incline "in the morning to sow their seed, and in the evening to hold out their hand."

Thus far had I written, when business, which called me from home, interrupted my conversation with my friend; and I had returned only one day, when the formidable re-appearance of the scourge, from which our city has been mercifully exempted for three years, the yellow fever, made it necessary to seek an asylum for my family in a less perilous situation. An alarm which had been given about a fortnight before was rapidly subsiding, and the danger was thought nearly over on Sabbath, the 14th of August. But the next morning we were surprised with such a sudden and serious inroad of the destroyer, as united medical men in the advice to leave the city. The advice produced an electric effect; whole districts are completely deserted; so general

an evacuation was never before known; and it is the opinion of the best informed that without this measure the calamity would have been frightful beyond example. Nothing but black frost will kill the venom floating in the air. This cannot be expected before November; so that all the business and arrangements of our commercial metropolis will be suspended for nearly three months. You will sympathize with us. I retired to this place—a delightful village, some miles west of New York, on the 16th ult. My family, including six children, one of whom is a present from the Lord since I came from England, are in perfect health. My congregation has hitherto lost only a single member by the epidemic. Of the multitudes who are unable to retire, the deaths have not averaged more than six per day. You may think it strange, but it is true, that while Death holds his reign over a great portion of the eastern margin of this city, so that none venture there but with imminent danger, other parts of it are untouched. We cannot but lament, and be humbled, that the dispersion of our citizens has broken up our worshipping assemblies and shut our sanctuaries. This, though perhaps least regarded by many, is not the lightest part of the judgment. Alas, we are a sinful nation, a people laden with iniquity; the judgments of the Lord are right. Oh that when his voice crieth unto the city, we may have wisdom to see his name, to hear the rod, and who hath appointed it! I go every Lord's day to the island, and preach to such of my flock, and they are not a few, as can be collected at two miles' distance from the city. The Lord sanctify his dispensations!

I had hoped to inclose an official communication from our board of directors to yours: but it cannot be effected till we be permitted to return. Our mission to the Chickasaw Indians, we have been compelled to discontinue for the present. Our northern mission is in a flourishing state. The missionary Mr. Holmes, to a large portion of piety and zeal, adds the benefit of experience, and much of that quality, more rare and more valuable in dealing with Indians than any other quality merely intellectual, strong natural sense—usually called common sense, though one of the most uncommon things in the world. We have high hope, that amongst the tribes to whom he is sent, God our Saviour will make to himself a glorious name, &c. &c.

Assure Mrs. and Miss Hardcastle that I retain an affectionate remembrance of them and their society, and the other young ones. I would say to them one by one, with deep solemnity, "*Know thou the God of thy father, and serve him with a perfect heart and with a willing mind; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*" I have only to wish for you and yours righteousness from the God of your salvation. Pray that in your best enjoyments here, and in your final triumphs through the grace of our Lord Jesus Christ, you may be joined by, dear Sir,

Your affectionate Friend and humble Servant,

J. M. MASON.

My valued Friend,

New York, April 19, 1806.

My chief design, in this letter, is to impart to you a share of the pleasure which I recently enjoyed in becoming acquainted with the bearer, Mr. D—, of Philadelphia. He is a young man engaged in commerce, very highly respected as a man, and much beloved as a Christian. Your heart will warm to him, as to one who has "obtained like precious faith"—may I not say (my soul trembles, and my eyes fill while I ask the question)—"with us?" Oh, how blessed to know, amid the seductions of sense, and the conflicts with the "law in the members," "to *know* whom we have believed." I desire, if I can rightly judge of any thing which passes in my own mind, to "*live* by faith"—to "*walk* by faith"—to "*overcome* by faith"—to "*die* in faith." But I find it another affair altogether, than I thought it to be nineteen years ago, when, I trust, I was enabled to commit myself as a perishing sinner to the Lord Jesus, as the Lord my

righteousness. I am only learning, as yet, the alphabet of that supernatural science which teaches us to "rest in him" every day, and all the day, as "the Lord our *strength.*" I have been preaching for some time past on the 130th Psalm. If I have no other fellowship with the "man after God's own heart," I understand him when he speaks of the "depths," and can repeat after him, with pungent emotion, "out of the depths have I cried unto thee, O Lord." On the afternoon of last Lord's-day, I reached the point of consolation, and intend to dwell on it again to-morrow, "There is forgiveness with thee, that thou mayest be feared." Blessed be his name for such relief. Ah, my friend, nothing but such forgiveness as has God's greatness marked upon it, will suit such a sinner as I am compelled to see myself to be. I look up to his heavens; I stretch out my hand, and remember that in this very matter of forgiving iniquity, and transgression, and sin, *his ways* are above *our ways*, as the heavens are above the earth. Whenever I incline to mean thoughts of his mercies, to cherish secret pride, by opposing the magnitude of transgression to the freedom of their exercise, I compare the length of my arm to the height of the firmament, and am sometimes permitted to sit down to look at the sacrifice which, through the eternal Spirit, his dear Son offered for sins—to wonder, and weep, and blush, and praise, while I read "there is forgiveness with thee, that thou mayest be feared." Am I intrusive or loquacious? Bear with me: the uppermost idea when I began this letter was that of introducing a Christian to your notice, and it has insensibly diverted my view from everything which I proposed to touch upon. I can but *touch* upon any thing, being pinched for time.

Notwithstanding your pleasant speculations, my apprehension that "an hour of great darkness" is about to fall upon the church, grows more deep and dreadful every hour. Some reasons for this apprehension will be mingled with the discussions in my missionary sermon. All the contrary appearances coincide well with the general principle; there is nothing in them, my friend, but preparation. Our greatest joy on their account is only a "little reviving in our bondage." "Wo, wo, wo to the inhabitants of the earth!" she is only beginning to "uncover the blood" which she has for ages concealed; and every drop of it must be reckoned for, and the score cleared, before a better state of things can take place.

The United States (though not within the immediate sweep of the judgments which are now inflicting upon the "man of sin") present to my view prospects which fill me with dismay. On all sides, the pulpits are filling with smatterers, who are too ignorant of the Scriptures, and therefore of the grand relations of truth, to make any formidable resistance to the enemy. The extreme apathy of professors, on the one hand, and the miserable cowardice of these teachers on the other—a cowardice which shrinks from the danger of being unpopular, as from the worst of evils in this life—are paving the way for a desolation that will burst ere long upon their heads, with the suddenness and fury of a waterspout. Our natural population will demand, in the course of thirty years from this date, not less than eight thousand ministers of the word! And the churches are fast asleep—no provision hardly among any of them to meet the exigency. They cannot be persuaded that their circumstances are so inauspicious; and that, unless God pour out his Spirit to awaken them from their lethargy, we shall shortly have, in the very heart of our country, five or six millions, the offspring of our own loins, in a state of gross heathenism; and nearly as much the objects of missionary notice as the Caffres and Hindoos! With this terrifying spectacle staring them in the face, our citizens are soothing themselves with general reflections on the care of God toward his people; and then fold their arms in sloth, as if ministers were to be rained upon them from heaven. Not *one* of the churches in this vast continent, no, not *one* of them, excepting our own small body, is taking a single efficient step for self-preservation, in preserving a powerful ministry. Recommendations, and addresses, and exhortations, are published. The people read them, and praise them, and say what a fine thing it would be to have something done, and what a pity it is that there is such a want; and there the matter

ends. Nobody acts. You will, however, derive some satisfaction from the efforts which we are making, though on a contracted scale. An act for establishing our seminary passed our synod last May, and the seminary commenced in November. My students as yet are only eight : but they are precious youths. They all indicate the savour of godliness : six of them have choice talents ; and they have engaged in their studies with a zeal and intension that entitle us to hope for much comfort. The number next season will probably be doubled. The "act," which I herewith transmit, will show that, so far as human precautions can avail, we are determined not to license novices. My own congregation, though by no means wealthy, contributes annually toward the support of the seminary, above one thousand dollars, equal to £225 sterling. This example is not without effect, but, if it be not backed by the public spirit of other congregations, will not be sufficient.

The point to which I have long laboured to bring our churches is this, that students of theology are their children, and must be supplied by them with the requisite means of future usefulness. That it is chimerical to dream of a well-appointed ministry, unless they charge themselves with the expense of maintaining and educating such students as are in straitened circumstances—and that, as it is the Lord's ordinance that his churches must support his ministers, it is for them to consider whether this does not involve a similar obligation toward those who "desire the office of a bishop," but are unable to support themselves while preparing for it : at any rate, it is only entering upon that work of love a little sooner. Some of my noblest youth could not move a step without the aid of our Young Fund ; and none of them are from a less distance than two hundred miles. Two of them, from Kentucky, came eight hundred miles. What gratitude, my dear friend, do we owe to our British patrons ? I feel its whole force ; in the name of all, I thank you, and thank our God, again and again.

It is Saturday almost midnight. The risen Saviour bless my friend and his dear family. So prays the soul of

Your affectionate brother in Christ,

J. M. MASON.

Among other means adopted by Mr. Hardcastle to bring together and associate in fraternal intercourse good men of all denominations, it was his custom to invite a large party of missionary friends, to dine and pass the day at Hatcham on the Saturday of the missionary week. In this social meeting were generally found the four preachers, including a clergyman of the Church of England, another of the Church of Scotland, besides the Secretary, some of the oldest Directors, and other friends, especially those who came from a distance. "I have known," says Mr. Townsend, "this interesting group consist of the established clergy of England, Ireland, and Scotland, of all the various denominations of seceders, of Calvinistic and Wesleyan Methodists, of Independents, Baptists, Moravians, &c. Nor did the variety of country or of denomination in the least diminish the harmony or pleasure of the meeting ; for they had all come there in one character—that of friends to the poor heathen. The intellectual pleasure which this meeting afforded,

exceeded what I ever enjoyed in a social meeting elsewhere. The subjects which generally engaged attention were so important in their own nature, and discussed with so much freedom and animation, that I always anticipated the day as a high festival, and returned from the meeting with regret. I am not sure that the missionary flame, which now burns so bright and strong among the evangelical clergy, if it had not its first spark from the circle at Hatcham House, was not fanned and strengthened there."

In thus acting, Mr. Hardcastle exhibited the true spirit of Christian hospitality, alike devoid of ostentation, and unembarrassed by formality. His unaffected kindness and courteous urbanity, while they added grace and dignity to his own character as a gentleman, also greatly contributed to the gratification and happiness of his guests. The recollection of these meetings, and of the social intercourse enjoyed in the groves and pleasure-grounds of Hatcham, has always been cherished by those who were present, with feelings of hallowed delight; and their influence, in drawing closer the bonds of sacred union, was acknowledged by men of all denominations. Nor was this hospitality restricted to a particular occasion; for Mr. Hardcastle ever delighted in the society of good men, and was especially mindful of the apostolic injunction not to forget to "entertain strangers." In connection with this spirit, it may also be mentioned, that beneath the roof of his mercantile premises at Old Swan Stairs, not only the missionary, but several other of the most important religious institutions, for many years held their committee meetings. It is in allusion to this circumstance that Mr. Townsend thus writes:—"I scarcely ever pass over London Bridge without glancing my eye towards those highly-favoured rooms, appertaining to our departed friend's counting-house at Old Swan Stairs, and feeling a glow of pleasure at the recollection, that there the London Missionary Society, the Religious Tract Society, the Hibernian Society, &c., formed their plans of Christian benevolence, on which Divine Providence has so signally smiled. This pleasure is greatly heightened, when I also recollect that in those favoured rooms was brought forth that gigantic agent of moral and spiritual good, the *British and Foreign Bible Society*. These rooms, in

my judgment, are second to none but that in which the disciples met after their Master's ascension, and from whence they went forth to enlighten and to bless a dark and guilty world."

Did the limits of this memoir permit, it might be interesting to pursue, in successive detail, the history of all the great operations of the Missionary Society, with which Mr. Hardcastle was peculiarly connected. The zeal on behalf of Africa which animated his exertions, several years before the formation of the Missionary Society, has already been noticed; and it would be pleasing to trace, in his correspondence with Dr. Vanderkemp, the prominent share which he had in forwarding the mission to the Cape of Good Hope. With that much honoured servant of God, he maintained an unbroken and intimate friendship. He revered the self-denying zeal which prompted him to relinquish his native land, and sacrifice worldly prospects in order to devote his talents, his learning, his property, his life, and his all, to the service of the Saviour, who had delivered him from the vortex of infidelity, and snatched him as a brand from the burning. How successfully Dr. Vanderkemp laboured in South Africa, is attested by the progress of Christianity in that benighted region. To the last, Mr. Hardcastle watched over this mission with parental solicitude; and it was not long, before his failing health compelled him to retire from public life, that the Rev. John Campbell of Kingsland was, at his suggestion, appointed to visit the Cape of Good Hope, with the view of exploring the country, and pioneering the way for further exertion. Well did Mr. Campbell's steadfast faith in God, untiring zeal, and tried discretion, qualify him for the dangerous task, and enable him to triumph over difficulties which to many would have appeared insurmountable.

The history of the South Sea mission is one of the brightest pages, in the annals of the Christian church. Mr. Hardcastle's communications with his valued friend Captain Wilson, of the *Duff*, whose remarkable history and disinterested labours are well known to the world, would be read with pleasure by those who love to retrace the footsteps of Providence in his dealings with mankind. It might also be useful to insert other letters on missionary subjects, but it is needful to hasten forwards, and only to glance at topics on which it would be delightful to expatiate.

Previous to Captain Wilson's sailing on his voyage to the South Seas, Mr. Hardcastle addressed to him the following letter.

Letter to CAPTAIN WILSON, previous to his sailing to the South Seas.

Dear Sir,

London, Sept. 5. 1796.

I have frequently been desirous of half an hour's leisure, that I might present to you, in writing, before your departure, the effusions of my heart. Amidst the pressure of business, my imagination makes swift excursions to the vessel which contains so many apostolic men, and is destined upon an occasion so pregnant with important events: and the wishes and petitions, which spring from my soul with more than usual warmth, relate to the safety and success of those who are more directly the instruments of God in accomplishing this interesting service.

The arrangements of Divine Providence, and the diversified occupations and employments of the inhabitants of the world, furnish a subject of contemplation, well adapted both to instruct and to recreate the mind; but when my thoughts revolve on this extensive field, and the innumerable employments of mankind are present to my reflection, there are none amongst them all which more attract my attention, or which appear to me more benignant in their principles, or more beneficent in their effects, than that, my dear Friend, in which you, and those that accompany you, are engaged. It is not a voyage, the objects of which terminate in the present existence; its effects, we trust, will not be limited either by time or space: if our prayers are answered for its success, it will be a circumstance probably recollected in a more perfect state; it will perhaps be a topic of conversation, and a ground of thankfulness, when we shall be associated with the spirits of the just, and dwell with our Saviour in the immortal regions! It is from this consideration that I offer to you, and to every brother who is consecrated to this service, my unfeigned congratulations. I consider yours a society of precious individuals, very dear to our common Lord, selected by him for a service peculiarly honourable in his kingdom, and intimately connected with his praise on earth. To you he has confided the distinguished privilege of proclaiming, as his heralds, the message of redemption, for the first time, among these islands, that are far off. It is probable, that through a long lapse of ages, the prince of darkness has maintained an undisturbed dominion over them; it is therefore a peculiar designation of Providence that they should be visited with the beams of the Sun of Righteousness, and receive the first intimations of redeeming grace, through your instrumentality. Charged with so important a commission, and intrusted almost with the fate of immortal beings, how frequently will your rejoicing be mingled with trembling, and your praises with supplication; how impressively will these thoughts lead you every hour to the Fountain of grace, and wisdom, and strength, and cause you to draw upon his fulness for the emergencies of every moment! In a world, in which to pray always is a duty applicable to every believer, it is yet to you, who are engaged in this warfare, a weapon more incessantly and indispensably needful than to other Christians. Our brethren, who have renounced the world, will, I hope, maintain a continual intercourse with their Saviour in heaven; consult him on all occasions, as a wise and accessible friend, who is always at hand; and cherish, in solitude or in society, the manifestations of his presence, in the recesses of their hearts. As for us, who though we remain in this part of the vineyard, yet consider ourselves as united to you and to the friends around you, in bonds of close endearment, we shall not cease to offer our intercessions that you may be strong in faith, devout in prayer, active to perform or patient to suffer the will of God, and that he may impart to you wisdom, and grace, and strength equal to your day; nor shall we forget to pray for the extensive success of your mission. The motto of our institution should be, "Thy kingdom come." This should form the first wish of every

day, and be the last sentence with which we take leave of the world, and retire to our rest. Our faith coincides with our prayer; we are looking for the coming of our Saviour; we are tracing the signs of the latter days; the events with which we are surrounded should inspire us with fresh energy, that many may run to and fro, as the missionaries of the kingdom of heaven, and divine knowledge be increased, till it shall cover the earth, and the islands that are in the great deep, and all flesh see his salvation.

I now commend you, and those with you, to the care and blessing of that Infinite Being whom archangels revere, but who bears to us the relation of a merciful Father, through Christ; to the love and fellowship of Him who was once poor and despised among men, and was a missionary on earth for our sakes for upwards of thirty years; who is also our Lord and our God, the object of our delight and our reverence; who is our confidence and our boast, both whilst we dwell in houses of clay, and when we reside among the immortals, in the house not made with hands! Connected with him, I venture to subscribe myself,

Your Friend in imperishable bonds,

JOSEPH HARDCASTLE.

His own mission to Paris must not, however, be passed over in silence, because its consequences were most important, especially in paving the way for the institution of the Bible Society, of which it was the immediate precursor. The objects and the results of that mission are fully detailed, in a report written by Mr. Hardcastle, and published in the November number of the Evangelical Magazine for 1802. He had for a long period been especially concerned for the religious welfare of the continent, and we find him, at the beginning of 1800, communicating to Mr. Bogue a plan which he had deeply pondered, and urging the importance of employing the press as an engine for encountering infidelity in France, and introducing a knowledge of "the pure religion of Jesus." In a letter dated January 20, 1800, he writes to Dr. Bogue, "Perhaps it would be advisable to compose new works, adapted to the actual state of the people in France, rather than to republish old ones." At that time he conceived that, "by means of their Christian friends in Holland, intercourse might be opened with a bookseller in every large town in France; and thus, "general attention might be thereby awakened to the subject of religion." "At present," he adds, "I conceive it to be only necessary to suggest this subject to your consideration, and I am induced to do so by the persuasion, that the great Head of the Church has confided to you the talent which especially qualifies you for this service. He has also bestowed on you the disposition; and I therefore believe you will exercise your thoughts upon it, and select the best time and fittest means for its execution. Perhaps the

Missionary Society, or that for the Circulation of Religious Tracts, might consider this object as directly connected with those institutions.

These suggestions found in Dr. Bogue a hearty response. That able and energetic minister of Christ had long cherished an anxious desire for the revival of religion in France. Ever since the year 1784, when he had accompanied to Paris Mr. Robert Haldane, then a young man, commencing the tour of Europe, he had deeply felt the lapsed condition of Protestant churches abroad, and deplored the infidelity he had seen everything triumphant. He therefore willingly engaged in the work to which he was invited, and for which his talents so amply qualified him, and produced his masterly "Essay on the Inspiration of the New Testament." The following draft of a letter addressed to the directors of the Missionary Society, shows how maturely Mr. Hardcastle had weighed this subject, how near it was to his heart, and how fully he had resolved on attempting something for the revival of religion on the continent, either through the Missionary Society, or by his own personal exertions, and the aid of his private friends.

TO THE DIRECTORS OF THE MISSIONARY SOCIETY.

Dear Brethren,

London, March 13, 1800.

The effects of my late indisposition prevent me from having the gratification of attending your deliberations, and devoting myself according to my wishes. My duty to the sacred objects of that Institution which has a claim upon our unceasing prayers and our unwearied exertions, and the pressing engagements which have lately required the whole of your time and attention, induced me to suspend till now, the subject which I am desirous of submitting to your consideration; and I am persuaded that its importance will be so universally felt, as to produce a general disposition to enter upon its discussion as early as can be made convenient.

The subject itself relates to an attempt to be made to introduce and advance the interests of Christianity in France; and the plan which the Rev. Mr. Bogue suggests, as you will perceive by the letter which is inclosed, is the circulation of the New Testament in that country, connected with an extensive preface, to be drawn up with peculiar care and ability, and adapted to remove the misapprehensions and overthrow the objections, which have been urged with such fatal success by the atheistical philosophers there, whose writings have been the most efficient instruments to produce a temporary subversion of Christianity itself, as well as of its corruptions; so that the religion of our Saviour has been, by public and national acts, rejected, disavowed, and exploded in that country.

The corrupt state of Christianity, or, shall I rather call it, the great apostacy, which has for many centuries prevailed in that nation, as well as others connected with the see of Rome, was well adapted to generate those principles of infidelity, which the wise and righteous providence of God has been pleased lately to use for the destruction of its parent, and to verify his ancient and faithful predictions. But the overthrow of

Antichrist is not an event connected with the permanent establishment of infidelity, but with the introduction of the pure and endless kingdom of our Saviour.

The principles of heathenish philosophy may remain in France, or may pervade other countries in connection with Rome, so long as the great Head of the Church may see fit to use them as instruments to remove the obstructions, which interfere with the establishment of his own peaceable kingdom; but there are no intimations in prophecy that after this service is performed, their own duration will be permanent, or of very long continuance. The duty, therefore, of zealous Christians, and especially of the directors of missionary institutions, is to watch every opportunity, and embrace every opening, to promote the interests of this kingdom, which is destined to become universal.

As the Christian religion was rejected some years since by legislative and national acts, so the principles of toleration have recently been recorded and established in that nation, by enactments equally public and binding. Every one has now an acknowledged right to exercise his religious profession, to avow, and defend, and propagate his opinion in any way he pleases, so that he interferes not with the existing civil government. Is not this, then, a situation of things produced by the hand of Providence, by which the exertions of Christians in favour of their Redeemer's kingdom is invited; and can there be a scheme of greater extent, or of more probable utility? Is there a field in which the energies of our Society may be more honourably exerted, or the cause of our adored Master more eminently served? Will not the sincere and humble attempt be acceptable to Him, whose we are and whom we serve, and will it not produce estimation and respect in favour of our Society from the religious part of the community? Every one to whom I have incidentally mentioned it, has expressed his warmest approbation. A member of the legislature, who cordially supports the administration of the country in the continuance of war, yet has expressed to me his earnest wish that the plan may be attempted, and his desire to contribute to the fund for supporting it. It rests, therefore, with my respected Brethren to decide whether it shall be a measure of our Society or not. They will not reject it on the ground of its being out of our constitutional limits, because it will be recollected, that when our regulations were formed, France was specially in our view, as a probable future object for the exertions of our Society. If our Brethren should adopt it as their own measure, they will perceive that we must receive information from our friends in Holland and Switzerland before we can decide upon the best means of circulating our publications on the Continent. A correspondence is already opened on that subject in my own name, and without committing in any degree the Society; the result of which will be laid before the Directors; and all that will be necessary to be done at present is to come to the following resolutions:—

1. That the Society approve the plan of attempting to promote the cause of Christianity in France by means of the circulation of scriptural knowledge in that country.
2. That the Rev. Mr. Bogue be appointed and requested to prepare a suitable preface, to be prefixed to the edition of the New Testament, and that, if he shall be desirous of one or more associates in this service, he be requested to select them himself, and to appoint such persons to translate it into the French language as he may approve.
3. That three or four, viz. ———, be a committee for general purposes in relation to this measure, especially for communicating the plan to the other missionary institutions, and inviting their co-operation.

JOSEPH HARDCASTLE.

The foregoing letter shows that the mission to Paris, and the plan for circulating the Scriptures in France, were not hastily adopted. Even previous to the conclusion of the war, and

before Mr. Hardcastle suggested the subject to the Missionary Society, he had been corresponding respecting it with Christians in Holland and Switzerland, and, by the measures which he adopted, displayed not only the benevolence of his heart, but the vigour of his mind, and the sagacity of his judgment. The short peace at length presented an unexpected opening for the prosecution of the plan, and in the autumn of 1802, Mr. Hardcastle, with his excellent friends, Dr. Waugh and the Rev. Matthew Wilks, were deputed to visit Paris, in company with Dr. Bogue. The Rev. Dr. Haweis, rector of Aldwinkle, and one of Mr. Hardcastle's most intimate associates, was to have been of the deputation; and this would have realized his favourite plan of combining Churchmen, Presbyterians, and other dissenters, in the missionary work. But an accident, which happened to Dr. Haweis, detained him at home, and his place, as has been mentioned, was supplied by Mr. Wilks, one of the successors of the celebrated Mr. Whitefield, and a man highly esteemed in the church.

One of the objects of this mission, namely, the translation and circulation of Dr. Bogue's Essay, as an introduction to the Scriptures, succeeded "beyond their expectations;" and there is every reason to believe that this work, which was read by Napoleon at St. Helena,* proved eminently useful in arresting the progress of infidelity, and preparing the way for the diffusion of the Scriptures. Other prospects of brilliant promise were almost entirely frustrated by the renewal of hostilities, and, in particular, the hopes of the deputation in regard to the circulation of Bibles were much blighted. But they made known the necessities of France, and assuredly helped to stimulate future exertions. "In Paris," says Mr. Hardcastle, "it required a search among the booksellers, of four days, to find a single Bible;" and he adds, "We fear this is also the awful situation of the greater part of France, and other coun-

* Dr. Bogue's Essay was sent to Napoleon at St. Helena by the dowager Lady Grey, when her husband, the late Hon. Sir George Grey, was commissioner of the dock-yard at Portsmouth. This was only one of the many instances, of the zeal with which that devoted lady availed herself of the great opportunities of usefulness, presented by the official situation of her gallant and excellent husband. The copy of the Essay was, after Napoleon's death, returned to Dr. Bogue, with some marginal notes in the handwriting of the hero of Marengo and Austerlitz.

tries formerly connected with the see of Rome." But if, in the providence of God, the mission failed to accomplish all the objects it contemplated, Mr. Hardcastle truly observed, "God has been pleased to render the visit of the deputation the occasion of exciting already a very considerable impulse in the minds of many in favour of genuine Christianity. The objects of the deputation, and the disinterested philanthropy to which their mission was attributed, produced a powerful effect, and awakened a train of ideas, which were entirely new, or had long lain dormant in their minds."

Of the pleasure with which the opening prospect of usefulness in France was hailed by all Christians, we may form some idea from the following letter of Mr. Simeon, of Cambridge, addressed to Mr. Hardcastle, soon after his return from Paris.

TO JOSEPH HARDCASTLE, ESQ.

My very dear Sir,

King's College, Nov. 5, 1802.

Accept my most grateful acknowledgments for sending me these glad tidings. My heart was so overjoyed with the perusal of them, that, before I had read one-third of the account, I could not endure to enjoy the feast alone, or to defer for one moment the gratification which it would afford to my dear friends, Mr. Mitchell and Mr. Lloyd. I therefore ran instantly to their rooms, and, having got them together, read them your narrative; and oftentimes my heart was so overwhelmed with joy, that I could with great difficulty proceed. I need not say that they united with me in most unfeigned gratitude to God for opening such a door of usefulness, and in an ardent desire that your society may be directed and prospered in all their labours of love.

Having first bowed my knees before the God and Father of our Lord Jesus Christ, to implore a blessing on your undertakings, and on all engaged in them, I sit down to thank you for this expression of your love in sending me the account, and to request that you will receive on behalf of the society the enclosed testimony of my cordial co-operation.

In less than three hours I hope to be reading the account to Mr. Thomason, who will doubtless feel his obligation to you (as Mr. Mitchell does) for remembering him also.

If I should live to the time of your meeting, I think I shall endeavour to be present at it, in which case I shall surely reserve a day for visiting one who is exceeding dear to me for his Master's sake, and in writing to whom I can with great sincerity sign myself, as I now do,

His most affectionate friend and brother in the gospel,

C. SIMEON.

The necessity which existed for the mission to Paris has been already proved by sufficient testimony. Of the state of that guilty metropolis, which has been the theatre of so many crimes, a melancholy picture is, at a much later period, given in the following letter addressed to Mr. Hardcastle by his valued friend Dr. Mason, of New York.

My dear Sir,

Paris, Dec. 19, 1816.

Believing, from your great and affectionate kindness to me, that it will afford you some satisfaction to know how matters go on with me, I avail myself of a private opportunity to drop you a line. Almost immediately after the delightful day I had the happiness to spend at Hatcham House, so severe a cold seized my frame, as to prevent the repetition of a visit on which I had set my heart, and to throw me back considerably in my general health. Through that mercy, however, which has followed me all my life through until this day, I have quite recovered my lost ground; and notwithstanding the exceedingly damp state of the streets of this metropolis, and the generally ungenial season, I am much better, and hope to see you in the spring, prepared and willing to resume my poor labours, in my Master's work: he is the best of masters—his work the best of works—and his recompense the best recompense. I desire never to be out of his immediate service, nor to have higher honour than to show forth his praise, nor higher happiness than to enjoy the light of his countenance. My very heart bleeds at the melancholy spectacle of this wretched Paris. Every mark is upon it, but the image and superscription of the Son of God. Often have I talked and preached about heathen misery, but never before had I such a *practical* perception of its extent. It has furnished me, if not with new principles, yet with new feelings concerning missionary enterprize. How deeply do they who are embarked in it need a double portion of the spirit of power, and of a sound mind, not only to bear them up to their work, but to hold their own souls in life. My Christian friends—my Christian Sabbaths—my Saviour's sanctuary, oh! how I miss them. Nothing, I think, but a sense of imperative duty could impel me to go through the dreary journey before me. My heart wearies. I long to be back again. Pray for me, my friend, (you know the way to the mercy-seat,) that I faint not, nor be impatient, and especially pray that I may not wither in this land of drought, but that the well of living water may spring up in my bosom to eternal life. We expect, if the Lord will, to set our faces southward next week, and to proceed as rapidly as circumstances will admit. My affectionate remembrances to Mrs. Hardcastle and your good family.

Very truly your obliged and obedient,

J. M. MASON.

The Religious Tract Society, to which allusion has already been made, had been founded in 1799, beneath Mr. Hardcastle's roof. Out of this association arose the Bible Society, whose preparatory meetings were, in like manner, all held at Old Swan Stairs. It was at a meeting of the Tract Committee held there on the 7th of December, 1802, on the day, as it happened, that he completed his fiftieth year, that the idea of the Bible Society was first formally entertained. Several individuals have been named as having made the first suggestion; among these were the late Rev. Joseph Hughes, afterwards secretary to the Bible Society, and also Mr. Joseph Reyner, a man of much Christian zeal, who for many years was a partner in one branch of Mr. Hardcastle's commercial establishment.

But it signifies little who was the originator of a plan, which seems to have been simultaneously present to the minds of many Christians, and of which the proceedings, as well as the

report of the Paris deputation, a few weeks before, appears to have been a practical commencement. The following extract from a letter addressed by Mr. Hardcastle to his eldest daughter, (afterwards married to the Rev. Dr. Henry Burder,) relates to the first *public* meeting of the Bible Society, when it was fairly launched into the world.

London, March 13, 1804.

. . . . I have the pleasure to inform you of the formation of a new institution, the object of which is to promote the more general circulation of the Scriptures, both in Great Britain and in foreign countries. It has for some time been the subject of attention in the committee of the Tract Society, and by means of circular letters a numerous meeting was held on Wednesday at the London Tavern, which was remarkably harmonious and impressive,—a committee of thirty-six persons was formed, consisting of individuals connected with almost every religious denomination, and about £700 were immediately subscribed.

This institution seems likely to meet with extensive support, and to be the occasion of bringing into closer connection those good men of different parties who have been too long dissociated. This may be considered as another stream which has flowed from the Missionary fountain, as it is entirely owing to the committee of the Tract Society which sprung out of it.

Your affectionate Father,

JOSEPH HARDCASTLE.

To Miss Hardcastle.

Mr. Hardcastle's zeal for the prosperity of foreign missions, by no means drew away his attention from domestic objects of Christian benevolence. Exclusive of the liberality with which he contributed to the preaching of the gospel in his own neighbourhood, and to those numerous private claims for assistance which daily pressed on him, he warmly co-operated, with the Rev. Rowland Hill, the Rev. Matthew Wilks, the Rev. George Collison, and other excellent men, in the support of the Village Itinerancy Society, of which he was the treasurer. The Hibernian and Irish Evangelical Societies, instituted beneath his roof, were uniformly the objects of his interest. In Scotland, too, his name was of high account in all matters connected with the spread of the gospel, and he acted as treasurer in London for the Scottish Missionary Society.

But were all the public institutions to be enumerated to whose formation or advancement he contributed, it would exhaust the list of most of the societies whose constitution was not restricted to a particular denomination. Nor did his labours exclusively relate to the spiritual interests of his fellow-creatures. While this was viewed by him as the grand object of solicitude, and to be estimated above their temporal welfare,

inasmuch as time dwindles into insignificance when compared with eternity, he was feelingly alive to the more ordinary calls of benevolence, and never turned a deaf ear to the claims of distress, more especially when they concerned the household of faith.

“ I have seldom,” says Mr. Townsend, “ seen an individual whose mind was so deeply penetrated with sympathy and compassion for the children of poverty and misery. The poor and afflicted throughout the neighbourhood which surrounded his habitation found in him a feeling and generous benefactor. He not only gave food to the hungry, medicine to the sick, and clothing to the naked, but he was particularly anxious that the rising generation should be instructed, and that their parents should become acquainted with the glad tidings of salvation : he therefore cheerfully incurred a considerable annual expense in support of schools and the preaching of the gospel. In addition to these local operations, he was often resorted to by persons from every part of the kingdom, for his assistance upon various occasions ; but the largeness of his heart was equal to the means with which Providence had blessed him ; and that case must have furnished some very striking ground of objection, which he dismissed without aid. Of all modern philanthropists, I think none could have had stronger ground of saying with Job, ‘ When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me.’ ”

It was his character in this capacity, added to the influence of his name, that induced the committee formed in 1805, for raising by public contribution a fund for the relief of the distress in Germany, to desire that he, in conjunction with his partner, Mr. Reyner, would act as their treasurer. For this benevolent object, a large sum was raised, and the distribution of it in those parts of Germany which had suffered most from the ravages of war, and the rapine of the French soldiery in the campaign of that year, tended materially to relieve the most urgent necessities of the population, and to strengthen their attachment to their British allies. At the final close of the war in 1814, when Germany presented still more fearful traces of that terrible contest which terminated with the battle of Leipsic, another generous effort was made on the part of England to send relief to the suffering Germans, and Mr. Hardcastle was again invited to undertake the office which he had so ably filled on the former occasion. The following is a copy of the letter addressed to him, on the part of the German Relief Committee, by the pious and benevolent Dr. Steinkopff, of the German chapel in the Savoy.

TO JOSEPH HARDCASTLE, Esq.

My respected and dear Sir,

Savoy-square, Strand, Jan. 15, 1814.

At a numerous meeting of the committee for relieving the distresses of the people in Germany, and other parts of the continent, it was *unanimously* resolved to request the favour of you again to accept the office of treasurer, which, in union with Mr. Reyner, you filled during the former exertions of the committee, with so much benefit to the institution. Permit me to add, that your name is well known and highly respected in various parts of the continent, and that a blessing from God will rest upon yourself and your dear family, for the kind interest you have taken in promoting the temporal and everlasting welfare of so many thousands of your fellow-creatures. I am, with the most unfeigned respect, Sir,

Your very humble servant and friend,

STEINKOFFF.

Mr. Hardcastle did not, however, accept the office to which he was again so honourably called, but, partly from a sense of declining strength, and perhaps also from those retiring and unostentatious feelings for which he was distinguished, he urged the substitution of Mr. Henry Thornton, who was consequently prevailed on to act as treasurer to a subscription, of which the princely amount was better calculated to exalt the character of Great Britain, in the eyes of Europe, than all the splendour of her naval and military triumphs.

Nothing has been said of Mr. Hardcastle as a politician, and it would be improper to dismiss the subject without notice. He was an attentive observer of the signs of the times. In the study of prophecy he took much pleasure; and although he was never beguiled into those fanciful interpretations, which have tended to throw discredit on such inquiries, he was accustomed to pursue the investigation with considerable zeal, more especially at those seasons, when indisposition or other temporary causes withdrew him from active engagements. The events which passed before him, from the commencement of the American war to the downfall of Napoleon, were too remarkable not to produce a deep impression on his contemplative and observant mind. The papers which he has left, prove how deeply these events occupied his attention, in connection with the future prospects of the kingdom of Christ. He delighted to trace in the history of mankind the developement of the grand plans of Providence; but the tenor of his conduct and conversation proved how strongly he felt, that it was his privilege as a Christian to be "a stranger and pilgrim upon earth," who remembered that his "citizenship (*πολιτεία*) was in heaven," and that it was his duty to declare, by his moderation in

regard to worldly objects, that he "sought a better country, that is, a heavenly." Yet while he did not suffer himself to be led away by sanguine expectations of the results of mere worldly legislation, apart from the diffusion of Christian principles—while he systematically stood aloof, from the turmoil and agitation of political strife, he was an ardent admirer of the British constitution, and zealous to maintain the privileges and blessings it confers. To adopt the words of Mr. Burke, in his inscription on Lord Rockingham's bust in the mausoleum at Wentworth, "He was attached to liberty, not because he was haughty, and impatient of control, but because he was beneficent and humane." If he might be numbered with any political party, he was by choice, as well as by family descent, attached to the old Whigs of 1688. But he was ever chiefly solicitous, to secure the return to parliament, of men who were actuated by Christian principles, like Mr. Wilberforce, Mr. Thornton, Mr. Grant, and Mr. Babington, rather than mere worldly politicians, all of whose thoughts are bounded by the narrow prospects and sordid hopes of earth alone. He was a zealous member of the London committee for conducting Mr. Wilberforce's election for Yorkshire at the great contest in 1812. He contributed liberally to the fund raised to defray his expenses, and he regarded the success of that eminent man as a national victory. In fact, the only elections in which he personally interested himself, were those of Mr. Wilberforce, and Mr. Henry Thornton.

To every thing which affected the cause of religious liberty he was, however, actively alive. At the close of the last century, and the beginning of the present, at a time when party spirit ran high, serious and well-grounded apprehensions were entertained, of a design on the part of government to restrain the liberty of preaching, both in England and Scotland. The plan originated with Bishop Prettyman (afterwards Bishop Tomline,) by whom it was pressed on Mr. Pitt, whose misfortune it was, to have been the pupil of that learned but worldly-minded prelate. The restraints were not exclusively intended to affect Dissenters, but also to strike a blow at Evangelical religion in the Established Church. To avert such a calamity, Mr. Hardcastle, with other Christians, zealously exerted himself, and, under the good providence of God, the threatening cloud passed over. It is upon this subject that, in a letter

dated 14th of April, 1800, Mr. Haldane thus addresses Mr. Hardcastle.

TO JOSEPH HARDCASTLE, Esq.

. Of the restrictions upon the Dissenters, I have heard from various quarters. I am happy to learn that Messrs. Thornton and Wilberforce disapprove of the proposal. As regards Scotland, you may inform them, that, not only are there no bad intentions, so far as I can possibly know, among those who are active, but that a spirit of uncommon thankfulness and cheerful submission to government is throughout manifest. From my increased conviction of the corruption of the human heart, and especially of my own natural depravity, you may inform them, that my early views on political subjects, with which they were fully acquainted, are much changed—that I understand the doctrine of Scripture in its strictest and most obvious meaning, and have for a long time renounced politics altogether, as a subject to which I am not called to attend—that I have found this both my duty and privilege—and that the same are the sentiments of all who act along with me.

I do trust that so impolitic a measure as commencing a persecution will not be attempted; for many, as you remark, would, by means of it, feel their attachment to government much weakened. I can truly say, for my own part, that I never so highly valued the British constitution, till after the promulgation of the pastoral admonition of the General Assembly, and the consequent dislike and alarm that was generally excited against us, when I found it protected us so effectually from the cruel rage of “unreasonable and wicked men.” In short, I think it might give Mr. Wilberforce and Mr. Thornton more confidence in opposing this measure, to assure them, upon my word, which I doubt not they will fully credit, that all the reports from Scotland concerning our political designs, and attempts to overthrow the Establishment, are false.

Mr. Rowland Hill could also inform them of all we are about. I really think you should call upon them with Mr. Hill, to converse upon the state of things in Scotland, and let them know that, if they have the smallest wish for it, I will immediately go to London personally, to converse with them, and acquaint them of all that is going on here. I would not wish to undertake this journey for no purpose; but if they wish it, I think the matter of such consequence, and the representations they may have received possibly so many, that, to clear their minds of all suspicion, and to give them full confidence in their opposition, so far as Scotland is concerned, I will cheerfully go to them without loss of time.

The beginning of strife is like the letting out of water—the mischief is easily done, but, when once begun, there is no saying where it will end. Should not an earnest address be circulated to all the Dissenters in every part of England, to join so many evenings every week for fervent prayer, to avert this unhappy catastrophe. The Lord reigns, and can easily stop it, and still command Zion to go on lengthening her cords and strengthening her stakes. This morning I read, in course, of the repentance of Nineveh, and of the Lord’s averting judgment. He may do the same on our behalf, for the sake of his own cause.

The alarm expressed in Mr. Haldane’s letter, was not greater than the crisis was calculated to inspire, for it was afterwards stated by Lord Redesdale, that the bill contemplated by Mr. Pitt, was much stronger than the subsequent one, which created so great a sensation. Mr. Wilberforce declared, that he was “never so much moved by any public measure,” and that, if carried, it would have been “the most fatal blow, both to church and state, which had been struck since the Restoration.” Through the blessing of God on the remonstrances privately

addressed to Mr. Pitt, the menaced evil was dissipated. But when the next attack was made by Lord Sidmouth, at the instigation, not of prelates, but of persons attached to dissent, yet jealous of the unbridled license of preaching, Mr. Hardcastle carefully watched its progress ; and although his health did not permit him to take an active part on the occasion, yet his correspondence evinces his usual calm judgment, far-sighted prudence, and Christian moderation.

Among Mr. Hardcastle's papers, there is a letter addressed to a person of consideration, a man of enlarged benevolence of disposition, but zealously attached to what are termed high-church principles, and who consequently regarded, with mingled feelings of approbation and distrust, religious efforts not strictly under the guidance of the recognized authorities of the Establishment. Mr. Hardcastle's communication to a gentleman of this description could hardly fail to be interesting, and still more so as it illustrates his views of politics in connection with religious objects. It was written in the year 1802, and subsequently appeared in the *Anti-Jacobin Review*, where some partial extracts relative to the South Sea mission, had been in the first instance inserted by a third party, who thus rendered the publication of the entire communication an imperative act of justice.

Hatcham House, 7, December, 1802.

. . . . I avail myself with pleasure of this occasion to give you an outline of the nature and objects of the Missionary Society, from which the deputation to France proceeded—because I am persuaded that you take a just interest in whatever is likely to have an important influence on the moral state of the world—and also because both the design and the measures of this institution have, like many others, been misunderstood, and therefore misrepresented.

The society was formed about seven years since, by a considerable number of serious individuals, consisting partly of clergymen connected with the Establishment, Dissenting ministers of various denominations, and laymen in both communions—who feeling, themselves, the inestimable value of the principles of the Christian religion, and deploring the calamitous state of the heathen, whether civilized or otherwise, who are destitute of the light of Christianity, consented to lay aside, or rather keep out of sight on this occasion, the distinctive principles of their respective sects, and unite in one body to promote, throughout the world, the great interests and principles of the religion of Christ in which they are all agreed. This, therefore, is the sole object of the Missionary Society—to diffuse the pure principles of divine revelation, with a more especial reference to the uncivilized heathen—but comprehending also those nations, who enjoy the advantages of social institutions and of literature, but who are deprived of the superior light of evangelical truth. The importance and benevolence of the institution excited a very general attention, and induced a very liberal support from religious individuals in every part of the kingdom, and from several parts also of the continent. This general interest continues, and even increases. At our annual meetings, which are holden in the month of May, several hundred ministers are present, and an immense concourse of

private Christians—four discourses are delivered in the churches and chapels of the metropolis—these are published, together with the report of the proceedings of the directors—the list of subscribers, and the receipts and expenditure of the funds of the society. The two principal measures of the directors, in pursuance of this one great object, have been—the missions to the South Seas—and to the interior of Africa by the Cape of Good Hope.

We have young men at present under education, with a view to send some to the continent of Asia, and others to the island of Ceylon—at the latter place, there are supposed to be 100,000 persons, who bear the Christian name, but are without religious instruction.

Having given this outline of the two principal measures of our society, I think you will feel an interest in the statement which I proceed now to offer in respect to its collateral influence, because this has been very extensive and important. I think it may be with propriety asserted, that the Missionary Institution has been the instrument and occasion by which divine providence has excited a beneficial impulse throughout a great portion of the Christian world.

The report of the formation, object, and proceedings of our society, has excited in Europe, and America especially, a livelier concern for the promotion of Christianity than has been before experienced. In Holland, a Missionary Society has been formed, from whence several missionaries have been already sent out, and there are five more on the point of departure to the heathen. In East Friesland there is another; in Berlin there is a seminary for the education of missionaries, from which several societies are supplied; in Denmark, Sweden, and several parts of Germany, associations for promoting true Christianity are formed, and are in correspondence with us. Roused by our example, the Americans have founded five missionary societies in different parts of the United States, and have already sent out a number of zealous men among the Indian tribes, who are instructing them in the useful pursuits of civilized society, and the higher principles of divine revelation.

I might enumerate a variety of other effects which have flowed from our institution, both in our own country, and on the continent, but I shall only mention two, which appear to me of transcendent importance. The first is the Religious Tract Society. This was founded a few years since by the members of the Missionary Society principally, and at one of their meetings. Its object is the dissemination of the principles and duties of the Christian religion, by means of the distribution of small tracts on these subjects, among the poor especially, who are not able to purchase treatises thereon. Half a million of these are distributed annually, and we have various and well-authenticated accounts of their usefulness. Christian societies and individuals in Germany, and other parts of the continent, are in this measure following us also—and, as a counteraction to the poison of infidelity which has pervaded almost the whole of Europe, are circulating, in these small tracts, the great doctrines and duties of the Christian faith. If it would afford you any satisfaction to look at our publications, I will with pleasure furnish you with one of each; at present I shall only send with this, one or two tracts which appear to me to be important.

The other effects to which I referred, as a stream from the missionary fountain, is what is generally called village preaching, the occasion whereof was this. Both the friends and the enemies of the society remarked, that as we discovered so much zeal for the conversion of the heathen abroad, it was equally our duty to administer instruction to those at home, since it was very manifest that in many towns, villages, and hamlets, the poorer part, especially, of the inhabitants, were as ignorant of the Christian religion as the natives of Otaheite or of Africa, and exhibited the deplorable effects thereof in the profligacy of their lives, their disorderly conduct, and their neglected and perishing families. These considerations stimulated the zeal of a great number of the ministers of Christ, to visit the contiguous villages in their respective circles, and to form associations for preaching the gospel among them; but as this field of Christian benevolence was far too extended for ministers alone fully to occupy, they have been assisted by well-instructed laymen, who have read to the poor ignorant people, such approved sermons as were adapted to convey to them the knowledge of the great principles of divine reve-

lation, very extensive and highly beneficial effects have resulted from these exertions—the religious principle, with all its happy influences, has been greatly diffused—and various societies of Christians have thus been raised in different parts of the kingdom, who in their turn are active in forming Sunday-schools, instructing the children of the poor, and contributing in various ways to raise and improve the standard of public morals, and thus promote the social interests, prosperity, and tranquillity of the country.

It has however, been feared, and even asserted, by some in eminent stations, that under these measures, of ostensible benevolence, were concealed motives and plans of a seditious tendency, and hostile to the interests of government. The active zeal of good men to promote the cause of religion in the world, has had this prejudice to encounter in every age; and it is to be deplored that it has generally prevailed with most force in those persons who, being themselves connected with the sacred profession, ought rather to rejoice in the increase of the interests of Christianity, and take the lead in all active measures to promote it. This calumny, with respect to our society and its collateral branches, is dying away—and it is therefore only necessary for me to bear my testimony to two facts. The first is, that I have been a director of the Missionary Society from its commencement, and have constantly attended its meetings—and I have never once heard a political subject introduced, and I believe no society in the world is less acquainted with the political principles of its members than ours. The second is, that the direct tendency of all our proceedings, both in the distribution of tracts, in village preachings, and in Sunday-schools, is to call off the attention of the lower orders of the people from political subjects; and this effect has been produced in a very remarkable and extensive degree. We give the public mind a new object, which occupies their attention. When the anxieties of a poor man are directed towards his future and everlasting concerns, he ceases to be a politician—he forsakes the public-house, and his mind receives a new bias—and should it happen that any one of the teachers should ever so far forget his duty, as to introduce political subjects, he would immediately be dismissed by the society with which he is connected—and I am well persuaded that one cause of the tranquillity of the poor, which distinguishes the present day from those scenes of disorder and principles of disorganization which prevailed years ago, is to be traced to the causes to which I have referred, whereby their minds become occupied with other subjects, and their anxieties employed in a new direction.—This rapid sketch of our society, its object, measures, and effects, will probably entertain your reflections in a leisure hour, and I have therefore satisfaction in communicating it. We are proceeding in our work with the growing conviction that the diffusion of the pure principles of Christianity increases in the same proportion the happiness and the usefulness of our fellow-creatures—it makes good husbands, fathers, and masters, good children and servants, good magistrates and subjects—and whenever these principles become universal, this disordered world will exhibit a scene of peace and harmony unknown before. We therefore proceed with our object in view, regretting that it should be the subject of calumny and reproach, and willing always to give an explanation to those who seek it. In the mean time we are consoled by the consciousness of the rectitude of our motives, the usefulness of our exertions, and the hope of His approbation, from whose lips we shall shortly receive our unalterable destiny. I am, &c.

Could the writers in the *Anti-Jacobin* have foreseen the triumphs of the Missionary Society, with what shame must they have contemplated their railing accusations against the fanaticism of its founders!

The next letter, addressed to an old and intimate friend, and a pious member of the Church of England, is worthy of insertion, as a further illustration of the aspect in which political events were viewed by Mr. Hardcastle.

TO THOMAS HINDERWELL, Esq. Scarborough.

London, July 29, 1808.

. . . . Those who form a judgment of the occurrences of the world, without being guided by the rays of divine revelation, must necessarily experience some depression and despondency, because they perceive that all the great interests of society are overwhelmed, all its ancient institutions endangered or subverted, and the greatest part of the civilized world groaning under the severe bondage of an unprincipled and inexorable tyrant.

But he who regards those disastrous events with the Holy Scriptures in his hands, perceives the wisdom and the justice which inflicts these judgments, and can trace the peculiar character of the Divine dispensations which are continually occurring; he perceives that they are falling principally on the supporters of Antichrist, who are either in direct connection with the papacy, or who, having been favoured with the light of the Reformation, have abused or neglected it. The hour of judgment and retribution on the enemies of Christ is at length arrived, and the powers by which the obstruction in the way of the establishment of his kingdom are to be removed is going on. For these purposes he has raised up and prepared suitable instruments, whom he girds with might, though they know him not, and whom he leads to victory because they are his agents, and commissioned by him to execute his threatened vengeance on his enemies. The enlightened Christian therefore recognizes, and rejoices in, the hand of his heavenly Father guiding all these events; he lifts up his head because the redemption of the church draws nigh, and he is persuaded that they have a direct tendency to introduce a period of much greater light and purity than this apostate but redeemed world ever before enjoyed. This is a source of much peace and assurance to the contemplative Christian; and while he sincerely commiserates the calamitous state of the world, he also rejoices with heavenly spirits in the holy procedures of divine judgments, which lead to so bright a consummation. It is also a source of encouragement and of energy to all the zealous and active friends of Christ; for his providence is inviting their increasing exertions, by producing facilities for the promotion of his cause, unknown before. We live in a most desirable period, not only because we are conversant with events whose extraordinary nature highly interest the intelligent observer, but more especially because our opportunities for doing good are unusually numerous; so that a Christian of the present day ought to be as useful as ten Christians of past generations. May we have wisdom given us, my dear Friend, to discern how greatly we are favoured in this respect, and sufficient grace afforded us to improve fully our advantages, and devote ourselves sincerely and entirely to promote the best interests of our fellow-creatures, and the honour of our Divine Redeemer!

The public attention is much excited by the affairs of Spain, and deservedly so, because they exhibit the interesting spectacle of a nation contending for its independence against an invading foe. Every Englishman naturally wishes them complete success, hoping at the same time, it may lead to an amelioration of their government, and an improvement in their social condition. We cannot, however, avoid regretting that their cause is so much identified with that of Antichrist, and that they trust so much to the interposition of their saints. This necessarily suggests painful apprehensions as to the result. Indeed, the moral state of Spain, and of Portugal also, is most deplorable; and no wonder, as in both countries the possession of the Scriptures is interdicted under severe penalties, and the government, nobility, priesthood, and laity in both are unhappily so involved in the guilt of persecution and the martyrdom of the disciples of Christ, that, judging from analogy, and a reference to the usual procedure of Divine Providence, it is hardly to be expected that they will proceed to a condition of improvement and peace, but through a process of calamity and judgments. The prospect is awful, but it is in the hands of God, and therefore will terminate well. I must now conclude this letter, which may perhaps be the first which you have ever received written without pen or ink or the use of a machine, and which at the same time provides a duplicate. My family unite in kind remembrances with, dear Sir,

Your friend, &c.

JOSEPH HARDCASTLE.

To all that concerned the suffering descendants of the African race he was feelingly alive. The following letter from Mr. Wilberforce relates to an infamous act of the Jamaica Assembly, in the rejection of which he was warmly interested. By virtue of that act, all persons "not qualified according to the laws," who presumed to preach in Jamaica, or to teach in any meeting of negroes, were to be deemed "rogues and vagabonds," and "committed to the workhouse, there to be kept to hard labour; for the first offence one month, and for every subsequent offence six months each." If the preacher or teacher was a slave, the penalty for the first offence was the same, and for each succeeding one *a public flogging*;" if a white, to suffer such punishment as the "court shall *see fit to inflict*, not extending to life." Had this act received the royal assent, the wrongs done to the negroes in Jamaica would have been consummated.

Mr. Wilberforce most heartily co-operated in earnest endeavours to procure the defeat of this persecuting enactment, and thus answered a letter of Mr. Hardcastle's. Mr. Wilberforce's cordial goodwill to all the different missionary societies marks the liberality of his feelings, and the absence of a spirit of bigotry.

My dear Sir,

Broomfield, Clapham Common, Feb. 10, 1804.

I fear you have thought me dilatory; but about the time of my receiving your note, I happened to hear that the Jamaica obnoxious act had received the royal assent. I determined to ascertain this point the first convenient opportunity, but I could never before yesterday get to the Council Office, having been kept from London, partly by being myself indisposed, and still more by the illness of my children.

I am happy to say that the act has not received the royal assent, but certainly no time should be lost in presenting petitions to the Council against the act. The Scotch Society, I understand, would be disposed to take the lead, and there are obvious reasons why they could do it with more effect than any other. But I really think every denomination of Christians, which is likely ever to send forth missionaries to the West Indies, should take alarm. The petitioners, I conceive, should pray to be heard by counsel. This does not compel them to bring forward counsel, but affords them an opportunity of doing so, if it should be hereafter deemed expedient. I was told that no petitions had been as yet presented, contrary to what I conceived from the information which had been before given me concerning the intentions of the Scotch Society. I will take the earliest opportunity of conferring with Mr. Grant on this subject; and I regret that my domestic concerns have so much engrossed me of late as to prevent my attending so much to this and other matters of public business as their importance deserve.

I was truly and deeply concerned to hear of your having been indisposed; and it is my sincere wish and prayer that God may be pleased long to spare your valuable life. Allow me, my dear Sir, to say what is no compliment, but the genuine feeling of my mind, that it would give me pleasure if I were able to cultivate your personal acquaintance, and I shall congratulate myself on any opportunity which may occur of so doing.

I am, my dear Sir, yours very sincerely,

W. WILBERFORCE.

Another letter from Mr. Wilberforce indicates the active measures concerted with Mr. Harcastle for the joint co-operation of the different Scottish, Moravian, Wesleyan, and Baptist Societies in conjunction with the Missionary Society. Nor did the subsequent formation of the Church Missionary Society at all diminish the cordial concurrence of these good men. Mr. Wilberforce still continued to assist in all emergencies, and also to be present at the public meetings of the London Society, and to exert his eloquence on its behalf.

The observance of the Lord's-day was a subject in which Mr. Harcastle, like other spiritual men who knew its value, was deeply concerned. The unhallowed practice of drilling the militia on Sundays was one of those public desecrations of the Sabbath, for the suppression of which he co-operated with many excellent men. The following letter addressed to him by Mr. Wilberforce, is one of the many instances, which indicate the zeal with which that Christian senator was availing himself of every opportunity, to co-operate with his fellow-christians of all denominations, to defend and promote the cause of their common Master.

My dear Sir,

House of Commons, June 13, 1806.

It is with no little pleasure I take up my pen to inform you, that last Monday night just before the *Levy en Masse* Bill came into the house, Mr. Windham consented to the insertion of a clause prohibiting "Sunday Drilling," except when his majesty should deem it necessary, and should give express directions accordingly. This, I trust, will, in effect, completely answer our purpose. I must do the Bishop of London, and the Archbishop of Canterbury also, (but chiefly the former,) the justice to say, that to their exertions we are, under Providence, greatly indebted for our success. In extreme haste, for I am still in committee, I am always, with cordial esteem and regard, my dear Sir,

Yours very sincerely,

W. WILBERFORCE.

Another topic, which has of late become familiar to the public, is the countenance given to pagan idolatry by the British government in the East. It appears from the following letter, that in the year 1808 he pressed the consideration of it on the notice of Mr. Wilberforce, in which he details the conduct of the late General Sir Thomas Maitland, in nominating priests to idol temples in Ceylon, while he sent away Christian missionaries, to whose prudence and blameless conduct Sir Frederick North, the former governor, had, in a letter addressed to Mr. Harcastle, borne a high testimony. It is somewhat remarkable, that one of the last acts of Sir Thomas Maitland's life, before he was suddenly arrested by the stroke of death, was to order

Captain Atchison and Lieutenant Dawson, of the royal artillery, to be tried by court-martial at Malta, by virtue of whose sentence they were dismissed, for venturing to request that they might be exonerated from assisting the popish priests, in firing patteraro salutes, and tolling a bell, in honour of the popish idols at La Valetta.

TO W. WILBERFORCE, Esq.

London, August 26, 1808.

. . . . My principal inducement, however, for occupying your attention at this time arises out of a communication which I have just received from one of our missionaries at Ceylon, and from this it appears that the priests of the heathen temples on that part of the island which is subject to the English, receive their appointment and authority from our governor: the following is a copy of the official instrument.—“By his Excellency the Right Honourable Sir Thomas Maitland, Governor and Commander-in-Chief of the British possessions on the island of Ceylon, &c: ‘Whereas we have the greatest confidence in the eminent qualities, fidelity, and ability of N. N. We do hereby appoint him PRIEST of the temple of Camda Swamy in the district of Jaffra during our will and pleasure. We further by these presents confirm to the said N. N. all such privileges, rights, honours, and presidencies as are attached to the sacred office of priest of the temple of Camda Swamy, as have not been abrogated or altered by law. All persons whom it may concern are hereby ordered and directed to acknowledge, respect, and obey the said N. N. as priest of the temple of Camda Swamy, in the district of Jaffra. Wherefore we have granted him these presents, whereto we have affixed the seal of our arms.—Given at Colombo, 1807 By order of the Governor,” &c.

I am not informed whether the assumption and exercise of this power is a recent event, or whether it was possessed by the Dutch while the island was in their occupation; nor do I know whether his majesty is apprised of the circumstance, or whether it has come under the particular consideration of those who preside over our national concerns; but it strikes me in a very serious light, because it is an explicit confirmation of the worship of idols. It seems to bring his majesty's government into a state of active co-operation and alliance with the powers of darkness, in opposition to the interests and progress of our Saviour's kingdom. I hold in sacred respect the principles of toleration, and the right of private judgment, and would use no means of turning the heathen from their idolatrous worship, but those peaceable and persuasive ones which reason and Scripture suggest. But I think this measure goes far beyond toleration. It seems to me to imply concurrence and assistance in a cause, which it was the especial object of the incarnation and ministry of the Son of God, both on earth and in heaven, to oppose, and finally to overthrow. And if this view of it be at all correct, such conduct must be considered as an act of rebellion against the Divine government, of course highly offensive to God, and calculated to bring down his judgments on those who are concerned in it. Being uncertain whether you were before acquainted with this circumstance, I was induced to bring it before you, being fully persuaded that it would receive from you the attention which its importance demands.

I am desirous also of making you acquainted with another event in the administration of Governor Maitland, which is much to be regretted. He has expelled from the island the Rev. Mr. Vos, one of our missionaries, not for any civil offence—not from any dislike to him, for he seems to have entertained a respect for him, and has provided not only for his passage to India, but also for his support there, till such time as he could obtain a passage to the Cape of Good Hope. His motive seems to have been to pacify the claims of the Dutch clergymen who have continually opposed him—not, I believe, for his vices, but for his virtues—not for neglecting his duty, but because his abounding zeal and superior sanctity continually reproached their defective conduct. Mr. Vos is a Dutch clergyman, and has laboured for many years in the ministry of the gospel, both in Holland, and in the colony of the Cape of Good Hope: there is great reason to

believe that his ministry has been greatly sanctified by the Divine blessing. In consequence of indisposition he left the Cape, and resided in England for two years; and being desirous of engaging in the service of Christ among the heathen, he went to Ceylon, in connection with our society; and many persons there have been made wise to salvation by reason of the word of life dispensed by him. Sir Frederick North gave him his sanction, and he wrote me a letter, as treasurer of the society, bearing an honourable testimony to the character of our missionaries, and, I think, containing also his thanks, for having sent out such respectable and worthy men.

Yet the most distinguished of these has been dismissed from the island by the present governor, to the prejudice of the cause of Christ, and to the deep regret of many who were attached to his ministry, and who were willing, had he been permitted to continue, to build a place of worship, and to provide for his support. An attestation of his character, and useful services, has been signed by a considerable number of the inhabitants, accompanied by many other testimonies of the deep regret with which they parted from him.

Is it not to be lamented, that, while the government of the country is so tolerant, and has in so many instances manifested a kind disposition towards our society, and others also, the interests of religion in our distant colonies should be subject to the caprice of a governor, whose power interferes with the progress of the Redeemer's kingdom, and the salvation of men? The religious part of the community are the best subjects, and perhaps the chief bulwarks of the nation,—and I am persuaded, that missionary exertions in our distant colonies promote their tranquillity, and add to the stability of our dominion, by the increased attachment of the natives. If some plan could be adopted to secure protection to them, it would produce much satisfaction among good men. How greatly might it promote the cause of Christ in the world, if the present administration could be induced to signify to the governors who preside over the colonies of Ceylon, the Cape of Good Hope, the West Indian islands, and our settlements in the East Indies, that Christian missionaries, of all persuasions, shall be protected in their peaceful labours, so long as they conduct themselves with propriety. Such instructions would, I think, do great honour, and acquire great credit to the administration from which they proceeded, and, if once issued, would probably have a favourable influence to distant times.

Before I conclude, it may perhaps be proper to mention, that I was called upon yesterday evening by a gentleman, who informed me, that the clergyman who is now the preacher at the church of St. P—— is to continue there no longer, and that Dr. D—— has offered him the presentation for £2000. My friend (as well as myself) is a Dissenter, but he loves the gospel under every administration, and would rejoice if it could be introduced into the church of so populous a parish. It is the same in which Dr. Conyers formerly laboured with so much effect. He intimated his intention of making known the circumstance to yourself and Mr. H. Thornton, conceiving it to be probable that, by an act of great liberality, or by the combined efforts of the friends of religion in the Establishment, this sum might be raised, and an Evangelical clergyman of good talents fixed in this important station. Should this latter plan be adopted, I will be accountable for one hundred pounds. With much respect, and every good wish, I remain, &c.,

JOSEPH HARDCASTLE.

In 1810, Mr. Hardcastle's health began to decline, but did not for several years afford any cause for immediate anxiety. The last great work in which he was engaged before he retired from public life, related to the renewal of the East India Company's charter. He had been deeply interested in the design for introducing Christianity into India, and the determined hostility of the great majority of the directors had been a sub-

ject of never-ceasing regret. On the arrival of the time when their exclusive powers were about to expire, and before the question had been generally canvassed, he took an opportunity of communicating his sentiments very fully to Mr. Wilberforce, in whom on this, as on other subjects, he was always sure to find a spirit of Christian philanthropy congenial with his own. His first letter to Mr. Wilberforce on this momentous question is too long to be inserted in full, but it brings forward in very clear and forcible terms the impolicy and injustice of intrusting to a commercial body an authority which they had so wantonly exerted in opposition to Christian missionaries. "It would be improper," he observes, "in writing to you, to amplify on this idea, that the gospel of Christ, so intimately connected with the Divine glory and everlasting destinies of men, should on no account be involved in a barter with a company of merchants, and thus the keys of the kingdom of heaven, which might admit or exclude so many millions of the human race, be committed to their custody. But since this, by a sad inadvertence, is actually the case, it appears to me that it is a most desirable thing, as it respects both the Government, the Company, and the religious part of the community, that this power should be entirely done away on the renewal of the charter, and that vast and populous part of our empire be as open to the beneficial energies of Christians of all denominations as any part of the British dominions."

After stating the obstacles interposed by the Company, which paralyzed the exertions of the Missionary Society, Mr. Hardcastle continues:—

. If the charter should be renewed, without an attention to this subject, then the favourable opportunity will be closed for many years to come, and the genuine friends to the cause of Christ, who were acquainted with the circumstance, and neglected the use of proper means to correct the evil, would fall under their own reproaches, and also merit the Divine displeasure. It strikes me as a matter so important and so urgent, that unless there shall be reason to believe it is likely to attract the attention of the Government, or to be privately communicated to them, so as to justify the belief that this power over the propagation of the gospel will be taken out of the hands of the Directors, I shall most likely consider it my duty to converse with a few Christian friends on the propriety of inviting the attention of the religious public to this question, so vital to the great interests of Christianity, and the importance of which, I have no doubt, would be felt throughout every part of the British dominions. On this subject, therefore, I request to be favoured with your sentiments, and till I receive them I shall scarcely mention it to any other friends, because it appears to me probable that a statement of the matter may be made privately to Government, and that they may perhaps at once perceive that the control and restrictions contained in the renewed charter should admit of no construction which would affect the interests of Christianity, but

that Christians of every denomination shall have the opportunity of exerting themselves in promoting the cause of Christ, subject only to such guards and restraints, to prevent any deviation from their proper province, and to secure to the Company all the commercial or political privileges which may be granted to them.

I am, with sincere respect, &c.

JOSEPH HARDCASTLE.

The following is Mr. Wilberforce's reply.

TO JOSEPH HARDCASTLE, Esq.

My dear Sir,

Kensington Gore, Feb. 15, 1812.

I could not till to-day reply to your most interesting letter, and even now I must do it briefly, having a heavy arrear to clear away; but all that is now necessary to be stated may be expressed in a few words.

I have long been looking forward to the period of the renewal of the East India Company's charter, as to a great era, when I have hoped that it would please God to enable the friends of Christianity to be the instruments of wiping away what I have long thought, next to the slave-trade, the foulest blot on the moral character of our country—the suffering of our fellow-subjects (nay, they even stand towards us in the still closer relation of our tenants) in the East Indies, to remain, without any effort on our part to enlighten and reform them, under the grossest, the darkest, and most depraving system of idolatrous superstition that almost ever existed upon earth. To your observing eye, I need not point out many events that may well encourage a humble hope that better days are approaching for India. But at the same time I am but too well aware that if the unbiassed judgment of the House of Commons were to decide the question, fatal indeed would be the issue. I am not without hope of Mr. Perceval lending himself to any moderate plan; but it will be necessary, I am persuaded, to call into action the whole force of the religious world. But on this subject, knowing with whom I have to do, I shall express myself without reserve, trusting to your candour for a fair construction of my sentiments. I am not without hopes of prevailing upon a considerable party in the church of England to interest themselves on the occasion; but I own I fear that if the Dissenters and Methodists come into action before our force from the Establishment has stirred, a great part of the latter will either desert our ranks, or be cold and reluctant followers. Now, if I mistake not, the organization of the Dissenting, and still more of the Methodist body, is so complete, that any impulse may be speedily conveyed throughout the whole frame. It appears, therefore, that it would be expedient for the Dissenting and Methodist bodies not to show themselves till the members of the Church have actually committed themselves, (according to our parliamentary phrase), or till it be seen that they cannot be prevailed upon to come forward.

I was more grieved than surprised to hear from Mr. Steven that there was an intention of applying to the Legislature shortly, for a repeal of the Conventicle Act. Such a discussion would infallibly produce a violent contest between all the High-church men and the Methodists and all classes of Dissenters; and when once these parties should be arrayed against each other, I fear they would continue to oppose each other on the East India Instruction subject, as well as on the other. What great harm could there be in pausing for one year? . . . All this, I am aware, is very tender ground. It is also dangerous ground; for though our victory [over the East India Company] might be more complete if obtained to that extent, yet the probability of obtaining it might be much diminished by taking such high ground. And, indeed, I am far from being decided in my own mind that it would be right to go this length, only that it is well to contemplate the whole field that is before us; and I must declare, that I cannot doubt but that the most mature consideration will only confirm the present inclination of my mind to throw open the whole, and abolish the East India Company altogether, rather than not *ensure*, humanly speaking, a passage for the entrance of light, and truth, and moral improvement, and happiness in their train, into that benighted and degraded region. I have been forced to scribble hastily; but what I have given

you are the deliberate judgment and feelings of my mind and heart; and I remain ever, with cordial esteem and regard, yours most sincerely, W. WILBERFORCE.

[The above reply to Mr. Harcastle's first letter on the East India charter, is published with some omissions in Mr. Wilberforce's life by his sons. It appears (vol iv. p. 10.) under the heading " Keeping back Dissenters," and by some accident is printed as if addressed to Mr. *Butterworth*. The same mistake occurs at p. 14, where one of the omitted passages is introduced by itself, with a note intimating, that that extract is also taken from a letter to Mr. *Butterworth*. But both the letter as it stands in the life, and the passage separately introduced, are parts of the same document, which, as inserted above, is copied verbatim from Mr. Wilberforce's own autograph, excepting a few sentences which are left out because stated to be confidential.]

Mr. Wilberforce alludes in the above letter to the idea then entertained of applying for the alteration of the Toleration Act,—a measure which was a few weeks after carried into effect by the government, without any excitement in any quarter. So far as Conventicles were concerned, the law then, and even now, was in reality as much calculated to annoy evangelical Churchmen, as Dissenters. For their private dwelling-houses, as well as their chapels, Nonconformists could easily obtain a license, whereas Churchmen could not do so, without placing themselves in the condition of Nonconformists. When the number of strangers present at Mr. Wilberforce's prayer-meetings, at his own house at Kensington Gore, exceeded twenty, the possibility of an information was often talked of by himself; and the recorded fact that the present Lord Barham was some years ago fined forty pounds on two informations of the Earl of Romney, for a breach of the statute, in his mansion in Kent, is a circumstance well known to the public. Before the alteration effected in 1812, the presence of five strangers was illegal. The following reply to Mr. Wilberforce's letter will afford a new illustration of Mr. Harcastle's liberal feelings, and show the grounds on which he was concerned about the Toleration Act. While he was at all times a firm and consistent friend to freedom, he also remembered the secularizing tendency of political questions; and, in a Christian point of view, more than doubted the wisdom of multiplying new societies, which were about that period projected or established, for the protection of religious liberty.

TO WILLIAM WILBERFORCE, Esq. M. P.

My dear Sir,

Hatcham House, Feb. 26, 1812.

I beg you will accept my thanks for the ample communication with which you have favoured me, in reply to my letter; and as it coincided so satisfactorily with my own wishes and views on the subject, I did not think it needful either to trouble you with any further observations immediately, or to take any steps in relation thereto, except to converse confidentially with two or three friends, who, I believe, are well known to you,

in whose prudence I could implicitly confide, and whose judgment I greatly respect. I refer to the Rev. Messrs. Burder and Townsend, and my worthy friend Mr. Steven, whose sentiments, in conjunction with my own, I am now desirous of communicating.

The intimation which you give, that a considerable party in the Church of England are likely to interest themselves on this occasion, affords us great satisfaction, presuming, however, that they will act on the liberal principle of promoting the general interests of Christianity, without any system of exclusion as to Dissenters; and I have no doubt that the latter will rejoice to see them taking the lead in so honourable a cause, and will most readily assist and strengthen them with all their influence, at the proper season. Indeed, I can safely assert, that, so far as my observation extends, it is peculiarly grateful to Dissenters to co-operate with the members of the Establishment in every measure of general utility.

It appears, however, expedient that we should receive very early information on this point, if it be true that the question of the renewal of the charter is likely to be discussed in the course of three or four weeks. In this case it seems unsafe to admit of any avoidable delay, more especially if it shall be necessary to call into action the whole force of the religious world, as appears to be your opinion, for in this case the interval would be little enough to produce so great an effect. Would it not, however, be undesirable to agitate the religious part of the community, on a subject in which their feelings would be so much interested, if the end could be obtained by a more calm and private process? If it could be ascertained that the free admission of missionaries into India, whether they were sent out by societies connected with the Establishment, or with Dissenters, or with the Methodists, was a measure which entered into the views, and formed a part of the plan of administration in the future government of India, then our minds would be satisfied, and we should abstain from any further proceedings on this subject.

You, my dear Sir, are better acquainted with the practicability than I can be; and if in your opinion it cannot be adopted, we shall be very glad to attend to any further advice which you may offer in pursuit of this great object, which we all have in view.

Should the government be inclined to extend the Ecclesiastical Establishment to our dominions in India, I have no doubt that the Dissenters would accompany it with their best wishes and prayers for its prosperity and success; but I am persuaded that this measure alone would be no more satisfactory to *you*, who are a member of the Church of England, than to *me*, who am a Dissenter. I conceive that no genuine Christian ought to be satisfied, except the door to India be equally open to *every* sect of Protestants, and this I believe to be the general impression of the whole body of Dissenters throughout the United Kingdom.

With respect to the application for the repeal of the Conventicle Act, I am in hopes it may not be necessary to be made, and should be very sorry if it were to interfere with the India subject. It is to be regretted, that, within a few months, a new mode of interpretation has been adopted as to the Toleration Act, and many persons applying for licenses to preach, and to have the oaths administered, have been refused, on grounds unknown or unacknowledged by our forefathers; and I understand that circular letters have been addressed to almost all the magistrates in the kingdom, encouraging them to make the same objections in their districts. The evil is spreading in every direction, and must in time produce a general appeal to the higher powers, if in the meanwhile it be not counteracted by private means, which I sincerely hope it may.

I have now only to request the favour of as early a reply as may be convenient, and to assure you that I am, with great and sincere respect, dear Sir, &c.

JOSEPH HARDCASTLE.

In the above letter it will be observed how cordially the writer was disposed, not only to rejoice in the preaching of the gospel by the Church of England, but in its "*taking the lead* in so honourable a cause." He even assures Mr. Wilber-

force of his "best wishes and prayers" for the prosperity and success of an ecclesiastical establishment in India, should such a measure be adopted. It was not surely from communications, breathing such a Christian spirit, that a man of Mr. Wilberforce's large benevolence, experienced the regret, which a detached extract from his diary, of the same date as this letter, represents him to have felt at "the coldness even of religious people" produced by the notion that the Church of England was to be established. In a subsequent letter, Mr. Wilberforce deploras the difficulties with which he had to contend, and especially the disappointment occasioned by the apathy of that portion of the high-church dignitaries and clergy whose sympathies he had hoped to engage.

TO JOSEPH HARDCASTLE, Esq.

My dear Sir,

New Palace Yard, 16th March, 1812.

It must always grieve me to be conscious of appearing inattentive wherever you are concerned, especially in matters of great intrinsic importance, but I have been so circumstanced, that I could not well write to you sooner, and I must now do it briefly and hastily. . . .

On the subject of our last correspondence, I am almost constantly thinking, and often at work, but I grieve to say, the efforts I have hitherto made have not been attended with the moderate degree of success which I had expected. But yet I do not despair of doing something in that line, (I mean, through members of the Establishment;) and it is a cause in which I trust all who love our Lord Jesus Christ in sincerity, and who wish to diffuse the blessed light of divine truth, will be ready to combine, and exert themselves. At present I believe it will be better to proceed quietly, that we may not call forth the zeal of the opponents of Christianity in India.

I am glad to perceive that the discussion concerning the charter cannot even commence before Easter, so that we shall have more time for preparation than I had expected. I will write to you again on this subject; meanwhile, as at present advised, I conceive that the best course to pursue will be to endeavour to obtain the sanction in parliament of the general principle, that it is our duty to diffuse, by safe and prudent means, the light of Christian truth among the natives of our East India empire. See the first of the Resolutions which I formerly sent you, and of which I will send you another copy, if you wish it. . . . I must break off.—In cordial regard,

Yours ever most sincerely,

W. WILBERFORCE.

The result of the brilliant and successful efforts of Mr. Wilberforce in parliament, acting on this occasion as the organ of the great body of Christians throughout the British empire, is now matter of history. The East India Company did not yield the point in discussion without a desperate struggle; and the evidence they adduced in favour of their restrictions, when regarded at the distance of twenty-seven years, can only be viewed as a melancholy proof of the blinding influence of prejudice, and of the lamentable "enmity" with which "the carnal mind" is imbued against the things of God. Other letters of Mr. Wilberforce prove, how confidentially he communicated

with Mr. Hardcastle on affairs of the utmost moment, and how little sectarian differences interfered with their co-operation. Mr. Hardcastle's public career in the missionary cause, was begun on behalf of the injured Africans, and it could not have ended with a nobler triumph, than that in which he so justly shared, when, after much private negotiation, wherein he bore a leading part, and after a difficult and arduous public contest, the gates of India were thrown open to Christian missionaries, and the gospel of Jesus Christ was allowed to have free course, among the benighted Hindoos, and the deluded Mahomedans.

From this period he gradually withdrew from active exertion, and having found an appropriate residence at Bayton, near Bury St. Edmonds, Suffolk, during the three following years he spent a great portion of his time in comparative retirement, in the bosom of his family, and the enjoyments of a country life.

In the choice of this retreat from the active scenes to which he had been so long accustomed, he was influenced by the vicinity of several of Mrs. Hardcastle's dear friends and relatives. Her only brother, the late Mr. Corsbie, was at that period the proprietor of an estate not far from Bayton, and, in addition to the ties of relationship, his solid piety, rich experience, deep acquaintance with the Scriptures and the old divines, could not fail to render his society both pleasing and profitable. His friend and brother-in-law, Mr. Buck, resided still nearer; and his cheerful temper, combined as it was with an enlarged mind and a congenial ardour in the pursuits of Christian philanthropy, added much to the comforts which Mr. Hardcastle enjoyed.

In 1814, the growing importance of the Missionary Society, and their need of enlarged accommodation for a Museum and other purposes, compelled them to leave Mr. Hardcastle's premises, where for so many years they had been accustomed to transact their business. The following letter, which the Directors addressed to him on the occasion, expressed the sincerity of their gratitude and the cordiality of their esteem; while his reply evinces his own sense of the honour and privilege that had been conferred on him, together with his regret that they were obliged to depart.

The DIRECTORS of the MISSIONARY SOCIETY, to JOSEPH HARDCASTLE, Esq.

Sir,—The directors of the Missionary Society having thought it expedient to engage some rooms, in which the curiosities sent by our missionaries may be deposited, and judging that the apartments being centrally situated will be convenient for the meeting

of the Directors in future, beg leave to take the first opportunity of tendering to you their most sincere and cordial thanks for the kindness and generosity with which you have favoured the Society for many years past, by accommodating them with the use of your rooms at Old Swan Stairs, and for the refreshments perpetually offered to the Directors at their meeting there.

The Directors, Sir, feel obligations which they are absolutely incapable of expressing; it is impossible for them to find any words adequate to their grateful sentiments; they can only entreat you to accept this sincere declaration of their gratitude, accompanied with wishes equally sincere and cordial, for the continuance of your valuable life, the establishment of your health, and the happiness of every branch of your family; and especially that you may continue to enjoy, in the fullest measure, the rich blessings of that glorious gospel, which you have long promoted by your counsel, your example, your fortune, and the friendly accommodation afforded to the Missionary Society.

In this feeble acknowledgment of favours received, the Directors beg leave to include your worthy Sons, who have for some years past so kindly concurred with you in conferring the benefits just mentioned, and who, we earnestly hope, will continue to tread in the steps of their pious father.

We beg leave to subscribe ourselves, your affectionate and obliged Friends,

THE DIRECTORS.

London, Aug. 29, 1814.

(Signed) { J. WONTNER, *Chairman.*
G. BURDER, *Secretary.*

To this letter Mr. Hardcastle replied as follows.

Most respected Friends,

Bayton, Suffolk, Sept. 16, 1814.

The expressions of kindness which your letter contains could not fail to excite all the sensibilities of my heart. Your acceptance of the humble accommodations in which you have been accustomed to conduct the concerns of the Missionary Society has always been regarded by me as conferring a distinguished privilege and honour, which I could not relinquish without the utmost regret, were it not for the hope that the convenience of many of the Directors, and the general interests of the Society, may be promoted by the change you have made. In resigning, however, a pleasure and an honour which I have so highly valued and so long enjoyed, I shall cherish, to the close of my life on earth, the recollection that these humble apartments have been consecrated by the associations of many eminent servants of God, for sacred consultations; by the various measures of Christian benevolence which originated there; by the elevated devotion which has ascended thence to Heaven; and by the condescending presence of Christ, which I believe has been in the midst of you. It will be my sincere prayer that in all these respects "the glory of the latter house may be greater than that of the former." I am, with unabating respect and affection, and in the best bonds,

Yours,

JOSEPH HARDCASTLE.

The Religious Tract Society was in like manner compelled to remove in 1815; and through their Secretary, the Rev. Joseph Hughes, expressed their grateful acknowledgments.

To JOSEPH HARDCASTLE, Esq.

My dear Sir,

Battersea, Jan. 22, 1815.

The Committee of the Religious Tract Society cannot retire from the premises they have occupied for fourteen years without gratefully acknowledging the kindness of the Gentleman to whom they have been indebted for this important accommodation, and by whom it would have been cheerfully afforded for years yet to come.

I account it a privilege and an honour to be employed as the medium through which their sentiments are communicated. Allow me to state, that while they thank you, they tender also their congratulations; for they cannot forget, that although you have seldom had it in your power to take part in their counsels, you have uniformly evinced a lively interest in their proceedings, and especially in their success. You are indeed

identified with the cause, and as long as it continues to prosper, that is, to augment its means of promoting the everlasting happiness of mankind, you will acquire an accession to that measure of joy which I trust all your philanthropic engagements will connect with the whole of your progress through life, and with your last reflections.

Divine Providence has empowered you to contribute largely to the happiness of thousands near you, and millions afar off. On their behalf, the members of the Missionary Society have from time to time thanked you with all the cordiality which the Committee of the Tract Society have employed me to express.

Well may sentiments of equal warmth resound from all the nations of the earth, when it shall be told them that the plan of the BRITISH AND FOREIGN BIBLE SOCIETY was proposed, and advanced far towards its mature state, on YOUR PREMISES, and that its first meeting was held in compliance with an invitation which among other signatures contained your own.

I conclude with requesting, in the name of the Committee of the Religious Tract Society, your acceptance of their publications, and with assuring you that their esteem for your general character rivals their gratitude for your persevering and costly patronage. I am, my dear Sir, yours with much regard, JOSEPH HUGHES.

To this letter Mr. Hardcastle made the following reply.

Rev. and dear Sir,

Hatcham House, Feb. 15, 1815.

I request you will accept my sincere acknowledgments for the kind and obliging expressions contained in your letter which I have just received.

To have had the opportunity of affording accommodation to a circle of friends so justly estimable, and engaged in a work of so much benevolence and utility, could not fail to be regarded by me as a source of pure gratification, and the recollection of it I shall cherish to the last hour of my life.

That the gentlemen who compose the Committee of the Tract and other important societies should have found it convenient to discontinue the use of the rooms they have occupied, is felt by me as a loss both of privilege and honour, to which I can only be reconciled by the hope that the interests of those Institutions, and the convenience of those who conduct them, may be thereby promoted.

It has been a great abatement in my satisfaction, as well as loss in my improvement, that I have not been able to attend the meetings of the Committee, but it has constantly afforded me much pleasure to be convinced that so excellent an institution was under the direction of gentlemen so well qualified and inclined, both by talents and application, to carry its beneficial designs to the utmost extent. If I receive the congratulations which your kindness offers with that doubt and hesitation which I feel I ought to do; with how much greater propriety and justice may I return them to the Committee, whose labours have been so abundant and successful, and more especially, dear Sir, to yourself, whose life is entirely engaged in the diffusion of divine life throughout the world, either from its great fountain, the Holy Scriptures, or from those pure, though lesser luminaries, which partake of its rays, and contribute also to cheer and enliven this dark world.

I request you will tender my grateful thanks to the gentlemen of the Committee, for their valuable and acceptable present of their publications, and that you will receive yourself the assurance of my most respectful and affectionate attachment.

JOSEPH HARDCASTLE.

The Hibernian Society also left about the same time, with similar expressions of thanks and esteem, as appears from the following official communication from their treasurer, Mr. Samuel Mills.

Dear Sir,—The pleasing service of tendering you the cordial acknowledgments of the Committee of the Hibernian Society has devolved upon me, at their request; and I should ill discharge this tribute of gratitude, were I to omit noticing, with the kind

attention and accommodation the Committee have received at their meetings from your liberality, the valuable advice you have favoured them with, and which, to their regret, they have not more frequently enjoyed, in your personal attendance.

That in your retirement you may share in rich abundance the consolations of that gospel you have laboured to diffuse, is the sincere desire of, dear Sir,

Yours most respectfully,

Finsbury Place, February 3, 1815.

SAMUEL MILLS.

Mr. Hardcastle retained his office as the treasurer of the Village Itinerancy Society down to the period of his death, when the following letter, which may be here introduced with the others, was addressed to Mrs. Hardcastle by their excellent and well-known secretary, at the desire of the Committee.

Madam,—The Committee of the Village Itinerancy, of which your dear Mr. Hardcastle was sixteen years the treasurer, have ordered me to convey to you their expressions of regret, on account of the loss they have sustained by the death of the first officer in their society, whose name added weight and respectability to the whole institution.

They have also directed me to assure you of their sincere condolence on the breach his removal has made in your happy and honoured family; and they hope that the God whom you have always been accustomed to acknowledge in all your ways, will sustain and comfort you in a peculiar manner, in this peculiar season of affliction.

MATTHEW WILKS, Secretary.

It was at Hatcham, in the spring of 1815, that Mr. Hardcastle first sustained a slight stroke of paralysis, while at family prayer, which gave him a more decisive warning that “his earthly house of this tabernacle was about to be dissolved.” From the effects of this attack he very rapidly recovered, and on his return to Bayton he seemed to enjoy much of his accustomed cheerfulness. During the following autumn, however, a sudden and severe affliction clouded the happiness of his domestic circle, occasioned by the loss of a beloved daughter-in-law, whose introduction into his family in the early part of the year had been an event of much joy. The attractions of a superior and accomplished mind, blended with the loveliness of youth and the graces of Christianity, fitted her to be the life and ornament of the home over which she was about to preside. But at that very time, when new congratulations greeted the birth of an infant son, she was suddenly withdrawn from this scene of earthly happiness, to be welcomed to a “mansion” in her “Father’s house,” where only there is perpetuity of bliss. The blow fell heavily upon Mr. Hardcastle’s affectionate and paternal heart. The following extract is from a letter addressed to his brother-in-law, Mr. Corsbie, on this touching occasion.

“The loss we have sustained can only be appreciated by those who were intimately acquainted with the uncommon endowments of her mind, and equal amiableness of her disposition; and the stroke has been felt with an increased weight, because it was, a little before, so unexpected.

“The closing scene of our dear daughter's life was full of peace and hope. She had a confident reliance on the power and grace of Christ, and took her leave of this world of sorrow with the delightful anticipation of the glorious scenes into which she was about to enter.

“We cannot therefore mourn on her account, but we are permitted to weep on our own. We shall long retain a pensive recollection of her solid virtues and engaging manners, and cherish the hope of soon meeting her in a brighter world.”

Mr. Hardcastle's declining strength seemed now to indicate that the time was arrived when he should retire from the active engagements of business, whether of a public or a private nature, and early in the next year he addressed the following letter to the Directors of the Missionary Society, resigning his office as Treasurer.

Most respected Friends.—In consequence of advancing years, and increasing infirmities, it has become desirable that I should soon retire, not only from the engagements of commercial life, but also from the vicinity of the metropolis, to a remoter part of the country, and it is therefore my duty to give you this intimation, that you may have a sufficient interval, previously to the general meeting, to fix your attention on some other individual, whom you may be inclined to recommend to fill that honourable station amongst you which I have so long occupied: and it is the more incumbent on me to do this, because I have every reason to conclude, by experience very frequently repeated, that the partiality with which you have always honoured me would still induce you to continue that appointment in my hands.

It has been to me a source of considerable regret, that frequent indisposition, and also long absence from town, for the last three years, have prevented me from enjoying the pleasure of your society, and assisting in your deliberations; and now the prospect of a more entire separation awakens and fixes indelibly on my grateful recollection the unceasing kindness which for the long space of more than twenty years I have received at your hands, without a single instance occurring of an unpleasant nature; and I am persuaded also, that to the latest hour of my existence on earth, it will remain on my part an occasion of peculiar thankfulness to God, that I was permitted to unite with you in laying the foundation of an institution which appears to be so intimately connected with his glory, and which has always been favoured with so many pledges of his approbation, as to suggest and almost warrant the hope that it will hereafter appear to have been one of his most efficacious instruments of evangelizing the apostate world, and out of its ruins and desolations preparing some part of the glorious materials of that eternal temple in which he will be immortally adored. I remain, much-respected Friends, with unabated respect and affection, yours,

Hatcham House, Feb. 7, 1816.

JOSEPH HARDCASTLE.

To the foregoing letter the Directors replied in the following terms.

Sir,

Missionary Rooms, April 8, 1816.

It was with the most painful feelings of regret that the Directors of the Missionary Society learned from your letter of the 7th of Feb. that by your expected removal from town, they were likely to be deprived of your valuable services as Treasurer of this Institution; an office which from its commencement you have sustained with great advantage and credit to the society, and with the highest possible reputation to

yourself. Extremely unwilling that a relation endeared to them for so many years by your talents, your temper, and your constant kindness, should be entirely broken off it was the unanimous wish of the Directors, that although they could not hope any longer to avail themselves of your active services, they might nevertheless be enabled to retain the sanction of your name, which they are confident has contributed essentially to establish the reputation of the society almost all over the globe. A Committee was therefore appointed, to consider in what manner the pecuniary concerns of the society, hitherto conducted by yourself, could be hereafter so managed as to relieve you wholly from the labour and responsibility of the office. The Committee applied themselves to this inquiry with zeal and assiduity, but the Directors are much concerned to find that unexpected difficulties arose in the arrangements, and that the wished-for object was scarcely attainable.

When this report was received by the Board, it appeared to them, though extremely unwilling to admit the persuasion, that they must relinquish their favourite scheme, and that they must be prepared to announce to the society at large, at their next anniversary, the unwelcome necessity of receiving your lamented resignation.

The communication of this measure, Sir, to you, cannot be made without accompanying it with the repetition of our assurances that we shall never cease while we live, to feel and to acknowledge the obligations the society owes to you, Sir, for the attention, the judgment, and the liberality which you have constantly displayed in the management of its important concerns, and to express our ardent desires and prayers that the richest blessings of that glorious gospel which you have laboured to diffuse among the heathen, may rest upon you, in your retirement from public life; that the Sun of Righteousness may gild the evening of your days, and that in a brighter and better world you may enjoy the smiles and plaudits of that Saviour whom you have laboured to serve. Permit us also to implore the same blessings on your beloved and respected Family, that they may be sharers in the pleasures and honours of that gospel which it is our mutual privilege to profess. We are, dear Sir,

Your affectionate Friends,

THE DIRECTORS OF THE MISSIONARY SOCIETY.

(Signed by twenty-two Directors.)

The selection of a new Treasurer was a subject of much anxiety to the friends of the Institution; an anxiety in which Mr. Hardcastle could not fail to participate. But the appointment of William Alers Hankey, Esq. afforded him great satisfaction, and confirmed him in the belief that the important objects of the London Missionary Society would still be carried on in the same spirit in which they were commenced.

From this period, Mr. Hardcastle may be said to have retired from public life. With what cheerful submission he bowed to the will of Providence; how calmly and happily his remaining days flowed on, notwithstanding occasional attacks of illness, is best known to those who enjoyed the pleasure and privilege of his society. The following letter shows the unimpaired vigour of his mind, still capable of taking an undiminished interest in the cause of missions, while it also displays the unruffled serenity and humble confidence with which he awaited the advance of death, and surveyed the confines of the eternal world.

TO ROBERT HALDANE, Esq.

My dear Sir,

Hatcham House, Oct. 2, 1816.

Your important and very valuable publication on the "Evidence and Authority of Divine Revelation," was sent to me about a fortnight ago, and I received it with much pleasure as an acceptable token from a friend whom I have not had the satisfaction of seeing for many years, but for whom I have not ceased to retain an affectionate remembrance.

But although I felt the obligation due to your kindness, yet I thought it best to delay my acknowledgments till I had perused the work; which I have now done, and I can say with the greatest sincerity, that it has afforded me very great pleasure, and, I hope, improvement also. I regard it as a work of great importance, admirably adapted for much usefulness; and I hope the blessing of God will accompany its perusal, and fulfil your wish in rendering it the occasion of promoting his glory, the honour of his word, and of that glorious Messiah, to whose person, offices, and salvation it bears, through all its parts, so full and complete a testimony. With what satisfaction and thankfulness must we contemplate the aspect of the times in which we live, and especially the operations and success of our Bible and Missionary Institutions. I have lately read over the last Report of both societies, and am induced to think that we are witnessing the effects of a remarkable effusion of the influences of the Holy Spirit, and that we are probably discerning the dawn of that bright day, which is predicted to shed divine light on all the nations of the earth. An energy seems to pervade the Christian world, unknown for several preceding ages; and a generation appears springing up, who are likely to follow up with increased zeal the measures of their predecessors.

I consider myself as standing on the verge of the eternal world, and the decays of nature frequently admonish me that the time of my departure cannot be very remote. But I am cheered sometimes with the contrast which the present state of things exhibits, compared with that which existed when I first became connected with society; and I am thankful to God for the privilege I have enjoyed of associating with so many excellent friends, who have been made instrumental in producing results so beneficial and so extensive.

All my family unite in the desire of being kindly remembered by yourself and Mrs. Haldane, and also by your brother and sister, whose interviews, occasionally at our house afforded the greatest pleasure, the recollection of which is cherished in all our minds.

Believe me, my dear Sir, respectfully and affectionately,

JOSEPH HARDCASTLE.

At the time when the above letter was written, Mr. Haldane was on the continent, pursuing his important labours for the revival of religion in places where Arianism, Socinianism, and Neology, had usurped the seat of sound doctrine, and overshadowed with darkness, churches once illuminated by the candle of the Lord. Mr. Hardcastle was never again to meet his correspondent in this world, but his heart was gladdened with the accounts which reached him of the remarkable blessing which attended Mr. Haldane's instructions, both at Geneva and in the south of France; and when he heard that so many ministers were converted to Christ,* and that the pure gospel once

* Among the most eminent of the ministers here referred to, were M. M. Malan, Gausson, Merle D'Aubigny, Gallond, F. Monod, H. Olivier, Jacques, and many others. Among those who have gone to their rest are, M. Gonthier, Pyt, and C. J. Rieu, the narrative of whose devoted lives and triumphant death is so generally known.

more sounded out from the city of Calvin and the pulpits of Paris, he doubtless remembered with pleasure his own efforts on behalf of continental Europe, and blessed God that the prayers of his people had not been offered in vain.

Before approaching the closing scene of the mortal career of this distinguished Christian, it can neither be tedious nor unprofitable to pause, for a few moments, once more to contemplate him in his domestic character.

Never were public engagements allowed to interfere with private; he felt that his first and most sacred obligations began at home, and that in their right discharge, he best fitted himself for greater and more extended labours. In this respect is fulfilled the declaration of our Lord, "He that is faithful in that which is least, is faithful also in much," and the more nearly a disciple presses onwards to perfection, the more strongly will he feel that distant claims, however important, and general objects of benevolence, however ennobling, ought never to jostle or push aside those which are nearer and more personal.

As a husband, a father, a friend, and a master, he was, in all respects, a bright example. In each of these capacities, the expression of the highest praise could hardly be deemed the language of undue panegyric. His disposition was in itself pre-eminently benign, while this natural benevolence, under the softening dews and genial sunshine of spiritual culture, produced the choicest fruits and flowers of Christian beneficence. His home was the scene of his chief enjoyments, the delightful spot on which his earthly happiness was placed, and where the warmest feelings of his heart went forth, in all the unrestrained outpourings of conjugal and parental tenderness. It would be difficult to picture a more pleasing combination of cheerful elasticity of spirit, tempered with the chastened gravity which became his years and his station. It had been his study never to make religion a task, but rather to present it to the youthful mind in the most engaging and attractive form. Nothing gave him greater pleasure than to see his children joyous and happy. Naturally fond of active sports which did not involve cruelty to animals, he often himself partook of their amusements, riding with them in the country, or joining in their games, in the garden or on the lawn; while in the winter evenings he enlivened the cheerful fireside with useful or entertaining reading,

which he well knew how to select. With the lighter and more elegant branches of literature, he was through life accustomed to refresh his mind. He had an exquisite perception of the beauties of poetry, and was familiar with the most celebrated specimens in the English language, but he more particularly delighted in those authors, who had consecrated their genius to the service of the sanctuary.

It was thus that he won the confidence of his children, and rendered his graver instructions more weighty and powerful. Indeed, few men ever more happily exemplified the truth, conveyed by the great poet whose writings he so much admired.

“ How charming is divine philosophy ;
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.”

With what care he watched over the studies of his children, and superintended their general reading, is evident from the usual tenor of his correspondence, while his whole intercourse with them illustrated the truth of the inspired declaration, that “ Wisdom's ways are ways of pleasantness, and all her paths are peace.” The tenderness with which he sympathized in all their joys and sorrows doubly endeared him to their hearts, while the affectionate care with which he fondly strove to soothe the painful hours of sickness or debility, was strikingly conspicuous, even amidst his own sinking energies, on behalf of a beloved daughter, who had been for some time the object of his watchful anxiety.

Never has the heart of a husband and father been more beautifully exhibited, than on that touching occasion, when his beloved wife and children were standing round his dying bed, he asked if they were all present, and then with pathetic tenderness exclaimed, “ IN THIS LITTLE CIRCLE I HAVE CENTERED ALL MY AFFECTIONS.” It was his chief object to teach his children to entertain a right estimate of the world as viewed in the light of eternity—to teach them not to set their hearts upon its riches and honours, but to “ seek first the kingdom of God and his righteousness,” and to remember that, while earthly blessings were not to be lightly esteemed, they were, if weighed against spiritual things, “ less than nothing, and vanity.” “ Never did he seem, either by the cares of the world, or by the continuance of prosperity, to be disinclined to spiritual conver-

sation, or unfitted for devotional engagements. His heart was always attuned for the exercise of thanksgiving and supplication; and when in the bosom of his family he conducted their morning and evening devotions, it was indeed a privilege to surround with him the domestic altar, and to feel the glow of holy affections kindled by the flame of hallowed fervour which pervaded the sacrifice of his lips and his heart."* "Religion was the basis of his eminence. Thoroughly acquainted with the Scriptures, and with the writings of the Nonconformists, the doctrines that are usually termed Evangelical he embraced with a faith as firm as it was enlightened. He had caught the spirit of Owen and Howe; and the manner in which he conducted the worship of God in his family, as well as the skill with which he solved difficulties that occurred in reading the Scriptures, proved how much he profited by his conscientious attention to secret devotion."†

Nothing would be so much calculated to supply a true and interesting picture of Mr. Hardcastle's character, as a copious selection from his letters to different members of his family. A few extracts are, however, all that the limits of this memoir will permit.

TO MRS. HARDCASTLE.

London, Oct. 3, 1793.

. . . It is now near a week since you bid adieu to your little family at Hatcham, and we begin to congratulate ourselves, that about half the period of our separation is elapsed. We strive hard to be happy, and the society of the little folks contributes to lessen the tediousness which the evenings would otherwise bring with them. We find, however, somewhat of the pensiveness which the absence of a friend occasions, whose presence is prized as an essential ingredient in the enjoyment of life. . . .

What a quiet and comfortable retreat has our merciful Conductor[†] provided for us—how little have we to do with the ambitious or giddy world! We are excluded, by his gracious attention to our best interests, from many temptations by which others are ensnared; and are invited to cultivate and cherish an exalted and happy correspondence with himself! May we have wisdom given us to move through our little earthly concerns with as much serenity as possible, and learn daily with increasing sincerity and solemnity to commit the concerns of this life, and of eternity, both regarding ourselves, and our dear children, to the care and blessing of our faithful and merciful High-priest, who careth for us. I desire to be more impressed with penitential regret that I so much undervalue his exalted character, so seldom think of his deep abasement, and of those heavenly honours with which he is invested! How fallen is our nature—how inverted our affections! What reason have we to be ashamed when he appears, and how justly might he upbraid us with our ingratitude! May the remainder of our days be passed in a manner more becoming our high calling, more productive of the fruits of faith and love, and more worthy of the price by which we are redeemed. . . .

* Evangelical Magazine for April, 1819.

† Dr. Bennett's History of Dissenters.

TO MRS. HARDCASTLE.

June 16, 1794.

. . . I shall be in daily expectation of seeing you, as the period is nearly elapsed which you proposed to be absent from us. I hope you will be favoured with protection during your journey, and be restored to us in health and safety. My little companions continue to cheer my solitude, and the busy scenes of mowing and haymaking in which we are engaged have made the time pass less drearily—but I feel constantly that my most essential comfort is at a distance, and long for the day which shall reunite us. It is, however, necessary, though painful, to reflect, that a separation will at no very distant period take place, in which there admits no hope or possibility of ever again associating in the present life. How solitary and mournful will the remainder of existence be to the sorrowing survivor! how dreary the journey which must be travelled alone—how shall we wish its tedious stages were finished, and *we* safely landed, where the weary travellers meet again, and rest together from the labours of their mortal pilgrimage! Let us not, however, allow ourselves to look altogether to the painful season of separation, but contemplate the cheerful prospect which lies beyond it, and indulge the hopes of reunion in a perfect state, in the land of sacred friendship and immortal love! The firm expectation of dwelling together—of passing through an unnumbered succession of ages, in the enjoyment of those scenes, where the distinguished benevolence of our Creator is displayed, will quicken us to bear the anxieties of this life more calmly, and strengthen us to press with quicker and steadier steps towards the mark. It will cause us to gird up the loins of our mind, to be steadfast, and hope to the end, waiting for the coming of our Lord! With these bright hopes to animate us, may we keep at a distance from the follies of the world, and be solicitous to take our little ones by the hand, that they may accompany us through the retired vale, and be travellers to Zion; that the family, though for a short space separate, may meet again, and unite in a deathless state, and sit down together in the kingdom of God. On Saturday next, I expect Mr. Dawes from Africa to dine with me, and one of the native princes, as they are called, and most likely some other friends. . . .

I have no news to tell you but the good and merciful news, that we are favoured with protection, continued health and peace, and many, many blessings: we only want an increase of gratitude and fruitfulness—hearts melted with the recollection of the loving-kindness of our Saviour, compelling us continually to say, “What shall I render?” Pray remember me with suitable, that is, with sincere and ardent affection, to the family, and think of me always as your nearest and most constant friend.

To his Eldest Son.

My dear Son,

Hatcham, Sept. 8, 1801.

. . . You were apprized that we were inquiring for a counting-house and warehouse. We have succeeded, much to our satisfaction, in procuring very commodious premises at the water-side, close by Old Swan Stairs, a little above London Bridge. The counting-house looks directly upon the river, and I believe, when you see it, you will consider it to be extremely pleasant . . .

I doubt not it will afford you satisfaction to hear, that I have received a letter lately from that truly apostolic man, Dr. Vanderkemp. His life is still preserved, though exposed to many perils, and his ministry among the heathen has been attended with some success. Various accounts which we have received from different parts of the world make it very evident that our Saviour's spiritual kingdom on earth is considerably increasing. All other concerns, compared with this, are trifling; and my utmost ambition concerning you is, that God may be graciously pleased to make you a partaker of his great salvation, and induce you, in whatever station you may be placed, to devote yourself to his glory. This is the path of happiness, of usefulness, and of true honour—this makes existence a blessing, and leads to the perfection of our being, in felicity and holiness for ever. . . .

To the same.—After describing the city of Paris, the Louvre, &c., Mr. Hardcastle proceeds.

Paris Oct. 11, 1802.

. . . The house in which our apartments are was the hotel or mansion of the Duke de Rochefoucault, who, though a *patriot*, and friend to liberty, was killed by his own tenants. At a review which took place a few days since, I had a favourable opportunity of seeing the chief consul. He is in stature very small, in his countenance thoughtful and placid, but I did not perceive in it those indications of a mind so great and comprehensive, as under Providence to direct the destinies of Europe.

The influence of religious principle in this country seems nearly extinguished. There are about thirty or forty thousand Protestants in Paris, but it does not appear that one thousand of them are accustomed to attend divine worship. Indeed, the preacher, though a worthy and respectable man, does not seem to be acquainted with the leading doctrines of the gospel which most interest the heart, and attract large auditories. Our object, as you perhaps know, is to awaken the attention of the people to this important subject; and we have great reason to hope, from the encouragement we have met with, the measures we are adopting, and the plans we have in contemplation, that an impulse will be given, which will produce, with the Divine blessing, the most beneficial effects. The particulars, however, would not be proper to communicate till our return. It is evident that a considerable number of the papists are tired of popery, and seem prepared to receive a purer system of faith. The Holy Scriptures, which are the fountains of divine knowledge, are not to be had here—at least, it is difficult to procure them. A friend of ours has, for several days past, been inquiring throughout Paris for Bibles, but he has not been able to buy them. It is, however, probable that some of the families may have them, though I fear but few. This important defect, we trust, will soon be remedied, and *this* become before long a land of Bibles.

France is a country so interesting in every point of view, that I would wish you to pay as much attention as you can to the acquisition of the language; it is probable that you may, in your future life, find it of considerable advantage to you. On Friday we have concluded to leave this city. We shall have occasion to stay a day or two in Picardy, where there are a number of Protestants, and then proceed to Calais. . . .

Such are the interesting circumstances which have occurred, and the wonderful openings of Providence which have been unfolded, and which invite our active exertions, with the prospect of most important effects, that I believe I shall have occasion to consider this journey as the most interesting period of my existence. . . .

To his Two Younger Sons.

My dear Boys,

Worthing, Aug. 18, 1805.

You will perceive by the place from whence I now write, that we have for a short season left our peaceful and pleasant habitation, and the various engagements of the metropolis. I am now enjoying the prospect of the ocean, which to those who reside in the interior of the island is peculiarly interesting, and is well calculated, as are all the stupendous works of God, to impress the mind with the idea of the Divine power and majesty. How naturally also it brings to our recollection some of the interesting scenes of our divine Redeemer's abode upon earth, and which demonstrated his supremacy over the powers of nature. He who walks upon the wings of the wind, walked also upon the tempestuous waves, and commanded its tumultuous surges into immediate peace.

What innumerable inhabitants occupy the pathless recesses of the ocean, invisible to man, and remote from his control, yet subject to *His* dominion, who, when upon earth, appeared as a poor man, unable without a miracle to pay the tribute which was required of him, and sent his disciples to the sea, to receive it from the mouth of a fish. It is useful to familiarize our minds with these reflections, for the ocean and the land also are full of proofs of the perfections of God, and should impress us with habitual reverence and love to our Maker.

You have again resumed regular habits of application, and are laying in those rudiments and principles of knowledge, which I hope will fit you for extensive usefulness in future life. This is the great design and object of education, and renders your

utmost application proper and necessary. With this, however, must be connected your education for the world to come, as well as for the present—an attention not only to the concerns of time, but to the higher interests of the immortal spirit. Of how little consequence will it be to be respectable in the estimation of men for a few years—and, by neglecting the care of the soul, be lost for ever. Let these considerations, my dear children, be revolved in your minds, let them induce you to read the Scriptures, which are the fountains of truth, and to pray to God, who alone can impart to you that grace and wisdom which is connected with your everlasting good. . . .

To his Eldest Son.

My dear Son,

London, Oct. 26, 1805.

. . . I believe you are apprized, that the Haberdasher's Company have refused to permit us to proceed with the building for the Chapel and Sunday-school. It is to be deplored that public bodies should be under so pernicious a bias, as to oppose measures of such evident utility, as the instruction of the lower classes and their children. We hope soon to engage another piece of ground equally eligible.

We have had the company of that distinguished Christian Mr. Robert Haldane, with Mrs. Haldane, and her sister, Miss Oswald. They are now at —, but are to be with us again on Monday, and will probably remain through the week; I regret that you are not likely to see them on your return. It is a great privilege to enjoy the acquaintance of persons of so much disinterestedness and benevolence, who act on principles so superior to those which sway the bulk of mankind, and who are so eminent even among the most exemplary Christians.

You will probably have seen by the papers, that the French have violated the neutrality of Prussia, by marching their troops through Anspach—that power seemed disposed to resent it, and has permitted the Russians to march theirs through its territory. The Prussian consul has also admonished the captains of Prussian ships against sailing for any of the ports in France or Holland: this is considered to be an intimation that the coalition will soon be strengthened by the alliance of that government. . . .

To his Two Younger Sons.

My dear Boys,

London, March 25, 1807.

Were it not that you so frequently hear from home, and are acquainted with whatever occurs in our domestic circle, or among our friends, almost as soon as the events arise, I should not have permitted so long an interval to elapse without writing to you. Do not infer, therefore, because I seldom write to you, that I seldom think of you. Rather conclude that I have you in my mind daily, and that you, with my other children, engross my principal anxieties, and occupy my chief attention. Your interests as they relate to the present life, your comfort and usefulness in society, your moral and religious character, and your final destination, after these transitory scenes of mortality are passed away, are the subjects which are ever before me. These I carry in continual supplication to Him who invites us to cast our cares upon him, and assures us that he careth for us.

I notice with satisfaction, my —, your entrance upon the study of the Greek language. Of all the advantages connected with this acquisition, I should place in the first rank that of being able to read the New Testament in its original. We have reason, however, to be very thankful, that, by means of our translation, every person in this country who has been taught to read may acquaint himself with the true meaning and sense of these sacred writings. Those who reside on the continent, where the Romish religion has the ascendancy, although they be denominated Christians, are yet destitute of this inestimable advantage. There is ground, however, to hope, that the political revolutions through which these countries are now passing may be overruled by divine Providence to effect a favourable change in this respect. You have heard that the kingdom of Naples has lately been taken possession of by the French. About the year 1536, Peter Martyr, one of the early reformers, who had gathered a church there, was compelled by persecution to flee from that kingdom; and from that time, there has been no opportunity of circulating the scriptures, nor of preaching the

gospel in its purity. On these accounts, God appears, agreeably to the predictions of his word, to be proceeding in judgment against that government, and others which are involved in similar guilt, and is producing a state of things, whereon, sooner or later, the pure dispensation of the gospel will, we hope, be superinduced—for it is very apparent from the sacred writings, that this earth will not always remain in that deplorable state of darkness and wickedness which has hitherto generally prevailed over the whole of it, with a small exception—but, on the contrary, our blessed Redeemer, who was at his first coming despised, abhorred, and crucified, will in the latter days establish his spiritual dominion among the nations, and reign over the habitable earth! To prepare for this great result, which is hastening on, the hand of Providence is producing a mighty change in the kingdoms of the world, and particularly in throwing down by violence the power of antichrist, which for ages has persecuted and opposed the true church of Christ. A new era is now opening on the world, inviting the exertions of all good men, to introduce into such countries the light of Divine truth, in the place of Popish or Mahometan darkness and delusion. We are permitted to see, by means of missionary exertions, the foundations laid, in different countries, of many spiritual temples, consecrated to our Saviour-God: but shortly our term of life will close, and Providence will raise up others to carry on the work! The next generation will have great facilities for their Christian exertions, and be the witnesses of a most important change in the aspect of the world; and the first wish of my heart concerning you, my dear children, is, that you may be possessed of the grace of God, which will promote an enlarged benevolence of heart, a noble and generous desire to be useful to the world, and especially to exert yourselves, as you may have power and opportunity, to render assistance to your fellow-creatures in their highest interests.

You know, my dear children, that I leave to others the communication of domestic intelligence to you, and therefore reserve myself chiefly for subjects which more particularly belong to my province in the relation of a Christian parent, anxious for the well-being of his children throughout the whole of their existence.

Your affectionate Father,

JOSEPH HARDCASTLE.

My dear Son,

London, Sept. 29, 1807.

. . . The books which you propose to read are adapted to do you good, and I doubt not you will every day secure time to read some portion of the Holy Scriptures. It is not possible to estimate too highly the advantage of acquiring in early life a good acquaintance with them. I hope you will make a point to know them more intimately and accurately than any other books. As they proceed from Divine inspiration, they must necessarily contain truth unmingled with error. In reality, they are the fountains from whence have been drawn all the treasures of true wisdom which have enlightened the earth in all ages; they contain also the sources of consolation under all the pressures of life and the conflicts of death, and they throw a divine light on the scenes of future existence. How high my happiness would rise in my advancing age, if my children were diligent students of the Word of God, and daily supplicants at the throne of grace. I trust I shall be thus highly favoured, and I shall then retire gratefully and happily from life, in the persuasion that they will fill up their stations usefully and to the Divine glory, and afterwards be reunited in a superior state.

My dear Boys,

Hatcham, March 2, 1808.

. . . Since our return from Stanton, I have been confined a good deal at home, but I am now sufficiently recovered to admit of my going to town on horseback; and I have great hopes that the increasing warmth of the weather, and the welcome approach of spring, will entirely remove my complaint. I must not, however, expect that firm and vigorous degree of health and strength which belongs to the period of youth; I must rather calculate on increasing infirmities, and those salutary intimations of the tendency of this frail tabernacle to decay and dissolution, which may lead me to more habitual recollection of my relation to a future state, and the important scenes therein, with which I must soon be conversant. In this situation I feel some degree of thankfulness and satisfaction in reflecting, that through the grace of God, my early

youth was preserved from the snares of vice, and my attention directed to the concerns of the soul, which are of the first importance; and this disposition has had a great influence in promoting the peace and happiness of my life, so that few persons have passed through its various scenes with more tranquillity and comfort; and I am now enabled to take a near survey of the eternal state towards which I am rapidly advancing, without dismay, and frequently with much pleasure. Now, my dear children, my great hope and earnest prayer is, that you will without delay seek an interest in that gracious Being, whose blessing has accompanied both your parents thus far on their journey, and whose guidance will preserve you from the numberless snares and dangers to which you would otherwise become the victims. I encourage great hopes concerning you both, that you will cultivate those good principles and dispositions which will form you into very useful and respectable members both of civil and religious society; and I doubt not you will embrace convenient opportunities to read those evangelical books you have with you, and especially the Holy Scriptures, which are the rich and pure sources of divine and eternal wisdom. If to this you also add daily prayer to your Heavenly Father for his grace and blessing, then will your great interests, both for time and eternity, be secured, and the hearts of your parents be filled with unspeakable joy, &c.

Mr. and Mrs. Clarkson have been with us for about a fortnight. The former is busily engaged in finishing his History of the Abolition of the Slave Trade, which will be a very interesting work. . . .

Your affectionate Father,

JOSEPH HARDCASTLE.

My dear Sons,

London, Sept. 1, 1808.

As you see the newspapers, you are as well acquainted as I am with the great events which are passing in Europe. It seems probable that the Spaniards must prepare for a most dreadful conflict. On the part of Buonaparte, the invasion of their country is an act of the utmost injustice and oppression. Human wickedness can scarcely reach a higher point; and every person must wish success to a nation contending for its liberties against so atrocious an invasion of them: yet we cannot avoid regretting most deeply the mixture of so much superstition and ignorance in a cause in other respects so praiseworthy; and we hope eventually that they will perceive the propriety of ameliorating that branch of the constitution which sanctions intolerance, and precludes the laity from the use of the Scriptures; otherwise we can neither expect, nor ought we to wish, that so bad a government should be permanent.

I hope, my dear children, that you find an opportunity of reading the Word of God daily, and that you worship him in serious and humble prayer. Without prayer you cannot be the children of God, nor can you be truly happy; and were you to die in this state, no well-grounded hope could be entertained of your future blessedness. The first object of every reasonable being, in a state of transgression as we are, and swiftly passing to an eternal and unchangeable world, is, to secure the favour of his Maker; the next is, to live as in his presence, and to be conformed to his will. These principles contain the substance of all true wisdom and felicity. My daily prayer is, that you may ascertain the truth hereof by your own experience, and that you may aspire to the honour of devoting the morning as well as the meridian and evening of your days to the honour and service of your Creator and Redeemer, to whose blessing you are constantly recommended by

YOUR AFFECTIONATE FATHER.

To his Eldest Son.

March 20, 1813.

. . . I feel occasionally a little pensive in the idea that our quitting Hatcham approaches very near.* It has long been a residence of peace and comfort; many blessings have been received there; it has been the birth-place of most of my children, and is endeared also as the spot where their infancy and youth have been passed.

* At this time Mr. Hardcastle thought of disposing of Hatcham, and of retiring altogether into the country, an idea which was shortly afterwards relinquished.

You will most likely receive this on the Lord's day, if you be then at Bury. Wherever you may be, I hope you will find it a season of improvement and sacred pleasure, in the enjoyment of divine ordinances, and in private engagements suitable to the day which God has sanctified and blessed. There can be no true enjoyment of peace and happiness but in real religion. When we are at peace with God, our feelings become harmonious and complacent; and we can enjoy ourselves, and our friends, and all around us. The beautiful scenes of creation become doubly interesting, and the sunshine within us spreads its enlivening influence in every direction. I trust that the great principles which relate to the redemption of man, and your interest therein, employ your frequent meditations and your earnest prayers. I want nothing further in this world than to know that my children are walking in the truth, and training up for immortality; then I hope I could say, "Lord, now lettest thou thy servant depart in peace, for not only my own eyes, but my children's also, have seen thy salvation."

To one of his Sons.

Sept. 11, 1813.

. . . The life of a farmer, admitting that he has a bailiff, is far too indolent to be desirable for a young man, if his farm is not four or five hundred acres.

It is suitable enough at my age, and I enjoy it, more especially as that tranquillity and exemption from care and perplexity, which it admits of, is very desirable to those who are properly aware that they will soon have done with all mortal interests, and are indulging the hope of being ere long released from all the low pursuits which belong to this inferior state, and introduced into the more pure and dignified engagements of the world of spirits. Had I my youth renewed, I think I should prefer the metropolis, as the theatre of benevolent and useful exertions on an enlarged scale, to the inactivity or trifling occupations of a country life. Be you, my dear Son, not slothful, but very active in business, "fervent in spirit, serving the Lord." Thus the design of Providence, in placing you in this world, will be answered—your youth and riper years will be honourable and useful, and your declining age full of peace and hope.

Your affectionate Father,

JOSEPH HARDCASTLE.

It would be pleasing, more largely to expatiate on the private character and domestic virtues of one so richly endowed both by nature and by grace, but the termination of his course is at length in view; and the desire to linger over recollections such as these, must give place to the contemplation of scenes, on which death has impressed the seal of solemnity and grandeur.

It was in the afternoon of the 1st of November, 1817, that Mr. Hardcastle went forth, for the last time, to take his accustomed walk amidst his pleasant grounds, to contemplate the setting sun. He had ever loved to observe the varying path of that glorious emblem of the Sun of Righteousness; and the nearer his own final hour approached, he appeared to take a deeper interest in watching its departing rays. On that evening, the sun went down encanopied in clouds of gilded splendour; and while he paused to survey the majestic scene with his youngest daughter and infant grandson, it seemed as though his ardent thought glanced forward to the time when his sun,

too, should set, to rise again in cloudless skies and in a brighter world. On the same evening, a few hours afterwards, while kneeling round the family altar, in the midst of that dear circle, in which "all his affections had been centered," again the summons reached him, as if borne by a swift messenger from the mercy-seat, before which he bowed, to tell him that the Master, whom he loved, no longer required his service upon earth. He was struck with paralysis, but not deprived of his recollection or speech. While his sons were raising him, with unruffled serenity he calmly said, "I could not pass better than from the throne of grace to a throne of glory."

For some days he considered himself as arrived at the very gates of the eternal world; and with this firm persuasion, he confronted death without dismay, and in the full exercise of an unclouded intellect, although occasionally weighed down by the pressure of much bodily weakness, spoke of the things which belong to the kingdom of heaven, with an emphasis both of language and manner never to be forgotten. He knew in whom he had believed, and in the king of terrors he beheld only a vanquished enemy. He looked to the empty tomb of Jesus, and he anticipated with joy the glorious resurrection of the last day. What, then, had he to fear?

The hour of his departure was not, however, actually come. After some weeks of confinement, he once more rose from his bed, but never again to use the hand, which in the service of his Master, had so often held "the pen of a ready writer," nor yet to go forth alone, as in the days of health, to "meditate in the fields," and hold communion with his God. But although these privations must have been painful, to a mind so active as his, yet the impulse of reviving health, and the invigorating breezes of an early and delightful spring, appeared not only to alleviate his sense of weakness, but even to impart to his spirits much of their wonted cheerfulness.

In him might then have been seen realized the poet Gray's beautiful picture of the reviving invalid, exchanging a sick-bed for the enjoyment of restored health:—

The meanest flow'ret of the vale,
The simplest note that swells the gale,
The common air, the sun, the skies,
To him are opening paradise.

But, in Mr. Hardcastle, all these feelings were hallowed by

associations of a loftier character, and by prospects of more ennobling grandeur. While exulting in the pleasurable emotions with which he once more welcomed the early blossoms, or gazed on the blue sky, his soul was still stretching upwards to the heaven above, and the tone of his remarks clearly indicated a state of mind, in which spiritual things predominated over temporal. On one occasion, when just able to be wheeled from his chamber to the window of an adjoining room, he looked out upon the verdant lawn, reflecting the brightness of the morning sun, and repeated to his youngest daughter, who stood beside him—

Sweet fields beyond the swelling flood
Stand dressed in living green;

And soon after—

From Zion's top soft breezes blow,
To cheer the humble plants below.

Like all men of fine susceptibility and cultivated taste, he was ever an admirer of the face of nature, as seen in the material world; and in his last days, the landscape of creation still continued to be peculiarly the object of his delight, as he was drawn through his grounds in his pony-chair, accompanied by one or more of his family, with whom he conversed on every passing topic of interest. Soon afterwards, when able to bear the fatigue of more extended drives in the carriage, he was wont to allude, with peculiar satisfaction, to the seasons when, in early youth, he was accustomed, before entering on the engagements of the day, to take his rides in the same neighbourhood, not, then, as now, covered with buildings, and, amidst the freshness of the “incense-breathing morn,” to enjoy solemn intercourse with the Father of spirits among the green lanes and verdant meadows of the Surrey hills. It is impossible to tell what hallowed influence these sacred communings, on which no mortal eye intruded, diffused over his mind, strengthening him against the temptations of the world, and enabling him to maintain a “walk with God” so close, a frame so “calm and heavenly,” while journeying on the road which conducted him to the land of immortal peace.

“His attachment,” says Dr. Collyer, “to the ordinances of religion was most fervent. The only regret I heard him express during his illness, respected the suspension of these privileges; and so long as I live I shall remember, as a motive for mingled

humility and gratitude, his declaration to me that he had spent some of his happiest sabbaths under the roof of that sanctuary in which for years we had mutually worshipped." After some months he was again enabled to be present occasionally at public worship ; in reference to which, Dr. Collyer beautifully observes in his funeral sermon, "I have often stolen a look from this pulpit to the spot where, at the door of the vestry, he was seated, upon a countenance which might well be conceived to belong to the apostle John—so mild, so tranquil, so patriarchal, so full of feeling and affection ; and although time and sickness had produced an alteration, it seemed rather like a visage from which all traces of past sorrow had not been wholly effaced, than that of a present sufferer."

These closing months of his sojourn on earth can, indeed, hardly be described as those of trouble and sorrow. His sufferings were rarely acute, and the rich consolations of the gospel were poured so abundantly into his heart, as to render him, even in the weakness of dissolving nature, more than a conqueror. He spent much of his time in reading the Word of God, which he seemed to study with a yet deeper reverence. Howe's Blessedness of the Righteous, and Owen on the Glory of Christ, were two books from which he derived much pleasure. Into the views of these illustrious divines he entered with an exquisite relish, and he conversed on the glory and perpetuity of the happiness prepared for the people of God "with a clearness of intellect, an elevation of feeling, and an ardour of desire, not often equalled." Mr. Townsend's testimony, with regard to the state of his mind at the period of his seizure, as contained in the following extract, cannot be uninteresting.

"On my arrival being intimated, I was admitted to an interview. I had a short but interesting conversation with him. He pressed my hand in a tender and affectionate manner, and said, "You are come to see your dying friend. I, however, have not the sentence of death in myself *yet* ; but Jesus holds the key, and when he pleases I shall go home. He lamented his inability to speak plainly.* I reminded him of the blessing of having one to speak *for* him ; an advocate with the Father, when his countenance immediately assumed a placid smile, and he said, ' Yes ; as the high priest, under the law, went into the

* This difficulty of articulation continued but a short time.

holy of holies, so Jesus Christ has entered with his own blood into the heavens; and in this there is an efficacy that cannot be resisted.' On my second visit, I found him somewhat better, and remarkably tranquil and patient; indeed he was happy in his mind, but deeply impressed with a sense of his own unworthiness and sinfulness. Speaking of the power of Jesus Christ, he quoted Rev. iii. 7. 'He openeth, and no man shutteth;' adding, 'It is all of grace.' He expressed his desire to experience more of the presence of Jesus Christ, and instantly added, 'He is indeed precious to my soul. The Lord my Saviour reigns above; I thought I should have been with him before now.'"

I could not help remarking in this conversation the different manner he discovered when conversing on general topics, and those of religion. When speaking of the suddenness of the Princess Charlotte's death, and also of that of the late Mr. O., he talked softly and with great calmness; but when he spoke of Christ, and of his great salvation, or of the heavenly glory to which he was going, his countenance glowed with animation, his voice was raised, and his tone was more impressive. At the same time he lifted up and stretched out his hand, which seemed to give dignity and weight to the things which he uttered."

Mr. Townsend afterwards remarks, "Clear as his views were of the way of salvation by Jesus Christ, and rich and powerful as were the consolations he felt in the prospect of obtaining eternal life through that glorious Redeemer, yet there were seasons when his mind was much occupied in close and solemn investigations of the character of his own Christian profession, and the grounds on which he was venturing to assure himself of eternal glory. In a conversation at one time upon this subject, he spoke of the deceitfulness of the human heart, the danger and awfulness of hypocrisy, and expressed such jealousy over himself, lest, after all, he should be wrong, as convinced me that his mind had been closely exercised on that subject, and also that he came out of the conflict with increased satisfaction that all was well between God and his soul, and that he should not be ashamed in the day of Jesus Christ. This jealousy over himself, this anxiety that he might not be deceived with regard to the great question of his real state before God, was by no means incompatible with his high attainments in religion. Indeed, the more confident we are of being the true disciples of

Christ, and that he will take us to glory, the more careful we should be in examining whether that confidence is built upon a scriptural foundation."

In corroboration of this statement, Mr. Townsend observes, "Of all the Christians I have known, he was one of the strongest advocates for sanctification and personal holiness, and one of their brightest examples. He not only discovered great tenderness of conscience upon the essential points of practical religion, but he exhibited the utmost care and anxiety to avoid even the least 'appearance of evil.'"

The following are some of the sentences spoken at intervals in the commencement of his illness, in circumstances of great weakness, and in the anticipation of speedy dissolution. They were committed to writing at the time; and it is now a subject of much regret that a more ample record was not preserved of the sentiments which, during the last months of his life, almost daily expressed the peace that reigned in his heart.

"Lord Jesus, thou hast said, 'He that believeth on me shall never die, and he that believeth, though he were dead, yet shall he live.' I believe this—I believe I shall never know what death is, but pass into life."

"Lord Jesus, thou hast said, 'Him that cometh unto me, I will in no wise cast out.' I firmly believe these words—I come to thee—thou wilt not cast me out."

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed
With joy shall I lift up my head."

"My last act of faith I wish to be, to take the blood of Jesus, as the high-priest did when he went behind the veil, and when I have passed the veil, to appear with it before the throne."

Addressing his children as they stood around him, he said,

"Make Christ your friend, my sons and daughters, and you will be happy for ever; you will be kings and priests to God—sit on thrones—have, not corruptible crowns! 'Him that overcometh will I give to sit down with me on my throne.'"

"I wish to extol my Saviour with my last dying breath—everlasting life I already feel in my soul."

"If I die, I die in peace with all men: I have no enemies to forgive. It may be the will of God that I should recover: I wish to be understood, that I consider life a blessing. I wish to leave it entirely to him, to live or die."

"Most gracious God! I commit my offspring to thee! And I charge my children to walk in thy fear and love. How happy should I be, were I permitted to become the guardian-angel of this family."

"It appears to me, according to my imperfect impression of things, that I should not be satisfied with my own salvation, unless every one of my children are saved with me. But when a Christian gets to heaven"—[Here he paused.]

“No principle can enter into the mind so sublime as the doctrine of the Cross, which with infinite majesty speaks peace on earth, in heaven, and throughout the universe. Let every one of my children glory in the cross of salvation—it is the power of God to every one that believeth: *the power of God!* what feeble ideas do I attach to such expressions! When I enter heaven, I wish to carry the blood of the cross as my title to it.”

“My children, Christ is your best friend—manifest your regard for him to the world—he died for you—his last words were, ‘Do this in remembrance of me.’ He desired to be remembered—avow your attachment,—be not ashamed of him—he is the ornament and glory of heaven.”

“Let my death be sanctified to you all, and let it become the means of your spiritual—your eternal life.”

“I do not expect to recover: I believe this to be my dying scene. I wish to go in peace, with the precious sense of forgiveness and the Saviour’s love. (To Mrs. H.) My dear friend,—faithful and good friend, I thank thee for all thy kindness and care, and I thank my children for all their kindness to me. It has been my earnest desire to be a good father to them,—it has been my earnest wish to promote their interests in time and in eternity,—it has been the subject of many prayers: and I charge it on you to follow Christ, and to follow me *as I have followed him.*”

“I hope my departing spirit will be favoured with some intimations of approaching glory: but I will trust in him—I will trust in him. In the mean time I possess a sweet peace, calm and undisturbed—‘I will go to God my exceeding joy,’ as the Psalmist says. It is an awful thing for a human spirit, deeply depraved as it is, to appear before the tribunal of so mighty a Being. He placeth no trust in his servants, the heavens are not clean in his sight.’ My sons, I wish you to be decided in your attachment to Christ; let it be distinct and full. That was a noble resolution of Joshua, ‘Whatever others do, as for me and my house, we will serve the Lord!’”

“I am now at the end of life, and look back to its commencement. ‘Surely, goodness and mercy have followed me all the days of my life.’ God has been graciously pleased to preserve me from committing any base sins, and bringing reproach on the Christian name. I have ten thousand sins to repent with all my soul. Notwithstanding I am sensible of my great imperfections, at the same time I am thankful to God, he has preserved me from dishonourable conduct—from unfaithfulness to his cause.”

It being observed by one present, “You have adorned it.” Mr. Harcastle replied,

“If I have not adorned it, I am thankful I have not brought reproach upon it. ‘Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.’ Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.’ ‘Who shall lay anything to the charge of God’s elect? Who shall separate us from the love of God?’ Blessed God! thou hast said, ‘Death cannot, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’”

“Beware of death-bed repentance: I could not now exert a volition of the mind.”

“O Jesus, my Lord! comfort my poor soul, cheer me with thy presence: thy time is best—thou knowest when to turn the key—thou art my Saviour. My experience is that of humble hope—no triumphs, but an utter renunciation of all self-righteousness. I will trust, and not be afraid.”

“I bless God for all the comforts of my pilgrimage. ‘His presence is fulness of joy, and at his right hand are pleasures for evermore.’ I hope I shall realize those pleasures shortly—I wish to feel thy blessed presence in my heart. O my God, enable me to wait thy time—in thy good time dismiss me.”

“I am quite a lost creature in myself, I have no righteousness of my own. I rejoice and hope in him who sanctifieth the ungodly.”

It was observed, that it might yet please God to restore him to health; to which he replied,

“If it please God, I shall esteem life a blessing; but if not, I trust he will take me to himself, which is far better. If I am to live, I shall welcome life, and thank its Giver: If I am to die, I shall welcome death, and thank its Conqueror. But if I have any choice, it is to die and be with Christ, which is far better.”

The first and second chapters of Ephesians being read, he appeared much interested, and said,

“You see from that glorious epistle, salvation is all from God! it has its foundation in his electing love. This is very consolatory to me in my present state of extreme weakness.”

“A blessed hope of eternal life, ‘which God, who cannot lie, hath promised to all those who believe in Christ Jesus.’ Without this hope, I should be of all men most miserable. Blessed Jesus, come to fetch my spirit, it longs to fly out to meet thee.”

Feeling himself much worse, he sent for his family, and then, speaking with great difficulty, said,

“Are you all here? I believe I am going the way of all the earth. Now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I testify to you, as a dying man, that I have no hope but in Christ; I hope he will give to me that eternal life which he only can bestow. He says, ‘I will give unto my sheep eternal life.’ He will give me that eternal life; and when you see me absent from the body, I believe I shall be present with the Lord. I trust you will all become sincere believers in the Lord Jesus Christ: ‘He that believeth in him shall never die.’ I desire with my dying eyes to look to him, my only Saviour. I trust I shall hope in him to the end, I wish I had more sensible manifestations in my own soul. ‘It is a faithful saying, and worthy of my acceptance, that Jesus Christ came into the world to save sinners.’ I look to him for salvation, as one of the chief of sinners. Fare you all well, my dear children, I commend you all to your father’s God; he has been a good God to me—I believe he has pardoned my sins.”

“I have just finished my course. I hope also I may say I have fought the good fight, I have kept the faith, and that henceforth there is laid up for me a crown of life, which the Lord the righteous judge shall give me in that day.”

“Father, into thy hands I commit my spirit! Lord Jesus, receive my spirit when it leaves the body—thou hast redeemed it—I have waited for thy salvation: the warfare will soon be accomplished—the victory is almost won—I shall soon be triumphant!”

Such were the habitual feelings with which this dying saint advanced to the margin of the dark-flowing river, and such the sentiments he uttered in the immediate prospect of eternity. The autumn of 1818 he spent at Eastbourn, and returned home somewhat refreshed and invigorated. After Christmas,

though he still continued to enjoy many hours in the open air, a gradual diminution of strength, followed by sore throat and a tendency to gout, announced the arrival of the last conflict. But his faith never wavered, and his confidence in God never faltered.

“The last visit,” says Mr. Townsend, “in which he was able to hold any conversation with me, he told me how frequently he had been comforted by reading Dr. Watts’s Seventy-First Psalm, ‘God of my childhood and my youth.’ He repeated with much animation that verse—

“Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God my strength depart?”

“He endeavoured to repeat the last two verses, beginning with,

“By long experience have I known,”

but his strength failing, the hymn-book was brought, and they were read to him: and if the reader will turn to them, he will perceive how admirably they are suited to a Christian who is dying in the hope of a blessed and glorious resurrection!

“He now desired me to go to prayer with him, and to remember him in my best moments; and added, ‘If I see you no more in this world, I hope to meet you in heaven; and I hope the Lord will bless you and your family, and continue to make you a blessing to others.’”

He was not permitted to endure any protracted struggle, but at mid-day, on the 3d of March, 1819, he rested from all his labours, exchanging the garments of mortality, for the glorious robes of Christ’s everlasting righteousness!

Till within a short period before his dissolution, his mind during his waking moments was vigorous and unclouded. Almost his last audible utterance was when he said, as if aroused from slumber, “I wish to go home,” and “LET THESE GOOD MEN COME IN,”—expressions only to be remembered in so far as they indicated the character of the imagery which rose before him in the article of death.

The dying words of worldly heroes and great men have always been watched with eagerness, and recorded with interest. Napoleon’s “*tête d’armée*,” showed that his parting spirit was hovering over “the pomp and circumstance of war,”

or, it may be, over battle-fields red with carnage—over broken dreams of fallen ambition and long-lost power. In like manner, illustrious kings, statesmen, judges, poets, and orators, have often proved, amidst the frailty of expiring nature, how “the ruling passion” may be “strong in death.” If such indications be observed with interest, how much more delightful is it to find the dying Christian involuntarily occupied with scenes and recollections, which evince what was the beat of his affections, and what the prospects that engaged his heart. Mr. Hardcastle had devoted his best energies to promote the glory of Christ’s kingdom; and had blessed God, that he had been brought into connection with “the excellent of the earth.” The same thoughts and anticipations seem to have gilded his dying couch, just as his happy spirit was passing from the chamber of sickness, and the bed of death, “unto the general assembly and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.”

Such was the life, and such the death, of JOSEPH HARDCASTLE! The narrative is enlivened by no remarkable incident, by no very striking contrasts, and by little that is calculated to minister to the love of novelty. But it is the history of one who was enriched with many excellent gifts, who lived during an important crisis of the church, and occupied a position which no ordinary man could have filled at any period, and which no man, of whatever endowments, could have sustained at all times. He was pre-eminently a man of God; and this was the foundation on which were rested all his other claims to distinction. In him was embodied the living portraiture of a Christian gentleman, of one favoured by Providence with many natural and external advantages, but still more favoured by grace. From the grand doctrines of revealed truth he was never permitted to swerve. To the seductions of novelty, and the enticements of a spurious liberality, he equally opposed the steady consistency of an experienced disciple. But while he stood with uncompromising firmness to “the faith once delivered to the saints,” he ever laboured to unite together his true fellow-worshippers of every name and every communion. He reckoned it their duty to prove to the world, that the constraining love of Christ was a bond more potent to unite, than all lesser points of difference, in the

hand of Satan, to divide. His comprehensive views were ever directed to the great aim of advancing the Redeemer's kingdom. Actuated by such motives, his life presented a striking picture of the force of gospel principles, operating on a vigorous intellect, and recommended by the ornament of a personal address and a courtesy in manner, which were the more graceful and attractive, because they bespoke an unpretending humility of heart, and a suavity of disposition which could not fail to captivate. In his family and domestic circle, the dignity of the Christian patriarch was blended with the affectionate tenderness of the husband, the father, and the friend. Had it been possible for all disciples to be cast in the same happy mould, doubtless many divisions in the church of Christ would have been avoided, and greater union would have been visible to the world. But God's ways are not as our ways, nor his thoughts as our thoughts. He knows best what will promote his own glory, and suffers the infirmities of his people for purposes which will one day prove, before an assembled universe, that "the foolishness of God is wiser than man, and the weakness of God stronger than man."

In his funeral sermon, preached before the Missionary Society, Dr. Bogue selected as his text the memorable words, "Devout men carried Stephen to his burial, and made great lamentation over him." And assuredly the obsequies of this eminent Christian were conducted with every demonstration of reverence for his character, and sorrow for his removal.

His last earthly resting-place is in Bunhill Fields, an ancient cemetery, hallowed by the dust of Goodwin, Owen, Howe, Bunyan, Baxter, Bates, and Henry, besides a cloud of other witnesses to the truth and faithfulness of a covenant God.

By the Directors of the Missionary and various other religious institutions, and it may be added by the Christian community at large, "his memory," in the language of the venerable Dr. Bogue, "was embalmed with the precious perfumes of respect and affection."

The following notices appeared in the Evangelical Magazine, and London Christian Instructor, for April, 1819.

"The numerous members and friends of the London Missionary Society will learn, with the same unfeigned grief, with which we announce the removal from our world of that most distinguished friend and ornament of the institution, Joseph Hardecastle, Esq., for many years the faithful and active treasurer, the warm patron, the wise counsellor, and the generous benefactor of the society. He departed this life, after a long illness, at his residence, Hatcham House, on the 3d of March, 1819, in the 67th year of his age.

His remains were conveyed to the tomb in Bunhill Fields, on Friday the 12th, with every mark of respect and veneration. The Rev. John Townsend delivered the funeral address at the grave, and the Rev. Dr. Collyer concluded the solemn service by prayer. The pall was supported by the Rev. Messrs. Rowland Hill, Burder, Wilks, Collison, Dr. Waugh, and W. A. Hankey, Esq. Funeral sermons were delivered on the following Sabbath, in the morning by Dr. Collyer, at Peckham; in the afternoon by the Rev. John Townsend, at Bermondsey; in the evening by the Rev. Rowland Hill, at Surrey Chapel. Several other ministers also referred to the mournful event, in their sermons on that day. The Directors of the Missionary Society, feeling it to be their indispensable duty to bear a public testimony of respect to the memory of this invaluable man, resolved, at a meeting on the 8th of March, that a funeral service should be holden, with permission of the Rev. Rowland Hill, at Surrey Chapel, on the 18th, which accordingly took place. The pulpit and desks were hung with mourning. An excellent sermon was preached by the Rev. Dr. Bogue, from Acts viii. 2. The Rev. Dr. Waugh prayed before the sermon, and the Rev. Rowland Hill at the conclusion of the service. The attendance of a great number of ministers (about fifty,) and of a large and most respectable congregation, afforded an unequivocal proof of the high and just estimation in which this good man was held.—*Evangelical Magazine*.

From the London Christian Instructor for April, 1819 :—

“DEATH OF JOSEPH HARDCASTLE, ESQ.—This excellent individual, well known to the religious public for so many years as the Treasurer of the Missionary Society, and to the world at large as the friend and patron of every pious and benevolent undertaking, has been removed to that higher state of being, for which he has been so long ripening. It would seem officious in us to attempt to pronounce his eulogy, as that will doubtless be done by those who have been best acquainted with his exertions and manner of life. Yet we cannot record the painful event without paying the just tribute of honour to the memory of a man who, for respectability of character, suavity and gentleness of disposition, uniform and universal consistency, and genuine Christian benevolence, is worthy of being associated in the records of Christian biography with names of the first and highest order.”

Dr. Bennett thus sums up his description of Mr. Hardcastle :—

“But any attempt to enumerate his generous services to the Missionary and other kindred institutions, would do more injury than justice to his memory; for it would leave the greater part untold. The superiority of his intellect, the ardour of his piety, the sweetness of his disposition, and his gentlemanly deportment, gave him a happy influence over a society composed of various, and, as some would say, discordant elements, which were as yet but being gathered and formed into a system; while his high reputation with the government, and with the commercial and financial world, enabled him to lay the foundation of that secular confidence, which is so necessary to be reposed in an institution that supports numerous agents in all quarters of the globe.”

Mrs. Hardcastle survived her husband rather more than eight years, and departed on the Lord's day, July 1st, 1827, to rejoin her kindred spirit in the presence of God and the Lamb. The light of the Divine countenance had shone on her path through life. It had been her crowning joy in the midst of all other blessings, diffusing its hallowed and benign influence over her whole character and converse. And as it had gladdened her heart in the sunshine of earthly happiness, so it illuminated

her passage to the tomb, with "the sure and certain hope of a glorious resurrection."

Of their nine children, two died in infancy ; and their two eldest daughters, Mrs. Burder and Mrs. Arnould, fell asleep in Jesus within a few weeks of each other, in the same year that witnessed the departure of their beloved mother.

Their youngest son, Nathaniel Hardcastle, Esq., having resided for several years near Maidenhead, in Berkshire, esteemed as a friend, and respected as a magistrate, died, after a short illness, at Tonbridge Wells, on the 21st of April, 1838, commending his beloved wife and children, with his dying breath, to the God of his Father.

MEMOIR

OF THE LATE

WILLIAM SHRUBSOLE, ESQ.

ONE OF THE FIRST SECRETARIES OF THE LONDON MISSIONARY SOCIETY.

It would have been a truly grateful task to the Editor of "The Fathers and Founders of the London Missionary Society," to have reared, with his own hand, a monument to the memory of his late highly-esteemed friend, Mr. William Shrubsole, whose character he well knew, and whose virtues he greatly revered. The materials, however, which have been transmitted to him from the pen of a beloved daughter of the deceased are so simple and beautiful, as flowing from the fountain of a heart smitten with filial love and tenderness, that he could not prevail upon himself to alter their existing form, or to take from them that peculiar charm which now belongs to them as a distinct family record.

The character of the deceased, which the Editor has attempted to draw, at the close of Mrs. Cunliffe's narrative, he would fain hope will be recognized by those who had the honour and happiness of an intimate acquaintance with Mr. Shrubsole. The rare combination of Christian excellencies by which he was distinguished, and for which he felt himself so deeply indebted to the grace of God, entitle him to rank with those who will be "had in everlasting remembrance."

"MY father, WILLIAM SHRUBSOLE, was born at Sheerness, in the Isle of Sheppey, on the 21st of November, 1759, and was the eldest son of Mr. William Shrubsole, master mastmaker in Sheerness Dockyard, and many years minister of Bethel Chapel in that town. Though the scene of my grandfather's labours was insulated, and somewhat remote from public observation, few persons have conciliated in a more extensive degree the cordial esteem of those with whom he was associated, whether in his sacred or secular capacity. I never heard my father mention his name without kindling into the warmest expres-

sions of veneration and love ; and though the generation whom he served, and who appreciated his worth, are well-nigh passed away, to the few who survive, and can yet recall him, his memory is peculiarly dear.

I cannot give a detailed account of my father's early life : his education was of a desultory character ; but he possessed from his youth a love of reading, which my grandfather's intimacy with a very respectable and intelligent bookseller at Rochester enabled him to gratify to an almost unlimited extent, and which no doubt laid the foundation of that varied and extensive knowledge which his conversation in after life so eminently displayed. His amusements, however, were not all of the intellectual order ; for I have heard him speak with humiliation of the follies and vices of his youth : a fondness for gay company led him into many excesses, which deeply grieved his excellent parents ; and I have heard him relate two circumstances in connection with these dark days of vanity, which particularly affected his mind. The one was, his father's threat of sending him to sea, unless he reformed his vicious courses. This, from so fond a parent, cut him to the heart. The other incident, which he used to mention with much feeling, was his occasionally overhearing his father, at the early dawn, singing hymns of praise to God as he lay on his bed ; the contrast which this holy and happy state of mind presented, to his own unhallowed and unsatisfactory condition, deeply agitated his then slumbering conscience.

My father's first employment was in Sheerness Dockyard, where he wrought as a shipwright ; and he afterwards obtained the situation of clerk to one of the superior officers. In the year 1785, he came up to London, with the expectation of being admitted into the establishment of the Bank of England : previous to his leaving his father's home, however, his irregular habits must have been reformed, and a change of conduct, if not of heart, had ensued ; for on his first arrival in the metropolis, he commenced a correspondence, with my grandfather, of the most dutiful, affectionate, and confiding description ; this correspondence the latter transcribed with his own hand, into a book, which bears this inscription : " Parental and filial love and duty exemplified, in a series of genuine letters which passed between Mr. Shrubsole at Sheerness, and his son William at London." To these letters I owe what knowledge I possess of the first few

years of my father's residence in London, as well as of the developement of his intellectual and religious history. The separation from the home and friends of his youth seems to have been a source of poignant sorrow. In one of his first communications to my grandfather, from London, and before his final settlement there, my father writes,—

“ I feel much affected at being torn from *you*, my mother, brother, and all the connections of my youth, and improved age ; but I trust that the kind Providence which has conducted me thus far, will bless me in every state and circumstance of my future life. I cannot say more on this subject ; it is too tender for me at present ; but I earnestly long to be with you *for one short hour* before our final parting.”

The following is extracted from my grandfather's first letter after the final parting alluded to :—

“ I was happy to hear what great respect was paid you in going from your native place ; and I entreat you that all your care and abilities may be exerted where you are, to support a good character, and to do credit to yourself and all your connections. I suppose that your heart is still tender from the violence lately done it, in forcing you from your native soil, and friendly attachments ; and I pray God, that he would now impress your soul, as he did mine on a similar occasion, with the most lasting sense of the vanity of all earthly joys and dependencies, and lead you to fix your affection on Him to whom alone it is due. You are now placed in the great metropolis, where you may experience many dangerous solicitations, which neither your caution nor fortitude may be able to reject. You have been taught and know, that it is not in man that walketh, to direct his steps. Let me beg of you, therefore, to all your prudence and resolution, to add prayer to God. Let no day pass in which Heaven does not hear you ask its advice and assistance. It is impossible for us to cease to pray for you ; and it will be impossible for us to fail of our desires, when you yourself are praying with us and for us. You are not a raw boy, ignorant of the world ; but if you depend on what you have acquired of the knowledge of men and things, you may be the dupe of your own vanity. You now reside where all the wiles that the human heart is capable of devising, are practised with the greatest adroitness and perseverance. Let every step you take, therefore, be with great care. Be not eager to engage in new connections. Though I am no friend to suspicion and reserve among friends, yet I would advise you to watch against every one until he be well tried. Be as much with your tried friends as prudence shall suggest, and let the improvement of your mind employ your leisure hours. God has given you the gift of expressing your thoughts either in prose or verse ; it will be beneficial to you, and a pleasing way of employing your time, in writing essays for the press ; and it would much delight me to see any productions of this sort with your signature. Finally, my dear son, know, love, and serve the God of your parents. He has been good to us in a thousand respects, and we have given you to him a thousand times ; and as I make no doubt you would think it a blessing to live always near us, improve the idea ; and may God direct your feet into that path that will bring us together, to part no more. Our holy religion holds out to us all that our bleeding hearts can desire at these parting seasons. Give diligence, therefore, my son, to meet us with eternal joy on that blissful shore.”

The following extract from my father's answer to this letter, discloses the nature of his religious feelings at this period :—

“ I repeat my thanks to you for your truly paternal and affectionate letter. I am, indeed, launched out into the dangerous and boisterous ocean of this world. I feel very sensibly, that I have quitted the peaceful harbour of your house. All there was calm and serene ; and if a dark cloud did intervene, and bring a sudden gust of trouble and distress, yet then I could look up to you with the most pleasing confidence, well

knowing the strength of your affection, and the ability of your judgment. Yet why do I weep? I surely am not deprived of either of these blessings. No, I thank God, your last epistle convinces me I am not. But still there is such a crowd of the most tender and affectionate ideas, that rush into my mind when I am thinking or writing on this subject, that, to a heart so feelingly alive as mine is at present, it is somewhat painful and distressing. I endeavour entirely to wean myself from all earthly dependencies, either for the things of this or the next world; but this is a hard lesson. For want of that grace which only God can give me, I cannot so sincerely thank him for what he has already done for me as I desire to do. I desire to part with every evil lust, either of affection or action, because I feel the security and superiority of that holiness, without which no man shall see the Lord. But, alas! soon, very soon, do I lose these desires, these divine impressions, and am, as it were, irresistibly impelled by the corruption and depravity of my heart to feel as obdurate as ever; but even in my most sinful moments, my belief of the truths of religion, and my reverence for its ordinances, do not abate in the least. They are then as strongly set home on my mind as at any time; may I not from hence hope, that though I am given over to strong delusions, I am not absolutely hardened, and totally abandoned to the power of the devil. Give me your opinion and advice on this head. What I have written are the true and powerful feelings of my own heart; in the mean time I will not fail of frequenting the throne of grace, and trust I shall experience the happiness of praying, not, as hitherto, to an almost unknown God, but to a well-known and powerful Maker, bountiful Benefactor, and gracious Redeemer. I am thankful that I have, for a great while past, been enabled to bow my knees in this duty both night and morning: now I am separated from you, it is the source of the most pleasing affections. While I am begging for blessings on our whole family, I consider you at the same time thus piously and ardently employed for me."

In reply to this communication, my grandfather writes—

"It is with pleasure I read of the inward conflict manifested in that valuable transcript of your soul contained in your letter. It brings to my mind those sensations and reflections which I felt when I first became acquainted with divine things, and they have in them a most promising omen that God is revealing himself to you; that he is removing you from your earthly father, to show you a more glorious sight than is the best earthly friend; and to make you acquainted with such pleasures as all the joys of your father's house are not worthy to be compared with. Do not fear to know the worst of yourself. Let the probe of conviction go as deep as God pleases. It is friendly—it is safe for your soul. I firmly believe there is no object in the world unto whom the eyes and ears of Heaven are more attentive, than a young man lamenting his base propensities, and crying to God for grace and strength against them. Heaven is so sensible of the strength of their passions, the disadvantage of their situation, and the power of their enemies—the Lord is so pleased with the efforts of youth to quit the service of Satan and their lusts, and yield to him the prime of their days and strength—that he will watch the first motions of your heart, and graciously watch and nourish those precious beginnings of a work of grace. You say you find private prayer a source of happy sensations to you, and I promise you, in the name of the God whom I serve, that you will ever find it so; and I entreat you, as you love your soul, and hope to be happy with us, that you will cultivate this communion with heaven; for by this only can your soul be happy and perfected. All your attention and abilities in your business, and the best-laid schemes for ensuring a comfortable subsistence here, may soon be frustrated and taken from you, but the favour of God, communion with heaven, and a meetness for that blessed state which our most holy religion opens to our believing views, at the same time that they may be enjoyed with the exertion of your abilities, and in any circumstances of life, also render the mind easy and happy, and make the happy man prepared for the most unforeseen and fatal changes unto which this present state is liable. Go on then, my dear son, to make your calling and election sure, and proceed in the path God is at present opening to you, until you obtain a happy evidence in your heart that all is well between you and your heavenly Father. If the promise tarries, wait for it, for it will surely come, and will not tarry."

My father was now settled as a clerk in the Accountants' division of the Bank of England, and resided at the house of the Rev. Mr. Woodgate, minister of Jewin-street Chapel, and a friend of my grandfather's. That he possessed in a large measure the esteem of the connection he had left at Sheerness, as well as the tenderest affection of his parents and only brother, is evident from the following passages of my grandfather's letters, written at this time.

"Much inquiry is made after your welfare, and great respect shown for you; nothing, I trust, will ever intervene to prevent your visiting Sheerness, as your greatest joy. Your dear mother finds it very difficult to get over the trial of parting from you. We have had a little strife about your picture. I brought it from the best parlour, and hung it where I might always see it; but your mother says she cannot bear it to be there; your brother also feels the separation greatly, and is often in tears."

In allusion to my father's salary from the Bank, my grandfather writes:—

"You have my heart and my hand, to feel for you and to help you; and all the return I desire is, that you will be steady, assiduous, and dutiful. I have great hope in God that I shall see you in easy and happy circumstances as to this world, and also that which is to come, and I shall ever make these the subject of my fervent prayers."

These wishes and anticipations were in process of time amply fulfilled, and the truth of the promise, "Them that honour me, I will honour," abundantly verified. Neither my grandfather nor his sons sought great things for themselves, but they were all placed by Providence in situations of influence, respectability, and competence. My grandfather declined further promotion in the Dockyard, when it was offered him, because he thought a higher grade in his official rank would interfere with his ministerial engagements; but the patronage he conscientiously refused was afterwards exerted on behalf of his youngest son; and he lived to see my father's situation in the Bank so far improved as to supersede all further anxiety for his temporal affairs. Though the state of my father's religious feelings at this time was by no means satisfactory to himself, it appears that his deportment was so serious and consistent, as to commend him to those Christian friends who were best acquainted with him, and who already discerned the intimations of those gifts for which he was afterwards remarkably distinguished. Mrs. Woodgate, the wife of his host, was very desirous that he should lead the devotions of the family during the occasional absence of her husband; and in reference to this subject my father writes:—

"There are, you know, but two states, in one of which any person can be in this world—that is, converted, and unconverted. Now, though I firmly believe it to be the

indispensable duty and most estimable privilege of persons in both these states to address God in prayer, yet the subject of their petitions must be widely and essentially different. I am led to conclude, from what I know of them, that our friends here are of the former character, and their prayers are formed in the spirit of it. But, as to myself, it is my unhappiness to fear the contrary, and therefore my petitions must be for a participation of that grace which they are happily in possession of. I might enlarge on the force and consequences of this objection, but from what I have said I know you will be able to discern the whole compass of my meaning. This I trust I can say, with the most perfect sincerity, that if I am at all able to judge of my heart, its most accordant wishes, most ardent desires, and most fervent prayers, all centre in this grand object, namely, an experimental knowledge of my interest in the salvation of Christ Jesus. This alone, I am sure, can give me peace and comfort here, and insure me eternal felicity hereafter."

My grandfather replied in terms of approbation and encouragement, reiterating the last passage of the preceding extract; but more than twelvemonths interposed before my father could be prevailed on to accede to the wishes of his friends in this matter; and his first engagement in social prayer was at the domestic altar of my grandfather. My father availed himself at this time of every interval of business which was sufficiently protracted, to enable him to resume, though but for a brief and hurried season, the joys and endearments of the home of his youth; and very touching allusions are made in his letters to those scenes of reunion and happiness. The most perfect and confidential intercourse existed between the father and son characterized in the one by filial reverence and love, and in the other by parental watchfulness and superintendence. This is exemplified by the following extracts from a correspondence relative to visiting theatres; the first from a letter of my grandfather's:—

"I must now ask a favour of you. When here, you talked of going for *once* to the theatres. They are so ensnaring to persons of your sensibility, that I am in fear of you. I have always refused myself that gratification, from a conviction of its being contrary to the Christian character; and as you are aspiring after that character, I cannot consent to your taking one step out of the way to it. The present state of the stage is very corrupt, and so much under the influence of the great enemy of religion, that I would have you avoid it as more dangerous to your soul than the vortex of the horrid Maelstrom of Norway is to the sailors."

To this my father replied, that curiosity, not entertainment, was his motive; adding,

"To manifest the sincerity of these expressions, and to show a ready and cheerful compliance with the wishes and desires of a father whom I revere and love, I sincerely promise that my feet shall never enter into their courts, and that I never will partake of their pleasures; and I trust that God will enable me to persevere in this resolution."

In this resolution he did persevere, except in the instance of one of Handel's oratorios, and this exception my grandfather did not consider as any violation of the promise. My father now enjoyed the society of many religious friends in London,

and was introduced to several of the students at Dr. Addington's academy, who sought his company, and by whose invitation he was an occasional visitor there. This commenced his connection with an institution which, subsequently at Hoxton, and latterly at Highbury, was continued to the day of his death, and in the prosperity of which he ever manifested the most lively interest.

He also, as opportunity afforded, attended the ministration of the most eminent preachers of the day, of all denominations; and the names of John Wesley, Latrobe, Berridge, Rowland Hill, Cornelius Winter, Clayton, Martin, and Bradburn, occur in his letters. Mr. Bradburn was a minister in Mr. Wesley's connection, whose preaching was particularly blessed to his spiritual improvement.

In reference, however, to his Sabbaths in London, he writes to his father, 'I often wish to be among you on a Sunday; for, setting aside the partiality of filial affection, there is no person I ever received so much pleasure and satisfaction in hearing as yourself.' This opinion was not entirely the result of filial partiality, for there is abundant evidence of the unction and success with which God was pleased to attend my grandfather's ministerial labours at this period. In writing to my father, he refers to a visit of the late Rev. Rowland Hill, and says,

"Mr. Rowland Hill preached here last Tuesday evening an excellent sermon to a large audience; he was very happy in his own soul, and seemed in a rapture while sitting by the fire just before going to bed. He lifted up his eyes and hands, and sat eagerly looking upwards for two or three minutes, then, recovering himself, cried out, 'Oh, Shrubsole, to be with Christ and our dear friends in heaven for ever!' He went away on Wednesday, and on Thursday I received a few lines from him, to send him a book he had left behind: as this letter is characteristic, I will transcribe a part of it, to please you: 'If I was as frequently with you,' he observes, 'at Sheerness in person as I am in heart, you would have enough, if not too much, of my company. I love you very heartily, because I am sure God is with you. Oh, the privilege! God with sinful man! Grace! Grace! Fight on, brother, till you drive the devil out of the garrison, off the island, and out of Kent!'"

My grandfather's letters contain repeated and striking allusions to the happy frame of his own mind in his pulpit exercises, the abounding affection of the people towards him, and the extensive additions that were made to the church under his pastoral care. And my father's letters bear oft-repeated testimony to the same effect.

God was now about to grant to this excellent and honoured parent the most cherished desire of his heart, namely, to behold

this son of his affectionate solicitude make a more decided profession of religion by approaching the table of the Lord. Much correspondence had passed on the subject: at length, in a letter dated March, 1787, my father writes,

“You have often recommended me to a participation of the sacrament, and my desire has at all times been to make use of the ordinances that may strengthen and increase the divine life that I trust is begun in me. Many doubts and difficulties which embarrassed my mind are now removed, and I feel a pleasure in anticipating a communion in that most holy ordinance. Nothing would be more agreeable to me than to partake of it from the hands of my dear father, and in the company of my dearest friends. If, therefore, you can defer the celebration from the first to the second Sunday of the month, namely, Easter Sunday, I may have that opportunity I have long wished for, and now should be very happy to embrace.”

This arrangement was joyfully acceded to, and on Easter Sunday, 1787, my father, for the first time, partook of the Lord's supper, with his beloved friends at Sheerness.

It was during this memorable visit that my father's devotional talents were first socially exercised, and of this exhibition my grandfather expresses “admiration and thankfulness.”

My father seems to have suffered, soon after these events, occasional depression of mind, from a deep sense of his own unworthiness, and an inability to appropriate the blessed promises of the gospel.

After a time, however, God was pleased to afford him a larger measure of consolation, for he was enabled to say,

“Blessed be God, that though I am a vile, poor sinner, I can use the words of Peter, and say, ‘Thou knowest all things, Lord, thou knowest that I love thee,’ and though I find myself too much allured by the things of this life, yet, in the moments of solitude and reflection, I can say, Whom have I in heaven but thee, O God, and what is there on earth I desire in comparison with thee! Oh, what a high and heavenly calling has a Christian; and, when considered only in himself, what a poor weak and feeble creature he is, and how unable does he seem to conquer the difficulties that lie in his way to glory! But, blessed be our God, that his strength is sufficient for us, even for our most pressing services; and his grace is ever ready for our reception, to help in every time of need. I think that every day's experience teaches me my greater need of this heavenly armour; and the more I receive, the deeper is my humility, and the more exalted are my praises to the blessed Author and giver of it.”

He now took a more prominent part in the social exercises of religion; for after the death of Mr. Woodgate, having removed his residence to the house of an esteemed friend at Walworth, he was in the habit of attending a prayer-meeting, at which the members not only prayed, but delivered a short exhortation. After much importunity, my father was prevailed on to engage in these exercises in his turn—acceptably to others, but with feelings of embarrassment to himself, arising from what he

terms “constitutional diffidence and timidity.” My grandfather had for some time cherished the opinion that the talents of his son were destined to become more eminently useful in the church of God ; and his allusion to this feeling, where he also intimates “that the people of Sheerness were more and more possessed with the notion that the son was to be the successor of the father in that place,” drew forth these sentiments from my father :—

“The intimations that I have often had from persons respecting my appearing in a public character have frequently surprised me. It appears the more unaccountable, as I am not conscious of ever showing any inclination for such an honourable office ; and as I was always very backward in taking those preparatory steps towards the attainment of it, which are usually taken by those who aspire to that character and profession. My inclinations are certainly not averse to it, but my abilities, I fear, are quite unequal to the task.”

In reply, my grandfather says :—

“I have thousands of times given you to the Lord, and with some measure of heavenly acquiescence, I do it now again. Oh, may you, my son, learn more and more to see God in Christ as King in Zion, and Head of his church ; feel yourself at his absolute disposal, and have grace to submit to whatever he shall please to do with you. In the mean time, let it be your daily care to cultivate every branch of learning that may qualify you to be useful in God’s hand, and especially to study the Scriptures, and by prayer seek the grace and gifts of the Holy Spirit ; and as for me, it should be a part of my daily prayers to God that he would be your director, and your wisdom and strength in all things, and that whatever shall turn up in the course of providence, both you and I may have divine skill to choose that which shall issue in your present and eternal welfare.”

My father had now been settled five years in London ; his situation at the Bank was progressively improving, and from the estimation in which his character was held by his superiors in office, he might reasonably expect still farther advancement, as opportunity occurred. In a letter, written about this time, he says :—“If there is a point of human felicity, to which both my duty and my affection ardently desire to attain, it is to be domestically happy myself, and to be able to make my dear friends participate with me in such exquisite enjoyments.” In the year 1791, these anticipations of domestic happiness were realized, by his marriage with my mother, whose name was Morris, and who was a member of the Tabernacle ; and he was now favoured with the gratification of the wish he had fondly cherished—the pleasure of receiving his father, mother, and brother as guests in a house of his own.

The beginning of the year 1791, however, closes the series of manuscripts from which the previous information is collected ; for though the correspondence was carried on with unabated

confidence and affection, the record of it has perished, and I must substitute my own recollections for the more authenticated and satisfactory details of the foregoing narrative. My mother's connection with the Tabernacle led to my father's frequent, though not constant, attendance at that place, and to an acquaintance with many of the ministers who supplied its pulpit; with the late Rev. Matthew Wilks, in particular, a very friendly and neighbourly intercourse subsisted, which was much favoured by the circumstance of my father now dwelling in Old-Street Road, within a few doors of that amiable man.

About this time must have commenced his engagement with the London Missionary Society; of which, however, I can give no detail, though I cannot recall a period in my life when the name of the Missionary Society was not a household word with us, and I even now recollect my childish association of dislike with Monday, because on that day the engagement at "Old Swan Stairs" deprived us of my father's society.

In the beginning of the year 1797, my grandfather was removed to a better world. He had lived to see the dawn of that day of spiritual zeal and exertion which had already begun to animate the Christian world. The last letter my father received from him was an answer to an invitation to visit London; in which he says,

"I cannot embrace your offer to sojourn with you at this time of the year. When the Missionary Society meet again, if I live, I shall see London; then the country will be green and pleasant, and the journey will afford me some pleasure. The descriptions of a future state, which include any thing of such scenes, are always agreeable to me; and that hymn of Dr. Watts's—'There is a land of pure delight'—is peculiarly charming. I have animating views of a future state; thither the greatest part of my Sheerness friends are removed, and are waiting my coming; so that, though I shall lose my present Bethel-Chapel friends, who are mostly young and strange to me, I shall meet my dear old friends, with whom I raised the walls, to whom I often ministered with a glowing heart and happy soul. Yes, and I shall see Jesus, and enjoy the blessed society of heaven. The great Father of all, who is the source of all our natural affection, must surely be delighted at seeing those wheels happily moving which he hath formed and set to work. We will take pleasure to hear the prayers of children for their parents; therefore I entreat you to remember me, and ask for me the presence and blessing of God, when 'I tread the verge of Jordan.'"

This letter is dated January 31, 1797, and on the 7th of the following month he received a peaceful dismissal to his eternal rest, after an illness of less than twenty-four hours.

I do not recollect my grandfather, though I received his paternal benediction; and the high veneration, as well as affectionate regard, with which I have always heard his name mentioned, has made his memory very precious to me. The reli-

gious influence of the "mastmaker," as Rowland Hill familiarly termed him, must have had a salutary influence at Sheerness. Some of his superiors affirmed that they were much indebted to him for the sobriety and industry which was evident in the Dockyard. To his agency, under the superintendence of Providence, my father was principally indebted for the formation and development of his Christian character. To him was confided every anxiety, and from him counsel was sought on every occasion; and their intercourse presented a perfect and beautiful example of parental and filial regard.

My father had not attached himself to any particular Christian society at the commencement of his religious history. At the period from which I date my earliest recollections, he used to commune at Blackfriars Church, where was an evangelical clergyman, (the late Rev. William Goode,) but he only attended there on sacramental occasions; he also allowed himself more latitude in hearing the gospel than in the subsequent part of his life. I can remember accompanying him in my childhood to the ministration of pious and eminent preachers of the Establishment, as well as of the Baptist and Wesleyan connection: his sentiments and feelings were eminently catholic, and at the period to which I now refer, he entertained a partiality for some of the forms in the Church service. In reference to this apparent indecision in his character, I have heard him speak of the circumstance of his being elected on the first committee of the Bible Society, when it was the plan to select a certain number from different denominations of Christians, he looked with some curiosity to see which party would appropriate *him*, and found his name enrolled among the members of the Church of England. During the last twenty years of his life he associated more exclusively with Dissenters, and regularly attended Hoxton Academy Chapel, where he also constantly sat down at the table of the Lord.

The susceptible and ardent affections of my father's heart were now delightfully exercised in his own family: his enjoyments were purely domestic, in which his children always participated, but they were frequently relinquished for the increasing demands of public usefulness. Nearly all the religious associations whose institution preceded or followed that of the Missionary Society, claimed his assistance, and were benefited by his abilities.

The committee of Hoxton Academy, the Tract Society, Hibernian Society, London Female Penitentiary, and several others, the names of which are not so prominent, and which are now, in some measure, superseded, engrossed a large portion of his time, and frequently received very efficient assistance from his pen. His situation at the Bank had also become very responsible and confidential; he was there designated as "secretary to the committee of treasury," and at that period, when a protracted war frequently occasioned unexpected and most important fluctuations, his duties were sometimes extremely arduous, involving, in some instances, so much mental effort, as to be almost overwhelming.

In the year 1810 he became a widower, and the breach which death thus made in his happy family seemed to concentrate his affections even more tenderly towards his two daughters, who enjoyed his unbounded confidence and love, and were interested in all his pursuits and engagements. In the year 1812 he removed his residence to apartments that were offered him within the walls of the Bank, where he continued, with the exception of occasional absence during the summer months, till the time of his death. Missionary engagements were now pursued with unwearied diligence and activity. In all the operations of the society he manifested the most lively interest; and in some passages of its history which were peculiarly critical and momentous, his attention seemed almost absorbed. His judgment was remarkably accurate and temperate, and it was justly estimated, for numerous were the instances in which his counsel was sought, and his co-operation and assistance might always be depended upon. He was seldom to be found in the more public scenes of the Missionary and other societies; the platform and the crowded meeting were not in unison with the temperament of his mind; and I well remember his observations when his daughters were almost inclined to reproach him for what they presumed to consider a want of interest in the excitement of those meetings, which so captivated their youthful ardour. He would tell them that he acted under the influence of a more enduring principle than excitement—that the importance of the subject did not require, so far as his feelings were concerned, the assistance of any such stimulus.

These sentiments were abundantly confirmed by the continued

history of his life ; for whatever was the pressure of his official business, his leisure, when demanded, was always willingly consecrated to the service of God ; and frequently, when, after the business of the day, he has attended a missionary committee, he has returned loaded with papers, by which his attention would be occupied till the hour of rest, and this was never done grudgingly, or of necessity ; but of his time and talents he was a most cheerful giver in this best of causes. Other institutions also shared his assistance. To the Tract Society he was warmly attached, and he contributed, in several instances, to its publications, both in prose and verse ; but as they were generally called forth by some passing event, their interest was not of a permanent nature. He wrote an "Elegy on the Death of Lord Nelson," soon after the battle of Trafalgar, "A Christmas Carol," and several pieces in prose, all of which I cannot now specify. He was one of the first supporters of the London Female Penitentiary, and wrote a pamphlet in its defence ; also, in conjunction with several other members of the committee, occasionally conducted their worship on the Sabbath morning, by reading the Church prayers, and delivering an address. This engagement the committee were induced to undertake in pursuance of a rule of the institution, by which it was arranged that one of the services of the Sabbath should be performed according to the forms of the Church of England ; and as clergymen could not be procured regularly to officiate, the committee supplied the deficiency as well as they were able.

These various and important engagements necessarily made very large demands on my father's time, and induced a continued course of mental exercise and excitement ; but his mind was so happily constituted, that he could return from his numerous and pressing public engagements into the retirement of his family circle, with feelings so tranquil, affectionate, and cheerful, that whatever consideration his talents for public usefulness might command, was eclipsed by the more fervent and endeared estimation in which his social character was appreciated. His extended intercourse with the religious world procured for him a numerous circle of friends, among whose names were found many of the most eminent ministers and missionaries of the day, and his long-standing engagement with the committee of Hoxton Academy introduced to his notice, as students, some of those who filled honourable and important stations in the

church, and who, like himself, have entered into rest. As a member of the committee of examination, I have afterwards heard the most grateful allusions made to his kindness and candour, by those who appeared as candidates for admission. The successive tutors highly appreciated his services, and with the treasurer, T. Wilson, Esq., during a long series of years, he maintained a most friendly and cordial intercourse.

My father was now elevated, by the blessing of Providence, to a station in society which commanded competence and influence. His duties at the Bank brought him in continual contact with the governors and directors, who invariably manifested the most kind and respectful consideration towards him; with his equals in office, he ever maintained a cordial and friendly intercourse; and those in subordinate situations frequently had recourse to the well-known benignity of his disposition, to further their interests with the directors. Notwithstanding all these external advantages, and the comparative elevation he had acquired, he retained, in a remarkable degree, the simplicity of his character, which was manifest in his unostentatious habits, and his affable and courteous demeanour. In him the lust of the flesh and the pride of life had no place; and he could revert, without reluctance, to the different circumstances in which his youthful days were passed, when my grandfather's situation in the dock-yard was much inferior to that of mast-maker; and he lived to acknowledge the superintending care of Providence, which had thus prospered and blessed him. By the marriage of his daughters, the sphere of his domestic affection was enlarged; and though the channels of tenderness were widened and multiplied, the stream continued abundant even to overflowing. His sons-in-law manifested towards him a truly filial regard, and the increase of his grandchildren around him called forth the most ardent and touching susceptibilities of his nature. His love to them was often affectingly manifested by the fervour of his intercessions on their behalf at the throne of the heavenly grace. Indeed, his devotional attainments were peculiarly eminent; and whether at the prayer-meeting or the domestic altar, it was a privilege to join in his supplications.

As my father approached the verge of threescore years and ten, though he retained the enjoyment of health and activity, and all that could make life desirable, he was conscious himself

of a diminution of energy, which made him relinquish many of his engagements, though he still retained his place in the direction of the Missionary Society, as well as on the committee of Highbury College. His family discerned a peculiar tenderness and susceptibility of spirit, which was frequently evinced in the pathos of his devotional exercises: but his path, though declining, had no character of ruggedness in its descent; and his children were spared the affliction of witnessing either bodily affliction or mental infirmity in him whom they had always regarded with the most reverential as well as tender affection, and in whose happiness their own was bound up.

In the summer of 1829, my father occupied a temporary residence at Highbury, by which means interviews and increased facilities were afforded for the most familiar intercourse with his beloved grandchildren, the youngest of whom was peculiarly endeared to him. Well do I remember the emotions which filled my eye as well as my heart, as I beheld him watching her infant footsteps, and heard the exclamation of fondness, "Oh, how I love that child!" I little anticipated that the overflowing tenderness of that bosom was to be so soon exchanged for the insensibility of death, and that his beloved little Harriet would be the first to follow her grandfather to the tomb, where her ashes have long since mingled with his. On Sunday, August 22, my father complained of slight indisposition, which prevented his attendance on the ministry of the Rev. J. Yockney, with whose congregation he usually worshipped during his residence at Islington. The morning was spent in devotional reading; soon after noon he was found stretched on the floor of his chamber in a state of insensibility from an attack of apoplexy. Every means that skill or affection could suggest was resorted to, but in vain—consciousness never returned; and early in the morning of the 23d of August, 1829, the spirit returned to God who gave it.

It was a very frequent petition of my father to be habitually as well as actually prepared for death, and his uniform deportment might well justify the conclusion that his desire was granted. Such being the case, after the first violence of grief had subsided, we could give thanks to God on his behalf; and while as a family we mingled our tears together, we rejoiced that in the consideration of the retrospect of the past, no dash of bitterness was mingled with our sorrow—we could contem-

plate my father only as loving and being beloved, and at length receiving a peaceful dismissal from a scene of usefulness and enjoyment beyond the common lot, to the full fruition of eternal joy."

In the preceding truly interesting and unpretending memorial of one who occupied a sphere of commanding influence in the Christian church, little comparatively appears in reference to Mr. Shrubsole's early official connection with the London Missionary Society. It may be asserted with truth, however, that the choice of the Directors, in fixing, at the commencement of their proceedings, upon a lay-secretary so eminently distinguished by the soundness of his judgment, and the warmth and kindness of his nature, was one of the many providential lights which fell upon their heaven-directed path. The wisdom and mental energy which Mr. Shrubsole brought to bear upon the discharge of his official duties, whether in his place in the Board of Directors, or in his written documents, or in his intercourse with influential friends of the cause, rendered him an invaluable acquisition to the society. He was firm, without a particle of severity, and prudent, without any thing like chilling reserve. It was his happiness, while he held office in the society, to carry along with him the approbation of the Directors, the confidence of the Public, and the affection of the Missionaries. He was remarkable for his strong attachments to the agents of the society; with many of whom he maintained a pleasing and profitable correspondence long after he resigned his office as one of the secretaries of the institution.

In the Chinese mission he was ever wont to take the liveliest interest; and with its distinguished founder, Dr. Morrison, he was on terms of close and friendly intimacy, from the period of his entrance on his great work, to the hour of his death. Such was the feeling of regard which the Rev. John Campbell found prevailing towards Mr. Shrubsole among the missionaries in South Africa, that in deference not more to his own respect for his friend than to the sentiments of love and veneration which he heard proceeding from many lips, he designated one of the localities belonging to the South African mission by the name of "Shrubsole."

Mr. Shrubsole, feeling the infirmities of age gently coming upon him, and anxious to give place to others in the full vigour

of their faculties, resigned his office as a Director of the London Missionary Society in 1829. His resignation, however, was not fully accepted, as the Directors expressed their cordial wish that he would retain his appointment, and mingle in their deliberations as often as his health and strength would permit. On occasion of his sudden and lamented decease, a resolution, strongly expressive of esteem and gratitude, was passed by the Directors, and conveyed in the most respectful terms to his bereaved and sorrowing family; and never, perhaps, was an acknowledgment of public services better deserved, or more sincerely and gratefully tendered.

But Mr. Shrubsole's sleepless activities were by no means confined to the benevolent enterprises of the London Missionary Society. He was an influential member, for many years, of several other committees of religious or humane institutions, and rendered special services to them all, which were gratefully acknowledged while he lived, and when he died. In the formation of many of these societies he took a prominent part, and watched over them with a kind of parental solicitude, till his wise and prudent mind suggested to him the propriety of retiring from public life. The aid contributed by him to the Religious Tract Society, especially in its early history, can never be forgotten by those who know how often his tongue and his pen were employed on its behalf.

To the London Hibernian Society he devoted the efforts of some of his most active years. Well does the writer of these remarks, when one of the secretaries of that society, remember with what sagacity and pious zeal he was wont to aid in conducting the affairs of that valuable institution. So much was his judgment relied on in cases of difficulty, that his name was invariably placed upon all special committees of importance; while many of the best-written documents of the society proceeded from his pen.

The Irish Evangelical, the London Female Penitentiary, and Hoxton Academy (now Highbury College) shared largely in his zealous co-operation. Never can I forget the deep and friendly interest which he took in the welfare of the students belonging to the last-named institution, while it was my privilege to reside under its roof. He was regarded as the *personal friend* of every one who entered the college; and in cases where he had occasion, as a member of committee, to come into

collision with the young men, and even to pass censure upon some of them, there was so much of the meekness and gentleness of Christ in his particular modes of acting, that he never called forth, in a single bosom, any feeling bordering on personal enmity. He knew well how to deal with the infirmities and inexperience of youth, and never advocated measures of severity, when caution and conciliation were the more befitting course. Yet he was firm, to a proverb, where great principles were concerned, and shrunk from no consequences where duty and conscience led the way.

Though Mr. Shrubsole's early education was comparatively slender, yet he had so improved it by reading and subsequent mental culture, as to have attained to a most accurate taste in English composition, and to fit himself for energetic appeals to the public mind upon any subject on which he chose to exert his enlightened powers. To the early and best numbers of the *Youth's Magazine* he was an habitual contributor, and realized some of his purest gratifications in the society of a select circle of Christians of various religious denominations, who met to concert measures for the advancement of that useful and well-conducted periodical.

Mr. Shrubsole was gifted with poetic talents of no mean order. Some of the compositions of this class, which he has left behind him, afford evidence of a taste and genius, which, if cultivated to a greater extent, would have ranked him with some of the finest spirits of the age.

The following well-known hymn was written by him for the first anniversary of the London Missionary Society; though it has been attributed, without any sufficient authority, by the editor of the *Congregational Hymn Book*, to the Rev. Matthew Wilks. The hymn, however, was duly acknowledged by Mr. Shrubsole in his lifetime, and the original MS., with numerous corrections, is in possession of his family, in his own autograph.

Bright as the sun's meridian blaze,
Vast as the blessings he conveys,
Wide as his reign from pole to pole,
And permanent as his control ;

So, Jesus, let thy kingdom come ;
Then sin and hell's terrific gloom
Shall, at its brightness, flee away—
The dawn of an eternal day.

Then shall the heathen, filled with awe,
Learn the bless'd knowledge of thy law ;
And Antichrist, on every shore,
Fall from his throne, to rise no more.

Then shall thy lofty praise resound
On Afric's shores, through India's ground ;
And islands of the Southern Sea
Shall stretch their eager arms to thee.

Then shall the Jew and Gentile meet
In pure devotion at thy feet ;
And Earth shall yield thee, as thy due,
Her fulness, and her glory too.

Oh ! that from Britain now might shine
This heavenly light, and truth divine,
Till the whole universe abroad
Flame with the glory of our God.

August 10, 1795.

The four hymns which follow are among the best specimens of devotional poetry which adorn our missionary collections. They have become as familiar and as grateful to the ear as those of our favourite Watts.

THE CHURCH OF CHRIST ADDRESSED IN THE LANGUAGE OF PROPHECY.

Zion, awake ! thy strength renew,
Put on thy robes of beauteous hue,
And let the admiring world behold
The King's fair daughter clothed in gold.

Church of our God, arise and shine,
Bright with the beams of truth divine :
Then shall thy radiance stream afar,
Wide as the heathen nations are.

Gentiles and kings thy light shall view,
And shall admire and love thee too.
They come like clouds across the sky,
As doves that to their windows fly.

Thy sun's bright course shall ne'er decline,
Thy moon no longer cease to shine ;
God an eternal light shall be,
And his full glory blaze on thee.

Arm of the Lord, awake ! awake !
Put on thy strength, the nations shake !
And let the world, adoring see
Triumphs of mercy wrought by thee !

Say to the heathen, from thy throne,
 " I am Jehovah, God alone !"
 Thy voice their idols shall confound,
 And cast their altars to the ground.

No more let human blood be spilt,
 Vain sacrifice for human guilt !
 But to each conscience be applied
 The blood that flowed from Jesu's side.

Arm of the Lord, thy power extend,
 Let Mahomet's imposture end ;
 Break superstition's papal chain,
 And the proud scoffer's rage restrain.

Let Zion's time of favour come ;
 O bring the tribes of Israel home ;
 And let our wondering eyes behold
 Gentiles and Jews in Jesu's fold !

Almighty God, thy grace proclaim
 In every clime, of every name,
 Till adverse powers before thee fall,
 And crown the Saviour Lord of all !

A MISSIONARY HYMN.

" Idolatry is no more in Otaheite and Eimeo, and is giving way in other islands."—
Missionary Chronicle.

Ye saints, your grateful praises bring
 To God the universal King ;
 The wondrous mercy which you sought
 His own Almighty arm hath wrought.

Long, but not doubtful, was the strife,
 Death's gloom opposed the light of life.
 Idols, with hellish power and pride,
 The God of heaven and earth defied.

Ye saints, rejoice ! the work is done,
 The battle fought—the victory won !
 On Otaheite's hills and plains
 The gospel shines—the Saviour reigns !

Let the vain world this work despise ;
 'Tis great—'tis glorious in our eyes ;
 It well fulfils our high design,
 While all the glory, Lord, is thine !

O let diffusive mercy smile
 On every southern heathen isle ;
 And may thy light and truth extend,
 Till earth be filled—till time shall end.

Shall science distant lands explore,
 Commerce her wealth convey,
 Shall sin extend from shore to shore
 Its desolating sway !

And shall there not be Christians found
 Who will for Christ appear,
 To make a stand on heathen ground,
 And preach salvation there ?

Shall Britain to remotest climes
 Transmit her guilt alone,
 And not (with her infectious crimes)
 Make her great Saviour known ?

Oh may our warm and kindling zeal
 Burn to an holy flame !
 Wide as the world his truth reveal,
 And all his love proclaim !

Great God, if thou our efforts bless,
 If thou direct our ways,
 Then shall the lands which share thy grace
 Reverberate thy praise.

As one of the correspondents of the *Christian Observer*, Mr. Shrubsole transmitted the following beautiful effusion of Christian experience to the then editor of that periodical, and obtained insertion for it in 1813.

DAILY DUTIES, DEPENDENCE, AND ENJOYMENT.

—"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord."
 ROMANS XIV. 8.

When, streaming from the eastern skies,
 The morning light salutes my eyes,
 O Sun of Righteousness, divine,
 On me with beams of mercy shine;
 Chase the dark clouds of guilt away,
 And turn my darkness into day.

When, to Heaven's great and glorious King,
 My morning sacrifice I bring;
 And, mourning o'er my guilt and shame,
 Ask mercy in my Saviour's name;
 Then, Jesus, sprinkle with thy blood,
 And be my Advocate with God.

As every day thy mercy spares
 Will bring its trials and its cares,
 O Saviour, till my life shall end,
 Be thou my Counsellor and Friend:
 Teach me thy precepts, all divine,
 And be thy great example mine.

When pain transfixes every part,
 And languor settles at the heart;
 When, on my bed, diseased, opprest,
 I turn, and sigh, and long for rest—
 O Great Physician! see my grief,
 And grant thy servant sweet relief.

Should poverty's consuming blow
 Lay all my worldly comforts low,
 And neither help nor hope appear,
 My steps to guide, my heart to cheer—
 Lord! pity, and supply my need,
 For thou, on earth, wast poor indeed.

Should Providence profusely pour
 Its various blessings in my store,
 O keep me from the ills that wait
 On such a seeming prosperous state:
 From hurtful passions set me free,
 And humbly may I walk with thee.

When each day's scenes and labours close,
 And wearied nature seeks repose,
 With pardoning mercy richly blest,
 Guard me, my Saviour, while I rest:
 And as each morning sun shall rise,
 O lead me onward to the skies.

And at my life's last setting sun,
 My conflicts o'er, my labours done—
 Jesus, thine heavenly radiance shed,
 To cheer and bless my dying bed.
 And from death's gloom my spirit raise,
 "To see thy face, and sing thy praise."

The lines intituled "Looking unto Jesus," were among the last efforts of Mr. Shrubsole's devotional muse, and have been copied from the album of that beloved daughter who has so well portrayed the virtues of her revered father.

"LOOKING UNTO JESUS."

In all the paths my feet pursue,
 While travelling to my heavenly rest,
 My wearied powers their strength renew,
 My spirit feels divinely blest,
 When, Saviour, to thy cross I flee,
 And my whole soul commit to thee.

When with a weight of care I bend,
 Oppressed beneath the heavy load,
 And troubles every step attend,
 In life's perplexed and rugged road;
 Then, O my Saviour, be thou near,
 My cares to take, my heart to cheer.

MEMOIR OF

When numerous snares beset my feet,
 Spread by the world, by sense and sin,—
 When bold temptation's front I meet,
 Or feel a treacherous heart within :
 Jesus ! my guide and helper be,
 And let me stay my soul on thee.

When duties on my languid mind
 Wage but a weak and feeble claim,
 And in devotion's hours I find
 No kindlings of a heavenly flame ;
 Saviour, the will and power impart,
 Direct my mind, and warm my heart.

Should my breast heave with labouring sighs,
 Oppressed with pain, o'ercharged with grief,
 Should joy be hidden from my eyes,
 And hope delay her sweet relief ;
 Then, gracious Saviour, by me stay,
 And wipe the gushing tear away.

Soon what will all the world avail !
 Its hopes and fears, its joys and strife ;
 Soon even flesh and heart must fail,
 And leave me on the verge of life ;
 Then, Saviour, then my portion be,
 In death and in eternity !

In drawing this brief notice of Mr. Shrubsole to a close, it is impossible not to be struck with the great benefits connected with early parental instruction and examples. His revered father sought not great things for his children, as it respects this world ; but brought them up “in the nurture and admonition of the Lord.” And though, for a short period, his fond hopes were deferred, he had the unspeakable satisfaction of speedily realizing the answer of his devout prayers, and of seeing one dear to him as his own soul devoting the prime of his faculties to the service of Christ. Had he been less firm, on the one hand, or less conciliatory and affectionate, on the other, the same blessed result might not have been accomplished.

But it behoves us especially to magnify the grace of God, in so early arresting this sanguine and aspiring youth in his career of folly and impenitence, and in fitting him for such extensive usefulness in the church of Christ, and placing him in spheres in which he was enabled to gratify the best feelings of a renewed heart.

In the case of Mr. Shrubsole, as in that of Mr. Harcastle, with whom he often mingled in the delightful circles at Hatcham House, we have a striking example of the powerful and hallowed influence which pious laymen may exert upon the public mind of their country, when their powers are duly cultivated, their views rightly directed, and their hearts filled with love to God and man. Yet were these servants of God, who have now met in heaven, delightful illustrations of the practicability of combining a public spirit, in the cause of God, with all that is modest and retiring in personal demeanour, and all that is lovely and consistent in domestic life.

MEMOIR
OF THE LATE
THE REV. DAVID BOGUE, D. D.

THE name of DAVID BOGUE is identified with the first conception, and earliest history, of the London Missionary Society. It is a name worthy to be holden in everlasting remembrance, and one which reflects lustre on the country which gave him birth, and the age in which he lived. To the man of the world, who cares little for the objects which animate the zeal and engage the heart of the Christian, this may sound like the language of extravagant panegyric; for the measure of human glory is, for the most part, tried by a standard, which differs widely from the balances of the sanctuary. It is, however, in the light of eternity alone, that we can discern the intrinsic value of all earthly things, and, viewed in this light, the character of David Bogue shines forth with a splendour which will appear as "the brightness of the firmament," among those who have turned "many to righteousness," in that day when "they that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt."

What though he did not fill the trumpet of fame with his achievements as a conqueror, a statesman, or a legislator! What though he did not scale the heights of science, or enlarge the boundaries of literary knowledge! He was enabled to do more. In the strength of the King of kings, "whose he was, and whom he served," he waged a long and successful war with the powers of darkness, whom, with undaunted courage and unwearied zeal, he assailed in various quarters, and in their strongest holds; while by his counsels, his labours, and his example, he contributed to plant the banner of the Cross in places where Satan's empire was undisturbed, and the kingdom of God was unknown. To these objects were consecrated talents of no common order, and an assemblage of qualities rarely concentrated in a single individual with such combined force. Had his faculties been directed to the attainment of

worldly eminence, it is not to be doubted that his native energies and great application might have conducted him to some of its highest pinnacles. Such, however, were not the calculations of this great and good man. He was one of those who are truly commissioned by the Holy Ghost to the ministry of that glorious gospel in which he served; and at no period of his useful life would he have consented to exchange his position, as a Christian pastor and instructor of missionaries at Gosport, for the short-lived dignity of the woolsack, with all its glittering accompaniments.

The life of Dr. Bogue has been written by his pupil and friend, the Rev. Dr. Bennett, in a volume which unites acute discrimination and strict impartiality; yet even those who are familiar with its details will not object to refresh their memory, with a more rapid survey of a character, which can hardly be contemplated without profit, and connected with which there are still some new facts and interesting illustrations worthy of record.

DAVID BOGUE was born at Dowlau, in the parish of Coldingham, near Eyemouth, in Berwickshire, February 18th, (O. S.) 1750. His father, Mr. John Bogue, purchased an estate of moderate extent at Hallydown, in that neighbourhood, which, on his death, was sold by his eldest son for £17,000. The office of magistrate was not, as supposed by Dr. Bennett, attached to the title of "laird," an appellation which simply denotes the fact of his being a proprietor of land; but having been placed in the commission of the peace by the lord-lieutenant of Berwickshire, he discharged the duties of his station in a manner, which evinced the same dignified independence and inflexible regard for justice, of which his son was the inheritor. He had married Margaret Swanston, the great-granddaughter of Colonel Crooks, one of Oliver Cromwell's officers, who settled at Dowlau after the termination of the Protector's campaigns in Scotland. In a letter written by Dr. Bogue to his sister, in 1819, he remarks—

"Persons acting under the influence of fashion in religion, instead of the influence of principle, do not deserve to be called Bogue, but should change their name. Religion has been a distinguishing characteristic in our family for many generations. Mr. James Bogue, in the reign of James I., was obliged to flee to Berwick for his religion, and died there. His tomb is yet to be seen in the church. A son or grandson of his, I rather think, William Bogue, when putting on his clothes to go and fight along with the Whigs [Covenanters] at Pentland, or Bothwell, against the barbarous wretches who persecuted them with unrelenting cruelty, was seized with a fever, which

detained him at home. His son, and our grandfather, John Bogue, who lived in the latter part of his days at Dowlau, was a pious man, too. His wife's father, David Crooks, was a very eminent Christian, and imprisoned for his religion. His wife, of the name of Home, was also an excellent woman. I have often heard our dear father speak of them with pleasure. He likewise told me that our grandfather was frequently obliged, in order to escape the barbarous soldiers employed by the accursed government of the Stuarts, to run down the steep descent, and hide himself in the caves by the sea-side, . . . Of the unfeigned piety of our dear father and mother, I need say nothing to you, who was a witness of it from your childhood. And I can assure you, I account it a great honour to be descended from such progenitors. How anxious should we be that religion may be preserved in the family, and descend from generation to generation !"

Such is his own account of the family from which he sprung. He was himself the sixth of twelve children, all of whom were brought up "in the nurture and admonition of the Lord." Little is known of his boyhood: like Timothy, from a child he was taught to reverence the Holy Scripture as the word of God, "all of which is given by inspiration;" and on this solid foundation the whole of his divinity was built. To his early knowledge of the Bible, he was also partly indebted for an accurate acquaintance with the Assembly's Catechism, which, with its appended proofs, contains such an admirable epitome of Christian doctrine. On these privileges he was accustomed to look back with gratitude, and to adore the sovereign goodness of God, who was pleased to crown his youth with such distinguished favour. For his parents he ever cherished sentiments of thankful and affectionate regard, and in 1776 he thus writes to his father:—

"You have done what was in your power, and have acted towards us all the part of a kind parent; and if we do not retain a deep and grateful sense of your kindness, we are to blame. A pious example and a good education, both of which we have had, are certainly the greatest blessings that can be bestowed on a son. May God enable us to improve them !"

It appears that David Bogue was educated in the grammar-school at Dunse, in Berwickshire, the birth-place of the celebrated Duns Scotus. From the grammar-school he went to the University of Edinburgh, where he first matriculated at the close of 1762, and for nine years continued to prosecute his studies in Greek, Latin, Hebrew, mathematics, philosophy, and divinity, until he took his degree as Master of Arts in March, 1771.

The tendency of his mind to seek its chief delight in the things of God was early manifested. We have seen what were the parental blessings he enjoyed, and what was the example set before him. Almost from his cradle he had been taught, that to know God, to serve him, and to enjoy him, was the great end of existence. But of the time and manner of that mysterious

change which is wrought by the Holy Spirit on the heart of every true disciple, there remains no memorial. The necessity of regeneration was a subject on which he largely discoursed. He felt it to be a doctrine which lies at the foundation of vital godliness, and a mistake in regard to which leads to the most fatal consequences. He knew, that unless a man is born again, he cannot enter into the kingdom of heaven; and he looked with abhorrence on the soul-destroying heresy, which would make any external rite usurp the office of the Holy Ghost. But in reference to his own case, he had adopted the resolution never to talk of himself, and Dr. Bennett assures us, that "no freedom of conversation, no incentives to disclosure, could induce him to break silence, and tell this secret of his soul—how, or when, he was brought home to the fold of Christ, 'the Shepherd and Bishop of souls.' Of this all his friends can bear witness." This resolution we may be permitted to regret, although it is doubtless to be attributed, partly to the stern simplicity of his mind, which made him dread in himself what he detected in others—the obtrusion of vanity under the garb of religion. In all probability, he was also influenced by the fact, that the development of his own spiritual life had been so gradual, as to leave in obscurity the time of its first production. While, therefore, he could not but admire the spirit of the Psalmist, when he exclaims, "Come and hear, all ye that love the Lord, and I will tell you what he hath done for my soul," Dr. Bogue may have conceived, that such disclosures were not called for in a case where there was nothing in his personal experience peculiarly calculated either to strike or to edify.

There are circumstances, however, in his early history, which, taken in connection with his future career and consistent walk, seem scarcely to leave a doubt as to the fact, that he had received the grace of God long before he finally quitted the paternal roof to launch into the world. Even when he was still a school-boy, he was in the habit of frequenting a prayer-meeting, at which a little band of Christians in humble life were accustomed to unite.

"To the last, I know," says the Rev. Mr. Maclaurin, of Coldingham, "that the Doctor retained a lively recollection of these meetings, and great affection for those who belonged to them. I believe he seldom wrote to his relations here, but he sent his regards to Alexander Dickson, blacksmith, who was one of the number; and I never had the happiness of meeting with him, but he made the kindest inquiries respecting the same individual."

This anecdote seems strongly to indicate his early piety. Worldly motives may intrude even among the frequenters of a prayer-meeting, and the desire of maintaining a character for spirituality may sometimes influence their attendance. But what was there to induce a youth at first to associate with these humble disciples of Jesus Christ? What was there which should afterwards make the student of divinity, during his summer vacations, lay aside all academic pride, and again rejoin these village prayer-meetings, with a spirit far different from that which too often characterises young men intoxicated with the novelty of learning, or with an overweening estimate of their own acquirements? And finally, how shall we account for the hallowed delight with which, at the distance of more than half a century, he looked back from the eminence he attained, on these devout exercises, unless we are to believe that his heart had even then been touched, and that at these re-unions he had himself realized the presence of that Saviour who has said, "Where two or three are gathered together in my name, there will I be in the midst of them." It is evident that he recognized in that little band something to which his own pulse beat responsive. If they had none of the dignities or accomplishments of the world, they were endowed with a more precious treasure. If they were strangers to "the boast of heraldry and the pomp of power," they were the expectants of an immortal crown, and an everlasting kingdom. If they knew little of the works of philosophers, they were familiar with the oracles of God. And if they were looked down upon by the rich, the noble, or the learned, they could look up to the King of kings, and derive consolation from the thought, that their names were in the book of life.

Mr. Bogue at length completed his university course, having laid a broad and solid foundation, for the acquisition of those varied stores of Biblical learning and general information, which he was continually augmenting as he advanced in life. After the customary examination into his theological knowledge, literary attainments, and acquaintance with church history, he was licensed as a preacher of the gospel in the Church of Scotland. On these occasions, the candidate for the ministry is usually required by the presbytery of his native district to deliver to them, in private, a homily on some given subject, as well as a Latin exegesis on a doctrinal point. Dr. Bennett

alludes to two Latin theses found among the papers of his departed friend, and another in English, which he supposes to be college themes, although without date. This may be the case, but it is quite as probable that they were written for the presbytery of his native district of Chirnside; and the fact of their preservation seems to favour the conclusion, that he attached to them greater importance than was likely to belong to the more youthful exercises of the Edinburgh Divinity Hall. One of the Latin treatises is intitled *De Primatu Petri*, and defends the Protestant doctrine of the equality of the apostles; while the other, as well as the English dissertation, relates to the "Extent of Christ's Death." On this much agitated subject, he judiciously remarks, that the question in controversy does not concern the value or sufficiency of Christ's death, for this, from the dignity of his person, must be infinite, and consequently adequate to the salvation of the whole world, but whether he died *equally* in the stead of the lost and of the saved.

It does not appear that the young licentiate preached, as is also customary on such occasions, in his native parish church, but it was expected that he would be presented to the living of Coldingham by the Earl of Marchmont, Keeper of the Great Seal of Scotland, in whose hands, either as the lieutenant of the county, or as the chief proprietor of the parish, the patronage seems to have been left by the crown, in whom the legal right is in reality vested. But at the period in question, patronage was the subject of warm debate in Scotland. The people, on the one hand, asserted their claim to the choice of their pastor; the lay patrons, on the other, maintained their rights, as founded on their property in the advowson, and on the statutes of the realm, which left them at liberty to select any one of the ministers whose qualifications for the sacred office had been admitted by the church authorities. This controversy began in the reign of Queen Anne, when the original rights of the patrons were restored by act of parliament. It was the occasion of the great Secession from the Established Church about a century ago, which was headed by Ebenezer and Ralph Erskine, with other men alike eminent for holiness of life and intellectual endowments. It was afterwards the cause of the "Relief" secession in 1752; and at the period when Mr. Bogue was licensed by the presbytery, it was dis-

turbing the peace of his native parish. His father would not betray what he considered the rights of the heads of families in communion with the Church, by asking a favour, which Lord Marchmont's respect for his character would have willingly granted, because this would have implied a recognition of his lordship's rights, either as the possessor of the patronage, or as its dispenser on behalf of the crown. It must have cost Mr. Bogue many a bitter pang to part with a son in whom he had so much reason to delight; it must have been a still greater sacrifice, to forego the prospect of beholding such a son filling the honourable and useful post of minister in his own parish; but, acting the manly part of a Christian, he refused for a moment to parley with self-interested motives, but, committing him to the guidance of a gracious Providence, he sent him forth to seek a field of usefulness away from the land of his fathers, and at a distance from the place where his presence would have gladdened the declining years of both his parents. "I have given you," said he to his son, "the best education, and you must now make your way in the world. I would advise you to go to London, and I will provide you with the means."

David Bogue arrived in the great metropolis some time in the summer of 1771; and among his devotional papers of this date, is found a memorial of the solemn consecration of himself and his future life to the service and glory of God. He had been particularly recommended to seek the countenance of Dr. Fordyce, a Scotch minister then in the zenith of his popularity in London. But, says his biographer, "the young divine saw through the splendid orator, and deplored what all the world seemed to admire. Mr. Bogue was too serious and too lofty in his aims, to consider the man fortunate who could attract around him a crowd delighted to see him blow glittering bubbles, which burst as they rose."

It was some time before he obtained a situation suited to call forth his talents as a preacher. This was doubtless wisely ordered by Providence, who was preparing him, by a process of his own, for the high station in the church of Christ which he was destined to occupy. His independent spirit did not long permit him to remain a burden to his parents; and although some of his old college friends deprecated the laborious employment of an usher, as beneath his great powers, he willingly accepted a situation of this description, and showed the strength

and the resources of his mind, by cheerfully regarding the duties to which he was called, as a wholesome course of intellectual discipline. His two first engagements, at Edmonton and at Hampstead, were of short duration. Soon afterwards, the Rev. Mr. Smith, who kept a boarding-school for young gentlemen, in Church-lane, Chelsea, engaged him as an assistant in the seminary, and also to share in the ministerial duties to which Mr. Smith was called at Silver-street, where the great John Howe formerly preached, and at the Presbyterian church at Camberwell.

“Being countrymen,” says Dr. Bennett, “and remarkably suited to each other, they were mutually delighted with their connection. The seminary flourished under so able an assistant, and the value of his services was so justly appreciated, that he lived in the bosom of the family as a friend or brother. . . . Here his gravity, knowledge, prudence, vigilance, and urbanity were duly appreciated; and, in spite of what would be thought the drudgery of the situation, his industry so attached him to it, that nothing but the voice of God, calling him to a pastoral charge, could have induced him to consent to a removal.”

Soon after his settlement in this family, he commenced the grand work of his life, by preaching, on the first Lord’s day in March, 1772, his first sermon *in public*, in the pulpit of Mr. Muir, a Scotch minister, at Wapping. The anxiety with which he entered on his ministry evinces the sincerity of his motives, and his desire to discharge aright its solemn responsibilities. In the following extract from a letter of encouragement, written to him by the Rev. Mr. Jolly, of Coldingham, it might almost seem as if that good man had been predicting the future course of David Bogue, and the characteristics of his pulpit ministrations:—

“I congratulate you heartily on entering upon the important and difficult, but honourable and excellent, work of the Christian ministry. I make no doubt but you have taken the field with the most upright motives, and will endeavour to approve yourself a good soldier of Jesus Christ. Dangers and discouragements, trials and temptations, you may lay your account with: but it will be your wisdom and your safety to follow the directions of the Captain of salvation, I dare promise you, in his name, that he will not only teach your hands to war and your fingers to fight, but will lead you on to certain victory. As to your public discourses, I give it as my best advice, that you study to unite solidity and simplicity, ease and elegance, strength of thought and force of expression. Truth, like beauty, is never half so amiable as when arrayed in a modest and homely dress.”

The period of his preparatory career was, however, drawing to a close, and although he enjoyed much comfort in his connection with Mr. Smith, although he regularly assisted him in his ministrations, both at Camberwell and Silver-street, and was happy in the affection of his pupils, it is not to be supposed

that his ardent mind was not stretching forward to a more extended sphere of usefulness, and a more regular devotion to the work of the ministry. In the year 1776 he records in his journal, "On Tuesday, the 19th of March, I went over to Holland." He had been invited to undertake the pastoral charge of a Scotch church at Amsterdam; and if he had been influenced by the love of personal ease or pecuniary emolument, doubtless he would at once have embraced the proposal. The Dutch government liberally supported two ministers for each of their foreign congregations; and when either of them attained the age of sixty, he was at liberty to retire on his full salary. But such motives were not likely to enter into the calculations of David Bogue. He found the people in a dull lifeless state, immersed in the pursuit of gain, and averse to the things of God, while there were no opening prospects of extended usefulness. He therefore bid adieu to Holland, which he did not again revisit till many years afterwards, on the business of the Missionary Society, when he preached a very solemn and faithful sermon on the last judgment, in the same pulpit which, more than forty years before, he had been solicited permanently to occupy.

The fact that Dr. Bogue entertained the invitation, to accept the office of pastor of a Scotch church in connection with the Dutch government, seems to prove that, up to that period, the principles of Presbyterianism, which he imbibed from education and family connection, remained unchanged. At the same time it would appear, that, soon after he arrived in London, he began to look with considerable indifference on the distinctions between the Independent and Presbyterian polities. He finally settled among the Independents, and, apart from all other considerations, this is not to be wondered at, when we remember that the Scotch churches in London were not at that period peculiarly flourishing in vital godliness, while the English Presbyterians were rapidly declining into the gulfs of the Arian and Socinian heresies. In reference to his ultimate choice of Independency, Dr. Bennett observes,

"From the commencement to the close of his pastoral character, he adopted this system, rather as the only safe retreat he knew from greater evils, which he saw raging elsewhere, than as a chosen dwelling, where he felt himself a child at home. The predilections of his education followed him through life. . . . His mind was too great to admit of being enamoured of the minutæ, or, as he would have called them, the knick-knacks, of any communion."

He was, indeed, possessed of a true catholic spirit, and never regarded the distinctive formalities of any Christian denomination with overweening reverence. He adhered firmly to the communion of saints, in a departure from which consists the essence of schism, and he acted upon these liberal principles at a period when a spirit of bigotry too generally prevailed.

But before we record his final settlement at Gosport, it may be useful to contemplate the progress of the life of God in his own soul, and the spirit in which he undertook the duties of the ministry. This was the grand subject which chiefly absorbed his thoughts, as may be learned from his diary, which commences soon after his arrival in London. It is to be regretted, that the earlier part of this private document was either lost or destroyed by its author.

“He seems,” says Dr. Bennett, speaking of the diary at the time when Dr. Bogue first came to London, “to have been, at this period of his life, employed, like many young Christians, in poring so closely over his own frame of mind, as scarcely to be able to lift up his eyes to the cross, or, if his eyes sometimes glanced that way, they were so suffused with penitential tears, that they saw but dimly the merit of the Saviour’s blood, the compassions of his heart, and the freeness of his salvation.

“The diary was not kept upon a plan that admits of large extracts, for the notices of events are but hints, and these are frequently given in Greek characters. They preclude all suspicion of being intended for the public eye; but yet are often so characteristic, that the biographer could not keep them entirely out of sight, without incurring the charge of unfaithfulness to the memory of the departed, and to the best interests of the church of God.

“All the entries in his diary at this time,” continues Dr. Bennett, “express the most distressing doubts concerning his own interest in Christ; for though his religion commenced early, his assurance seems to have advanced imperceptibly as the light of day.

“He, after this, expresses the most agonizing solicitude, lest he should have entered the ministry destitute of right motives, and without a call from God. His jealousy of partial views and sinister motives was, however, a token for good.”

The following is one of the entries in his diary :

“1773. Nov. 4.—O for faith in Christ, in God, and an unseen world! O for true heartfelt humiliation for sin! For, alas! shall I never go forward? Shall I never see more deformity in sin—more beauty in Christ? I am like a person in a dream, and Satan strives to keep me in this state. . . . O for the blessed Sun of Righteousness! May I find no rest in any thing, till I find it in Christ! If I cannot love thee, O Lord, let me love nothing else.”

But if he mourned over the slowness of his spiritual growth, his most secret disclosures discover anything rather than a morose or discontented spirit. Take, for example, his meditations on the close of the year 1774.

December 31, 1774.—The Lord has now brought me to the end of another year. Like the former, it has been one continued year of mercies. **FIRSTLY**, I have had a constant course of health. **SECONDLY**, I have had continual preservation from danger. **THIRDLY**, I was carried safely to Scotland, saw all my friends in health, and returned in safety. **FOURTHLY**, I have to acknowledge the preservation and affection of my

dearest friends. FIFTHLY, I have had abundance of temporal blessings, such food as I could wish, decent raiment, money as much as I had need of. SIXTHLY, I have enjoyed strength to prosecute my studies, and have had some degree of success in them.

Lord's day, January 1, 1775.—I preached on the parable of the barren fig-tree. I have much need to preach it to myself. Oh! the patience and mercy of God towards me! Ah! my vile returns to him! I gave myself up to Father, Son, and Holy Ghost in secret; Lord, accept and make me thine: may this be a better year than any I have seen. Through thy grace, I resolve on greater diligence to spend my Time in the following manner:—1. Endeavour to spend an hour in the morning, before school, in prayer, examination, and pious reading. 2. At, or after breakfast, in conversation on literature. 3. Before, or after dinner, in recreation, reading, writing letters, and study. 4. After half-past seven, prayer, recollections, and self-examination. 5. Immediately after supper, retire to study; and go to bed at twelve.

For my Thoughts:—1. Propose to myself every day some subject in divinity for meditation. 2. Carefully watch over every thought that springs up in my soul. 3. Instantly strive to check those that are sinful and vain. Under this denomination may be classed those that are fretful and discontented, anxious and apprehensive, angry and wrathful, malignant and revengeful, silly, trifling and unseasonable, wild and extravagant, romantic and chimerical, impure and lascivious, profane and blasphemous. 4. To invite and encourage good and profitable thoughts, and strive to influence my heart and affections by them, and for this purpose strive to keep my heart from wandering.

For my Conversation:—I resolve, through divine grace, without which all my resolutions will be vain, 1. Not to speak too much, for in the multitude of words there wanteth not sin. 2. That my conversation be blameless and inoffensive; not backbiting, not meddling, not satirical. 3. To endeavour on all proper occasions, especially in the company of Christians, to introduce and discourse on religious subjects. 4. At other times, and when religion cannot be introduced, to bring in something on science, or history, or some other topics that may be useful and instructive, that precious time may not be lost. 5. That my conversation be grave and manly, and yet pleasant and engaging, always remembering my station in the church, and the dignity of the Christian character. Let me not be trifling and silly, nor timorous, but endeavouring to allure men, especially the young, by an obliging way of speaking. I would seek to have a cheerful freedom, a generous friendship, and an innocent bliss speaking in the countenance. 6. Let my conversation be with self-denial and meekness, free from pride and passion, and heat in argument. Let me answer ill-nature by gentle words, using all meekness towards all men.

In alluding to these resolutions in his diary under date January 7, 1776, on the Lord's-day evening, he writes—

“ In reviewing the resolutions that I had laid down for myself on the first Sabbath of the last year, I find I have wofully transgressed them all. I have a deceitful, hard, and desperately wicked heart, and I have trusted too much to *self*. This year I would, through grace, utterly renounce *self*. I would trust entirely to *THEE*, O Lord, and depend constantly on thee for grace and strength, to live not for myself. O be thou ever at hand to help me! Here again I entreat thee, O Lord, to take me, a vile wretch, within the bond of thy covenant. Lord, I would be thine—make me thine indeed. Justify me by Christ's righteousness, and sanctify me by thy Spirit. Every day I would propose, as the subject of meditation, some mercy I have received, and something I need, or some sin I have committed, that my soul may be spiritualized, and made like thee.”

Had he been satisfied with his attainments, it would have been the strongest proof of his failure, but his humiliating sense of his own insufficiency seemed to drive him more simply to the

foot of the cross, and to a more perfect reliance on the righteousness of Christ. From this period his diary becomes more cheerful. We have deemed it useful to dwell somewhat at large upon these disclosures of the inward struggles and secret communings of his heart with God, because the contemplation of the gradual progress of so eminent a Christian, cannot fail to be profitable as well as interesting. Few men have been more remarkable for the strength of their faith, and their confidence in Jehovah, than David Bogue. Few men have been more deeply tried; but, armed with the whole panoply of God, he was enabled to stand in the evil day, and to glorify his Saviour in his afflictions. The early records of his diary show that it was by slow degrees, after much doubting, many toilsome contests, and many sad defeats, that he attained to the full assurance of faith. His external circumstances were, as we have seen, comfortable; his society was delightful; his deportment cheerful; and in his communications with his pupils he so won their affections, that they corresponded with him after he left Mr. Smith's academy, asking his advice as a spiritual father, and subscribing themselves "your affectionate boys." Yet when we are permitted to withdraw the curtain, we see that his own spiritual interests occasioned him all the while, many sighs, and tears, and agonizing prayers, and that it was not till he had attained his twenty-fifth year that he was enabled more habitually to look beyond himself, his own feelings and shortcomings, and to behold with unclouded eye the gladdening beams of the Sun of Righteousness.

It was in the year following his invitation to Amsterdam, that he went to Gosport, to undertake the pastoral charge of the Congregational church, then vacant by the resignation of Mr. Watson, who quitted that office to study for the bar, where he rose to eminence, and, after obtaining a seat in parliament for Bridport, finally went out, in a judicial capacity, to India, as Sir James Watson, to succeed Sir William Jones. Mr. Bogue was, in the first instance, invited to repair to Gosport as a "candidate," but his habitual dignity of feeling recoiled from the prostitution of his sacred office, involved, as he conceived, in preaching to a body of electors rather than to a worshipping assembly. He therefore declined this proposal; but happening to be on a visit to a relative at Tichfield, he consented to fill the vacant pulpit of Gosport on the Lord's-day, without intend

ing to remain. The consequence, however, was an unanimous invitation, the result of which is thus noticed in his diary:—

“After prayer for Divine guidance, and serious consideration, I determined that it was my duty to accept the invitation, and on Thursday, 20th of Feb. (1777,) I wrote to them, to inform them of my acceptance of their call. Lord, fit me for the office, and make me a faithful minister of the New Testament!”

It was an arduous and difficult post which he was called to fill at Gosport, and one from which many would have shrunk, more especially if conscious of the possession of high talent, considerable learning, and great information. His friend, the Rev. Mr. Somerville, warned him of the danger of going “among a divided, capricious, and censorious people,” and told him that it was “a yoke which the hardened veteran in controversy alone can bear.” “Who knows,” he continues, “but a year or two more may bring you to labour in that vineyard from whence you yourself were transplanted, and where I still think true religion is once more to thrive?” He adds, “Why were not Watson and Harmer in that place? Had they not a long and disagreeable scuffle? And though you are a stout fellow, I believe you are little qualified to be a booted apostle.”

Mr. Bogue, however, conceived it his duty to accept the call; and although the state of the church at Gosport was little calculated to recommend to him the Independent form of church government, yet his piety, sagacity, and dignified deportment enabled him to reunite two congregations which had recently separated from each other, and to conciliate the love and esteem of those who had been at variance. We cannot dwell upon this remarkable display of Dr. Bogue’s influence, under circumstances where his friends predicted a signal failure. It is sufficient to say, that the minister of the rival congregation, won by his admiration of the piety and talents of the new minister, laid down his office, and recommended his people to return to their former brethren. It is not to be supposed that, amidst these elements of discord, all contention could be allayed, even by such a pastor as Dr. Bogue. But it is enough to say, that he triumphed over every difficulty, and maintained his commanding influence unimpaired during a period of nearly half a century.

On the 11th of June, 1779, his diary records a journey to the land of his fathers, which was the second he had made since he first left his native parish of Coldingham. During this visit he was welcomed by the most distinguished ministers

in Scotland, and, among others, by the Rev. Robert Walker, Dr. Erskine, Dr. Jones, and Dr. Hunter. Mr. Walker was the minister of the High Church in Edinburgh, where the judges and other civil authorities are supposed to be present, and where King George IV. attended in his royal capacity, when in the Scottish metropolis. Mr. Walker was a man of high account as a bold,* solid, judicious, and faithful preacher of the gospel, at a time when religion was at a low ebb in Scotland, and the eloquent Dr. Blair was his colleague. Dr. Erskine was the acknowledged leader of the Evangelical clergy in the General Assembly, where he stood opposed to his coadjutor in the Grey Friars' Church, Dr. Robertson, the historian. Dr. Jones, the minister of Lady Glenorchy's Church, came originally from England, and was for nearly sixty years distinguished for his piety, deportment, and usefulness. Dr. Hunter, who was a man equally esteemed, became professor of divinity

* The following anecdote of Mr. Walker, may be interesting.—Mr. Foote having visited Edinburgh, drew great crowds to witness the extraordinary drollery, with which that wretched buffoon was accustomed to entertain his audience, and frequently at the expense of the most sacred subjects. He had acted *The Minor* on a Saturday evening at Edinburgh, in the presence of the lord-president, and several others of the judges of the court of session. It was the object of that ribald play to ridicule all serious religion, and particularly the doctrine of regeneration, as preached by the great Mr. Whitefield, whose services in the cause of Christ cannot be too highly appreciated. The following morning, the judges and other official dignitaries being in their usual places in the High Church, Mr. Walker in the course of his exposition came to these solemn words, "If any man be in Christ, he is a new creature." Having read the words, he addressed his audience in the following striking language, which left a deep and solemn impression on all present:—"I cannot read this, without expressing that just indignation I feel upon hearing, that last night a profane piece of buffoonery was publicly acted, wherein, unless it hath undergone very material alteration, this sacred doctrine, and some others connected with it, are introduced upon the stage, for no other purpose but to gratify the impiety and excite the laughter of thoughtless, miserable, dying sinners. I had occasion, some years ago, to deliver fully from this very place my opinion of theatrical entertainments in general,—an opinion then supported by the laws of my country. And as my sentiments on that matter were not founded upon such fluctuating things as the humours, maxims, or decrees of men, it is impossible that any variation in these can alter them; though perhaps I should not have thought it necessary to remind you of them at present, had not so gross an outrage upon the passage that occurs this day in my course of lecturing, challenged me to do it. When I say this, I do not mean to make any kind of apology for using my undoubted privilege of walking with perfect freedom in the king's highway—I mean the highway of the King of kings. If any jostle me on that road, they, and not I, must answer for the consequences. I here speak upon oath, and I am bound to declare the whole counsel of God, and woe is me if I preach not the gospel. If men are bold enough to act impiety, surely a minister of Christ may be equally bold in reproofing it. He hath a patent for doing so, much more valid and authoritative than any theatre can possess, or any power on earth can give. Let every soul, then, in this assembly listen with due attention and reverence, while I again read these words of the apostle, 'If any man be in Christ, he is a new creature.'"

in the University of Edinburgh. Into the pulpits of all of these excellent and eminent men, the pastor of Gosport was cordially received, as still a recognized minister of their church ; and we doubt not, that ambitious men, like Robertson, or cold moralists, like Blair, secretly rejoiced that their more orthodox brethren had not in their Church-courts the powerful aid of such a well-equipped champion of the faith.

It was about this period that the disinterested and manly character of Dr. Bogue was placed in a new and striking light. In the course of providence, a most desirable opportunity offered of returning, as Mr. Somerville had expressed it, to "the vineyard from which he had been transplanted." It was an opportunity which nothing but the force of principle, and the paramount influence of Christian duty, could have induced him to resist, more especially at a time when the ties which bound him to his new congregation were but slightly formed, and the disunion which prevailed around him sufficiently warned him of the disadvantages of his position. Through the interest of Viscountess Duncan, he was offered the presentation to the West Church in Edinburgh, as the colleague of that distinguished leader in the Scottish Church, Sir Henry Moncrieff Welwood. The circumstances connected with this incident in his life may be interesting, and the rather because it has not been hitherto publicly noticed.

Mr. Bogue's residence at Gosport necessarily brought him into connection with the families of several distinguished naval officers, and, among others, with that of Lord Duncan. When this celebrated admiral held the rank of post-captain in the navy, he was in the discharge of his duties necessarily much at Portsmouth.* Between the years 1778 and 1787, he was therefore induced to make Gosport the head-quarters of his family, and more especially when, during the peace, he commanded the guardship in harbour. On first removing to that place, his lady was anxious to enjoy the privileges of a gospel ministry, and, like most of our northern countrymen at that

* In 1778 Lord Duncan was appointed to the *Monarch*, in which he so greatly distinguished himself in Rodney's action off St. Vincent, when, single-handed, he captured one line-of-battle ship, and compelled a second to strike her flag. He afterwards commanded the *Blenheim*, ninety-gun ship, in Lord Howe's fleet, at the relief of Gibraltar. During the whole of the war, while cruising in the Channel, he had often occasion to be at Portsmouth, till the year 1783, when, at the peace, he was appointed to the *Edgar* guardship, which he commanded till he obtained his flag in 1787.

period, was by no means prepossessed in favour of the ritual of the Church of England. Having heard of Mr. Bogue, she proposed to her husband to attend his chapel; but he objected, on the ground of the divisions to which we have alluded, and which had brought much public obloquy on the cause of religion. There was, however, in their household a faithful domestic, whom they had brought from Scotland as a nurse: her Presbyterian prejudices could by no means brook the idea of the surplice or the liturgy; and having once heard Mr. Bogue, she was determined to hear no one else. It happened that on one occasion she took with her to public worship, as is very customary in Scotland, an infant who was under her charge—a lady who has since filled a conspicuous place in the highest circles of fashion, both in London and in Paris. The child cried, and Mr. Bogue, being disturbed in his discourse, desired that it should be removed. He was afterwards informed of the family to which it belonged, and, with that urbanity by which he was always distinguished, he called next morning at their house. The interview was highly agreeable to all parties, and from that period Mr. Bogue lived on the most amicable terms with the future hero of Camperdown. His lady regularly attended his ministry, and although she had little reason at that period to desire his removal from Gosport, she determined to procure for him one of the best livings in Scotland. She was the daughter of the Lord President of the Court of Session, sister of the Lord Advocate, afterwards Lord Chief Baron Dundas, and a favourite niece of Henry Dundas, the future Lord Melville, who, during the greater part of his long ministerial career, dispensed the whole of the crown patronage in Scotland. She accordingly wrote to her uncle, describing Mr. Bogue's talents and character in such terms, that he empowered her to offer him the presentation to the collegiate charge of St. Cuthbert's, commonly called the West Church, in Edinburgh. The proposal was flattering to Mr. Bogue, and one much to be desired, not only as conferring both rank and emolument in the Scottish Kirk, but as offering a promising field of usefulness. He had shown no decided aversion to the Presbyterian discipline, at the time he undertook the care of an Independent congregation, and he had, at all times, been cordially welcomed as a brother by the most eminent ministers in Edinburgh, among whom he was now invited to cast in his

lot. He did not at once decline the proposal, either from a desire to evince his gratitude for the kind interposition on his behalf, or because he really hesitated. It is probable that, apart from any question between the conflicting claims of Presbytery and Independency, the same motives which induced his venerable father to reject the idea of receiving the living of Coldingham from the hands of Lord Marchmont, equally determined him to decline the presentation to St. Cuthbert's, when tendered by Lord Melville.

This anecdote of Dr. Bogue, adds a fresh proof of the purity of his motives, and the singleness of his heart. From this period, an unbroken friendship subsisted between him and Lady Duncan, with whom he corresponded to the end of his life. He was also highly esteemed by her gallant husband. All of their children who were born at Gosport were baptized by Dr. Bogue. Among these were the Earl of Camperdown, and Sir Henry Duncan, an officer of whom Lord Exmouth used to predict, that if he lived, he would rival his father's illustrious name, and to whose memory the unusual honour of a monument has been awarded by his brother officers; but one for whom, there is reason to believe, a better portion was reserved, in the answer to those prayers with which, in his infancy, he had been devoted to God.

From the period of Mr. Bogue's declining this advantageous proposal to return to Scotland, he seems to have applied himself to the work of a pastor and an evangelist, at Gosport, with renewed diligence. In his diary, he speaks of many of his hearers being brought under convictions of sin, and especially of the favourable appearance of the young. "All the glory of any good done," he says, "is due to God alone. Alas! how little has been done! This is my fault." And again, "On the whole there is more zeal, and a better appearance of religion in the flock, than I have ever seen since I have been here. I observe that it is of the utmost importance to avoid giving offence. People are pleased with being called upon, and the appearance of neglect greatly displeases them. These personal attentions are very useful, though ministers must expect to find *some* who take pleasure in finding fault with them."

On the Lord's-day, September 1, 1782, he preached a sermon, which produced a deep and very general sensation, on the loss of the Royal George. The calamity would have been

great, had it been viewed only as the loss of a first-rate line of battle ship, carrying 110 guns, with a crew amounting to upwards of 850 men, including an admiral and other officers. But the event was rendered still more awful by the multitude of abandoned women with which the ship was crowded, and who went down in a moment into the deep. The actual number of men and women on board cannot be told, but only three hundred were saved, and it is now well understood that more than three times three hundred perished. For many weeks afterwards the bodies were washed up on the coasts: a monument in the church-yard at Portsea records the event, and a little to the eastward of Ryde, in the Isle of Wight, the grave of some hundreds are still visible. The state of the public mind at such a period may be easily conceived, more especially at an alarming crisis of public affairs, when the loss of the Royal George was regarded as a serious diminution to the strength of Lord Howe's fleet, then going out to relieve Gibraltar, in the face of the superior force which belonged to the combined navies of France and Spain.

Dr. Bogue's text on the occasion was taken from Psalm xxxvi. : "Thy judgments are a great deep:" and, in spite of his characteristic humility, and aversion to ostentatious display, he could not help alluding in his diary to the strong impression his discourse produced; but he immediately adds, "Lord, hide pride from me—make me more single in my aims. O for more humility, wisdom, and spirituality."

In the autumn of 1784, Dr. Bogue enjoyed the opportunity of visiting the continent—an opportunity which he highly valued, as he was eminently a citizen of the world, and delighted to converse with men of other nations, as well as to survey foreign cities and scenes. In this journey he was accompanied by two pupils, Mr. Heinekin, and Mr. Haldane, who had quitted the navy soon after the commencement of the peace. With this latter gentleman, and his younger brother, Mr. J. A. Haldane, Dr. Bogue had become acquainted at the house of their uncle and guardian, Lord Duncan. They were both frequently at Gosport, and Mr. Haldane had been accustomed, when not engaged in active service, to gratify his love of knowledge by reading the classics with Dr. Bogue. We mark the commencement of their friendship, as it stands connected with several passages in the life of Dr. Bogue,

and more especially with the future design of the mission to India.

Dr. Bogue's tour through France and Flanders was not protracted. After the lapse of a few weeks, he left Mr. Haldane to pursue his progress towards Italy and Rome, while he himself returned to his duties at Gosport. He says of the journey, "It was not good for my soul. I bless God, that my lot is cast in a land of gospel light, and adore him for the care of his providence over me in this expedition, and desire to live to his glory. I arrived at Dover, from Dunkirk, on Friday, the 31st of August, and came to Gosport on the 4th of September. O for a heart to adore God's goodness to me!"

"His mind," says Dr. Bennett, "was much expanded by these tours, from which he derived those lasting instructions that he never failed to communicate to his pupils; and when he became tutor to the missionary seminary, he often proved himself peculiarly fitted for that intercourse with foreigners to which he was then called."

It may be added, that this tour enabled him to see and to deplore the fallen state of the French Protestant churches, and eminently fitted him to be a member of the missionary deputation to Paris, which was planned by Mr. Hardcastle eighteen years afterwards.

The year 1785 was memorable in Dr. Bogue's life, as having witnessed another proof of his increasing influence at Gosport, in the opening of a new and more spacious chapel, built at the expense of the congregation, without burdening their fellow-Christians. In his diary, he says, on the eighth anniversary of his ordination, "As to my preaching, I see more and more that plain and serious preaching is most useful. Much that is elaborate is thrown away."

At this period, several striking instances are recorded of the powerful effects of his ministry in alarming the slumbering consciences of sinners, and directing them to "the Lamb of God who taketh away the sins of the world." In one instance, his life was threatened by the violence of a man, who was enraged at the idea of his wife having been led by Dr. Bogue's preaching to embrace his "Methodistical" doctrines, and unite herself to his church. The unhappy man was at times almost deranged by intoxication, and went with a loaded pistol to the chapel, with the declared intention of shooting the minister. His design was providentially defeated. At the moment when just about to carry it into execution, he was seized, disarmed, and

secured; and on his examination before the magistrates, next morning, Dr. Bogue interceded against the adoption of any harsh measures. The unhappy man was so moved and softened by this unlooked-for kindness, and by the tenor of the Doctor's conversation, that he not only expressed his penitential regret for his violence, but continued ever after to sanction his wife's attendance at the chapel, by occasionally joining her himself.

The powerful effects which followed Dr. Bogue's preaching were the more remarkable, because it was rational, solid, and evangelical, devoid of all studied excitement of the passions, and of every thing which savoured of an attempt to produce effect by undue means. He was at all times content to forget himself, and to follow the great example of the apostle, who determined, even among the polished Corinthians, to lay aside all human wisdom, and to "know nothing among them but Jesus Christ and him crucified."

In the spring of 1786 he lost his excellent father, who died at the age of seventy-three years. He often alludes to his death as a stroke, which made him indifferent about those things, which were before sources of great anxiety. In writing to his mother, he says, "When we reflect that we shall no more enjoy the benefit of his company, his counsel, and his prayers, there is reason for lamentation; but we have this consolation—'the Lord liveth, and blessed be our Rock:' he has promised never to leave or forsake his people; he has called himself the God and Judge of the widow in his holy habitation, and the Father of the fatherless. . . As all your children are, I hope, deeply sensible of their immeasurable obligations to their departed father and to you, it will, I trust, be the united study of all of us to do every thing in our power to render the remainder of your days as comfortable as possible."

In the following year he was married, at Colchester, on the 28th of August, 1787, to Miss Charlotte Uffington, a lady, of superior endowments and decided piety, in whom he found the truth of his own favourite maxim—"What is gained with prayer will be enjoyed with praise." On the occasion of his marriage, he records the following prayer; "Lord, give me the spirit of a Christian husband. Help me to adorn the doctrine of God my Saviour in this relation, and make it a source of comfort." He had previously entered in his diary, "I hope my chief end is the glory of God, and that I may have a helpmate

and assistant in spiritual as well as temporal things, a faithful friend and amiable companion, and, if we have children, a good mother; that we may live together as heirs of the grace of life, and if I die, that I may entrust her with the care of the children, to bring them up for glory.

“What qualities do I wish for in my wife? Unfeigned and ardent piety; prudence; a good disposition; modesty and meekness; superiority to the slavery of fashion and the ways of the world; an example to my flock in humility; not aiming at great things in this world, from which I feel myself more weaned of late than formerly. Lord, continue this disposition, and give me such a one as will cherish it. Grant in love, or refuse in love; grant not in anger, nor refuse in anger.”

We now approach a new era in Dr. Bogue's life, when he began to undertake the education of young men for the Christian ministry. A more important and responsible office can hardly be conceived, and experience has too often proved, that even personal devotion and the best intentions are no sufficient guarantee against the introduction of a spirit of speculation, which, under the garb of free inquiry, has led away the student from the very doctrines which were held most dear by his instructor. The number of the excellent Dr. Doddridge's pupils who departed from the truth as it is in Jesus, and wandered into the mazes of Arianism and Socinianism, warn the theological professor to beware how he opens the floodgates of error, or in any measure countenances lax notions of the inspiration or authority of the word of God, or “oppositions of science falsely so called.” “It has been observed,” says Dr. Bennett, “that no one educated for the ministry by David Bogue has departed from the truth.” This is a noble testimony to the wisdom with which he was gifted by Providence to inculcate the great doctrines of the gospel, and to commend them to the consciences of his pupils by his own holy walk and conversation.

The spirit in which he engaged in this arduous work may be gathered from the following entry in his diary: “March 15, 1789. Went to London on Monday evening, and returned on Friday. Bless God for preservation, and for success in the business of becoming tutor to young men for the ministry. LORD, QUALIFY ME.” To this great affair his attention had been called by the zeal and liberality of George Welch, Esq.,

an opulent banker in London, who had nobly determined to provide for the preaching of the gospel in many of the dark places in the country, and with this view had selected Dr. Bogue, as one of the ministers to whom he had determined to entrust the education of three or four young men annually.

That Dr. Bogue was not influenced by secular motives in the new engagement he had undertaken, must be sufficiently obvious to all who know anything of his character, and particularly of the disinterested nobility of mind by which he was distinguished. Ten pounds a year for each student was all that he accepted, whether the number was great or small. His liberality often induced him to admit pupils without any reimbursement; and when a considerable sum was offered him by the Missionary Society, at a later period of his life, as some compensation for the use of his library, which was necessarily much damaged by the students, it was at once declined. It was, however, only to the moral and intellectual culture of his pupils that he professed to attend, for, from the first, he took care to secure to himself perfect freedom from all embarrassments connected with the domestic economy of a public seminary. The students boarded in the families of Dr. Bogue's congregation, and, in addition to the sum paid on this account, they had a small allowance for contingent expenses.

Their course of study was limited to three years, as the object was not to make great scholars, but useful preachers of the gospel. If the time was short, it was not, however, the fault of their tutor, if it was not well and usefully employed. According to Dr. Bennett, he was rather disposed to urge them to exertions not suited to ordinary minds, for he adds,

“David Bogue's capacity for labour was so vast—he was so much like Origen, a man of adamant strength—that he required too many lectures to be copied out by the students.” His theological lectures were remarkably simple, “and although they often contained the result of much learned reading and close thinking, they were, as far as possible, level to the understandings of all who possessed the indispensable prerequisites for the ministry—good sense, genuine piety, and a respectable acquaintance with the Bible. Never was tutor more remote from all affectation of learning, from all propensity to explain the *ignotum per ignotius*, from all fondness for the trappings of literature, than David Bogue. The remarkable simplicity that distinguished him in the pulpit, was still more conspicuous in the theological chair. Here he was content with referring to his Bible, which lay continually before him; and by his practice, as well as by his exhortations, he taught his pupils to appeal to the law and to the testimony; saying of fathers, and councils, and schoolmen, and divines, ‘If they speak not according to this word, it is because there is no light in them.’ When the authority of great names was adduced, or specious reasonings were employed, to determine a point, he still replied, ‘What say the Scriptures?’ To the Greek and Hebrew originals he referred on

proper occasions; and to Griesbach's critical edition of the New Testament, when the sense of that part of the sacred text was to be ascertained. . . . In theology, indeed, the students at Gosport could rarely fail, for this science, which is but a knowledge of the sacred Scriptures, extensive, connected, accurate, and profound, was known by all judicious observers to be pursued at Gosport with the happiest success.

"Those who were from [that school were not, indeed, famed for favourite theories, metaphysical discussions, and technical terms; but they were observed to enter, with instructive accuracy, and with a depth sufficient to ensure every valuable purpose, into all the great doctrines of Divine Revelation, resting their evidence upon their true basis, and directing them to their proper end.

"The whole morning," continues Dr. Bennett, "was sometimes given to prayer and other devotional exercises, to prepare for a new session, or to implore the Divine blessing upon those who were going forth to take the charge of souls. On such occasions, the awe of the Divine presence has been very powerfully felt, and the most devout and profitable intercourse has been maintained between the tutor and the students, as between them and their God. No one could leave Gosport without a deep impression of the GRANDEUR AND RESPONSIBILITY OF THE MINISTRY, and an awful anticipation of the day when every shepherd of souls must render up his account to the good Shepherd who laid down his life for the sheep."

The number of students committed to Dr. Bogue's care in 1789 amounted to no more than three. But partly through the liberality of their tutor, partly through the subscriptions of friends, and partly in consequence of some of his pupils depending on their own resources, his classes became gradually more numerous. "The death of its founder," says Dr. Bennett, "threw the seminary upon the liberality of the public, which was stimulated to greater efforts by an offer from Robert Haldane, Esq. of Edinburgh," to give ten pounds per annum towards the education of each of ten additional students, provided the county of Hants would raise the remaining funds necessary for their maintenance and support.

"The object was accomplished, and not only were some of the most valuable ministers of the present day thus introduced into the work of the Lord; but as a considerable part of the subscriptions were continued beyond the term of three years, a foundation was laid for the permanance of the institution."

To advance the progress of the gospel, and to raise the standard of the cross in places where Christ was not preached, filled the heart of Dr. Bogue with the glow of sacred delight. To these objects his college materially contributed in Hampshire and the adjoining counties. A signal blessing attended the labours which were conducted under his eye, and it was with delight that he heard of many being called to a knowledge of the truth, while the sphere of these home-missionary exertions was daily enlarged.

It is impossible to contemplate without admiration the mental force which had enabled him, in a seaport-town like Gosport, as an evangelist, a pastor, and a theological professor, to create

such a field of usefulness in the midst of his various active occupations. We cannot, indeed, marvel that the influence of such a man daily increased; and while his character rose in the estimation of the good of every denomination, his position in Hampshire, amidst the rising congregations with which he was surrounded, came to resemble that of a primitive bishop. But he was destined by the providence of God to occupy a still more important station in the history of the church; and so long as the cause of missions to the heathen shall animate the heart of the true disciple, so long will the name of DAVID BOGUE be held in reverence and mentioned with affection.

It was in the year 1792 that he preached, and subsequently published, his memorable discourse before the Society for promoting Religious Knowledge in the Highlands and Islands of Scotland; a discourse remarkable for the eloquence which glows in every page, but still more for the delightful results with which it was accompanied. To the ardent exhortations with which it abounds, to the magnificent objects it presents to Christian exertion, and, above all, to the great motives which it holds out to rouse the church from its lethargy in regard to the progress of the gospel among the heathen, much is to be attributed, of the zeal soon after kindled on behalf of missions. But before detailing the extraordinary effects of that sermon, it may be proper to advert to one part of the history of Dr. Bogue with which it was intimately connected. It was preached before the crimes, the bloodshed, and the disorders of the French revolution had blasted the hopes of thousands, who had too fondly hailed what they fancied to be the dawn of liberty rising over France, and dissipating the civil and religious thralldom, in which its people had so long been held. Dr. Bogue had not previously appeared before the world as an author, except by the publication of a pamphlet on the abuse of the sacrament of the Lord's supper, occasioned by the Test and Corporation Acts, and a sermon in which he had exposed and overthrown the Socinian tenet, of the harmlessness of mental error. But the discourse delivered to the Scottish Society attracted attention, on account of the boldness of its statements, and the approbation with which it seemed to contemplate the events which were passing in Europe. Such indications of the author's political bias were carefully treasured up and employed, by the enemies of missions, for the

purpose of reproaching the promoters of the cause as disaffected democrats. Nothing could be more unjust; but still it may be proper calmly to review the subject, especially as the Christian Observer has in a very recent number again revived the charge, and stigmatized Dr. Bogue, as "*a bitter and somewhat revolutionary political Dissenter.*" These are strong terms, and only to be justified by strong facts.

We are not of the number of those who would rigidly adhere to the maxim, that the dead are sacred from attack; but surely we ought to tread lightly and with reverence over the grave of a great and good man, and to be tender of the reputation of one who is away from the land of the living, and can no longer speak with the enemy in the gate. It would be wrong to palliate or defend any sentiments or words of Dr. Bogue's, where he has spoken unadvisedly. His faults were such as belong to the talents and dispositions by which he was distinguished. Bold and ardent in his conceptions, feelings, and anticipations, he naturally communicated his own impressions in his delineations of present evil or future good. Hence he may have occasionally expressed himself in terms of too sweeping censure concerning abuses in the established churches, which their best friends most deeply deplore; or it may be that his own growing persuasion of the impolicy of their connection with the secular powers may have been at some periods conveyed in sarcastic allusions, justly calculated to offend. But, after making due allowances for human frailties, and a quick perception of the ridiculous and inconsistent, we may safely challenge any candid or impartial man to say that David Bogue was *bitter* in his feelings either towards the Church of England or any other Christian community. His whole history contradicts the charge; as well as the testimony of all who knew "the man and his conversation." No one more heartily rejoiced in the revival of religion which took place in the Establishment during his career; and although most of his contemporaries have gone to their rest, yet there still survive some clergymen, and even ecclesiastical dignitaries, who would gladly record their protest against the character ascribed to him, when he is designated a *bitter* Dissenter. It was not thus that the late Vice-Provost of the College of Fort William judged, when that learned and distinguished man "sat down with us," as Dr. Bogue expresses it, "at the Lord's table, on his way to

Calcutta." This event, which happened on the 7th of August, 1796, and is thus recorded in Dr. Bogue's diary, is alike creditable to him and to Dr. Claudius Buchanan. They were men of kindred spirits, although each attached to a different communion. No one will charge the author or chief promoter of the ecclesiastical establishment in India with lukewarmness to the Church of England; but he found in the Pastor of Gosport no bitterness of feeling, to check the flow of Christian sympathy; and, on the contrary, the attraction seems to have been so strong as to have induced him to overstep the barriers of ecclesiastical strictness, and to spend his last Lord's day in England in listening to a Nonconformist brother, and partaking with him of the sacred emblems of the broken body and shed blood of that Saviour, of whom "the whole family in heaven and earth is named."*

The whole of Dr. Bogue's long and useful career amply justified Dr. Buchanan's estimate of his Christian spirit; and, not to dwell on the testimony of some eminent members of the Establishment, who from local vicinity were enabled for many years to mark the path he trod, his own language in regard to two of his sons, who on going to reside in London united themselves to the congregation of the present Bishop of Calcutta, was sufficient to refute the charge of *bitterness* in his feelings as a Dissenter. While he firmly adhered to his own sentiments, he declared that his anxiety on behalf of his children, was, not that they should belong to a particular section of the church of Christ, but that they should act according to the convictions of conscience, and consult the edification of their own souls.

But it has also been stated that Dr. Bogue was not only "a bitter," but a "somewhat revolutionary and political Dissenter." That he was an ardent lover of liberty, is most true; that he was not a politician, in the vulgar sense of the term, and still less a man of revolutionary principles, may be proved by the history of his life, by the tenor of his public ministrations and private correspondence, and, we may add, still more conclusively by the secret and solemn disclosures of his diary.

* During the same summer of 1796, the Rev. Charles Simeon, when travelling in the Highlands of Scotland with Mr. J. A. Haldane, felt not the slightest scruple even in personally assisting at the administration of the sacrament of the Lord's supper according to the Scotch form. In this he only adhered to the counsels of Archbishop Usher.

It is, indeed, to be remembered, in addition to what has been already stated as to the natural stamp of his mind, that he was by descent and education attached to that noble race of men who, under the name of the Scottish Covenanters, adhered to their religion, in spite of persecutions, probably more trying, if not more bitter, than to any which the Christian church in these realms has ever been exposed. We are not the apologists of the Covenanters: we do not defend their ideas of church-government, or their other notions in matters of civil and ecclesiastical polity. But when we remember that there were among them so many of the most eminent and devoted Christians, men "of whom the world was not worthy;" when we recollect the cruelty with which they were hunted down upon the mountains, and also consider that the great Protestant triumph in 1688, yearly commemorated by the Church of England as a deliverance "from Papal tyranny and arbitrary power," is by eminent writers largely attributed to the indomitable spirit of the Covenanters, and to the hopes which their example inspired, we can neither sympathize with the vituperations which have been heaped on them by grave ecclesiastics, nor with the sneers of infidel historians or thoughtless novelists—

Yes, though the sceptic's tongue deride
 Those martyrs, who for conscience died;
 Though modest history blight their fame,
 And sneering courtiers hate the name
 Of men who dared alone be free,
 Amidst a nation's slavery;
 Yet long for them the poet's lyre
 Shall wake its notes of heavenly fire;
 Their names shall nerve the patriot's hand
 Upraised to save a sinking land;
 And piety shall learn to burn
 With holier transports o'er their urn.

It was from this race of men that David Bogue was sprung; and with the piety of the Rutherfords, the Fenwicks, and the Bostons, he inherited their hatred of oppression, and the just horror with which Protestants in general had been accustomed to regard the persecuting bigotry of the house of Bourbon. If, too, the mild and gentle spirit of the poet Cowper was so roused by the contemplation of the state dungeons of the old régime, that he declared there was "not an English heart that would not leap" to hear of the fall of the Bastile, can we wonder that a man like David Bogue hailed the commencement of the French revolution with more sanguine expectations than its

catastrophe warranted. But the point which we are careful most distinctly to mark is, that he looked on that revolution, not with the eye of a worldly politician, not with a restless and discontented mind, anxious for change and solicitous of personal or sectarian aggrandisement, but with the eye of a Christian, eagerly seeking that the kingdom of his Lord might come, and that his will might be done on earth as it is in heaven. We are not the indiscriminate eulogists of David Bogue; his record is on high, and he stands in need of no human panegyric; but it is right that his memory should be rescued from unjust aspersion, and therefore we shall quote from the sermon preached to the Scottish Society, a passage stronger perhaps, than any, so far as we know, he ever penned on such a subject, so that the reader may be enabled to see what was the "head and front of his offending."

"The moral world," said the preacher, "is big with great events, and is hastening on their accomplishment. Every pious mind looks forward to a more joyful state of things, when religion shall extend her triumphs over the face of the earth. God, in his adorable providence, is fast removing the hinderances of former ages. A more formidable and more successful engine against the religion of Jesus Christ, Satan, the great adversary of God and man, has not employed, than the tyranny of civil governments. In reading the history of most of the countries in Europe, for a thousand years past, what do we behold? Despots and their viziers, and all their train of armed executioners, setting themselves against the Lord and his Anointed; and what they called government, as exercised by them, seems little else than a conspiracy, not only against the present happiness of man, but against religion and the cause of God. From the day that Christ was born, when Herod sought his death, to the present hour, when inquisitions exhibit their instruments of torture, has the tyranny of civil government been employed as an instrument of the devil, to bring to ruin the kingdom of the Redeemer. I will mention one example, out of a thousand that might be adduced, in confirmation of what I assert. At the time of the reformation from Popery, there arose in every country in Europe men professing the Protestant religion; but why did not the Protestant religion every where prevail? The sole cause was this; the tyranny of human governments stretched out its iron fangs, and tore to pieces its professors, or drove them from their country and their home. Hence SPAIN has its martyrology, and ITALY has its martyrology. By these means did Popery maintain its ground. Wherever there was any degree of liberty, the Protestant religion prevailed; wherever there was arbitrary power, by its sanguinary aid Popery kept its place. In so striking a manner has this been verified, that where the Protestant religion gained ground in the days of liberty—tyranny, succeeding, drove it away. This was the case in a neighbouring country; tyranny, in the person of LOUIS XIVth, banished the Protestant religion from France; and it was in exile till returning liberty brought it back. Were this subject more extensively pursued, it would appear that the connections between civil liberty and the advancement of true religion is more close than we commonly imagine. It must be then to the joy of every friend of human nature, that tyranny has received a mortal wound. It may be enraged, it may struggle, it may threaten, it may aim blows at those who are near, but die it must; and if we may judge from the appearances of things in the moral world, this generation shall not pass away before the expiring groans of arbitrary power are heard through every country in Europe, and the lovers of mankind are called on to rejoice over her, as the murderer of the witnesses of

Jesus Christ. And when civil liberty is hailed by a thousand voices, as bringing in her train the most valuable temporal blessings, the Christian may welcome her as the harbinger of religion, sent to give notice of her approach. In another light, civil liberty is the scaffold on which the builders stand to erect the fabric of the church of Christ; and I cannot but consider the present zeal for liberty, which so generally prevails, as designed by the great Creator of the world as a preparatory step to the extending of the Redeemer's kingdom. What is more probable than that, when the temporal antichrists of arbitrary power shall be destroyed, as well as the spiritual antichrist of religious usurpation and tyranny, our Redeemer will take to himself his great power, and reign, and pour out of his Spirit, and revive the face of the earth, and make the wilderness and the solitary place to blossom as the rose?"

It is not to be denied that the language of this part of his sermon was founded on a too sanguine view of the prospects of Europe, and in nothing was he more signally mistaken than in the imagination that war, which he detested, was then hastening to its final end. The rapid march of events speedily disclosed the true character of the French revolution, and proclaimed, in a voice of thunder, that although it was mighty to pull down, it had no strength to build up. Those who were ignorant of Dr. Bogue's real character, saw, in the sentiments we have quoted, only the spirit of one who forgot the ordinary blessings of government, and was prepared to rejoice in the downfall of all the ancient monarchies of Europe. They overlooked the grandeur of the objects contemplated by the preacher in the remainder of his eloquent discourse, and the ethereal nature of the weapons with which, alone, he purposed to combat the giant forms of superstition and idolatry all over the world. But while he himself was doubtless too much elated by the dawn of the French revolution, the idea that he was a revolutionist, even at that period of general excitement, is a vain imagination, unwarranted by fact. A letter, written in 1813, to the Rev. Lewis Way of Stansted Park, where he sometimes preached, places this subject in a clear light. The following extract will suffice:—

"And while I have earnestly desired the progress of freedom among mankind, I have considered myself as restrained by my office from an active interference on the subject: *not only was I never present at any political meeting, public or private*, but, to avoid all appearance of party, though I am entitled to vote for members for the county, I have forborne to avail myself of that privilege."

The sermon from which our extracts have been taken, as well as the known ardour and energy of Dr. Bogue's character, and the eminence he had attained, did, however, for a long time, attach to him a measure of obloquy, which we had thought he had been enabled to live down. On the trial of Hardy, Horne

Tooke, and Thelwall, he was, like many other distinguished men, subpoena'd to give evidence. He was not, however, examined; and for what end he was called, except for purposes of annoyance, it is impossible to conceive. "This," says his biographer, "was to him a severe mortification." Other circumstances of a similar description also occurred, to disturb his peace. The most cruel and groundless calumnies against his loyalty were industriously circulated by the enemies of the gospel; and when the mutiny broke out at Spithead, there were not wanting violent or pretended partisans, who affected to shake their heads, and allude to the vicinity and the influence of the Pastor of Gosport. So industriously were these slanderous reports promulgated by officious persons, that Government, justly alarmed for the state of the country, considered the academy at Gosport, and the itinerancy of its preachers, to be fit objects of attention. On one occasion, his old friend and correspondent, Viscountess Duncan, having requested her brother, the Lord Advocate of Scotland, to frank a letter to Dr. Bogue, he looked with astonishment at the name, and asked if it were possible that his sister continued to hold intercourse with a man so dangerous from his talents and influence, and whose name was at that moment registered in the books of the Privy Council, as one who was to be under *surveillance*. But Lady Duncan had known Dr. Bogue too long and too well, to allow her to entertain the suspicion either that he was disaffected to the government, or chargeable with conduct unbecoming the spirituality of his exalted character. She continued her correspondence; and a few years afterwards, Dr. Bogue not only visited Lord Duncan's seat near Dundee, but preached, with the sanction of the parish minister, to crowded audiences, who flocked to hear him from all parts of the neighbourhood.

That Dr. Bogue should have been thus cruelly maligned, is less wonderful, when we recollect the fever of the times, and the aspersions which were cast on other good men, who, unlike Dr. Bogue, had not even furnished the slightest grounds for aspersion. In the life of Mr. Wilberforce, by his sons, we find that even the peaceful character of Milner of Hull, Robinson of Leicester, Hayward of Leeds, Richardson of York, and others, had not saved these pious clergymen from the tongue of calumny, and that Bishop Prettyman had even prepossessed Mr.

Pitt with a low idea of their *moral character*! We doubt not, however, that the mortification experienced by Dr. Bogue was not unattended with benefit. While it did not damp the ardour of his zeal as a minister, the disappointment occasioned by the failure of his hopes in regard to the French revolution, caused him frequently to exclaim, "I am more and more convinced that nothing but the gospel of Jesus Christ will raise the world from its degraded state." While, therefore, he became still less than ever entitled to the character of a worldly politician, he consecrated the remainder of his life, during a period of more than thirty years, to the duty of preaching the gospel, and sending it forth to the nations of the world.

In a memoir of David Bogue, it seemed necessary to dwell at some length on his character as a politician. He was indeed a man of large and comprehensive views, with a genius able to appreciate the vast importance of the times in which he lived, and a mind deeply interested in watching the progress of human affairs. But the triumph of one form of government, or the downfall of another, were to him events of little moment, except as they were calculated to promote the glory of Christ, and the eternal welfare of mankind. While others were absorbed in political speculations, and fired with Utopian ideas of the effects of new systems of legislation, he was chiefly anxious to avail himself of the occasion, for the purpose of rousing a missionary spirit.

It was three years before the formation of the London Missionary Society in 1795, that Dr. Bogue preached and published the sermon which we have already so largely noticed. We have seen that he was eagerly looking for a new order of things, and thought he discerned in the French revolution the footsteps of "the Breaker," of whom the prophet speaks as preparing the way, and heralding the approach of the great Messiah. That his expectations were in some measure premature, does not detract from the honour to which he is entitled in awakening his fellow-Christians to a sense of the importance of the crisis. His appeal was convincing and spirit-stirring, and the more so, because the eloquence with which it is expressed is not of the nature of mere declamation, but is founded on arguments drawn from scripture, and enforced by an intimate acquaintance with the past history and present condition of the nations of the world.

After describing the lost and melancholy state of the heathen and the Mahommedans, he exclaims,

“ Will it be accounted by any a sufficient reason, and a satisfactory cause, without inquiring farther, that God permits them to continue in their present state? No. He permitted Cain to murder Abel, his brother: but did he therefore approve the action? He permitted the whole world to become corrupt, except Noah and his family: but the waters of the deluge which destroyed guilty man, serve as a mirror to show that the wickedness which he permitted he did abhor. He permits all the perjuries, the robberies, the murders, of which men are guilty; but the fire of hell, which he hath kindled for the punishment of transgressors, discovers, by its hideous glare, that these things are infinitely odious in his sight.”

He next turns from contemplating the heathen and Mahomedan world, to survey the state of Christendom, and charges it home upon Protestant Britain, that so little had been done for the propagation of the gospel. Having noticed the zeal which was exhibited for other objects, he emphatically inquires,

“ But what zeal has been shown for the conversion of the heathen nations, and for diffusing the light of divine truth in the dark corners of Christian lands? We may justly blush, while we review the annals of our country. Here, Rome, thou mayest exult over us, and pronounce British Protestants careless and lukewarm! Thy zeal for the conversion of the heathen world, the number of missionaries whom thou hast sent forth, and the ardour they have employed in teaching the doctrines and rites of thy church to pagans, in Africa, in Asia, in America, and in the dark corners of Protestant countries in Europe, cover us with shame. We of this land have reason to confess ourselves guilty. We should account ourselves injured, if it were not granted that we are as pious, as benevolent, as generous, as any people that have submitted to the cross of Christ. But what effects of Christian zeal can we boast? It would be easy to mention distant countries discovered by the skill of our mariners and the munificence of our rulers—countries where we have planted colonies to cultivate the soil—countries where we carry on with the natives an extensive commerce—countries which our armies have overrun, and which we have seized as our own—countries which our troops are now wetting with the tears and with the blood of the innocent inhabitants—countries from which we have for a long course of years been dragging the wretched natives to worse than Egyptian bondage. But where is the country which we have exerted our zeal to rescue from pagan darkness or Mahometan delusion, and to bring to the knowledge and consolations of the gospel? What tribes of pagans have been converted by our missionaries? What churches have been planted by us in lands where Satan’s seat was? What nations that bowed down to stocks and stones have been influenced by us to cast their idols to the moles and to the bats, and are now adoring the Creator and Redeemer of sinful men? Alas! we search almost in vain.”

This memorable sermon is replete with sentiments well calculated to put to shame the apathy of the slothful, and to animate the zeal of those who were ready to exclaim, “ Lord, what wouldst thou have me to do?” Among other pointed appeals, he says, “ Ye who are men of humanity, should you be so unhappy as to disregard religion, I can plead with you from the principles of humanity.” He points to Africa, where millions of tears have been shed by bereaved mothers; and to our slave islands, where millions of groans have reached the

throne of a righteous God. "Ye who profess to be Christians, to you I address myself with still greater earnestness. To humanity you add religion." And he exhorts them by motives the most powerful, to send the tidings of salvation to the utmost bounds of the habitable globe.

"How pleasing," he observes, in language which would almost seem to indicate that the seer's mantle had descended on him for a moment, and that he foresaw events which were ere long to be realized; "How pleasing would it be to hear of pious missionaries labouring among the natives of injured Africa, preaching the gospel among the new-discovered islanders in the South Seas, and revealing the mercies of God and the grace of the Redeemer to the mild inhabitants of the Pelew Islands! And I frankly acknowledge that it would give me infinitely more delight to hear of a few solitary missionaries crossing the Ghauts, than a well-appointed English army; of a town or a district submitting to the gospel of Christ, than yielding to our troops; and of the Mysore country receiving the religion of Jesus, than yielding subjection to the commander of our forces there. Next to a person's own eternal happiness, there is nothing that will give so much pleasure as the glad tidings of salvation conveyed to his fellow-creatures, especially to those who have never before heard the joyful sound."

Such was the character of the sermon which Dr. Bogue preached in 1792, and which did so much to kindle the flame of missionary zeal, at a time when Christians were, for the most part, sunk in lethargy, and worldly men were wholly occupied with the clamour of revolutionary politics, and the prospect of approaching war. His Address on Missions, published in the *Evangelical Magazine* in September, 1794, was the immediate precursor of the Missionary Society. This is not the place to detail the history of the formation of that great institution, the FATHERS AND FOUNDERS of which, this work is designed to commemorate. It may be right to remark, however, that in July, 1795, the intended formation of the society was announced; that on Monday, September 21st, the first meeting was held, when Sir Egerton Leigh presided; that on the following Tuesday, after a sermon by the Rev. Dr. Haweis, rector of Aldwinkle, a committee of ministers, including Dr. Bogue, was appointed, to bring forward the plan of the new society; that after other sermons, by Mr. Burder, Mr. Greathead, Mr. Hey, and Mr. Rowland Hill, the last public service was on Thursday evening, when a sermon was preached by Dr. Bogue, from Haggai i. 2, at Tottenham Court Chapel. The union of Christians of all denominations added beauty to the hallowed grandeur of the spectacle presented on this great occasion; and it is stated, that when Dr. Bogue said, with that patriarchal dignity of language and appearance for which he was so much distinguished, "We are called this evening to the funeral of

bigotry, and I hope it will be buried so deep as never to rise again," the vast assembly visibly manifested a thrill of electric sympathy with the preacher, and could scarcely refrain from one general burst of joy.

Twenty-five directors, including Dr. Bogue, were chosen; Mr. Love and Mr. Shrubsole were elected secretaries, and Mr. Hardcastle accepted the office of treasurer. The impulse that was given was truly astonishing.

"When we left our homes," said Mr. Bogue, in his missionary sermon, "we expected to see a day of small things, which it was our design not to despise, but to cherish with fond solicitude; but God has beyond measure exceeded our expectations; he has made a little one a thousand, and has inspired us with the most exalted hopes. Now, do not think ourselves in danger of being mistaken when we say that we shall account it through eternity a distinguished favour, and the highest honour conferred on us during our pilgrimage on earth, that we appeared here, and gave in our names among THE FOUNDERS OF THE MISSIONARY SOCIETY; and the time will ever be remembered by us, and may it be celebrated by future ages, as the era of Christian benevolence."*

"From this time," says Dr. Bennett, "Dr. Bogue lived for the conversion of the heathen; missions occupied his thoughts by day and night; for this object he pleaded in private conversation and in the public assembly; for this he prayed in the closet, in the family, and in the church. This theme always proved his inspiration; he kindled at its touch, and showed that it was no false fire, but the genuine flame of principle; for he never grew tired in the cause himself, nor ever suffered the zeal of others to expire.

"By the variety and force of his arguments, he displayed the comprehensiveness of his own mind, and the depth of his reflections on the grand theme; and if ever he blazed, and rose to the eloquence of the sublime, it was when he fired the souls of Christians with the prospect of a converted world, or when he terrified the slothful Christian with a view of the aggravated guilt of leaving the millions of the heathen to perish for want of the knowledge of Christ. The spirit with which he pursued this object was so infectious, that few came within his reach and escaped its influence. That he almost invariably communicated it to his students, it is scarcely necessary to assert. As I was among them at the formation of the society, I can never forget how constantly the master-mind of my tutor recurred to his darling theme; how his countenance lighted up at the prospect of rousing the churches to efficient co-operation; and how fondly he courted that conversation which suggested or promised any valuable hints for maturing the noble scheme. The first sermons preached at the formation of the society were read over in his study at the time of lecturing, with many an interesting comment; and most of the early counsels, for the improvement of the infant association, were suggested or improved there."

* When Dr. Claudius Buchanan returned from India, and preached the Church Missionary anniversary sermon in 1810, he showed that his zeal for his own church and its establishment had not changed the feelings with which he regarded his dissenting brethren, when on his way to Calcutta he sat down with the Pastor of Gosport at the Lord's table in 1786. "Nor ought we," he exclaims, "to omit on this occasion to make honourable mention of the liberal plans of THE LONDON MISSIONARY SOCIETY. The first operation of that body, in sending forth, at once, 'a great company of preachers,' displayed a noble spirit of zeal and unanimity, and manifested a laudable and well-grounded confidence in the ultimate success of that design. The merits of that Christian expedition have not, perhaps, been sufficiently acknowledged at home. But the sending forth a ship to the Pacific Ocean at that day was a great event in the history of the gospel, and will no doubt be recorded in the books of the heathen world in ages to come."

We have seen the energy, talent, and wisdom displayed by Dr. Bogue in the formation of the Missionary Society ; we have seen his ardour in the cause, enabling him, in " thoughts that breathe and words that burn," to stimulate the Christian public to a greater combined effort in behalf of the perishing heathen. But it remained that he should still be privileged to furnish, in his own person, an illustration of the strength of principle by which he was actuated, and of the intensity of the missionary flame which glowed in his own breast. His diary for May 22d, 1796, exactly eight months after the birth of the society, contains this notice :—" Mr. Haldane spoke to me about going on a mission to Hindostan." The cordial and unhesitating consent with which Dr. Bogue closed with this proposal, for ever silenced the taunting reply, with which some were wont to meet the earnest importunities of the friends of missions—" Why do you not go yourselves?" Doubtless it was wisely ordered by the providence of God, that this father of the Missionary Society should remain at home ; and considering his time of life, and the importance of his counsels, he was doubtless more usefully employed at Gosport than if he had gone to Bengal. It was, however, honourable to the sincerity of his zeal, that Dr. Bogue was enabled thus to devote himself personally as a missionary ; and as this event forms an important era in his life, it may be interesting to furnish a brief detail of the circumstances in which the design originated, the motives by which it was directed, the plan upon which it was to have been carried on, and the cause of its failure.

With Mr. Haldane, it has been already mentioned, Dr. Bogue became acquainted at Gosport, and accompanied him to the Continent in 1784. At that time, and for more than ten years after, Mr. Haldane, to use his own words, was " unacquainted with the gospel;" so that, while he respected Dr. Bogue as a minister, and esteemed him as a friend, he was little able to sympathize with plans, which had for their object the diffusion of Christianity. The following is Mr. Haldane's own account of the origin of the mission to India, as published in answer to the aspersions of its enemies, soon after the attempt failed.

" Before the French Revolution, having nothing to rouse my mind, I lived in the country almost wholly engrossed by country pursuits, little concerned about the eternal interests or happiness of mankind, but selfishly and unthankfully enjoying the

blessings, which God in his providence had so bountifully poured around me. As to religion, I contented myself with that general profession which is so common and so worthless, and that form of godliness which completely denies its power. I endeavoured to be decent, and what is called moral, but was ignorant of my lost state by nature, and of the deep depravity and corruption of my heart, as well as of the strictness, purity and extent of the divine law. While I spoke of a Saviour, I was little acquainted with his character, the value of his sufferings and death, the need I stood in of the atoning efficacy of his pardoning blood, of the imputation of his perfect obedience and meritorious righteousness, or of the sanctifying influences of the eternal Spirit to apply his salvation to my soul. When politics began to be talked of, I was led to consider every thing anew ; I eagerly caught at them as a pleasing speculation. As a fleeting phantom they eluded my grasp ; but missing the shadow, I caught the substance ; and while obliged to abandon these confessedly empty and unsatisfactory pursuits, I obtained, in some measure, the solid consolations of the gospel ; so that I may say, as Paul concerning the Gentiles of old,—he was found of me, who sought him not.

“ Some time after this, when I trust I had been led to choose that good part which cannot be taken from any one, and to adopt the views of religion I at present hold, I first heard of the Baptist Missionary Society, and their MISSION IN BENGAL. It immediately struck me, that I was spending my time in the country to little profit, while from the command of property, which through the goodness of God I possessed, I might be somewhere extensively useful.”

Having revolved this plan for about six months, Mr. Haldane invited a neighbouring minister, who was frequently at his house, (the Rev. Mr. Innes, then of the established church in Stirling,) to become one of a mission to Bengal, and there spend the remainder of their lives in communicating the precious truths of the gospel to the Hindoos. This was about the period of the formation of the Missionary Society. To the first meeting of that great institution, Mr. Haldane repaired in May, 1796, chiefly for the purpose of seeing his old friend, Dr. Bogue, and conversing with him on the plan of the mission to Bengal. From London, Mr. Haldane accompanied Dr. Bogue to Gosport, and doubtless visited that busy and then warlike place, with feelings very different from those by which he was actuated on former occasions, when, filled with naval ardour, he sailed from the same harbour with Lord St. Vincent in the *Foudroyant*, before the memorable action with the *Pegasè*, and shortly after, in the same distinguished ship, accompanied the grand fleet, under Lord Howe, to the relief of Gibraltar.

In Dr. Bogue he found a veteran warrior, but one who sought only the trophies of a bloodless victory ; a champion, resolute to pull down the strongholds of Satan, and, as the herald of Jesus Christ, to unfurl the banner of the cross, and proclaim the gospel of everlasting peace in heathen lands. On these great subjects they had much conference at Gosport ; and

Mr. Haldane soon discovered that the high estimate he had previously entertained "of Dr. Bogue's views and character were just." "It was," he says, "late one night when he and I were sitting together, after the rest of the family had retired, that I opened to him my design; and without either hesitation or delay, he gave his consent to accompany me, and expressed the fullest approbation of the plan." It is obvious, from this account, that Dr. Bogue had already pondered the subject, and desired to devote himself to the work; but the fact is made still plainer by the following extract from a letter, which he addressed to a friend.

"The plan of sending out young men unaccustomed to the task of religious instruction, never appeared to me calculated to produce the end we had in view. I always thought it the duty of more experienced men to lead the way, and offer themselves for the service of the heathen; but, like you, I thought myself too old for the office of a missionary. But about eight months ago I received an invitation from my friend Mr. Haldane, to accompany him to Bengal, to assist him, along with two others, (who were to be applied to,) in carrying into execution a plan for the conversion of the heathen, which he had formed about a year before. After weighing the subject maturely, I accepted his call, and declared my readiness to go: the two others we had in view, Mr. Ewing and Mr. Innes, (whom some of your Bristol people know) have likewise engaged to go with us. What you mention as to age, and the uncertainty of the climate agreeing with me, is just. But these things must be left in the hands of the great Head of the church. I am a necessary link of the chain. As we are to live in the close union of brothers, it would not do unless we knew each other, and, from what we know, could place some dependence on suitableness of disposition, &c. Though a more suitable and a younger person could be found, he wants the qualification of old friendship and acquaintance, which I possess."

Such were the circumstances in which the design originated, and such the motives by which it was directed. It was not merely intended to preach to the natives of India, but also to found a missionary college, over which Dr. Bogue would have been admirably qualified to preside, for the instruction of others, who might diffuse the gospel throughout the whole of our Eastern empire. With a just feeling of what was due to those who were giving up their means of temporal support, and going to a distant land unconnected with any society, and in order to place his coadjutors on a proper footing of independence, Mr. Haldane was to present each of them with the sum of £3,500 before leaving England, and to defray the expense of conveying them and their families to Bengal. To provide funds for so great an undertaking, as well as to disencumber himself of the trouble and expense connected with an ornamental place, Mr. Haldane sold his estate of Airthrey to the late General Sir Robert Abercromby.

But the whole of the East India scheme was frustrated by the stern refusal of the Directors, and of Mr. Secretary Dundas, the president of the Board of Control. It has been publicly stated, that "one of the directors declared he would rather see a band of devils in India, than a band of missionaries." Every effort was made to overcome this opposition. Mr. Haldane was personally well acquainted with Mr. Dundas, and during his stay in London had several interviews with him, the last of which was interrupted by the entrance of Mr. Pitt, who was also consulted on the subject. Dr. Bogue came to town for the same purpose, and, among others, conversed with Mr. Wilberforce. That excellent man had taken a juster, although a more gloomy, view of the convulsions in Europe than Dr. Bogue, and engaged in a warm discussion on the subject. When Dr. Bogue and Mr. Haldane entered the room, on the occasion of their first meeting, he apologized for not rising, as he was labouring under a fit of the gout. But as the discussion proceeded, he became so much interested and animated, that, forgetting his gout, and the flannels in which his feet were wrapped, he started up, and walked about the room entirely free from pain. From some distinguished men great encouragement was received, but the result was at last unfavourable. If objections could have been entertained on the ground of any supposed political opinions, Mr. Haldane's letters to Mr. Dundas, and the frank, unreserved avowals they contained, were sufficient to remove them.* After stating the difference between the situation of a British subject living under a constitutional monarchy, and a missionary, who has no business to interfere in politics, he says,

Our mouths on that subject will be sealed for ever, when we devote ourselves to preach only the gospel of Jesus Christ, and what it contains, in a foreign land. On all men it enjoins peaceable and quiet lives, which we shall uniformly inculcate. Indeed,

* In noticing the scheme of this mission to Bengal, Mr. Wilberforce's sons, in their Life of their father, state that he "would probably have succeeded" in obtaining Mr. Dundas's assent to the undertaking of Mr. Haldane and his coadjutors, had not "their extreme political opinions alarmed the government." But surely Mr. Wilberforce's own failures on behalf of Christian missions to India in previous cases, might have led his sons to a different conclusion. Politics was a convenient conversational excuse, but it was not the real one, and was never officially alleged, either by Mr. Dundas or the Directors. Besides, one, if not two, of the four proposed missionaries were as much opposed to what were called democratic principles as Mr. Wilberforce. Mr. Ewing's sentiments were published about the same time in an able sermon on the duty of civil obedience, preached when he was assistant minister in Lady Glenorchy's Church in Edinburgh; and Mr. Innes never in any way interfered in politics.

I trust we shall be found useful in no common degree (should God give us success) in promoting the peace and happiness of the country, and the stability of the government, which we believe to be the best for India. We are fully convinced that nothing will tend to bind India so closely to England, as the introduction of the gospel among the natives. And at the same time, we are confident that nothing will so much provoke God to deprive England of the empire in the East, and the benefits resulting from its possession, as neglecting to send the gospel, and especially *refusing* to allow it to be sent, when you are humbly entreated to grant permission. . . .

“Surely it can never be thought that we have any sinister views in this business, or any other than what we hold out. To it we dedicate our *all*; we leave very many comforts in this country, (for I assure you it is not *discontent* that carries us away,) and we risk, nay, almost certainly incur bad health, and many inconveniencies and disagreeable circumstances, that natives of the opposite side of the globe must necessarily encounter. Indeed, considering every thing, if we do not go with pure views and from good motives, in the language of the apostle, I have no hesitation in saying, ‘We must be of all men most miserable.’”

In another letter, dated London, Sept. 30, 1796, it is further said:—

“Many thousands have gone to India to attain a decent competency or splendid affluence; we go with a direct view, not to enrich ourselves, but to save the souls of men; and surely, Sir, it is no unreasonable request, that at least we may be permitted to go out quietly, and enjoy the protection of the government of India, while we demean ourselves well. If we do not act there as we propose, the government can at any time send us home; we shall be sufficiently in their power. I am persuaded, however, they would never hear of us, but as inculcating quietness and peace.”

But neither the force of argument, the remonstrances of friends, the petition of the Missionary Society, nor the memorials of various public bodies and private individuals, were sufficient to move the East Indian authorities. The following is a copy of the final answer of the Court of Directors.

Gentlemen,

East India House, Jan. 12, 1797.

The Court of Directors of the East India Company have had under consideration your letter of the 20th ult., requesting permission to proceed to India, with your families, and reside in the Company's territories for the purpose of instructing the natives of India in the knowledge of the Christian religion; and I have received the Court's commands to acquaint you, that however convinced they may be of the sincerity of your motives, and the zeal with which you appear to be actuated, in sacrificing your personal convenience to the religious and moral purposes described in your letter, yet the Court have weighty and substantial reasons, which induce them to decline a compliance with your request. Signed, WILLIAM RAMSAY, Secretary.

To ROBERT HALDANE, Esq.—The Rev. DAVID BOGUE,—The Rev. GREVILLE EWING.

What was the nature of these “weighty and substantial reasons,” it is not difficult to conjecture, but the result was doubtless wisely ordered in the providence of God, and was a subject of congratulation to many of Mr. Bogue's brethren; one of whom wrote to him a follows.

“Fond as I am of your missionary enterprise, promising and important as it may be, I must frankly say, that I would rather twenty other ministers of my acquaintance should leave England than Mr. Bogue. In your native country Providence has placed you in a very important station, and honoured you in it with no small share of

acceptance and success. I hope the Lord will yet send by whom he will send. I could only wish that it would be by messengers who would be less wanted at home, and who would be equally useful abroad."

But Mr. Bogue was a man too firm of purpose to be easily deterred by difficulties. Baffled in the attempt in 1796, it was renewed in 1798, as appears from his answer to a letter inviting him to become the tutor of the Missionary Seminary. "Mr. Haldane," he says, "is now with me, and we are preparing for a repeated application to the East India Company relative to the mission to Bengal. While that remains undecided, I cannot with propriety think of another." The same difficulties again presented themselves; and it appears from the following extract of a letter, addressed by Dr. Bogue to Mr. Hardcastle, that it was deemed better to postpone any application on the subject. Mr. Hardcastle's intimacy with Mr. Grant and others of the East India directors, as well as his frequent intercourse with Mr. Wilberforce, Mr. Thornton, and various individuals of influence, and in some measure in the confidence of the Government, furnished him with the best opportunity of forming an accurate opinion as to the probabilities of success. And as in him there was combined an equal love of missions, with a penetrating intellect and a calm judgment, Dr. Bogue must have felt that his opinion on such a matter was entitled to the greatest weight.

Gosport, April 27, 1798.

TO JOSEPH HARDCASTLE, ESQ.—"Your kind letter, relative to our India business, I received, and immediately communicated the contents to Mr. Haldane, recommending him to postpone application to the Company till they had leisure to attend to it, and till Mr. Grant had delivered in his remarks on the business. The proposal met with his approbation, and he expressed himself willing to wait for a considerable time. I have some hopes that he will be at the meeting of the Missionary Society, when we shall have an opportunity of consulting personally on the business. Perhaps the state of public affairs may prevent the rulers both of England and India from attending to such things at present. Events succeed each other so rapidly, as to leave us at utter uncertainty even to conjecture what God is going to do."

In Mr. Haldane's publication already cited, we have the final account of the termination of the whole scheme.

"For some time after this (1797), I did not lay aside my endeavours to go out to Bengal, and in the mean while was busied in selling my estate, that there might be no delay on my part, if obstructions from without should be removed. I accordingly at length found a purchaser, and with great satisfaction left a place, in the beautifying and improving of which my mind had once been much engrossed. In that transaction I sincerely rejoice to this hour, although disappointed in getting out to India. I gave up a place and a situation, which continually presented objects calculated to excite and gratify 'the lust of the eye and the pride of life.' Instead of being engaged in such poor matters, my time is now more at my command; and I find my power of applying property usefully, very considerably increased. I can truly say, I experience the

accomplishment of the gracious promise, that leaving house and lands (although in a very restricted sense), as I trust, for the gospel's sake alone, and what I esteemed my duty, I have received manifold, though, as it is added, 'with persecutions.' . . . For my own part, I am satisfied in having made the attempt, although it appeared by the event clearly the will of God that we should not go out. I have not a doubt that this was ordered for good, and our being prevented, whether from unworthiness, or from whatever other cause which we know not now, we shall know hereafter. I could not however, help particularly observing the massacre of the Europeans that lately took place at Benares, where it is probable we should have been, had we obtained our desire. With the apostle, then, I would here thankfully exclaim, 'Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'

Such was the termination of a scheme,—of which it is impossible not to commend and admire the motives, and of which even the failure was calculated to excite additional interest on behalf of a hundred millions of our fellow-subjects, thus excluded from the sound of the gospel by the self-interested policy of their commercial rulers. From this period Dr. Bogue cooperated with Mr. Haldane in several important plans; and although in some things they did not always see "eye to eye," yet their mutual friendship and esteem remained unshaken and unabated to the last. In the year 1821, Mr. Haldane, after his return from the Continent, visited Dr. Bogue at Gosport, on purpose to converse with him on the great subjects connected with the kingdom of Christ, concerning which they were both so deeply interested; and the very last letter, as it is believed, written by the venerable Pastor of Gosport, a few days before his death, was addressed to his old friend, with whom, for the sake of Christ, he had once designed to spend his life in India. It was a letter introducing one of his pupils, afterwards a theological professor, who, having left the bar to study for the ministry, had spent a considerable time at Gosport, and to whom, in the note with which the introduction is accompanied, he says, "Robert Haldane's country-residence is between Glasgow and Edinburgh. There is scarcely such a man in the world. You will find his counsels very useful."

While the East India negotiation was depending, Dr. Bogue by no means relaxed his exertions on behalf of other Christian objects. His influence in Hampshire had been proved by its early zeal on behalf of the Missionary Society. But the cause of the heathen was not sufficient alone to absorb his comprehensive mind and large benevolence.

Having had occasion to refute the argument against foreign efforts, on the ground that there were heathens enough at

home, he resolved to turn it to practical account. While engaged in drawing out a plan for the Hampshire Association, he was, in the spring of 1797, for the first time in his life, attacked with a serious illness. But even severe indisposition could not damp the ardour of his mind, or divert him from mental efforts. To a meeting of ministers assembled at Romsey, at the ordination of Dr. Bennett, he unfolded the plan, which he had in a great measure drawn out upon his bed, and which was extensive and minute.

“The contrast,” says Dr. Bennett, “between the vigour of the scheme and the feebleness of its author recalled to remembrance the inspired text, ‘Though our outward man perish, our inward man is renewed day by day.’ For he was so unequal to the service in which he engaged that day, that he was compelled to take medicine in the midst of it; and the tones of his voice indicated how much his mind was struggling with his mortal frame. Most of those who were present on that occasion have gone down to the generation of their fathers; but some who remain will never forget, while memory holds her seat, the appearance of a mighty frame consuming by internal fires, and causing us to remember, like the disciples of old, what was written, ‘The zeal of thy house hath eaten me up.’ The charge he delivered to me that day, April 5, 1797, was copious and instructive; beautifully simple, and kindly faithful; uttered with a voice deep and tremulous, as from the borders of the grave, and interspersed with ejaculations that wafted our spirits to the throne of God. With a most touching tone, he exclaimed, ‘Alas! I have been a cumberer of the ground!’”

The plan that day brought forward was most favourably received, and from that time forth the propagation of the gospel at home became the grand object of the Hampshire Association.

“To such a degree,” says Dr. Bennett, “was Mr. Bogue successful in placing spiritual instructors where there were formerly none, that just at the time when his Lord called him home to his rest, the last and most benighted town in Hampshire was blessed with the constant labours of an evangelical pastor.”

As soon as Dr. Bogue was finally compelled to abandon the Mission to India, he felt himself at liberty to entertain the proposal, which he had previously declined, to undertake the care of a seminary of missionaries. How ably, how conscientiously, how successfully he discharged the office, is known to all who are acquainted with the operations of the London Missionary Society. By appropriate lectures and oral instructions, but perhaps still more by the speaking example of his own life, it was his great aim to send forth such men as were worthy of being charged with the message of Christ’s gospel to the heathen. The formation of the Missionary Seminary was, however, only the work of a majority; and among the minority there were some men deservedly entitled to respect and influence in the counsels of the Directors. Of these the chief was the

venerable Rowland Hill among the clerical section of the Directors ; while among the laymen there were various excellent men who followed such a leader the more readily because they did not themselves perceive that zeal and piety are not, in the order of providence, in all cases, sufficient substitutes for the advantages of study and preparation. When Dr. Bennett says that the minority "sincerely thought that the best education for missionaries was *none at all*," he doubtless speaks hyperbolically ; and still more so when he adds, that they considered "the next best was that which consists in teaching them to make wheelbarrows and plant turnips." But the majority of the Directors, including Drs. Bogue, Waugh, and other eminent ministers, as well as their Treasurer, Mr. Hardcastle, Mr. Alers Hankey, and other distinguished laymen, were fully persuaded that in giving a sound and useful education to the missionaries, they only followed the example of Christ, who, as Dr. Bennett again remarks, "instead of sending his apostles to learn to catch fish, called them away from ships and nets, to follow him, and learn to become fishers of men."

The opposition which the Gosport Seminary encountered was, however, a source of much vexation to Dr. Bogue, and which, in one instance, provoked from him a somewhat *Johnsonian* rebuke of what he considered the mistaken interference of some laymen, whose opinions he reckoned more valuable on any other subject than on the quantity of Greek or Hebrew which it was proper to impart to missionary students.

An opportunity of removing from Gosport soon after occurred to Dr. Bogue. Several persons of different communions having united to open a chapel at Highbury, for the accommodation of all denominations of Christians, directed their eyes to him, as the fit pastor of such a flock. The invitation from so many good men is another testimony, if any were needed, to his superiority to sectarian feeling ; and the fact that he did not decline the call till after serious consideration, still more clearly proves how little he had of the "bitterness" of dissent, and how fully he entered into that article of Christian belief which concerns the communion of saints. He notes in his diary the desire of his soul to be directed by Divine counsel ; "Lord, I desire to be only where thou wilt have me to be." Other invitations to London were not wanting, and especially one

from Salters' Hall, which was promptly declined. Like the ancient oak, his roots had struck forth in all directions, from the spot into which he had been twenty years before transplanted, and he now resolved to live and die among his people at Gosport.

His next great work was his mission to Paris, during the short peace which followed the treaty of Amiens. The details of the plan, and its results, have been stated in the memoir of Mr. Hardcastle, with whom the scheme originated, and at whose suggestion Dr. Bogue undertook to write his celebrated Essay on the Inspiration of the New Testament. The circulation of that valuable and convincing treatise, was the introductory object proposed by the deputation to Paris; but it was their grand design by this means to open the way for the diffusion of the Holy Scriptures. The Rev. Dr. Waugh and the Rev. Matthew Wilks were the other members of the deputation, in addition to Dr. Bogue and Mr. Hardcastle. And although they did not succeed to the extent of their wishes, yet the report of their proceedings, as written by Mr. Hardcastle, and published in the Evangelical Magazine, proves that their labours were by no means in vain, while the more remote results were highly important. It was during this visit to the Continent that the Paris police, in their description of Dr. Bogue in his passport, represented his countenance by the expressive and characteristic term "profondeur." When he solicited permission to preach in the Protestant temple of St. Thomas de Louvres, his request was not only granted, but, in the true style of French politeness, he was offered a guard of honour by the celebrated Fouché. This escort he declined: but had he attempted, a few years before, to preach in Paris among the worshippers of the Goddess of Reason, the duty would have been discharged at the hazard of his life. The text which he chose on this occasion was, "God is love." He shortly after returned to England, but he always continued to feel a deep interest on behalf of the Continent. His Essay was eminently useful, and has not only been widely circulated both by Churchmen and Dissenters, but has been translated into French, Italian, Spanish, and German. A copy was in the possession of Napoleon at the time of his death, and has been marked with his pencil. It had been sent to the ex-Emperor by the Hon. the Dowager Lady Grey, by whom, as well as by her lamented husband, the

late Commissioner at Portsmouth, and by the rest of their family, Dr. Bogue was always held in that high esteem which his consistent deportment and intellectual endowments never failed to secure at the hands of all, whether Churchmen or Dissenters, who were capable of appreciating the excellence and dignity of his character.

In his pastoral duties at Gosport, as well as in his Theological College, Dr. Bogue continued to labour with increasing evidences of the presence of the Master whom he served. In the Missionary Society he was consulted on every matter of importance; his name is closely associated with its greatest transactions, and his pupils were sent forth into all parts of the world, to declare the unsearchable riches of Christ. Every year, with one exception, when visited by domestic calamity, he appeared at the anniversary meeting in London, and uniformly moved the first resolution—that the Report should be printed. His speeches on those occasions were characteristic of the man. They were intended, not to dazzle, but to convince; not to display the talents of the speaker, but to impart information to the hearer; not to serve a temporary purpose, or produce a momentary excitement, but to send away his audience filled with materials for reflection, impressed with the magnitude of the work in which they were engaged, penetrated with a deep sense of the urgent necessities of the perishing heathen, animated with the bright promise of millennial blessedness, and fired with a holy zeal to advance the kingdom of the Redeemer in a once ruined but now ransomed world. Never was any man listened to with more profound respect. His tall, majestic form, his venerable appearance and commanding voice, comported well with the characteristic dignity which belonged to him, while the decision with which he spoke, and the firmness of his manner, seemed to give force to every sentiment he uttered.

In the summer of 1804 he saw for the last time his aged mother, whose death, on the 27th of February following, he mourned with a sincerity of grief which proved the strength of his filial affection. During this visit to Scotland he was no longer admitted into the pulpits of the Established Church; the so-called “moderate” or anti-evangelical party having been enabled, in 1799, to issue, under the sanction of the General Assembly, a pastoral address, said to have been penned by Dr. Blair, which interdicted the ministrations

of those who were not in strict communion with the Scottish Church.*

Dr. Bogue was not, however, without places in which to preach, or crowded audiences to hear him. The Tabernacle in Edinburgh, at that time calculated to seat three thousand people, was generally filled, and he sometimes preached in the open air to great assemblages, and among other occasions in the parish of Lundie, near Dundee, whither he accompanied Mr. Haldane, to attend the funeral of his departed friend, Admiral Lord Duncan.

In the year 1807 he was deputed by the Hibernian Society to form one of a deputation to investigate the religious state of Ireland. He traversed the greater part of the island, and performed a journey of vast labour, during which he preached at Clonmel, Waterford, Cork, Limerick, Sligo, Armagh, and other places. He was again called to visit Ireland in 1809.

His pastoral usefulness continued to increase at home, and after standing almost alone at Gosport for more than thirty years, the only witness for the truth amidst surrounding darkness, the ancient doctrines of the Church of England were once more heard within her long-desecrated walls, while the Baptists and the Wesleyans also collected congregations. Far from repining at any temporary diminution of his crowded congregation, which was for a very short time occasioned by these circumstances, he rejoiced that Christ was preached, and he observes, "God is at work, doing good; and though the number of hearers is something smaller, the great object for which alone numbers are desirable—the conversion of souls—is accomplished." Indeed, as he grew older, the seals to his ministry became more and more numerous; and for this we find him repeatedly giving thanks to God. On his birthday, March 1, 1812, he says, "This has been the most useful year in my life;" words which coming from his pen speak volumes. "Overwhelming," says Dr. Bennett, "must have been the evidence, when he made this record." He again observes, "I never preached with more pleasure, or more concern to do good:" another testimony to the favour of God, the more

* It is somewhat remarkable that a prayer in the Tolbooth Church, Edinburgh, by the Rev. Charles Simeon, Fellow of King's College, Cambridge, when he prayed that the Assembly "might do no evil," was one of the immediate excuses for the violent measures adopted at the instigation of the so-called *moderate* party in the Church of Scotland.

remarkable when considered as proceeding from one whose constant struggle it had been from the very first to preserve in his ministrations a regard for the Divine glory unalloyed by self.

In 1813, he commenced his course of sermons on the millennium, which were continued down to the year 1816. They were prefaced by much prayer in the closet, and excited deep interest. They have since been printed; and although they may contain some statements which are justly open to exception, they abound with solid truth, and are the more deserving of attention, from the recollection not merely of the inspiring grandeur of the theme, but of the signal tokens of approbation which had accompanied the labours of the preacher to advance the kingdom of the Messiah.

Among his papers there is found a letter, dated July 5th, 1815, in which he acknowledges the honour of a diploma of D.D., which had been conferred on him by Yale College, in America. With the greatest courtesy he declares himself unequal to the title; and it has been said, we know not with what truth, that he declined the same distinction from his own Alma Mater, the University of Edinburgh. Certain it is, that he never wore the honour willingly; and on the title-page of the last of his publications, his name stands forth with that Doric simplicity which so eminently designates the character of DAVID BOGUE.

In 1816, he was deputed by the Missionary Society to visit the Netherlands along with Dr. Bennett, for the purpose of restoring the union, which the war had interrupted between friends to missions in England and Holland. They were accompanied on this tour by his third son, Mr. David Bogue, and Mr. Joshua Wilson. At Rotterdam they met the committee of the Netherland Missionary Society, and enjoyed an interesting, and, on the whole, satisfactory interview. Among other things, it is observed, "We earnestly recommended to them the propagation of the pure gospel in Belgium, which was now become a part of their country. We reminded them that God had put Brabant and Flanders under the dominion of the king of the Netherlands, to deliver them from antichristian superstition." Upon this sound advice, something was attempted; but had it been followed up with more energy, the union between Popish Belgium and Protestant Holland had been perhaps

more lasting. At AMSTERDAM, a thousand people were present at one of these prayer-meetings; but after entering Belgium, they were everywhere struck with "the gloomy horrors and abominations of Popery." One spacious city after another they found "wholly given to idolatry." At Malines, Dr. Bennett writes,

"We visited the cathedral, which is rich in all the furniture of the ancient heathen temples—gold and silver images, and pictures; but the true glory of the Christian church, the preaching of the cross, "with the Holy Ghost sent down from heaven," is here, alas! not known. The dumb show of ceremonies, the silent mummery of the mass, is put for the whole of religion. The archbishop of Malines, we were informed by the governor of one of the towns, set himself so furiously against the religious toleration which the new constitution affords, that he refused to take the oath of allegiance to the king, and endeavoured to inflame the rest of the clergy. He has therefore been removed, and a more moderate man seated in the archiepiscopal throne. There was a negotiation carrying on between the King of the Netherlands and the Pope, on the subject of toleration in this kingdom." . . .

"As for ourselves, we returned, lifting our hearts to heaven, that the Lord Jesus would chase away this gloomy darkness, and wipe from his religion this foul blot, which has obscured its glory, and rendered it in some respects the worst species of idolatry with which the earth was ever cursed."

The remaining nine years of Dr. Bogue's mortal career were spent amidst the same round of useful and active labours; but the evening of his life was clouded with many severe trials, occasioned by domestic bereavements. In 1804, the first breach had been made, by the death of a little daughter, of whom he says, "She was a lovely child; but, Lord, she is thine; we give her up to thee, hoping for a glorious resurrection." In the autumn of 1814 he was called to sustain a still heavier loss, in the removal of his second son Thomas, a young man cut off by consumption in his twenty-second year. A touching and deeply interesting narrative of his conversion to God, and of his last days, was written by his brother David, and printed, but not published. It has been, however, preserved by Dr. Bennett, and is alike interesting as a memorial of the happy death of a Christian, and as a record of the classical taste and sincere piety of the accomplished writer. A few hours before his departure, the dying youth declared with much fervour and solemnity, "I rest the whole weight of my soul on Christ—I trust entirely in him—I commit my soul to him."

Other afflictions, occasioned by the removal of the brothers and sisters of Dr. Bogue, rolled in, one after another, and in the year 1817 he was himself reminded of the frailty of his earthly tabernacle, by the first attack of illness which had laid

him aside on a Lord's day, during the forty years he had been at Gosport. On his birthday, 1819, he says, "I am now sixty-nine years old, and have had many warnings this year: my brother George died in July, John in September, and Jacob in November. I am now the oldest in the family. May I live in the constant view of the eternal world, and daily prepare for it more and more! If this is to be my last birthday, O may I be fitted for heaven! fill me with the hope of it."

At the end of the same year he was attacked by a determination of blood to the head; and the remedies necessary to ward off apoplexy so enfeebled him, that he was reduced to the necessity of only preaching *twice* on the Lord's day. On his birthday, 1820, he says, "My lease of life is expired; and it becomes me to be looking daily for the coming of Christ." It is delightful to contrast the desponding tone of his early diary with the firm and unshaken faith which shines forth in its closing pages. He erects an Ebenezer to the Lord, in memory of the mercies he had enjoyed from childhood to old age, and especially for his religious privileges, "public, social, and secret." He concludes, "Should I be spared to the close of this year, make it the best of my life; should I be called to die in the course of the year, prepare me for thy kingdom and glory. Amen."

In the same year he paid a visit to Scotland, which was, as he intended, a farewell to the land of his birth. He wrote to several of his old friends, telling them his lease was expired, and that he was now only a tenant at will; but he so far recovered his strength in the course of this summer, that he was again enabled to preach three times every Lord's day; which he was, in fact, permitted to do to the last.

In 1822 he records the interesting fact of the termination of "half a century of the preaching of the gospel;" but in the same year he was again called to mourn over the untimely bier of his youngest son James, who was also taken away by consumption, in the twentieth year of his age, in the bloom of youth, but in the peace of the gospel. His sorrowing parent preached the funeral sermon of his beloved child, on the beautiful and affecting words, Luke vii. 12. "Once before," he observed, "this very evening, eight years ago, I was engaged in a similar service, and the fruit of it was the conversion of a sinner to God. O that this may be productive of the same

glorious effects!" A new trial, still more severe than any he had yet encountered, was now approaching. Ever after the death of his son James, he had exhibited a tenderness of heart, and softness of manner, which were not so conspicuous before; but now the wife of his youth, the partner of his joys and sorrows, was about to be removed. After a lingering illness, the result of fatigue and anxiety while nursing her husband in a recent attack of indisposition, she died, on the 26th of February, 1824; "a day," says the afflicted survivor, "of sorrow. For on this day departed my dear Charlotte from long and deep sufferings. But during the whole season she was supported and comforted in a remarkable manner. Satan was restrained, and she never expressed a fear or a doubt of her interest in Christ. Her loss is to me inexpressibly great. Lord, sanctify it to my soul!" His conduct under this heavy dispensation, manifested the celestial temper of the faith by which he was animated. It was, as he said, "the heaviest affliction" he was ever called to endure; but through this, as through all the gloomy clouds which gathered round his setting sun, the effulgence of celestial glory shone in his heart, and proved that in Christ he was more than a conqueror. "They who knew him," says Dr. Bennett, "only as the giant advocate of truth and holiness, would scarcely have credited the fondness with which he clung to her life." But although his heart was torn with unutterable anguish, he fainted not under the rebuke of his Heavenly Father, but pouring out his soul into the bosom of his God, he pursued his labours with a cheerful resignation, the strength of which might best be understood by the affecting disclosures of his diary.

But there was still another heart-rending ordeal, through which the venerable patriarch was called to pass. His third son, David, on whom his hopes had long been fixed, was cut off by consumption, on the 27th of September, in the same year which witnessed the departure of his mother. "He had," says the afflicted father, "great talents, had many extensive acquisitions, possessed excellent principles, and was likely to be a useful man in his generation; but it was the will of God to remove him, a few months before entering on public life. Lord, not my will, but thine be done! Thou hast given him remarkable supports and consolations during the whole of his afflictions, which inspired habitual lively hope of heavenly glory, and

an earnest desire to depart, to be with Christ. Lord, enable me to make a suitable improvement of his death; for this is the fourth of my family now removed—Mary, Thomas, and James, and now David, besides my dear Charlotte.”

The loss of his son was calculated to try him to the uttermost, and it was a stroke keenly felt. It came upon him at a time when, humanly speaking, he was least able to bear any increase to his sorrows; at a time when he was mourning over the newly-closed grave of a beloved wife, and the health of his only unmarried daughter was beginning to sink. The joy and the comfort of his once happy home were now eclipsed; and, so far as concerned this world, next to the progress of the Redeemer's kingdom, there was nothing in which he was personally more interested than in the prospects of his beloved David. In talent, in genius, in erudition, in all useful knowledge, and every liberal accomplishment, that son did honour to the name he bore, and to the parent by whom his studies had been directed and his mind formed. From the tuition of his father he had gone to Glasgow, where he passed through the university with distinguished honours. At one period he ably assisted in the Missionary Seminary at Gosport, but he eventually declined entering the ministry under the Independent system of church-government, and ultimately united himself to the Church of England, when he went to London, to study for the Chancery bar. He was a pupil in the chambers of Mr. Pepys, then advancing to that professional eminence which has since raised him to the peerage, and placed him on the wool-sack; and such was David Bogue's acuteness of intellect, such the strength of his judgment, such his promptitude, decision, and self-confidence, that it was the general opinion of those well qualified to judge, that had he lived to pursue his profession, he would have attained to early distinction. If to this we add, the sincerity of his Christian faith, and the prospects of usefulness, which parental fondness doubtless rejoiced to contemplate in the distance, can we wonder that the heart of the father was wrung with a new anguish, when he beheld such a son cut off just as he seemed about to enter on a career of brilliant promise?

“I think,” said his sister Louisa, “I never saw my revered parent in such an agony of grief as on this occasion. At former times it was all silent sorrow. He staid with me nearly an hour

after he had concluded his prayer, gazing on the beautiful ruin." But even beneath the weight of this heavy blow, his faith, like the palm tree, rose triumphant. He had lost his beloved wife, and the son of his fondest hopes; his amiable and only unmarried daughter was also sinking into the grave; so that he was in a great measure deprived of the solace of her company. But although wave thus rolled in after wave, his faith never faltered, and not a murmur was permitted to question the wisdom or the love of his Father in heaven. His feet were firmly planted on a rock, round which the angry billows dashed in vain; the light of Jehovah's countenance sustained his spirit, and enabled him to act out the sentiment recorded in his diary, "It was thy will, O God, and I submit."

He preached on the evening of his son's funeral, from Rev. i. 8.; and none who witnessed him on that day will easily forget the Christian fortitude which he displayed, in spite of struggling emotion, as he followed the bier into the church of Alverstoke, and afterwards gazed, for the last time, on the coffin of a beloved son of so much promise; while the beautiful words of the Burial Service, in this case so fitly applied, seemed to add sublimity to the feelings with which he resigned him to God. In his sermon, he spoke with much delight of the superiority of the occupations of heaven to those of earth. Alluding to the death-bed which he had so lately witnessed, he said, "On asking him one day if he felt any regret at losing all the prospects that were before him in life, he said, 'I feel none; the glorious employments of heaven are, in my view, infinitely more excellent. My desire is to depart, and to be with Christ, as soon as it is my Father's will!'"

It is delightful to see the venerable patriarch thus rising superior to these heavy afflictions. When the celebrated Mr. Burke lost his only son, and one whom he called "the hope of his age, the stay of his life, the only comfort of his declining and now joyless years," he said "The storm has gone over me, and I lie like one of those old oaks, which the late hurricane has scattered about me. I am stripped of all my honours, I am torn up by the roots, and lie prostrate on the earth!" In these feelings Dr. Bogue could well participate; but he could say, with a far stronger faith and still loftier resignation than the same great statesman, when he adds, in the language of piety, "There, and prostrate there, I most unfeignedly recognize the

Divine justice, and in some degree submit to it." Dr. Bogue could not only adore the justice, but also discern the love of his Heavenly Father. His son had been snatched away from worldly honours; and of these even Mr. Burke, on the same occasion and at the close of life, strikingly records his opinion, when he says, "Indeed, my Lord, I greatly deceive myself, if in this hard season I would give a peck of refuse wheat for all that is called fame and honour in the world." But if the noise and compliment of the world is thus valueless, Dr. Bogue could not hold so lightly the opportunities of worldly usefulness; and as this appeared to him the greatest of all deprivations, so he delighted to contemplate the services to which his departed son might be called in another state of existence, when away from the tumult and vain show of this mortal scene. With such feelings as he expressed on this subject with reference to his son David, he could not, in regard to him, have been contented to stop short with the beautiful words of Dryden, which Burke inscribed below the picture of his son:—

As precious gums are not for common fire,
They but perfume the temple, and expire;
So was he soon exhaled, and vanished hence,
A short sweet odour, at a vast expense.

Amidst the pressure of these calamities he did not for a moment suffer himself to stop short in his career of laborious and useful exertion. On the 19th of October, about three weeks after the death of his son, he went to Brighton, to assist at the formation of an Auxiliary Missionary Society. He spoke at the meeting with his accustomed dignity and force, and afterwards expressed himself much delighted with the occasion. In the midst of all his sorrows "his consolations much more abounded;" and it was at this time that his friend Dr. Waugh remarked of him, that such was the way of Providence; for none could have known the strength of his faith, had not its quality been subjected to so many and such trying ordeals.

It was about this period that an occurrence is related by Dr. Bennett, eminently characteristic of the Pastor of Gosport. After the death of the king and queen of the Sandwich Islands, during their visit to England in 1824, their bodies were ordered to be conveyed to their own country in a frigate commanded by Lord Byron. When the *Blonde* came round to Portsmouth, Dr. Bogue went on board the ship, to visit the

surviving attendants of their deceased majesties, and speak to them of their eternal welfare. He entreated them not to suffer anything they had seen in this country to weaken their respect for Christianity, or to render them less favourable to the missionaries. He then kneeled down with the party, and offered up a solemn prayer for their preservation in the voyage, for the salvation of their souls, and the conversion of their countrymen to the knowledge, and worship, and love of the true God. Boki, the principal (chief of the Sandwich Islands), was so affected by this truly apostolic visit, that after his return he charged the Rev. C. J. Stewart, an American missionary, who was coming to this country, to be sure to present his grateful regards to the BISHOP OF PORTSMOUTH. Mr. Stewart said, "I do not think there is any such dignitary." "O yes," replied Boki, "I am sure there is; for he with some friends visited me when we were leaving England and were lying at Portsmouth. He is a fine tall man," said Boki, drawing his hand over his forehead, to describe the ample front of him whom he pronounced the Bishop of Portsmouth, and whose interview had left so strong and happy an impression on the natives of these far-distant islands.

His last birth-day is thus recorded :—

"I am now seventy-five years old; God has blessed me with uninterrupted health, and ability to preach three times on the sabbath, and perform the other duties of the congregation and those of the seminary, as in former years, without any sensible abatement of strength. I have reason also to bless God for success in the ministry, and promising prospects. I have suffered, indeed, great afflictions, in the deaths of those dear to me, but I murmur not. My sorrow has been great, but I bow to the will of God. O that I may be entirely weaned from earth, and devoted to God and his service! Prepare me, Lord, for my death, when thou art pleased to take me away, and give me an abundant entrance into the joy of my Lord. O sanctify the affliction of my daughter too, and in mercy restore her to health!"

In May he attended, as usual, the missionary meetings. His health appeared vigorous, and, although there was a softness in his manner which seemed to tell of past sorrow, his spirits were by no means overwhelmed. Affliction in his family had been accompanied with success in his ministry; and although his mind obviously hovered over the recollection of those whom he had lost, his zeal in his Master's cause was never more conspicuous. In the month of August he made a tour on behalf of the Missionary Society; and on his return to Gosport, finding his chapel shut for repairs and enlargement, he showed how little he was entitled to be designated as "bitter" in his dissent,

by going to worship in the established church, "where," says Dr. Bennett, "he heard with great pleasure the Rev. Richard Bingham." His two last sermons were preached on the 16th of October, in the vestry of his chapel, from the words, "Enoch walked with God, and he was not, for God took him." It was thus that he was undesignedly led by Providence to pronounce his own funeral oration. A truer description of his own past character and approaching bliss could not easily be imagined.

It was on the Tuesday following that he went to Brighton, to assist at a missionary meeting for the last time. On the same evening a public service was held at Mr. Goulty's chapel, where the venerable patriarch ascended the pulpit, to minister for the last time in the sanctuary below. He offered up the concluding prayer, which he closed with the following words, so striking, as coming from his lips at such a moment:—"Thy kingdom come; thy will be done on earth, as it is in heaven: let all nations call the Saviour blessed, and the whole earth be filled with thy glory. Amen, and amen. The prayers of DAVID, the son of Jesse, are ended."

He was then in pain, and labouring under the attack which carried him to the grave. On returning to Mr. Goulty's house, he was obliged to retire, and send for advice. But the hour of his departure was come. The disorder made rapid progress, and every hope was soon extinguished, that Providence would spare his life, and bless the efforts of medical skill. His death-bed was characteristic of the man. He said but little; but his calmness, his decision, and his resignation were all calculated to add weight to his dying testimony, "I KNOW WHOM I HAVE BELIEVED." When asked on several occasions if he felt comfortable, he replied invariably, "Quite so, I thank you; quite so." He expressed great pleasure in hearing that encouraging news had been received, of the progress of Christianity in India and the Sandwich Islands, and said, in a tone of emphatic gratitude, "THAT—THAT is remarkable; I am glad to hear that; I am glad to hear that God is blessing his own work." To an apology for his having been left so much alone, and in answer to the expression of a fear lest the time appeared heavy to him, he replied, "No! I thank you, I prefer it; I AM NOT ALONE, THE FATHER IS WITH ME." When his eldest daughter, Mrs. Parker, who had hastened to attend on her beloved father's sick-bed, told him, about twenty-four hours before his departure,

the opinion of his medical advisers, he said, "Well, my dear, the will of the Lord be done. Read to me the thirty-second Psalm." When she had concluded this psalm, which so strikingly portrays the blessedness of the man whose transgressions are hid under the finished righteousness of Christ, he said, "Now shut the door, and I will pray with you." He then poured out his heart to God in affectionate and earnest petitions, especially for his children. On another occasion he said, "What a blessing is it to be interested in the gospel, before such a time as this arrives! We have much to be thankful for." To the question, "Is your mind still supported?" he replied, "Yes, I thank you; I am looking to that compassionate Saviour, whose blood cleanseth from all sin." It was observed, "It is encouraging to us, Sir, to receive the testimony, and to witness the support of the gospel in those who have been long in the service." He answered, "Yes, it is valuable, and I am able to say, 'I KNOW WHOM I HAVE BELIEVED.'" After this he fell into a stupor, and he seemed for the most part unconscious. His eldest son, Mr. John Bogue, who had been on the Continent, arrived a few hours before he drew his last breath, and he thought that his father returned the pressure of his hand. "So gentle," says Mrs. Parker, "was the transition from earth to heaven, that I could not suppose it dying. The expression of his countenance during his last moments had become so peculiarly sweet, that it was not difficult for me to imagine that he saw angels waiting to conduct him home." It was about a quarter past nine o'clock, on the 25th of October, 1825, that this eminent servant of the most high God fell asleep in Jesus. "And I heard a voice from heaven say, Write, Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them."

The death of this eminent servant of God was lamented by multitudes as a public calamity. On Tuesday, November the 1st, his remains were conveyed to Gosport, attended by a deputation of Directors from the London Missionary Society. Through all the towns on their progress, the most striking marks of respect were exhibited towards the deceased. At Fareham the funeral was met by his deacons and trustees; and at Forton, about a mile from Gosport, the body was received by the church, over which he had presided for nearly half a century, and was then conducted, with much solemnity, to the vestry-

room, where he had so lately preached his last sermon, on the words, "And he was not, for God took him." The following day was observed in Gosport as a day of public mourning. The shops were shut, and even the windows of the private houses. A beautiful and affecting address was delivered by Dr. Bogue's venerable friend, the Rev. John Griffin of Portsea, to a crowded congregation, who gathered round the bier with feelings of interest, which cannot be forgotten by those who witnessed the solemnity. The funeral procession then moved towards Alverstoke, where an immense multitude of persons, most of them habited in mourning, were waiting to attend the obsequies of one whom they had been so long accustomed to revere. The burial-service having been impressively read, all that was mortal of David Bogue was left to slumber in the same vault, to which he had so lately committed the remains of those most dear to him on earth, but in the sure and certain hope of a glorious resurrection to eternal life. In the evening, a funeral sermon was preached by the Rev. Dr. Winter, from Acts xx. 24; and on Wednesday, November the 16th, another funeral service was celebrated in London, by appointment of the Directors, when Dr. Bennett preached before the friends and surviving founders of the Missionary Society.

Thus David Bogue was carried to the tomb with every external demonstration of reverence and affection. But mere human honours to the dead, seem rather to mock than to celebrate man's glory, unless that glory be erected on a basis firmer and more imperishable than earth. The lustre of the character we are contemplating is derived, not from the glittering vanities of time, but from the substantial and enduring realities of eternity. His best monument is to be found in souls converted to God, in realms rescued from the thick gloom of Satan's undisturbed dominion, and made to resound with the glad tidings of the revelation of the righteousness of God. It was by means of missions, undertaken through his counsels, and by missionaries trained in his seminary, that the gospel was received by the simple natives of the South Seas, and the standard of the cross unfurled to the sable sons of Africa, and their injured, but now emancipated brethren of the Antilles. It was thus also that the name of David Bogue has become associated with missions to the isles of Greece and the shores of the Mediterranean, while the tottering barriers of caste, and

the free promulgation of the gospel in India, still more strongly testify to the labours in which he so largely participated for the deliverance of the heathen from the chains of error.

His eminence was not derived from the splendour of genius, the vastness of his researches, or the brilliancy of his accomplishments. To the excursions of imagination or the elegancies of taste, he made no pretensions. The treasures of learning he estimated at their proper value. His information was, indeed, varied and profound, but it was well-arranged, well-digested, and kept in its proper place, without being suffered to usurp a prominence disproportioned to its intrinsic worth. He was not a man either to dazzle others, or to be dazzled himself, by the parade of scholarship, or an array of imposing names. No man knew better how to distinguish between the vain show and the substantial reality. With him scholarship and science were merely instruments for the attainment of more important ends, and he soared far above the littleness of those who forget the high objects of their holy calling, and whose learning serves but to illuminate their own insignificance, or to gratify the vain ambition to shine as the possessors of a cumbrous and unmanageable load of what is comparatively useless.

The great and primary distinction of David Bogue was to be found in a profound and powerful understanding, which spurned from it all the trifles and circumstantials of a case, and, fastening at once on its essential merits, grappled with its difficulties, and advanced to a decision with unfaltering promptitude and determined firmness. But all his natural and acquired abilities were consecrated to God, and it was on the things of eternity that he delighted to put forth the faculties of his master-mind. Usefulness was to him the grand, or rather the only, charm of every scheme that was proposed, of every opinion that was discussed; and in nothing were his transcendent powers so conspicuous, as in the wisdom with which he devised the most simple and practical means of communicating the knowledge of the gospel to mankind. The part he took in planning the Missionary Society will ever stamp his character; while the confidence with which he foretold its effects, in stirring up a generous rivalry in other sections of the church, marks his sagacity and foresight. The circumstance that he was one of the originators of the RELIGIOUS TRACT SOCIETY, and wrote

the first which they issued, ought not to be forgotten in surveying the character of David Boguc. In the same connection it may be mentioned that he was one of the founders and first editors of the *EVANGELICAL MAGAZINE*.

As a private Christian, his diary discloses his extraordinary self-knowledge, and the scrutinizing impartiality with which he sifted his own motives, and sought to drag to light the secret ambush of the deceitfulness of the human heart. Among his papers there was found a book, on which was inscribed, "My Faults," and in which he set down the censures of enemies, and the admonitions of friends. The care with which he watched over his own spiritual culture, in the midst of all his numerous avocations, will account for the visible and striking progress which he made in the life of God in his own soul.

In domestic as well as social life, he was a man peculiarly delightful. "His seriousness," says Dr. Bennett, "never degenerated into gloom; for even the young, and those who were not decidedly pious, were charmed with his presence." Benevolence reigned in his breast. Frugal in his own personal expenditure, he guided his affairs with discretion; so that although he had a large family, on whose education he never spared any needful expense, and his income was never large, still he was always rich, inasmuch as he had more than enough to answer the claims that were made upon him, and, in giving to the cause of charity and religion, manifested an exemplary liberality, which increased as he advanced in years. He had one dependent sister, to whose support he contributed largely, and even gave a small annuity to an old servant who lived with her at her death. On one occasion he declined a donation of two hundred pounds voted to him for his services by the Missionary Society, and, at another, refused the just compensation for the damage done to his library by the students. He often declined to receive his travelling expenses on journeys taken for the benefit of churches, and on such occasions he would smile and say, "We shall be repaid at the resurrection of the just." "Till that happy period," says his biographer, "the world will not know how kindly and liberally he aided his brethren in the ministry, nor how much he consecrated himself and all his means to the glory of God."

There was in his constitution much of native dignity, and his tall majestic form, commanding air, and somewhat stately

politeness, occasionally subjected him to the charge of loftiness or hauteur, especially from those who felt that he repelled rudeness, and that he was not a man with whom they could take liberties. But he was possessed of the truest Christian humility, and of the most kindly dispositions.

“Where,” says Dr. Bennett, “is the man who can remember an instance in which Dr. Bogue revenged an injury or insult? I have seen this master-mind, when exposed to the rage of puny spirits, spare the worm on which it had been easy for him to tread; and I have been compelled to admire the courage of the lion tempered with the meekness of the lamb. It always seemed to him, afterwards, more easy to show kindness to such persons than for them to receive it. The heroism of forgiveness proved him at once great and good.”

“For the inspired Scriptures,” continues his biographer, “he entertained a deference the most profound. Every attempt to cloud their majesty, to impeach their integrity, or to impair their force, he resented as an affront to their Divine Author. He had an equal horror of ‘walking in craftiness, or handling the word of God deceitfully.’ “He saw in the Bible the *ne plus ultra* of theology, and never forgot how vain were all attempts to overleap these bounds.”

We cannot better sum up his character, than in the words of a very aged minister, one of the first founders of the Missionary Society, who has now gone to his rest:—

“I say no more than that the name of Dr. Bogue stands very, very high in my opinion and esteem; and such is his character, that I sincerely believe that the Missionary Society will never be blessed with his equal. He had ten talents, and he employed them all to the great advantage of the church of Christ and the souls of men.”*

“We look around,” says Dr. Bennett, “in vain for one who can fill so large a space in the field of intellectual vision, on whom the mind can so sweetly repose for direction and assistance in whatever is grand or good. In him we possessed the profound wisdom that can counsel and guide, and with not the less effect for the want of that genius that we suspect may mislead, because we feel that it can fascinate and enchant. In him we saw a superiority that we felt it a compliment to our virtue to venerate, while our self-love was soothed by feeling that his goodness brought him down sufficiently to our level, to make him an object of affection. Gigantic force and infantile simplicity were in him so blended, that we often know not whether he inspired attachment or awe, the affection was so respectful and the veneration so pleasant; for at one moment his gravity reminded us of a superior order of beings, from regions where eternity makes all things serious; and the next, hilarity told us he was a man, our brother, of like passions with ourselves.”

But the secret of his strength is best told in the following words of Dr. Bennett.

“In prayer he was peculiarly reverent and lowly; equally remote from all affectation of finery, from any approach to talking lightly to the Most High, from every thing that could with any reason be called whine or cant. When he led the devotions of the church or family, there was a comprehensiveness and a propriety, that taught others how to pray; yet there was nothing that led to the thought, ‘here is a great man on his knees;’ for we felt how all our distinctions vanish when viewed from the footstool of the Eternal, and how little we are before the infinitely Great. He was copious with—

* Of Dr. Bogue’s seven children, four died in his lifetime, and his youngest daughter, Louisa, shortly after his decease. His eldest son, Mr. John Bogue, died in 1837; so that his eldest child, Mrs. Parker, was the last survivor.

out being tedious; and though often elevated to the verge of the sublime, never obscure. I retain, to this hour, the impression of some of the prayers which I heard him offer thirty years ago. His person, his thoughts, his tones, his zeal, his fervour, often recall to me the inspired expression, 'the spirit and power of Elijah.' On those days of devotion which he kept with his pupils in his own study, he was often peculiarly fervent, solemn, and edifying; and when he came down from his closet to conduct the morning and evening worship of his family, he showed the fulfilment of the promise, that if we pray to our Father in secret, he will reward us openly."

The following fragment has a melancholy interest attached to it, as having been composed by Dr. Bogue at the house of the Rev. J. N. Goultry, preparatory to the missionary meetings at Brighton, in Oct. 1825, but not permitted to be used, in consequence of the sudden and unexpected arrest of death. Another similar fragment was prepared for the missionary communion.

MISSIONARY MEETING AT BRIGHTON, OCT. 18 and 19, 1825.

You are again called upon to promote the interests of the London Missionary Society. It is not a new institution; for then you might say, "We cannot tell whether it is good or bad, whether it ought to be encouraged or rejected." It has existed thirty years, and has been exerting itself all that time; so that by its fruits you may know it:—

It has united a multitude of different denominations of Christians, to promote its objects; for it is a catholic society.

Its object is to send the gospel to the heathen nations and unenlightened parts of the world, for their conversion to the Christian faith.

It has sent forth missionaries to all parts of the world. Africa and Asia, as most in need, have most of its strength and bounty devoted to them.

Barbarous nations have not been neglected.

The missionaries have learned the languages of the nations to which they have been sent.

They have translated, or are translating, the Scriptures into the languages of such as had not the gospel before: catechisms, also, in native tongues, and tracts and hymns, and short treatises on religious subjects.

Many are using all the means of Christ's appointment for the conversion of the heathen; preaching, prayer, conversation, distribution of tracts and books, setting up schools, &c. Their labours, in many places, have been crowned with success.

The renouncing of idolatry, and professing belief of Christian religion, and attending on the ordinances of the gospel; and many baptized in the name of Christ.

In many stations persons have been converted to Christ, and are walking as disciples of Christ.

In various stations churches formed of converts communicate with missionaries in their little churches.

Preachers have been raised up among the converts, in various stations, and are proclaiming to their countrymen the unsearchable riches of Christ. And some of them have brought many of their countrymen from idolatry to the profession of Christian faith.

Seminaries and colleges have been instituted in different places, for training up young men, the natives of the countries, for the work of the Christian ministry.

The prospects of the society—never such pleasing views of success as at the present time. In Hindostan, &c.

Funds.—The Christian world is interested in its prosperity more than ever—its income this year larger than any preceding one: this proves your approbation and your zeal — and I doubt not that your prayers have increased with your benefactions. It is the intention of the Directors that their exertions shall increase with their funds.

From year to year, I trust, both the number of labourers and amount of funds will continue to increase. Seven years hence, I hope, you will find the revenue to be £50,000, and the increase of missionaries will keep pace with the increase of revenue.

This plain statement will, I trust, make you feel it to be your duty, and convince you of the importance of patronizing the society.

MEMOIR

OF THE LATE

REV. ALEXANDER WAUGH, D.D.

MINISTER OF WELLS-STREET CHAPEL, LONDON.

AMONG "The Fathers and Founders of the London Missionary Society," a distinguished place is due to the Rev. Dr. WAUGH. His memoirs appropriately follow those of Dr. Bogue, for while the origination of the society belonged to that eminent servant of Christ, the name of Dr. Waugh stands peculiarly connected with its fundamental and characteristic principle. The resolution expressive of its high and catholic object—"not to send Presbyterianism, or any other form of church-government, to the heathen, but the glorious gospel of the blessed God"—was drawn up by him, and, being preserved in his hand-writing among the records of the society, will transmit his name with honour to the latest posterity, and to all quarters of the globe. It is a glory this which will not wax dim, but whose lustre will continue to brighten on earth, as the church becomes more pervaded with the unity of the Spirit; and still more in heaven, where there is neither jarring voice nor discordant thought among the myriads of the redeemed.

There cannot, we think, be a more evident token that the Divine blessing rested on the commencement of the Missionary Society, than the manner in which Christians of various denominations were led to co-operate in its objects. Every sincere friend and follower of Jesus, by whatever name distinguished, will have recognized in the preceding sketch a brother of most catholic spirit, a healthy member of the same mystical body with himself; the appeal, however, which has already been so often referred to in this work, was addressed to Evangelical Dissenters who practise infant baptism. "We alone are idle," wrote the author. "There is not a body of Christians in the country, except ourselves, but have put their hand to the plough." The body thus addressed responded nobly to the call; but the Spirit of the Lord moved upon all

the religious public, and the result appeared in the formation of an institution, in which there was nothing to repel the adherents of any section of the church, and much to invite the cordial co-operation of all holding the truth in love—into which, as the contributories of the ocean flow through different regions, might be directed the various currents of their sympathies and zeal.

There are many events that occur in the life of a good man, especially when it has been prolonged to such an extent as was that of Dr. Waugh, on which the spirit made perfect will delight to exercise its retrospective power, and we cannot doubt that it now occasions him peculiar happiness, and awakens a lively gratitude, to remember that, while on earth, he, as it were, erected a platform on which the friends of the Redeemer of every name might meet as on common ground, and, while feeling the joy that springs from the communion of saints, concert measures for enlarging the boundaries of his kingdom, and holding forth to the inhabitants of every clime the light of life.

The memoirs of Dr. Waugh have been written at considerable length, and with much beauty of portraiture, by two of his intimate friends, the Rev. Dr. Hay, his nephew, of Kinross, and the Rev. Dr. Henry Belfrage, of Falkirk, who has already joined him in glory. Their work, to which we are mainly indebted for materials, has obtained a wide circulation, and produced a general and very high esteem for the character of its subject.

The records which we have of the early years of Dr. Waugh are more ample than those generally supplied to the biographer of distinguished men. In addition to the reminiscences of several of his contemporaries, he left behind him many memorials of this period of life. In his case, the picture of boyhood and youth was not disfigured by those dark spots which often prevent it from being looked on in after years with pleasure. There never was a finer verification of Wordsworth's saying—"The boy is father to the man." From the very first we discover, cheering the comparatively contracted circles of home and school, the elements of that character which, in its mature development, qualified him to adorn and delight in the wide and important sphere which he occupied.

He was born on the 16th of August, 1754, at East Gordon, a small village in the county of Berwick, in Scotland. Both

his parents were eminently pious, and might be said to "walk in all the commandments and ordinances of the Lord blameless." His father belonged originally to the Church of Scotland, but being dissatisfied with the working of the law of patronage, he retired from its communion, and joined the Secession. Dr. Waugh was thus educated among that body of Christians, of which he afterwards became one of the brightest ornaments, and to which he was always conscientiously attached. To his latest hour he retained a lively sense of the obligations which he was under to his parents, and the memory of his mother he ever cherished with the freshness of youthful affection. How encouraging is it to Christian parents, to find one whom God so highly honoured acknowledging that he owed every thing, under God, to the piety and affection of his father, and making grateful mention of "the prayers, exhortations, example, and many tears, with which his mother sought to advance her children's knowledge of the true God, and Jesus Christ whom he hath sent."

While he was yet a child, they formed the resolution—with many prayers, we doubt not, to the Spirit of grace and truth—to educate him for the ministry of the gospel. It is by no means uncommon, even at the present day, for Scottish parents to contemplate, from an early period, this profession for their children; and there cannot be a more natural wish of the parental heart than that the object of its love should occupy an office, the highest and most noble which a human being can fill; but great caution is requisite in presenting the prospect to the young, lest they should be led to apply an unhallowed hand to the ark of the Lord. It is suggested, however, by the biographers of Dr. Waugh, that it was not so much the influence of this feeling, as the existence in him of the germ of a lovely piety, which occasioned the formation of such a purpose; and there is reason to believe, that while yet the dew of his youth was upon him, he had given himself to the Lord. The teaching of the Divine Spirit would seem to have accompanied the instructions of his parents, so that he grew up into Christ Jesus.

At the age of twelve he removed from his father's house to the neighbouring village of Earlston, for the purpose of attending the grammar-school, in order to his preparation for the University. While there, he was a student of nature as much as of books, looking abroad upon it, not with a curious and

philosophic eye, as one needing to search for its attractions, but with all those susceptibilities of pleasure from the beautiful, which require only the presence of the proper objects to call them into vigorous action. By the sprightliness of his mind and the kindliness of his disposition he became a kind of centre to his companions; but this distinction was not purchased by the prostitution of his time and the neglect of his studies. In school, as well as out of it, his place was the first. And while he grew in wisdom and in favour with man, his spiritual being likewise was maturing. In the following beautiful extract from his reminiscences of Earlstoun school, we discover the exercises of his soul in reference to religion.

“I recollect the friendships of youth with reverence; they are the embraces of the heart of man, ere vice has polluted, or interest diverted its operations. In the churchyard of Earlstoun lies the friend of my youth. John Anderson was a young man of the gentlest manners and of unassuming piety. Often, when the public service of the church was over, have we wandered among the broom of the Cowdenknowes, and talked of the power of that Being, by whose hands the foundations of the mountains we beheld were laid, and by whose pencil the lovely scene around us was drawn, and by whose breath the flowers among our feet were perfumed. On our knees have we many a time lifted up our hearts to him for knowledge, for pardon, for the formation of his image in the soul.”

The year 1770 was marked by two important events; his profession of Christ before the world, by joining the Secession church at Stitchell, under the pastoral care of Mr. Coventry, a man distinguished by the amenity of his disposition, of whose character the animating principle was love; and by his entrance upon the course of study at the University of Edinburgh, with an ulterior view to the work of the ministry. The studies to which he principally devoted himself while at college seem to have been the classics and moral philosophy; to the former of which, the Latin classics especially, he retained through life a strong attachment. The views which he adopted on the latter subject, from the lectures of Dr. Ferguson, the historian of Rome, subsequently underwent considerable modification. The professor belonged to that school whose disciples “pursue their investigations in morals as they do their researches in physics; regarding the present moral constitution of man, indicated by its various phenomena, as being in all respects the work of Deity, as really as the structure of his corporeal frame, or that of any creature, animate or inanimate, in the physical world; so that from the observation of man as he is, we are to learn the moral character of Deity, and the principles of rectitude, as existing in his nature and approved under his government, in

the same way in which we discover his intelligence and wisdom from the marks of skill in the material universe.”* The influence of such a scheme is to lead the student to contemplate God and man in a false relation, and consequently to believe much more favourably of the tendencies of human nature than is accordant with the declarations of Scripture, or is borne out by the testimony of experience. To advocate, as Dr. Ferguson did, the construction of a code of ethics from observing “what the Almighty has revealed in his works, and in the suggestions of reason to man,” on the ground that that cannot be superseded by any farther institutions, is arguing on an incomplete view of the case; there being prior questions, whether man be in a fit condition to read that revelation aright, and consequently whether the delivery of a code of ethics by the Almighty himself do not supersede all attempts of men to make one for themselves.

Dr. Ferguson’s views did not long retain their influence on the mind of Mr. Waugh. Having commenced the study of divinity in 1774, under the Rev. John Brown of Haddington, he was soon led to observe the sophistical principles on which they were grounded, and to derive his theological sentiments from a study of the question, “What saith the Scripture?” It was of great advantage to a young man of his discursive and imaginative tendencies, that he was brought into contact with a tutor so distinguished for his solidity of judgment and profound acquaintance with the Word of God, as Mr. Brown. Though Mr. Waugh’s first performances savoured more of the philosopher’s lecture-room than was agreeable to the theologian, his tutor soon perceived and appreciated the sterling excellence of his character, and was attracted to him by the bands of love.

The course of study assigned by the Secession church to those who are contemplating the exercise of the ministry in its communion, extends through five summer sessions of two months each; and during the intervals Mr. Waugh resided with his father, excepting the winter of 1777, when he attended the lectures of Drs. Beattie and Campbell, in Marischal College, Aberdeen—men who did good service to the cause of Christianity, by their labours in the sceptical controversy, and who were of high reputation for the ability with which they filled their

* Wardlaw’s Christian Ethics, pp. 47, 48.

respective chairs. The advantages which Dr. Waugh derived from these eminent men were great. By Dr. Beattie, philosophy was always exhibited as the handmaid of revelation; no dictatrix, but an humble learner and dependent; and Dr. Campbell was the first biblical philologist and critic of his day. During the time of these preliminary studies, Dr. Waugh neglected not that preparation of heart which is essentially necessary to the minister of the gospel; and without which he cannot look up for the smile and benediction of his Master. While walking on the banks of the Dee with a chosen companion during his residence in Aberdeen, his conversation usually turned upon the work to which in the future he was to be devoted, body, soul, and spirit; and, as the period of his trial before the Presbytery approached, he was visited with many misgivings as to his fitness for the ministerial office. The high and eternal interests which its duties involve, induced a shrinking from its responsibilities; and probably from the depression of spirit which was thus occasioned, he came to doubt his intellectual qualifications. The advice of his friends and of his tutor, in connection with much prayer for the Divine direction, overcame his scruples. We subjoin the letter of monition which he received from Mr. Brown, as being eminently characteristic of that great and good man.

Dear Alexander, . . . I beg you will have all your trials ready. Cast your burdens on the Lord; but beware of any attempt to slight what in providence you are called to; otherwise the Lord may avenge it on you while you live. God makes our strength as our days are. Cast all your care on him. I am far from thinking it a token that a man is not called, that he, when it comes near to the point, is terrified. Christ got forty days of sad temptation before he was licensed to preach the gospel. But if we will sit God's time, the consequences are apt to be dangerous. My advice to you is, to make a solemn surrender of yourself to God before coming to the Presbytery. I hope the Lord has let some of the wind out of you, that I thought was in you when I first knew you. Beg of him to fill its room with himself and his grace.

Yours, affectionately,

JOHN BROWN.

Having undergone his trials in a manner the most creditable to himself, he was licensed to preach the gospel, June 28th, 1779.

He soon approved himself a workman that needeth not to be ashamed; a faithful and devoted servant of Christ Jesus. His preaching from the first was exceedingly popular. By his dignified appearance and manner, he "let no man despise his youth." By the unction which rested on him from the Holy One, by the vigorous sallies of his imagination, and by the

affectionate earnestness of his appeals, grounded as his discourses were upon the most important portions of divine truth, he exerted a mighty power over the minds and hearts of his audience. The same year he was appointed to supply the vacant congregation of Wells-street, London, which afterwards became the sphere of his permanent labours. The impression which he produced was very great, and the success of his public appearances being confirmed by the consistency and urbanity of his personal intercourse, he laid hold at once of the affections of the people. Returning, after ten weeks, to Scotland, he supplied at various places, where he was equally popular, and before the close of the year received an invitation from the congregation of Newtown, in the county of Roxburgh. The place was small, and by no means afforded adequate scope for his abilities. He had, however, none of that pride which urges young men at once to occupy the high places of the field; and, though not without some hesitancy, and much prayer, and the advice of friends, he was ordained to the pastoral charge in August, 1780. His preaching was eminently blessed of God, to the edification and comfort of believers, and to the conversion of sinners; but He who determines the bounds of our habitation had appointed him for a more important sphere. When preaching the action sermon, the only time that the communion was administered during his ministry at Newtown, the effect which he produced was so powerful, that Mr. Coventry of Stithell, his aged pastor, could not help exclaiming, "O what lofty expressions! what exalted views of the perfections of the Almighty! O what a bright star this young man promises to be!" In May, 1781, a call to him from the congregation of Wells-street was laid before the synod of Edinburgh, but was not approved. The people of London, however, had set their hearts upon having him for their minister, and, after a second unsuccessful call, their perseverance was at last rewarded, and on the 30th of May, 1782, he was appointed to go, in the strength of the Lord, and labour in the metropolis.

Having thus brought the narrative of Dr. Waugh's life down to the time of his settlement over that charge which he superintended till death, it may be proper to advert more particularly to some features of his character which adapted him for eminent usefulness in the influential station which he was now called to fill.

Of these, doubtless the most important, and therefore deserving the first notice, was his sincere and unaffected piety. Soon after Dr. Waugh settled in London, some of his friends in the North expressed their apprehensions of his danger, from the many attractions to a young man of lively temperament and urbane manners. There was, however, no cause for their fears, for he might be said to walk with God. Not that there was in him any thing of that unearthliness which marked the religion of Baxter; where the spirit seems to spurn its connection with the world, and longs to be delivered from the trammels and trials of a material state; or of that contemplative sublimity which characterized the devotions of Brainerd, when, retiring to the depths of the forest, he would remain from sunrise to sunset in religious musing and the exercise of prayer. The piety of Dr. Waugh was more like that of David—adoring gratitude to the God of providence, whose tender mercies are over all his works, and a disposition, the natural expression of which would have been, “I will run in the way of thy commandments, because thou hast enlarged my heart.” We do not, indeed, find much reference in his diary to frames of mind, nor was he in the habit of speaking much of this subject in public. But in the former we generally find a prayerful frame, and concerning the latter his opinions are given in his dying exhortation to his children. He lived always near to God; and though he soon became one of the most public men of the day, and was occupied with a great variety of engagements, he brought to their performance much of the spirit of Him, who counted it his meat and drink to do the will of Him that sent him.

Subsidiary to his piety, and much conducive to his usefulness, were the refinement of mind and extent of information derived from the advantages of his education. Knowledge is power—to the preacher as much as to the politician or the philosopher—enlarging his acquaintance with the human heart, and the motives whereby it may be assailed. That an unlearned ministry is to be preferred in advocating the claims of the gospel, is an idea the most fanatical and absurd. Were it true, heaven should be the place of darkness instead of light, and angels be grovelling in the dust. In a city such as London, it is particularly desirable that the servants of the Lord should be as “scribes well instructed,” able to unmask the various disguises of error, to bring to the illustration of divine

truth stores from every field of science and literature, and to commend the gospel to men of every grade. And we may observe also, though the remark is one of anticipation, that on the organization of a scheme of extended and universal benevolence, like the Missionary Society, it was well it should be guarded by the character of its founders against the charge of enthusiasm or ill-directed zeal. We have noticed the advantages of education which Dr. Waugh enjoyed at Earlstoun, at Edinburgh, with Mr. Brown, and at Aberdeen. For several years likewise after his arrival in London, before his engagements accumulated to a great extent, he devoted much of his time to reading and study. He seems not to have forgotten the sentiment with which Dr. Campbell commenced his lectures—"It is supposed that I am to teach you everything connected with the study of divinity. I tell you honestly, that I am to teach you nothing. . . I repeat it, I am to teach you nothing, but, by the grace of God, I will enable you to teach yourselves everything." He refreshed his mind by a review of his classical studies, and extended his acquaintance over the whole range of literature: and hence it was, not only that he was the more fitted to delight and instruct his own congregation in Wells-street, but that he could take his place among the master-spirits of the age; and though the labours of the public field often precluded him from the retirement of the study, his bow long abode in strength, and his mental faculties continued to retain their vigour to the last.

The feature of Dr. Waugh's character which was most attractive to the public was what has been called its nationality, though perhaps it might be characterized by a more appropriate term. Scotland was enshrined in his soul, not so much as the land where the bones of his fathers reposed—which had been defended against the attempts of foreign invasion by the indomitable bravery of its inhabitants, and rescued from the oppression of ecclesiastical tyranny by the blood of its saints—but as the land where his mind had first waked to the sense of the beautiful and picturesque, the recollections of which gushed upon him with a realizing power, as if every stream had had its spring, and every mountain its foundation, in his breast—where the lessons of piety had distilled from his mother's lips like dew upon his heart, and the first thrillings of love to God had sent his emancipated spirit bounding forward into the light and

and glory of eternity—where he had joined the communion of God's people, and mingled his voice in the chorus of assembled thousands, as around the emblems of the dying love of their Lord, with no roof above them to interrupt the ascent of their praise to heaven, they raised the song of adoring gratitude and devoted homage. His was not the patriotism of Burns, for ever repining that his country occupied but a second place in the British empire; it was the irrepressible overflow of his feelings on the recollection of those scenes, the presence of which had occasioned his first and purest joy. The Scotland of *his* imagination was not so much the

“Land of the mountain and the wood,
Land of clear stream and rushing flood,”

as the Arcadian region in which he had been brought up.

“The village of Earlstoun, where Alexander Waugh prosecuted his education during the important five years from twelve to seventeen, lies in the very centre of that romantic region so long and justly celebrated as the Arcadia of Scotland. The hill of Cowdenknowes, famed in many a Doric lay, overhangs the village on one side, whilst on another the ruins of the Rhymer's Tower, associated with so much that is interesting both in history and romance, are still to be seen on the ‘pastoral haughs of Leader.’ At a short distance, the Tweed, after receiving the subsidiary streams of Ettrick and Gala Water, pursues its stately course through a rich and beautiful country, diversified by the picturesque hills of Eildon, and embellished by the monastic ruins of Melrose and Dryburgh. These, and a hundred other scenes of old renown, to be viewed from the Black Hill of Earlstoun or the neighbouring heights, could not fail to make a vivid impression on the heart and fancy of such a youth as Alexander Waugh; and doubtless contributed in no small degree to foster the national enthusiasm which formed so remarkable a trait in his character, as well as to awaken the slumbering powers of that rich poetical imagination, which in after life so often astonished and delighted his auditors, both in his pulpit discourses and on more familiar occasions.”

His native land thus became identified with all that is beautiful in scenery, and at the same time with all that is hallowed in piety, while he ever looked back to it with the fervour of a first love. Over his own congregation he thus acquired an influence which it would have been impossible for an Englishman to obtain. Intimately acquainted with the habits and opinions of the class to which most of his hearers had belonged, by a single reference or allusion he could accomplish his purpose of stirring them to activity in spiritual matters, when he would have had recourse in vain to the most elaborate argument and appeal. Afterwards, when he went into Scotland to advocate the cause of the Missionary Society, he was thus qualified to lay hold of the sympathies of the people, and direct them into that channel in which his own loved most to flow. Nor did this nationality deprive him of any acceptance with the

English public which he might otherwise have enjoyed. It is that which all admire and love, and while it caused many who had been excited by the writings of Scott to a degree of enthusiasm regarding Scottish scenery to hang upon his lips, it stamped his character with the impress of sincerity from the beaming delight which the mention of Scotland produced in him, and thus gave him an influence in everything which he said, and every cause which he advocated, that will never be gained by the man who does not evince that, by the earnestness of his spirit, as well as by the energies of his mind and body, he is carried on in whatever he undertakes.

With reference to the courtesy of his manners and the generosity of his disposition, it is observed by one friend, that

“In general society he was distinguished by an urbanity and kindness which drew all hearts to him: he was the life of every circle into which he came; not by forgetting the decorum due to the sacred office, but simply by his Christian amenity, his frank and playful disposition, and the condescending regard he paid to the comfort, and wishes, and feelings, of all around him. His nature and his principles alike taught him to be happy, and to make happy.”

Dr. Philip wrote, “It was impossible to have been in the company of Dr. Waugh, and not have felt an irresistible and all-subduing charm in his conversation, which instantly attracted you to the man. I never met a man of genius who had been introduced to him, even though he had seen him but once, who did not, when his name was mentioned, recur to the interview with a glow of heartfelt delight.”

Of what eminent advantage must this quality have been to a minister of the gospel, especially in the metropolis! Closely connected with this quality—was a generosity of disposition, which always led him to hope the best of others—a beautiful devotion to that charity which beareth, heareth, thinketh no evil of a neighbour. The habit of mind grew with his growth, and strengthened with his strength. It left a grateful savour with his associates at Aberdeen, for even then, in the words of one who was most intimate with him,

“His mind seemed always bent on forbearance and forgiveness in speaking of such persons as were known to us both: when objections were stated, he was more of the advocate than the judge. It often appeared as if he was suffering for the faults of others; and when facts were brought forward which it was impossible to palliate, he was always more inclined to postpone the trial than to give judgment.”

He carried the same tendency into his ministerial avocations; and even during the short time that he exercised his ministry at Newtown, he found occasion for its display. He then resided at his father's, about fourteen miles from Newtown; and one day an individual travelled all that distance for the purpose of lodging a complaint against a brother-member. Mr. Waugh

asked him to stay dinner with some friends ; and afterwards, taking the lead in the conversation, inquired of each how far he had known any man travel for the purpose of carrying an evil report. He stopped short at the scandal-bearer, and observed that he had just heard of a Christian brother travelling fourteen miles for no other purpose. "He then," add his biographers, "in a warm and impressive manner, enlarged on the praise of that charity which covers a multitude of sins ; which rejoiceth not in iniquity, but rejoiceth in the truth." The same feature appeared more prominently as he became more involved in public business, drawing forth towards him from his brethren that perfect love which casteth out fear. He did not hesitate, indeed, to reprove the manifestations of a contrary spirit ; but this difficult part of Christian duty was performed with such power of truth, and such meekness of wisdom, that it seldom or never occasioned any bitterness of feeling to himself.

To a young man, with these qualifications of mind and heart, the metropolis presented a noble field for ministerial exertion. At once he was set on high, amid a teeming population, whose various wants would call forth all his Christian energies ; and after the formation of the Missionary Society, the importance of such a position was immensely increased. We are not saying too much, when we maintain that the position of Great Britain, in relation to all the rest of the world, has been completely altered by the various missionary institutions that have been formed within the last forty years. Long had she queened it over every sea, and the dominion of her sons extended to "regions Cæsar never knew ;" but we fear her influence was not one of benevolence and blessing—that in the path of her conquests there followed not freedom and enlightenment ; the tendency of these institutions, however, has been to make her the centre of moral and intellectual light to the most distant nations ; and now she stands out in the sea, apart from every other land, as the tower of Pharos from the Egyptian coast, separated by the Lord of hosts, to lighten the Gentiles, and be unto himself for a name, and a praise, and a glory. The station of a minister in London, who gives himself to promote missionary objects, is one which an angel might envy ; it is as if one of these spirits had power not only to place his foot upon the sun, but to push it forward in its course.

From 1792 to 1795, Dr. Waugh was closely devoted to his duties in connection with the pastoral charge of Wells-street chapel, and to the acquisition of that knowledge which eminently fitted him for the wider sphere in which he was called to move. We have used the word *duties*; but the term is one which he would hardly have sanctioned, for his duty was his privilege, his work was his delight. He had three services on the sabbath; one of which was occupied by an exposition. This, which is according to the practice of Scotland, was well suited to the character of his congregation, though it does not in general accord with the English taste; a circumstance, we believe, much to be deplored; for exposition communicates to the hearers a correct and connected knowledge of Scripture, and affords to the preacher an opportunity of dwelling upon many parts of Christian morality, on which he could not otherwise well enter. To conduct this department of public worship with efficiency, demands large stores of information, great discriminative powers, and liveliness of imagination. In none of these qualities was Dr. Waugh deficient, while he possessed the latter in no common degree. And hence, when lecturing on the gospel history, or delineating the character of some Old-Testament worthy, he made the dead live again, and the scene of the transactions pass before the view of his audience.

For attention to what are more especially the pastoral offices of a minister, he was remarkable; conducting them in a manner that firmly rooted him in the affections of his people. One feature in his pastoral character deserving especial notice, was the manner in which he cultivated the acquaintance of the young. Once every month he met the children of the congregation, from five to fourteen years of age, throwing around his intercourse with them so much tenderness and condescension as entirely to secure their love, and call forth their diligent efforts. During the winter months he met every Tuesday evening with the unmarried young men, for the purpose of conversing and advising with them, both on general and religious subjects. In this exercise he felt great delight; and when returning home would often say to his wife, "Well, my dear, I should be happy to-night, for I have had a delightful evening with my good lads, who, I am sure, may be called the flower of London." Were the example of Dr. Waugh in this respect generally followed by ministers, a great blessing would accrue to the church and to

the world. Many young men of ardent temperament would be secured from the temptations to which their age peculiarly exposes them, and a membership would be obtained of enlightened piety and generous disposition. Our hopes for the conversion of the heathen would rest with the young; missionaries are exhorted to direct their efforts with a peculiar view to them, and it is bad policy in ministers not to extend a pastoral care over the same class at home. Dr. Waugh's labours were not in vain in the Lord.

In 1795 the Missionary Society commenced, in the manner which we have described in our sketch of its history, and Dr. Waugh was one of the first to hail its dawning. His catholicity of spirit had previously been manifested in reference to the Evangelical Magazine, which was at its commencement an organ for sincere believers of every name; and he now gave himself with full purpose of heart to a society which promised, while it sent the stream of mercy abroad, to enlarge the fraternal sympathies of Christians at home. We have already mentioned that to Dr. Waugh belongs the honour of drawing up its fundamental principle, and he thenceforth gave a very considerable portion of his time and labours to promote its interests. He did not expend these grudgingly, but "he always spoke," observe his biographers, "of himself as a debtor to this society for the high sphere of usefulness it opened to his exertions, for the many valuable friendships of great and good men to which it admitted him, and for the distinguished respect in which he was held by the religious public, which, with his characteristic modesty, he was ever ready to acknowledge was far beyond his desert." Notwithstanding his various endowments, which were so well calculated to render him eminently useful, he had remained unknown, excepting in a comparatively small circle, confined mostly to his own connection, and in this obscurity he might have continued till death; but this society brought him before the public, and placed him as one of the leaders in front of the armies of the God of Israel—connected him with that movement, whose advance was contemplated with prayerful interest by thousands of God's people throughout the country.

"Time would fail," writes one of his fellow-labourers, "to tell the deep interest which he took in all its concerns; in its earlier correspondence at home and abroad, to interest and engage wise and good men in its behalf; in defending it from the misrepresentations and calumnies of its opponents; in journeying often to replenish its funds, in England, Scotland, and Ireland; in sermons preached on public occasions; and in charges to missionaries at their solemn designation to their office."

In 1797 he preached the annual sermon on its behalf, from Phil. ii. 14—16, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." The subject most probably was selected with reference to the fundamental principle which he had drawn up.

The principles laid down in his discourse were never manifested in more active operation than by Dr. Waugh himself. Whenever he advocated the cause of the Missionary Society, they gave him a power of conciliation which drew forth, in no ordinary degree, the sympathies and zeal of the friends of the Redeemer. He was thus rendered an honoured instrument in the hands of the Spirit of God, to establish it in the affection of the churches. He might be said to have his being in the Society. Hardly a year passed in which he was not employed, in different parts of the country, on its behalf. We cannot refer to an important movement in its progress during his lifetime, in which he was not actively concerned. In 1802 he undertook a journey into France, in company with Messrs. Bogue, Hardcastle, and Wilks, to procure information respecting the state of religion in that country, preliminary to the adoption of means by the society for its promotion, and to take measures for the publication of the New Testament and of Dr. Bogue's Essay on its divine authority. Their reception by several individuals of piety and influence in Paris was flattering, and they returned rejoicing in the success of their mission. Their hopes, however, were speedily blighted, by the renewal of war between the two governments, and a stop, for the time, was put to the progress of the gospel. To Dr. Waugh belongs the honour of first awakening an interest in the missionary cause in Ireland. In the summer of 1812, he was appointed to visit that country along with the Rev. Dr. Jack of Manchester. The undertaking was an arduous one; for many of the Presbyterian ministers of Ulster, in connexion with the Church of Scotland, were opposed to the cause of missions; and it was necessary that a resolution of the synod should be passed in favour of Dr. Waugh and his friend, before they could advocate their object in any of the churches. When he petitioned for permission to plead his cause before the synod, a warm discussion took place, and for a considerable time he

was condemned to listen in silence to speeches, in which both the society and its friends were treated with much bitterness of opposition. This, however, did not ruffle the Christian serenity of his temper, and when it was permitted him to speak, so effectually did he urge the claims of Christ, and demonstrate the reasonableness of missionary exertions, that a cordial welcome was given to him from every pulpit of the synod, to preach and plead the cause of the heathen. Not an individual present but was melted to tears as the glow of Christian love was excited, and great sorrow was manifested by some who had previously shown determined hostility. From his brethren of the Associate synod he met with a hearty reception; and thus a wide and effectual door of utterance was opened. As he was about to leave Dublin, to take advantage of it, his sanguine hopes were suddenly disappointed. He was seized with an alarming illness, which compelled him to relinquish the undertaking. The following extract from a letter to his wife, will show how his mind was bent on the advancement of the Saviour's kingdom, and how concerned he was about the rectitude of his intentions and the purity of his motives.

“The disappointment of my wishes, in regard to my journey to the north, has shaken my mind and disturbed my peace, in no common measure, during the whole of last week. I had set my heart upon it, and had written to the ministers where I was to preach during this week and next Sabbath, and was arranging the places for the three weeks to come. After the physicians had forbidden me to adventure, I was still in hope of being able to go. Indeed, on Saturday, after I had written to you, I felt the impulse so strong, that I sat down to write to the ministers. But Mr. Jack and my other friends convinced me that, under all the circumstances, the end would be more likely to be gained next summer, by a minister on horseback, and who should devote at least four months to this object. A letter I received at the same time from one of my most zealous friends at Tatlock, the Rev. Mr. Johnstone, stating the painful pressure on the poor, and the contributions which the opulent are obliged to make to prevent absolute perishing for want, strengthened what was said against my journey. My mind sunk under the load! Perhaps God was displeased with me, as seeking more the establishment of my own character as a labourer in the vineyard, than the honour of his name. I fear I was enjoying, in the fond anticipation of my success,—Is not this the Babylon that I have built?”

It was a great satisfaction to him, that, though prevented in the providence of God from reaping in the field himself, he had prepared it for the labours of others.

He was especially successful in his advocacy of the missionary cause in Scotland. He made two journeys into his native country for that purpose, and both were crowned with an abundant blessing from on high. The first was undertaken in 1815, when his physical energies were considerably impaired,

but his inner man became renewed as he trod the land of his birth, and glanced a chastened eye over the scenes where it had been wont to kindle with rapture, and communed in Earlstoun churchyard with the spirits of his parents, and of those friends whom his heart had embraced in youth, and felt the inspiration of the "everlasting hills." In the border-country he had a wizard's power, knowing how to find his way to the hearts of his hearers, and to press their peculiar feelings and sentiments into the service of the gospel. He could there

" Find tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

We cannot deny our readers the pleasure of the following description of one of his sermons by a peasant of Tweedside.

" Dr. Waugh preaches the gospel in all its simplicity and all its majesty. His very fine appearance, his animated eye, his familiar yet dignified style, are all highly impressive. Our text was the strayed sheep. This led the Doctor to make many fine pastoral remarks on hills and dales, bogs and marshes, brakes and shaws; and how the poor wandering sheep, although it should be hunted by the prowling wolf, and watched by the cunning fox,—and although it should stray into the wildest wastes of Lammermuir, or even ascend to the highest summit of the Cheviot Fells, yet it must still be brought back into the fold by the good shepherd: even so our great Shepherd reigns, and his unsuffering kingdom yet shall come. The Doctor then introduced some very striking remarks from the sermons and parables of our Saviour, particularly on the prodigal son, which touched as it were a spring in our souls, brought floods of tears into our eyes, and moistened every cheek. But what do you think the Doctor did next? Why, he pulled down all our old border keeps and castles; he dried up the river Tweed, and said it was no longer a barrier between the two sister nations; that there were no longer Scotch and English, but one British people, greater and happier than either. He then called up many of our ancient feudal heroes from their long sleep,—our Percys, Douglases, Howards, Homes, &c.—and made them tread the scene for our edification. He also passed some encomiums on the improvements of our country, particularly on our agriculture, and praised the half-creating hand of man. And all this, he said, was owing to the benign influence of the gospel; for without the gospel we should this day have been but a horde of ferocious savages. In the last place, he took a view of the heathen world. He told us the heathen were still by far the majority of the race of man,—without Bibles, without useful arts and sciences, and almost without laws, human or divine; but this their extreme wretchedness we might in some measure relieve; and he called on us to do so according to our ability, by giving a little of our substance to support the cause of Christian missions, and by remembering them often in our prayers, so that the heathen may hear the name of the Lord, and all the kings of the earth behold his glory."

The force of such appeals was irresistible, and Dr. Waugh carried with him to London nearly £1,500. His second journey into Scotland was performed in 1819, and was not prolonged for an equal length of time. His efforts, however, were attended with great success, and in the space of three months he collected about £740. This was the last time he visited his native country—it was his intention, indeed, to visit

it a third time, in 1823, for the same noble object, but his purposes were broken off. It could not, however, but be matter of rejoicing to his spirit, that the Rev. Mr. Broadfoot, who went in his stead, was most successful in his labours, and the acknowledgment of that gentleman is equally honourable to himself and Dr. Waugh—that his success was eminently owing to the name and influence of the person whose place he occupied.

The intervals of the longer and more important journeys which Dr. Waugh undertook in furtherance of the Missionary Society, were occupied by shorter excursions into various parts of the country. He was introduced by it to a most extensive correspondence, not only with ministers and influential laymen at home, but with missionaries in various quarters of the globe: he occupied a prominent place at the board of general direction, and, by the unanimous appointment of his brethren, sat for twenty-eight years as chairman of the examining committee. At special meetings, likewise, his counsel and exertions were frequently called for, and at none more frequently than those convened for the purpose of commending missionaries about to proceed to their spheres of destination to the protection and grace of God, and of addressing to them some parting words of advice and encouragement from the Directors.

For the discharge of both parts of this tender and delicate service, Dr. Waugh was eminently qualified. The character of God, as the missionary would delight to think of it, was the subject of his habitual contemplation, and hence, when he approached the throne on his behalf, it was the throne of our Father in heaven, the God and Father of our Lord and Saviour Jesus Christ, whose eye of love, and arm of power, and purpose of mercy, are over, and around, and with every one of his servants; and who hath promised to his Son, that the heathen shall be given to him for his heritage, and the uttermost parts of the earth for his possession. In communicating to them the feelings and sentiments of the Directors, it seemed as if the fountains of his heart were broken up. “Did not our hearts burn within us?” is the language by which one who had been present on these occasions would aptly describe the emotions which his words were sure to produce. In his young friends, eager to embark on their career of benevolent enterprise, he felt with the heart of a brother, with the solicitude of a parent, with the joy of Christ.

Of his conduct and bearing as Chairman of the Examining Committee, it is difficult to give a realizing description in our necessarily brief space. It was his aim to give to its meetings, as much as possible, the character of the "communion of saints," and to carry into its deliberations those high motives which pertained to the missionary cause, under whose influence they were professedly assembled: hence he would allow "no envies or evil speakings;" no differences, which might lead a stranger to think they were not brethren,—striving by his own example to diffuse an atmosphere of charity, in which feelings of such a nature would not arise, and, if that were impossible, appealing to those lofty principles, before which manifestations of such a spirit dare not be shown.

In his treatment of missionary candidates, he displayed the happiest adaptation of character. While he manifested nothing of that overbearing and censorious manner, which is apt to induce in the applicant a feeling of dread, and thus prevent him from doing justice to himself, he discharged with all faithfulness the responsibility under which he was laid by his position to the churches of Christ. He took for granted the existence of the best motives in every such individual, and his object was to ascertain that to these were added the necessary qualifications. His conduct was alike wise and kind; and when it was necessary for him to convey to a candidate the unwelcome notice that the committee felt it incumbent on them to decline his proffer of service, the duty was performed in the way least calculated to inflict pain. Surely, it can never be right in a Christian man, by harsh words, or even by harsh tones, to wound a spirit, which may not be under the influence of enlightened views, yet glows with fervent love to Christ. On one occasion, it was stated by a young man, when undergoing the usual examination, that he wished to make one condition. His aged mother was entirely dependent on himself and an elder brother; and, in case of his death, he should feel it his duty to return home, in order to her support. "If you love your mother more than the Lord Jesus Christ, you will not do for us," exclaimed a harsh voice. The candidate was abashed; and being requested to retire for a few moments, till the committee should decide on the point, it was determined not to accept his proposal. This decision Dr. Waugh announced to him with the utmost kindness of manner, and subjoined, "We think none the worse of you, my good lad,

for your dutiful regard to your aged parent. You are but acting in conformity with the example of him whose gospel you wished to proclaim among the heathen, who, as he hung upon the cross in dying agonies, beholding his mother and the beloved disciple standing by, said to the one, 'Woman, behold thy son!' and to John, 'Behold thy mother!' My good lad, we think none the worse of you."

It was not merely language adapted for the propriety of the occasion, when in his parting addresses to missionaries he assured them that his prayers would follow them "far hence to the Gentiles;" his interest in them did not evaporate with the excitement of the moment, but was ever manifested in his endeavours to secure their comforts, his advocacy of liberal measures in the society's dealings with them at first, and his watchful, yet most charitable, contemplation of their future career. Highly did he estimate the claims of the missionary office; and he was ever anxious to secure for it all the honours and all the accommodation to which it was entitled. Under the influence of this spirit, he gave his most determined support to the fund established for the widows of missionaries. It was a source of grief to him through his whole life that the income of this fund was so utterly inadequate; for he regarded it not so much in the light of a well-timed charity, as of a positive act of justice; it being due from the society to make provision for the widows and orphans of those men, who, as its agents, had sacrificed their all to carry abroad the gospel to the heathen.

From the preceding sketch of Dr. Waugh's labours in connection with the Missionary Society, it will appear that he is entitled to the appellation of a Father, in the best and loftiest sense of the term; not only as a co-operator with those zealous men who united in its establishment, but as having cherished, to the day of his death, the most lively interest in its welfare, and laboured, as far as strength was given to him, on its behalf.

It is sometimes objected by the opponents of missions, that they have a tendency to withdraw the thoughts from the necessities of home, and expend in foreign fields that charity which would be more beneficially employed in carrying the light of life into the dark places of our own country. Without discussing the reasonableness of such charges, or their consistency with the spirit of the gospel, we may assert that they are invariably contradicted by experience. Those whose sympathies go forth

most warmly to the heathen will be found most active in their efforts and most liberal in their contributions to promote the temporal and eternal good of their countrymen. Of this, Dr. Waugh was an illustrious example. The well of water, which, rising within his soul, gushed its streams of benevolence to the very ends of the earth, flowed around him in many a cheering rill. To say nothing of his private charities, which were numerous, and maintained on the only Christian principle, that of self-sacrifice, no inconsiderable portion of his time and labour was devoted to the various institutions which followed in the train of the Missionary Society, which was indeed their "mother," to use the language of the Rev. Matthew Wilks, and "whose breasts they sucked." It is the testimony of the Rev. Mr. Hughes, one of the Secretaries of the British and Foreign Bible Society, "that he fondly cherished that institution, and never more fondly than when he saw it assailed with reckless violence." This testimony of Mr. Hughes may be added to the other and abundant evidence by which the character of Dr. Waugh is vindicated from the charge of pusillanimity, which has sometimes been advanced, through a misapprehension of his forbearing spirit. The maxim whereby he regulated his conduct was the advice of Paul to the Romans, "If it be possible, as much as lieth in us, live peaceably with all men." But on any great question which involved important interests, or was connected with a principle, he was firm as a rock. This was a feature of character, we apprehend, which he partook with the disciple whom Jesus loved, to whose gentle and kindly heart he committed his mother; but whom he likewise dignified with the title Boanerges, or son of thunder.

The Irish Evangelical, the Hibernian, the Religious Tract, and the Anti-slavery Societies all enjoyed his advocacy and support. Of the Scottish Hospital, "a charity applicable to the poor mechanic, the artisan, and labourer, natives of Scotland, with their wives, widows, and children, resident, in the metropolis and its immediate neighbourhood," it may be easily supposed he was a zealous friend, as well as of the Society for propagating Christianity in the Highlands and Islands of Scotland. Of both these institutions he became a member soon after his settlement in London, and ever retained for them a fond attachment.

"We feel it impossible," say his biographers, "to convey to the reader an adequate idea of the welcome which he was wont to receive at their annual festivals. One simultaneous burst of feeling, replete alike with enthusiastic esteem and with affectionate attachment, greeted the appearance of his well-known and venerable form. He was considered as *national* property; while each individual felt and claimed him as his own. Never were the triumphs of his eloquence more complete than when engaged in awakening into active and charitable exertion the pious principles and national sympathies of his countrymen."

In the Dissenters' grammar-school at Mill Hill he likewise took a deep interest, and was assiduous in his attendance at the periodical examinations. We mention his connection with this institution for the sake of the following anecdote, which illustrates his knowledge of the human heart, and the way in which he could adapt himself to touch its sympathies.

"At one of the half-yearly examinations, the head master informed the examiners that he had been exceedingly tried by the misconduct and perverseness of a boy, who had done something very wrong, and who, though he acknowledged the *fact*, could not be brought to acknowledge the magnitude of the offence. The examiners were requested to expostulate with the boy, and try if he could be brought to feel and deplore it. Dr. Waugh was solicited to undertake the task, and the boy was in consequence brought before him. 'How long have you been at the school, my boy?' asked the Doctor. 'Four months, sir.' 'When did you hear from your father last?' 'My father's dead, sir.' 'Ay! alas the day! I am very sorry to hear that. 'Tis a great loss, a great loss, that of a father; but God can make it up to you, by giving you a tender affectionate mother.' On this, the boy, who had previously seemed as hard as a flint, began to soften. The Doctor proceeded:—'Well, laddie, where's your mother?' 'On her voyage home from India, sir?' 'Ay! good news for you, my boy: do you love your mother?' 'Yes, sir.' 'And do you expect to see her soon?' 'Yes, sir.' 'Do you think she loves *you*?' 'Yes, sir, I'm sure of it.' 'Then think my dear laddie, think of her feelings, when she comes here, and finds that, instead of your being in favour with every one, you are in such deep disgrace as to run the risk of expulsion, and yet are too hardened to acknowledge that you have done wrong. Winna ye break your poor mother's heart, think ye? Just think o'that, my lad! The poor culprit burst into a flood of tears, acknowledged his fault, and promised amendment."

Such was the public ministry of Dr. Waugh; extensive in the range which it embraced, laborious in the efforts which it demanded. But in order to its discharge, he did not sacrifice the claims which his friends and his family had upon him. To understand aright his character, we must study him in the social and domestic circles. The value of his public life will not be appreciated, if we do not understand the number of duties and attractions which otherwise called for his attention, and might have been expected exclusively to engage his time. Not that, for its own sake, his private life is not deserving of study and record, exhibiting as it did the best affections of the human heart called into liveliest exercise, and regulated at the same time by the influence of the gospel.

In 1786, four years after his settlement in London, he was married to a countrywoman of his own, Miss Mary Neill, of Edincrow, in the county of Berwick, with whom he enjoyed many anticipated blessings; to his children he devoted himself with intense love; manifesting in his intercourse with them, however, that the affectionate tenderness of his heart was under the control of an enlightened understanding. But as we have contemplated him first in the sphere of public life, it may be proper now to notice him in the associations of friendship, and thence to pass to the circle of home, where especially a man is seen as he is.

The constitution of his mind naturally fitted him for friendship. The sprightliness of his disposition, even when at school, drew his companions around him; and those of them who possessed a congeniality with himself, his heart embraced. In after life, to use his own beautiful language, he recollected those friendships with reverence. Writing of his friend John Anderson, long after he had been consigned to the grave, he observes,

“We looked forward to the days of coming prosperity, and fondly hoped it might please God that, hand in hand, we should pass through life to that world we were taught to love and aspire after. But Heaven thought otherwise, and by a consumption carried my friend to the grave in the bloom of life. I cannot, even at this distance of time, read his letters, but the recollection of the past overcomes my soul with weakness. . . Farewell, my earliest friend! I will hold up your image to my heart, and trace on my own the sincerity, friendship, love, and goodness of yours.”

To the day of his death he never lost “the freshness of the heart that falls like dew,” but towards the memory of his early friends he retained the warm attachment that had marked their early intercourse.

In the young connected with his congregation we have already mentioned that he took a deep interest, and employed no small portion of his time to instil into them those principles which would render their lives happy and honourable. When any of them were removed to a distance, and withdrawn from beneath his care, his sympathies went with them, and his counsels followed them. As a specimen of these, we select the following letter to a young man who had gone out to India in a medical capacity.

“MY DEAR WILLIAM—Your account of your views and feelings in your last letter gave me much satisfaction, as it evinced a mind which change of scene and society had not corrupted. I have always considered it as an indication of something good, when a young man, separated from his family, loves to look back on the days of youth, and innocence, and nature. Dr. Leyden’s ‘Scenes of Infancy,’ on this account, have

created a deep interest in the hearts of the good; as 'The Seasons,' by Thomson, had done before.

"In your intercourse with the natives of Hindostan, you will see the baneful effects, on a simple and tractable people, of superstitious sentiment combined with despotic power. You will perceive also, and deeply feel, the necessity of the assistance which Christianity affords in delivering the mind from both. You saw in England, and still more in Scotland, the height of moral and manly worth to which the instruction and discipline of the gospel raises the character of man. In truth, it requires only that we surrender fully and perseveringly our souls to the authority of God, in order to feel the transforming influence of Christianity on all the active principles of our souls, and to introduce the heart into a scene of enjoyments pure as their heavenly source, and enduring as our deathless natures. Connect them, my dear William, with the object and services of our holy religion, every sentiment, feeling, and principle that is dignified, good, and useful, the perfection of our nature, and the security of our happiness. In the possession of the principles of regeneration, you find the surest foundation of usefulness and honour, of credit to your name, and of the most sacred joy to your excellent parents, and all who share in your blood. These principles, however, must be suckled and fostered by reading, by habits of profitable thinking, and by the exercises of secret devotion. The daily reading of the Holy Scriptures, and the honest application of the laws, the facts, and the promises which they contain, to the regulation of our conduct, and the increase of our consolation, are indispensably necessary. The mind needs to be as constantly recruited as the body. It is by drinking in the sincere, or unadulterated, milk of the word, that the soul grows in piety and goodness, as truly as it is that the infant grows by partaking of the provision with which the God of nature has supplied the mother's breast. There are diseases, alas, that affect the mind as well as the body. I am convinced that you will be as much upon your guard against an infectious atmosphere as any young man, but you cannot exceed in your caution. There is in our fallen nature a melancholy predisposition to catch moral infection, against which it will require more care than our own to defend us. By prayer and trust, we engage the guardianship of Heaven on our side. These thoughts I know you will receive as they are intended: you will not ascribe them to profession, but to a heart that really feels for your best interests.

"Now farewell, my dear William. The God of your excellent father and mother be your God: his everlasting arms be around and underneath you. Live near to God in your thoughts, your confidence, your desires, and your hopes, and you will be happy. I remain, with much unfeigned affection, your faithful friend."

June 12, 1819.

His friendship was most conspicuous and active when most needed. To pour the balm of consolation into the bereaved and afflicted spirit—to bind up the broken heart, and to sustain beneath the stroke of calamity—these were Christian offices in which he was much interested, and for the successful performance of which he was eminently qualified, having imbibed much of the spirit of Him who of his own spontaneous love took upon him our nature, that he might manifest God's purposes of mercy to our world. He visited the house of mourning, and his presence was the herald of comfort. He did not make light of the occasion of sorrow, neither did he insist much and directly on the duty of resignation to the will of God, but he spoke comfort to the heart, as if he had received a commission

from the compassionate Redeemer, and led the grieving spirit to repose on the bosom of his sympathizing love.

The following beautiful illustration of his affectionate condolence, from the pen of the Editor's beloved wife, has already been laid before the public :—

“ Affliction had entered our dwelling : Dr. Waugh heard of us, and came to administer consolation. Looking on my dear dying babe for some moments with much interest, he said, (for I shall never forget the affecting scene,) ‘ We will approach the throne ;’ and, amongst many, many striking thoughts, in his most impressive prayer, the following sunk deeply into a mother's heart : ‘ Our Father and our God, if it be thy will, spare this beloved child, and restore him to his now sorrowing mother ; but if thou hast not so willed, may the unspeakable happiness be her's, of knowing and believing that he is removed from her afflicted bosom into the sympathizing bosom of his Father and his God.’ After concluding a prayer, which might have dropped from the lips of him who leaned on the bosom of Christ, he turned to me with one of those looks of kindness which, I had almost said, he only could give, and said, “ Take comfort, my dear lassie : for, if this dear boy be spared, I feel assured it will be for a blessing ; and if he be removed, your's will be the unspeakable happiness of knowing that you were honoured to nurse an heir of glory. Yes, my beloved friend, he has a father on earth, and a Father in heaven ; but you will be his only recognized mother in heaven to all eternity.”

The writer of this article would not forget to observe, that the *friendships* of Dr. Waugh were strikingly distinguished from his general intercourses, though, from his singular urbanity and benevolence, *they* were preferable to the friendships of most men. The writer of this article had the privilege and honour of sharing the unbroken confidence of the deceased for the space of fourteen years ; and never, while memory holds her seat, can he lose the recollection of that happy period of his public life. In many seasons of peculiar interest and difficulty, he had occasion to consult him ; and never, in a single instance, had he reason to regret the adoption of his wise and fatherly counsels. No man ever knew better than Dr. Waugh how to direct the course of a young and inexperienced minister. He could be faithful without evincing a particle of severity ; and he could be tender and kind, without failing to impress the lessons of wisdom and truth upon the conscience and the heart. Those who only partially knew his character were apt to imagine, that he was indiscriminately benevolent in his estimates of human nature ; and it may be cheerfully conceded that he accustomed himself to dwell more upon the excellencies than the defects of his fellow-creatures. But no one who really knew him, and who had frequent opportunities for private and confidential intercourse, could long remain in doubt as to his accurate knowledge of human character. He was, indeed,

a most acute judge of the mental habits and tendencies of those with whom he was thrown into contact; and if he was abstemious in pronouncing unfavourable judgments, where they had been formed, it was only when he was convinced that the interests of truth and charity would be better served by such a line of conduct. But never did his marked candour and charity tempt him to merge or confound the stern claims of integrity. He was a man of unbending rectitude, and could be no party to the justification of actions contrary to the law of God. Yet he knew how to show compassion to "the ignorant, and them that were out of the way;" and was ever more anxious to reclaim than to condemn those who had wandered from the right path.

Could all the correspondences of Dr. Waugh's friendships be recovered, they would present a rare example of sanctified human sympathy, pouring itself forth in a thousand directions, and adapting itself, with amazing skill and delicacy, to the endless diversity of the objects upon which it sought to expend its energies. His letters were in general very laconic, but he possessed the singular gift of saying more in a few characteristic lines, than most men can convey in a lengthened epistle. To him belonged the excellent quality of anticipating the wishes of his friends, and of approaching them with letters of condolence or congratulation, as the case might be, before anything like the impression of neglect could spring up in their bosoms. In times of affliction he was ever ready to pour the balm of consolation into the wounded spirit; and he well knew, in such cases, what to say and what to withhold. His sympathies were genuine, and, therefore, they were always natural and soothing. The writer of this can remember occasions, in his own domestic history, in which a communication from the pen of Dr. Waugh has had the singular effect of converting a house of mourning and wo, into an abode of tranquillity and praise. The impression produced by the following sentence, in one of his epistles, at a period when the grave was closing over the mortal remains of a beloved child, can never be forgotten :

"I cast you, my dear friends, upon the exhaustless treasures of covenanted love! You are in the furnace, but this is no reason for imagining that God has forgotten to be gracious. Whom the Lord loves he chastens, and scourges every son whom he receives. Fix, then, the eye of faith upon the throne of love in the heavens, and, though clouds and darkness may overshadow it, you shall see the rainbow of promise round about the throne, portending blessings to you and your's."

But it was in his own happy home that Dr. Waugh gave forth the full lustre of his character. Much as he lived and laboured for the public—and no man ever more willingly devoted his time and talents to the great objects of Christian benevolence—he never failed to cultivate the warm affections of the domestic circle. Unlike many who are interesting upon the stage of public observation, but all dulness and insipidity at home, he carried the spirit of his public engagements with him to his own fireside, and sought to enlist the feelings of his beloved wife and children on the side of those noble undertakings which engaged the best affections of his heart, and the ceaseless activities of a long and useful life. On the Sabbath evenings, in particular, he took pleasure in rendering his society an object of interest and delight to his family. On such occasions, he evinced a strong “propensity to escape in imagination to Scotland, and to solace himself, after his ministerial labours on the Sabbath, by conversing of the friends and scenes of his youth.”

“I shall never again,” said he, one evening, “break the bread of life to my countrymen in my own land, nor myself commemorate there the Saviour’s dying love. O the solemnity of those tent preachings!” “But, father,” some of us would say, “you would still make an effort to go to Stitches Brae?” “To Stitches Brae!” his eyes kindling, and his soul lighting up, with hallowed enthusiasm,—“to Stitches Brae!—ay would I! I should rejoice again to preach from that tent at its base, and to see the hundreds of God’s redeemed people sitting on the face of the hill, above and around me, drinking in with joy the glad tidings of salvation. O that I could again sit among them, and hear good old Mr. Coventry give us as much sound divinity in one sermon as is now found in ten volumes! It was a scene on which God’s eye might love to look. Such sermons—and such prayers—none such to be heard now-a-days. What are your cathedrals, and your choirs, and your organs? God laid the foundations of *our* temple on the pillars of the earth; our floor was nature’s verdant carpet; our canopy was the vaulted sky—the heaven in which the Creator dwells; in the distance the Cheviot hills; around us nature in all the luxuriance of loveliness,—there fields ripening into harvest—here lowing herds in all the fulness of supply for man: on the banks of that little rivulet at our feet, lambs, the emblems of innocence, sporting in the shade, and offering to heaven the only acknowledgment they could, in the expression of their happiness and joy; the birds around warbling praises to Him who daily provides for all their wants; the flowers and green fields offering their perfume; and, lovelier still, and infinitely dearer to Him, multitudes of redeemed souls and hearts, purified by faith, singing his praises in ‘grave sweet melody,’—perhaps in the tune of ‘Martyrs.’ ‘Martyrs,’ so sung on Stitches Brae, might almost arrest an angel on an errand of mercy, and would afford him more pleasure than a’ the chanting, and a’ the music, and a’ the organs, in a’ the cathedrals o’ Europe.”

Dr. Waugh’s family correspondences, as well as conversations, were of the most interesting and endearing character. In his letters to Mrs. Waugh, there is uniformly breathed forth all the tenderness and manliness of conjugal love; and in those to

his children a strain of lofty and delicate friendship, which could not fail to secure their confidence, their veneration, and their love. Never, perhaps, in this frail world, was any family more united than was that of Dr. Waugh; and never did children more fully imbibe the virtues of their parent. Yet his rule was gentle and kind, and consisted far more in dignity of conduct and lofty example than in any severe code of domestic rules and restrictions: he was, in short, the patriarch of his family. To him, too, was reserved the unspeakable happiness of seeing all his children "walking in the truth," or bearing their dying testimony to the faithfulness and grace of a covenant-keeping God.

The closing scene of Dr. Waugh's life sweetly harmonized with all the preceding portions of his eventful story. An exquisite cheerfulness and serenity of mind marked his declining years. Often called to suffer acute pain and depressing languor, he ever realized the truth of that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." "Cheerful piety in the decline of life," observe his biographers, "is like a tree which the storm has shattered, but which still retains much of the verdure of the summer, and is still the resort of the birds which sing among the branches." To a friend, when suffering under one of those attacks of indisposition which gradually undermined his constitution, he thus wrote:—

"It will afford materials of gratitude to your mind to be informed that my heavenly Father does not desert me in the time of my trouble. I have a calm and settled confidence in the wisdom and goodness of a covenanted Providence; and my hopes, as to the future, rest entirely on the blood of the Lamb of God. In the guardian care of Divine Providence I desire to leave what is most dear to me, my wife and children, and the congregation of God's redeemed people, which he hath put under my care."

In 1823, Dr. Waugh received an injury by the fall of a platform, from the effect of which he never perfectly recovered, though he resumed his wonted duties after the lapse of a few months. The letters addressed to his church and congregation on this occasion bespoke in an eminent degree the heart of the Christian pastor, while they indicated, in no ambiguous form, his conviction that his public labours were rapidly hastening to their close.

Soon after this, a series of events occurred, all tending to accelerate the crisis to which he was looking forward, and for which, by divine grace, he was so eminently prepared. The

first of these was the death of his son, the Rev. Alexander Waugh, a young minister of singular promise, both as to talent and Christian devotedness. This event "struck him to the heart." His feelings may be conceived, from the following letter to a friend.

"It has pleased God to remove from us the delight of our eyes, and the object of our fondest anticipations. After fourteen months of severe suffering, he fell asleep in the bosom of his Divine Redeemer, relying on his atoning sacrifice, and full of the hope of that gospel which it was the delight of his heart to preach. We saw flung around his character an endearing atmosphere of unfeigned piety, gentleness, and love. He will long live in the unbought esteem of those who can justly appreciate cultivated talent, strict godliness, and polished manners. Present my affectionate regards to —, to whose kind offices my dear son often told me he was greatly indebted for just views of vital religion. Christians, in the evening of their life, have precious opportunities for honouring God by their counsels to the young; the words of dying saints having proved living oracles to survivors. Bear us on your heart before the throne."

The decease of Dr. Bogue, and Dr. Hall of Edinburgh, two old and tried friends, he greatly felt. To the widow of the latter, he commenced an epistle of condolence in the following sentence:—"I feel it a voice from heaven, announcing my own approaching exit;" and concluded thus,—

"Oh! little did I think last Monday, when I was sending off letters to him, on the arrangements of the trustees of the Evangelical Magazine, and had scarce a moment, in the hurry, to put down my name, that at that moment my beloved friend was standing on the verge of the eternal world.—How near to it am I!"

To a ministerial friend he expressed himself, about this time, in the following manner:—

"I feel the effects of my tumble at Hackney Fields to this day. When a man gets to seventy-two, it is all up-hill work to recover his lost ground. . . . Dr. Bogue is gone; Mr. Townsend is gone; and Messrs. Hill, Wilks, Burder, Platt, and myself may very soon expect an order to strike our tents and march—not to the enemy's country, but to that land to which all our fellow-soldiers, who fell with their faces to the foe, have gone before us."

He referred occasionally, in the family circle, with tenderness and delicacy to his approaching dissolution, and to his beloved wife wrote the following singularly beautiful letter, to reconcile her mind to that solemn event, which was daily in his thoughts.

"MY DEAREST MARY,

Harrowgate, Aug. 16, 1825.

"In my state of confinement, while our dear relations are out gathering health and vigour, I feel a relief to my mind, and most pure delight, in writing to you. This ought to be a day of grave reflection to my own mind. For seventy-one harvests has God preserved my existence in this world. What goodness hath his fatherly providence heaped on my head, and poured into my cup! How few of those who began the career of life with me have reached my age! How imperfectly have I answered the end of my creation! What have I done, in comparison with what I might have done for God, for his church, for my dear family, for my own soul! What a blank does a large portion of my life now appear, barren of improvement, or blotted with guilt, rising up against me in sad remembrance! How precious should the mediation and

atoning sacrifice of my Divine Redeemer now be to my soul, supplying the only foundation of rational hope, and the only balm to a wounded spirit! I cannot reasonably look forward to much addition to my life, but I feel its value increasing as its termination every day draws nearer. May God, by his good Spirit, enable me to preach more earnestly, to live more usefully, to endure the privations and pains of the dark evening of life more submissively, than I have hitherto done! My heart hovers around you, and every thing within that sacred enclosure at home is important to my comfort.

"We feel every day more sensibly the absence of yourself and our dear, suffering Jeane. You are our constant theme at our meals. The good things so liberally provided for us to-day, would have been a thousand times more relished, had you and Jeane been at the table. We never—we cannot for an hour—forget you."

It is an interesting fact, that the subject of this memoir was not laid aside from his public duties for a single Sabbath by the seizure which carried him to his grave. This was the more remarkable, as he had often expressed a wish that, if it were the will of God, he might not be permitted, by lingering sickness or debility, to become a burden to those around him.

In the last week of November, 1827, Dr. Waugh caught a severe cold, accompanied with cough and sore throat. On the morning of the following sabbath it was deemed prudent to remain at home; but in the evening he appeared in his pulpit, and preached to the young of his congregation, from Ephes. iv. 18. "Having the understanding darkened," &c. The sermon evinced his usual energy and sprightliness, and contained many striking persuasives to the cultivation of early piety, which could not fail to make a deep impression upon the minds of his youthful auditory.

During the following week his health and spirits were unusually buoyant, though he continued to suffer some slight inconvenience from his cold. On the Saturday morning he said to his wife—

"MARY, I have been very happy, for I have had such a delightful dream. I thought I was lying at the foot of a hill; the grass was so green, and the gowans were so beautiful, the birds were singing so sweetly, and a rivulet ran by my feet; you were sitting by my side. It was heaven, or Gordon, I know not which."

Such an incident is only referred to, in proof of the cheerfulness and elasticity of mind by which Dr. Waugh was distinguished to the very close of life. His fancy conducted him, even in sleep, to the scenes of his youth, and pictured before him objects of beauty and innocent delight. Never was the idea of "a green old age" more perfectly realized than in the life of Dr. Waugh.

On Sabbath the 9th of December he preached, morning and evening, at Albion chapel, on occasion of the celebration of the Lord's supper. His texts were, Rom. v. 8, "Christ died

for us!" and Heb. xii. 1, "Let us lay aside the sin which doth so easily beset us." He was, in every respect, himself—instructive, faithful, pathetic; and, on returning home at night, said to his wife, "I am much better, my dear; preaching is the best cure for a cold." On being asked by a member of the family, after supper, to seat himself in his easy chair by the fire according to his usual custom, he declined, saying, "I wish to sit, and look at my dear family, as I feel more than commonly happy." He then indulged in a most delightful strain of conversation, to a late hour; and referred with singular emotion to the happy scenes of his youth. Never had he spent an evening with his family, in which he imparted to all who heard him more exquisite delight.

On the Monday morning he rose very early, but was prevailed upon, with some difficulty, to return to bed for an hour longer. During the day he appeared to be quite well, and evinced his wonted cheerfulness of mind. He walked, in the afternoon, to a friend's house, to tea, and returned home about seven in the evening, without indicating any symptoms of indisposition. To his family he read portions of Dr. Morison's Exposition of the Psalms, and passed various encomiums on it creditable to the author, as one of his attached friends. About half-past eight a person called to request him to visit a dying woman, who was unhappy in her mind. Mrs. Waugh objected to his going out at so late an hour, in his somewhat delicate state of health. He was quite resolved, however, to go; when suddenly he exclaimed, "I cannot go to see her, I am very ill!" He was seized with sickness at the stomach, but could not vomit; and, ever anxious about the souls of his fellow-creatures, said, "O dear, dear, what a sad pity it is that people will leave these things to the last." It was the last enemy that had begun to struggle with him. He was assisted to bed, and felt somewhat relieved, though he was still very uncomfortable. His daughter Jeane was standing near, and he put out his hand to her, and said, "Let me talk to you, my lamb, for I am very ill, and I shall never get up any more." She spoke soothingly to him, entreating him to endeavour to compose himself to sleep, adding, "You will soon be better, and work very hard yet for your Master's sake." "No, no, my child," he replied, "my work is done. Let me talk to you while I can; I have very little time." Sweet were his dying counsels to his beloved

child. He then said, "Send for my sons; they are good lads, and I cannot die in peace without seeing them." On being assured they were sent for, he said, "God bless you, my child! God bless you!" He was then heard praying with wrestling earnestness for his beloved wife and family, concluding with these words: "Amen, amen; so grant it, Lord Jesus!" He then poured out a series of sublime prayers for his congregation, for the London Missionary Society, for all the good men with whom he had been associated in his "work of faith and labour of love;" and, last of all, for himself: "O God, enable me to bear with patience and resignation whatever it is thy will to impose, and do not suffer me to bring discredit on my profession by unsuitable feelings or language. If it be thy pleasure, grant me this night refreshing sleep." Two of his sons arrived a little before eleven; but a few minutes before their arrival he was seized with symptoms of paralysis. By copious bleeding from the temporal artery he was partially relieved, and on recovering from stupor recognized his beloved wife standing by his bedside; he instantly held forth his hand to her, and whispered, "Wipe my face, my life; I am better now, my dears." Being much distressed with thirst, he looked on one occasion to his daughter, and said, "Pity me, pity me! for I perish for thirst: O for a draught of the water of the well of Bethlehem!"

His cough, at times, was so violent, that he expressed an apprehension, more than once, lest he should burst a blood-vessel. "I feel," said he, "as if there were stones in my lungs." "O my friends, my friends," he exclaimed, "pray for me! for the hand of the Lord has stricken me. Pray that I may be submissive, and enabled to exhibit the suffering graces, and not bring disgrace on my holy profession!"

During the Tuesday more blood was taken from him; and on being asked how he felt, he replied, "I am very ill, but just where it has pleased God to place me; pray for me, that I may not be impatient." On the arrival of one of his daughters from the country, being anxious to share his parting benediction, she whispered to him, "Do you know me, father?" He answered, "To be sure; you are my youngest child, my good daughter."

Referring with much interest to a late number of the *Evangelical Magazine*, in which an instructive paper had

appeared, by Dr. Belfrage, under the title of "Elijah's Journey," he said how much it had refreshed his spirit; and added, to his children,

"My journey is near its close; all the way by which God has led me has been mercy and truth; I have his light still to guide me, and that staff to support me on which I have so long leaned; and the blood of Christ is the only staff I need in my way to the grave. It is a blessed journey which ends in heaven."

On the Wednesday the symptoms of disease appeared to be more aggravated; and his mind began considerably to wander. His medical friend, Dr. Darling, who had attended him with all the sympathy and affection of a child, expressed a strong wish that his patient might be kept as much as possible from talking; on hearing which, the dying saint, with a measure of his usual playfulness, said, "I'll be as dumb as a heathen god."

On the Thursday he repeated the story of the minister who was told that he was going to receive his reward. "Reward? No, no; I am going to receive *mercy! mercy!*" On the last words he laid such emphasis, as proved the degree in which he reposed his confidence on the absolute and unconditional sovereignty of divine grace.

His strength now became quite exhausted; and one of his sons said to him, "Father, do you know where you are?" "Yes, assuredly; in my own house," he replied. The question being asked by one of the family, "Do you know that you are dying?" "Yes, I know," said he, "that I am dying; and my mind is as much composed at this moment as any man's in London." Being asked if he could furnish any account of the state of his mind in prospect of eternity, he said, "I will try." He began by giving some very affecting views of human depravity, and then added:—

"But I am thankful for the remedy provided—I am thankful for the word of truth. I have endeavoured to live as near to the rule as I could: I cannot say that I have experienced the degree of assurance and close communion with God which some have been privileged to attain; but I have lived by faith, and I die in the faith of the Son of God. And this I know, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate me from the love of God which is in Christ Jesus our Lord." Then emphatically elevating his hand, he added, with earnestness, "*This is enough for me;*" and, pointing to those who surrounded his bed, "and for *you*, and for *you*, and for *you!*"

Being asked by one of his children if he still continued to recognize all the members of his family? he said, "Certainly,"

and looked wistfully around him on each, as he uttered the assurance. Thinking it a fit opportunity for receiving his parting counsels, one of the weeping circle said to him, "Father, have you anything to say to us?" He answered,

"No; you have conducted yourselves so well, that you must just do as you have done. Love one another; be kind to your mother; try to get into closer communion betwixt God and yourselves; and be much in your closet. With regard to communion with God, I have never liked to speak much about this in company, and for two reasons;—if your communion has been very profitable, the world will put down all you say to vanity, and think that you want to make yourself as great a man as Martin Luther or John Brown; and if you tell the world all that passes between you and your God, it will then look to you for a pattern of what Christianity is,—and you know this will never do; for after all that you can do, you have nothing to justify you in the sight of God."

His children naturally wished to ascertain the amount of his confidence in their filial character and love to one another. One of them accordingly asked, "Have you any doubt that your children will do their duty to their dear mother?" He replied, "Certainly not." When asked, "Have you any doubt that your children will love one another, and continue united?" he looked round upon them with a smile of confidence and affection, and said, with all the energy remaining,

"Certainly not; you have too much kindness of heart to permit me to doubt this. Love each other, my dear children; love each other very much: seven is love, eight is love, nine is love; have a multiplication of love; for all is love."

These more spiritual counsels were accompanied by many wise and patriarchal suggestions, in reference to the temporal condition and prospects of his children; he exhorted them to prudence, to courtesy, and to all those other social qualities which inspire confidence, and draw forth esteem and regard.

Amidst these sublime conferences, it occurred to one of the family, that two of the Doctor's children, who resided at Berwick, were not privileged to listen to their father's dying counsels. This recollection prompted the question:—

"Father, you know that John and Margaret are not here; have you no blessing for them?" He said, "I know they are not here; may God bless Margaret, her husband and child, and also John, your dear brother, and give them prosperity—spiritual prosperity!"

Looking with intense delight upon his daughters and sons, as they stood bending over his dying couch, he gave utterance to the following expressions of parental love and tenderness.

"There stand my three dear good lasses, who would go through fire and water for their father or mother; and this is no small mark of grace.—O! my lads, my lads, work while it is day, work while you can; for old age is dark and unlovely."

With a feeling alike natural and pious, Mrs. Waugh, as she gazed upon her dying husband, asked him to bless his children. Instantly did he respond to the call of one who had long held sway over his affections, and, raising his feeble arm and languid eye to heaven, poured out the following prayer, with almost inconceivable energy and animation.

“O that thou wouldst rend these heavens, and come down, and crown them all with thy loving-kindnesses !”

Having given directions about certain presents to his grandchildren, he said with great feeling,—

“I have six-and-twenty grandchildren; and who would not love them, after the Saviour took such in his arms, and said, ‘Suffer little children to come unto me, and forbid them not?’”

It is a touching proof of Dr. Waugh’s filial character, that when entering the dark valley of the shadow of death, at the advanced age of seventy-four, the thought of his sainted mother occurred to his mind, and produced a gush of tenderness, which led him to exclaim, “If I could see my mother, at this moment, it would make me leap for joy.” It is highly probable that the sight of his grandchildren led him back to the days of his infancy, when he shared the maternal tenderness of her whose spirit he was now about to join in glory.

The last words Dr. Waugh was heard to utter were spoken in reply to a question put to him by the endeared companion of his life. Perceiving that his spirit was about to take its flight to the regions of immortality, she said, “When you are now in the deep Jordan, have you any doubt that Christ will be with you?” He responded with all the energy remaining, “Certainly not!—Who else! who else!” Stupor soon followed; and “on Friday morning, the 14th of December, 1827, at twenty minutes before seven, he opened his eyes, cast them round the circle of his weeping children, and, bestowing one parting look of grateful recognition on his aged partner, his spirit returned to his Father and his God.”

Thus lived, and thus died, the Rev. Alexander Waugh, D.D., forty-five years pastor of the church assembling in Wells-street Chapel, London; a man of pure philanthropy and of disinterested benevolence, who did more than most of his contemporaries to swell the tide of Christian charity, and to hasten forward the crisis of the church’s unity. The testimony borne to his character, when death had stamped his seal upon it, was such as

to invest his memory with a kind of moral sublimity. The lamentations of his family circle, which were deep and thrilling, were shared, in an unwonted degree, by multitudes, who were ready to exclaim, "My father, my father; the chariot of Israel, and the horsemen thereof!" The Members of his church, the Directors of the London Missionary Society, the Committees of various religious and benevolent institutions, to which he had rendered essential service, together with a wide circle of attached private friends, all vied with each other, in rendering honour to the character of one who had endeared himself to thousands, by the purity of his manners, the amenity of his disposition, and the activity of his zeal to promote the well-being and happiness of human kind.

M E M O I R

OF THE LATE

REV. JOHN LOVE, D.D.

ONE OF THE FIRST SECRETARIES OF THE LONDON MISSIONARY SOCIETY.

NOTHING is more remarkable in the history of the London Missionary Society than the number of eminent men whom God, in his providence, raised up to nourish and strengthen it in the morning of its being. That so many individuals of tried character, commanding talents, lofty piety, and diversified position in the church of Christ, should have been drawn around the society, at a time when it had yet to win its way to the confidence of the Christian world, was a circumstance peculiarly indicative of the smile of Him whose kingdom and glory it was formed to promote. Such a happy fellowship of the wise and good could never have been realized in connection with any object not accordant with the will of God, and not promotive of the highest well-being of the human race. The Establishments, of both parts of the island, the Methodists, the Secession church of Scotland, the Independents, all contributed samples of their best men, to help forward an undertaking which promised to unite the church at home, and to diffuse the gospel abroad.

Among the ministers of the Established Church of Scotland who gave in their early adherence to the principle and objects of the London Missionary Society, Dr. John Love deserves to occupy a conspicuous place. His mind was formed by nature for noble purposes and resolves, and grace had so far transformed and elevated his character, that benevolence had become its master-element. In the bright openings of that day of grace, which forty years ago began to dawn upon the fair islands of Polynesia, he had wisdom given him to discern the finger of God; and, with a zeal and determination worthy of such a mind, united with his brethren, of various denominations, in forming and maturing those plans of evangelical enterprise, which have since conveyed innumerable blessings to the very ends of the

earth. Through life, he regarded it as one of the highest honours ever conferred on him by God, that he was appointed to write the first circular which convened the founders of the London Missionary Society, and the friends of the long-neglected and perishing heathen.

Dr. Love was born at Paisley, in Scotland, towards the close of the year 1756, and, from his earliest infancy, evinced a precocity of mind betokening those rare and masculine endowments by which he was afterward distinguished. After acquiring in the domestic circle the art of reading English, he was sent, when a child, to the grammar-school of his native place, where he soon outrun most of his contemporaries in the career of knowledge, and was regarded by his teachers as a kind of intellectual prodigy. At the early age of ten he was pronounced, on account of his classical and other attainments, to be fit for entering the University of Glasgow; where, notwithstanding his extreme youth, he rose to eminence in every department of the regular course; more particularly in the knowledge of the Latin and Greek classics, and in the several branches of mathematical science then taught in the University. Before the end of his course, he was looked upon by all competent judges as one of the first scholars of his standing upon the roll of his college.

No one, indeed, could have heard Dr. Love preach or converse without perceiving two things; first, that he was possessed of a fertile and original mind, and, secondly, that he had been much indebted to a sound and well-conducted education. The influence of his two favourite studies, the classics and mathematics, was strikingly evinced in the strength and soundness of his reasonings, and in the vigour and richness of his imagination. Long after he had ceased to glory in any thing save the cross of Christ, he displayed a loftiness of conception, and a brilliancy of diction, which fully testified to the early and sedulous culture of a mind of unusual versatility and power.

It does not appear, however, that Dr. Love's college years were under the hallowing influence of a true conversion to God. Though outwardly correct and moral in his deportment, he gave no marked indication of the spiritual mind, or of those attachments to the saving truth of God's word, which cannot fail to distinguish those who are born from above. On the contrary, he attached himself, with great zeal, to the *moderate* party of

the Scottish kirk, both in politics and doctrinal sentiment; and, like many more of his own standing, rejected evangelical views, as enthusiastic and absurd. That so many of the established clergy of Scotland should at that time have signed the Confession of Faith, while they habitually denounced its Calvinism from the pulpit and the press, is a striking instance of the insufficiency of creeds and subscriptions to produce uniformity of doctrine in the ministers of religion.

For a season, after completing his university studies, young Love was a constant attendant upon the ministry of the moderates, and a warm defender of their lifeless and worldly theology. With this party, now happily greatly diminished, he would doubtless have cast in his lot, had not God been pleased in his sovereign mercy to awaken him to great concern about his eternal interests. In this new and interesting state of mind, he could no longer regard religion as a question of cold speculation, but was compelled to look on it as a theme of highest personal interest. The solemn inquiry, "What must I do to be saved?" pressed home upon the conscience by the Spirit of God, led him to feel, that the doctrines he was accustomed to hear and to approve were but ill adapted to meet the exigency of a mind oppressed with a sense of its own guilt and unworthiness. The result was, a determination to examine into the grounds of his hope, and to test the anti-evangelical theory of doctrine by a prayerful investigation of the only authoritative standard of religious truth. This process was one of severe mental conflict, and consisted far less in the polemic balancing of theological opinions, than in the settlement of the great question of his personal salvation. The terrors of the Divine law, contemplated in its awful purity and spirituality, fell with almost annihilating force upon the conscience. Stript of all pretension to moral excellence in the sight of the Divine Lawgiver, he beheld himself in the condition of one exposed to the immediate and eternal displeasure of the Most High. In this state of mind, the legal platform of doctrine could afford him no relief; the virtue of human nature, of which he had fondly boasted, vanished like a dream before the light of apostolic truth; and, shut up to the faith of Christ, he was constrained to seek shelter in "that righteousness, which is unto all, and upon all them that believe." From being an Arminian of the lowest school, he was brought, from the study of the great

question of his own acceptance with God, to renounce the entire system of theology which had engaged his early speculations, and to rank himself with that section of the Church of Scotland, then a small one, in which the doctrines of the Westminster Confession were not only subscribed, but cordially believed and faithfully proclaimed. His conversion to God, and his adoption of the Calvinistic tenets, were in his case simultaneous events; his creed and his conscience were brought to rest at one and the same time; and under the influence of new views of human nature, and of the person and work of the Lord Jesus, he was filled with divine peace, became dead to a vain world, and gave himself with energy and devotedness to the work of God.

The effect of Dr. Love's investigations of the doctrines of grace was an attachment to all their divine peculiarities, which never forsook him during the whole course of his ministry. By some who regarded themselves as Calvinists, he was reckoned high-strung in his views of the Divine covenant; but there is reason to believe that he differed far less from his evangelical brethren in his actual views of doctrine, than in his modes of expression, which were cumbered, at times, by a phraseology peculiar to himself. He was an original thinker, and seldom fell into the common-places of more ordinary minds; the consequence of which was, that some of his earlier pulpit exhibitions partook of an abstractedness and sublimity which clothed them in an air of mystery somewhat inconsistent with that "plainness of speech" which ought to distinguish the ministers of the New Covenant.

It was evidently a peculiarity of Dr. Love's mind, to seize on those topics in the revealed system of truth, which to ordinary minds are least attractive, and to ruminate upon them till he created a region of thought for himself, in which he delighted to expatiate, in solitary grandeur, despite of all the aversions which such speculations produce in minds unaccustomed to metaphysical abstraction. It was no matter of surprise, therefore, that those who attended habitually on the ministry of such a man should fall, in some measure, into sympathy with his modes of instruction, and that they should regard as tame and insipid the discourses of other men, who occupied a humbler walk in theology, and entered but little into the sublimer mysteries of the economy of grace. There was, indeed, a kind

of clanship among the hearers of Dr. Love, which bound them to one another in the common admiration of an original and unique instructor.

The remarkable circumstances connected with Dr. Love's conversion, added to his profound talents and varied attainments in literature and science, imparted to his early pulpit ministrations a rare and peculiar interest. Inspired with a zeal for neglected apostolic truth, proportioned to his former contempt of it—and possessed of powers of oratory calculated to render him acceptable to the majority of intelligent hearers—he soon found employment in his Master's work, after receiving the license of his Presbytery.

His first regular engagement was in the parish of Rutherglen, where he became assistant to the Rev. Mr. Maxwell, and where his preaching was both attractive and useful. Multitudes flocked to hear from his lips the unsearchable riches of Christ, on which he expatiated with all the delight and fervour of one who had but recently tasted, and felt, and handled the good word of life. The message proclaimed by him was blessed to the salvation of many souls; by which he learnt practically that the new views of truth he had embraced, after a most tedious and painful investigation, were mighty, through God, to the pulling down of the strongholds of sin and Satan in the hearts of men. He was “not ashamed of the gospel of Christ,” which had become “the power of God unto salvation” to not a few, who “with meekness” had received “the engrafted word.”

After labouring for a season at Rutherglen, with equal credit to himself and benefit to his hearers, he was invited to become assistant to the Rev. David Turner, of the old parish, Greenock; where his sphere of labour was greatly extended, and where a larger demand was made upon the resources of his powerful mind. Here, too, as at his former post, he found a people prepared for the Lord, who received him “in the name of a prophet,” and who shared with him “a prophet's reward.” He continued to labour with Mr. Turner, “as a son in the gospel,” until death severed their union, by the removal of that servant of Christ to his heavenly reward. On retiring, however, from Greenock, he had the unspeakable satisfaction of knowing that he had many seals to his ministry, among a people to whose spiritual culture he had devoted some of the best years of his

public life, and who continued ever after to cherish the kindest recollections of his faithful labours, both in the pulpit and in the private circle. With many who ranked as his spiritual children he has since met before the throne, where they gaze with mutual wonder and delight upon the glories of that Saviour, whose matchless love forms the bond both of earth and heaven.

On quitting Greenock, amidst the tears and regrets of many who had received from his lips the words of eternal life, Dr. Love was invited to take the oversight of a congregation in London, assembling in Artillery-street, Bishopsgate. The arrival of such a distinguished servant of Christ in the metropolis was hailed with joy by his brethren in the Scottish church, as well as by the orthodox Dissenting ministers. His urbane manners, original modes of address, catholic spirit, and profound piety, secured for him the hearty reception and cordial co-operation of the wise and good of every denomination; and had the place of worship in which he officiated been less obscure, there is reason to believe that his success in London would have been more in accordance with the best wishes of his generous mind. It does not appear that, so far as his pastoral labours were concerned, his sphere in the metropolis was at any time eminently congenial to his enlarged and devoted heart. He had, indeed an attached few around him, who knew how to value his rare excellencies of mind and character, and to whom he gave himself with an unsuspecting confidence and love; but the general tone and habits of his flock were such as rather to foster anxious solicitude than to draw forth the warm sympathies of such a mind as Dr. Love's. There was a democratic spirit in the Artillery-street congregation, combined with a portion of the Antinomian leaven, which often oppressed the heart of the pastor, and which ultimately led to the disruption of the society. It is said, that when Dr. Love made up his mind to retire from a field of labour which had been far from productive, on occasion of preaching his farewell sermon, he left his shoes in the pulpit, as a testimony against that portion of his flock who had resisted the appeals of his faithful ministry. Be this as it may, it is certain that he left his charge in London, because he did not believe that the slender measure of success which crowned his labours while there, justified his continuance in the metropolis. He had an impression, moreover strongly formed,

that his talents and style of address were more adapted to a Scotch than an English congregation. In this estimate of his own mental character and habits he was fully justified, as appeared from the success and comfort which attended his ministry in his latter days, amidst the scenes of his youth.

There would be extreme mystery connected with Dr. Love's sojourn in London, were we compelled to view him only as the pastor of an obscure and by no means flourishing congregation of Presbyterian Dissenters. Happily, however, we are relieved from this discouraging view of his position, and are enabled to look upon him as exerting an influence, while he lived in the metropolis, far beyond the sphere of his pastoral solitudes. It would seem almost that Divine Providence had drawn the subject of this memoir from his native scenes, where his early ministry had been greatly blessed, to the city of London, that he might have conferred on him the high honour of forming one of that distinguished race of men who laid the foundation of the London Missionary Society. To have sat in deliberation with such men, to have aided the first outburst of their zeal and compassion for the perishing heathen, to have been the official organ of their sentiments to the British public, to have wrestled in prayer with them at a throne of grace, and to have mingled in their shout of praise, as prosperous events multiplied in their path; to have been permitted to do all this, at a moment when the eyes of the whole Christian world were turned to the little group of "Fathers and Founders" in the British metropolis, was honour sufficient to compensate the first secretary of the society for any sacrifice attendant upon his ecclesiastical position, in a sphere of labour far too contracted for a mind so richly endowed.

Such, indeed, was his own view of the case. The formation of the London Missionary Society was regarded by him as an era in the history of the world. All the high enthusiasm of his nature was stirred at the very thought of such an effort to advance the Saviour's glory; and in the early deliberations of its friends he realized some of the happiest moments of his existence; on the one hand, receiving a mighty impulse to his Christian zeal, and on the other, throwing all the energy of his powerful intellect into the infant councils of an institution destined to draw towards it the prayers and sympathies of the universal church.

In his office, as one of the first secretaries of the society, Dr. Love proved himself to be an important acquisition to the cause. With great sobriety of mind, and vast powers of discrimination, he combined depth of feeling, fervour of devotion, and promptitude of action. He possessed the happy art of throwing an air of sacredness around all his official movements, without assuming anything of superiority over his brethren in the Direction, or giving to any missionary candidate the impression that he was treated with coldness, distance, or reserve.

Such was the unaffected dignity of his general deportment, and such the wisdom which characterized his views and opinions on all subjects connected with the progress of the society, that, whenever he rose up to address his brethren in the Direction, he was heard with profound attention and respect. Seldom did he obtrude himself on the notice of the Directors ; but when he opened his lips, his thoughts and words were full of power, and tended, in no ordinary degree, to give a right bias to the minds of those who listened to him.

In the South Sea mission he felt a profound interest. The prospect of sending the gospel to regions where nature smiled in such beauty and luxuriance, but where man was sunk to the lowest condition of humanity, rose up like a vision of glory before his vivid and powerful imagination. With a kind of prophetic glance, he penetrated into the hidden future, and anticipated those blessed days of the Son of Man, which have since dawned on these sunny islands of the great Southern Pacific. His solicitude on behalf of the benighted inhabitants of these islands, and his desire in every way in his power to aid the missionaries in their work, induced him to compose a series of "Addresses to the Inhabitants of Otaheite," containing the outline of a system of Christian theology, and distinguished by all the peculiarities of his truly original mind.

It has been doubted by some, whether the method of appeal adopted by Dr. Love in these addresses was strictly consistent with the models laid down by inspired men. Had the missionaries adopted his suggestions, there is reason to fear that the conversion of the South Sea Islanders would have been retarded rather than promoted. With all the rich imaginings which distinguish these addresses, they seem to proceed upon an erroneous principle ; and to give countenance to the idea, too pre-

valent at one period in the public mind, that, in order to prepare heathen men for the reception of Christ's gospel, *there must be a previous training in* what has been called the doctrines of *natural religion*. Now, the very reverse of this notion has been inculcated by the stern lessons of experience; and those missionaries who have been most successful in subverting the powers of heathenism, and in converting idolatrous or savage minds to the faith of Christ, have been men who adhered with greatest simplicity to the example of the great apostle of the Gentiles at Corinth, and who have "determined not to know anything among men, save Jesus Christ and him crucified."

While this criticism is ventured upon Dr. Love's Addresses to the Inhabitants of Otaheite, it is not by any means insinuated that they are wanting in evangelical matter. It is rather to the order of instruction recommended, that exception is taken, than to any individual sentiment which the addresses contain. As compositions, they are exceedingly vivid and striking; and abound in those beautiful and fervid images which adapted them in no ordinary degree to a race of people whose scanty vocabulary derived its richest treasures from the sublimities of nature.

But it was not the will of God that Dr. Love's official connection with the London Missionary Society should be of any long continuance; though, to the hour of his death, his heart clung with parental fondness to its great principle, and its noble enterprise. The state of his congregation, as has already been hinted, had more than once suggested the propriety of a return to his native land; and in the year 1800 Divine Providence opened up the way for the fulfilment of his cherished wishes, by his being chosen minister of the chapel of ease at Anderston, in the vicinity of Glasgow. By this event, indeed, he was removed from the refreshing intercourses of his brethren in the Board of Direction; but obtained for himself a more congenial sphere for the exercise of his pastoral duties, to which he gave himself with an ardour and devotedness worthy of the best samples of ministerial fidelity. To his great joy, he found himself in the midst of a select and intelligent flock, who prized his instructions, and looked up to him with confidence as their spiritual guide.

“Greatly,” observes Dr. Mitchell, “as he was occupied with his official duties, many as were the calls on him for ministerial assistance from the neighbouring city, and numerous as were his engagements with his Christian friends, he found time to cherish and manifest his affectionate regard for the general interests of the gospel. Besides being a leading member of a district society for religious purposes, he was secretary, so long as he was able, to the Glasgow Missionary Society, and the great instrument in the hand of God, of reviving and raising it to its present state of active exertion and prosperity.

“Those who knew Dr. Love in the pulpit only, could not conceive of him as he appeared in the social circle, modestly conspicuous for Christian cheerfulness and Christian courteousness; and, when he chose, contributing, in a singularly engaging manner, to rational and profitable enjoyment.

“Much as his society was sought by eminent ministers, and Christians of almost every denomination, and much as his ministerial labours were increased with his advancing years, he continued to secure leisure to cultivate the favourite classical studies of his youth, and also to read with delight some of the most celebrated works of the Greek Fathers.”

Theology, however, was his habitual and favourite study; in the knowledge of which, both practical and polemic, he had made vast attainments. It was his love of sacred science which induced him, at a comparatively advanced age, to offer himself as a candidate for the chair of divinity in a northern university; and, though the duties of this high office were devolved upon another, the impression produced by a comparative trial of his talents and acquirements was in the highest degree creditable to his learning and varied research, and led to his receiving the degree of Doctor in Divinity, as a token of the respect in which he was held as one of the most accomplished theologians in the Scottish Church.

Both in his two volumes of Sermons, and in his Letters published subsequently, there are indubitable marks of great power in the illustration and defence of inspired truth. He was no superficial meddler with sacred things; but entered profoundly and with singular discrimination into all the niceties of scriptural theology, both doctrinal and experimental. The corruption of human nature, the boundlessness of the Divine love, the person of the glorious Mediator, the unchangeable relations of the new covenant, and the workings of divine grace in the several acts and exercises of communion with Heaven, were the themes on which he delighted habitually to expatiate. Never, perhaps, were the abstractions of theology more happily blended with the lofty aspirations of the spiritual and devout mind, than in the life and character of Dr. Love. Few men, perhaps, ever lived in a sublimer region of thought than he; and yet few have attained to greater simplicity of character, and to

more of that fervent breathing after God, which imparts to theological musings and investigations their most sacred attribute. He lived in habitual and felt communion with God, which imparted to his ministry and intercourses a certain character of unearthliness but rarely witnessed in the lives of the best of men.

In perusing his letters, which date from the year 1783, down to 1825, a brief period before his decease, one is struck to astonishment at the uninterrupted religious joy and peace, which, during that lengthened space, it was his privilege to feel. It does not appear that in all these years, he was ever left, for a single moment, to doubt his interest in Christ. Of him it might be said with truth, that for more than forty years, he walked through life under the immediate light of God's countenance, shedding around him the fragrance of Christian graces, and proving himself an example to the flock of Christ, whom he had been called to feed.

As he lived, so did he die. His last hours were not only serene, but triumphantly joyous. He wept tears of gladness as he spoke to his friends of those enrapturing truths which had been the theme of his ministry; and even after he had ceased to possess full control over his mental faculties, and the powers of nature were fast sinking into decay, he was continually imagining himself in the act of preaching, and was ever and anon making tender and urgent offers of Christ to poor perishing sinners. In the intervals, when reason asserted her sway, his spirit was most calm and serene, and his conversation most edifying and heavenly. From the nature of his disease, which was of long standing, he suffered much inconvenience and pain; but in him "patience had her perfect work;" and though quite laid aside from his favourite employment, for the space of six months previous to his decease, not a single murmur of complaint escaped his lips, but all savoured of that bright and joyous world into which he was about soon to enter. The smile of peace rested on his brow long after the power of conversing with his friends had forsaken him; and even when his faculties had so far declined, that memory had fled, and the capacity of pursuing any connected train of thought was withdrawn, his mental wanderings were those of a man long accustomed to walk with God, and delighting to linger on the borders of that heavenly Canaan into which the great Captain of salvation was

about speedily to conduct him in safety and triumph. He entered into glorious rest on the 17th of December, 1825, in the sixty-ninth year of his age, leaving behind him a reputation for all that was "lovely, and of good report."

One of the heaviest calamities of his life, and which he bore with becoming fortitude and submission to the will of God, was the great mental depression endured for many years by his beloved wife, of whom he was wont to say, that "the arrows of the Almighty had drunk up her spirit." She had been for many a long year the cheerful and devoted companion of his private hours, had sympathized in all the objects connected with his ministry, had aided him by her prayers and gentle counsels; and in the evening of his days, it bore heavily upon his sensitive mind to see her "walking in darkness, and having no light" at all; but the God in whom he trusted did not suffer his spirit to be overwhelmed; and with her, too, it was "light at even-tide;" for but a few years after the decease of her revered husband, she passed into the joy of her Lord, in the full assurance of a glorious immortality.

It may be proper, in drawing this memorial of a truly great man to a close, to select from his letters a few extracts, showing the deep interest which he took in all that pertained to the rise and progress of the Missionary cause.

At the period of the formation of the Missionary Society, he addressed a brother-minister in the following terms:—

Feb. 10. 1795.—"I sit down to write to you chiefly on the business of attempting to send the gospel to the heathen; a business which I can hardly think of without a degree of humiliation and shame; for, though it is by no means new to my thoughts, which have long been accustomed, through grace, to travel at large through the dark and remote places of the earth with some affectionate breathing towards the mighty God of salvation on their behalf, yet, when I come near to the subject, I cannot help being struck with a sense of my vast distance from the exalted sense of zeal, faith, courage, and compassion required in those who would, in the remotest manner, put their hands to so sublime a work," &c. &c. "Jehovah lives; Jesus lives; and his fountain of life, shut up for a time by the hypocrisy of man, is ready to burst forth, upon the cry of contrite believing hearts, to disperse its joyful streams, in a thousand directions, all over this miserable world. Let us, then, move forward, as long as there remains a single step practicable. But let our advances be, as the matter requires, with deep humiliation; with weeping and supplications; with heart-melting and travailling in birth, like Paul, or like David Brainerd; with solemn submission to the infinite sovereignty and justice of the Most High, and with that faith which against hope believes in hope, while it takes firm hold of him who quickeneth the dead, and calleth the things which be not as though they were, and who hath sworn in his holiness that he will not lie unto David. Perhaps the gospel standard must be lifted up amidst the remotest armies of the aliens, and in the face of the blackest clouds of struggling fiends, that from thence the triumphant power of divine truth may rebound on backsliding churches at home."

To another correspondent he makes the following animated reference to the first sphere of the London Missionary Society's operations :—

Jan. 27, 1796.—“ The vast expanse of the South Sea, besprinkled with populous islands, is in the first instance the sphere of our exertions ; but the object and plan of the society is unlimited ; our eyes look every way through the earth for proper places whereon the all-subduing energies of the glorious gospel may be free.”

To Captain Wilson, of the *Duff*, Dr. Love wrote the following striking letter, and forwarded it to China, there to await his return from the South Sea Islands.

April 24, 1797.—“ Honoured and beloved Sir : It is our desire that, on your arrival in China, something may meet your eyes to remind you of the continued affection, esteem, and concern of your friends at home, the Directors of the Missionary Society. The love of Christ hath carried you by this time round more than half the circumference of this great globe, and hath been, we doubt not, your inexhaustible solace and delight, amidst all the cares, exertions, and dangers of such an enterprise. Blessed be you abundantly of the Lord of heaven and earth, whose generous zeal roused you to make this glorious sacrifice of yourself to the cause of immortal souls ! We write not as though you stood in need of counsel or consolation from us. In Him whom you love, you have been made wise and mighty. But we cannot refrain from expressing the cordial gratification we derived from your letter from the eastern coast of South America. In the unassuming representation you gave of your procedure so far on, you impressed us deeply with the idea of your unremitting diligence and activity, your paternal wisdom, and compassion in conducting the mission. The events you recorded raise our thoughts on high and melt our hearts, while we perceive the overshadowing power, kindness, faithfulness, and tender mercy of the God of heaven encompassing and embracing the consecrated vessel and its inhabitants.

“ The subsequent series of things is, at the time of writing this, unknown to us in the way of historical narration ; but we read it, and strongly presage it, as shining in the great and precious promises of the everlasting covenant. Looking with earnest and believing eyes into the opened ark of God's covenant, sealed with the blood of the Lamb, we venture to predict that you have quenched every hostile attempt of the adversary ; that you have been the hallowed instrument to preserve the sacred bond of peace and union among the missionaries : that you have placed them in promising and advantageous situations ; that in the reception of them you witnessed, you have seen the fall of Satan, as lightning from heaven, and that the sweetness of the parting tears and supplications has perfumed those depths over which you have since been passing. If any painful and solemn dispensations should have been mingled with those of a hopeful aspect, these will have brought you still nearer to your God, and have given you further experience of the invincible power of Him who is the rock of your salvation.

“ And now, beloved Father of our missionary family, touching on another heathenish coast, you cast a wishful eye towards those populous regions, where Satan triumphs over so many millions of miserable souls, and, with us, you long for the time when it may be permitted to carry the sacred lamp to the shores of China. In all your present intercourse with these pagans, may the protection, guidance, and light of Heaven attend you !

“ Blessed be God, you are now approaching homeward ! The hope of seeing you again among us inspires us with an unusual and transporting pleasure. The supplications of many thousands accompany all your progress. We will welcome you ‘ as an angel of God, even as Christ Jesus.’ Gal. iv. 14. J. L.”

Many similar specimens of the high missionary tone which pervaded the mind of Dr. Love might be selected from his published letters; but those already quoted are sufficient to prove that his heart glowed with intense love to the souls of the perishing heathen, and that he was one of the most devoted friends of the London Missionary Society, at a time when the advocacy of such "a master in Israel" was peculiarly important. Those who wish to become acquainted with the lofty qualities of Dr. Love's very powerful mind, will do well to furnish themselves with his two volumes of sermons, and with his truly original letters. Seldom, perhaps, has it happened that strength of intellect has been more happily combined with fervour of devotion and gentleness of nature.

MEMOIR
OF THE LATE
REV. GEORGE BURDER,

MINISTER OF FETTER-LANE CHAPEL, AND TWENTY-FOUR YEARS SECRETARY
OF THE LONDON MISSIONARY SOCIETY.

THE great honour which Divine Providence conferred upon this servant of Christ entitles him to the reverence and respect of posterity. Among his contemporaries there were few, if any, who surpassed him in usefulness; and now that he rests from his labours, and his works do follow him, his holy and devoted career is seen reflected with calm and unsullied brightness in the light of eternity. As his ministry extended over a period of more than fifty years, and exerted a powerful and beneficial influence in the provinces and in the metropolis, it is due to his excellent and fragrant memory, that the prominent facts of his history should find a place in the pages of a work expressly devoted to the interests of a society with which he stood in official connection for the space of a quarter of a century, and to which, from its very commencement, he rendered most important service, both from the pulpit and the press. An address which he published on the subject of missions in 1795, and which appeared in the pages of the *Evangelical Magazine*,* did much to fan that spirit of zeal to which the previous appeal of Dr. Bogue, in September, 1794, had given birth. This address contained a rapid sketch of the propagation of Christianity from the earliest ages, and presented many stirring motives to Christians to seek a revival of the zeal of primitive times. It is questionable, indeed, whether any minister out of London took a more lively interest in the formation of the London Missionary Society than did the venerated subject of this memoir. Little did he imagine, when, in conjunction with the late Mr. Moody of Warwick, he gave himself with so much readiness and zeal to the advancement of this infant

* *Evangelical Magazine* for April, 1795, p. 160, under the head "Religious Intelligence."

cause, that he should afterwards be called to stand in such influential relation to it, when it should draw towards it the confidence and respect of all the best portions of the Christian world. Honoured to be one of the "Fathers and Founders" of the London Missionary Society, he was yet more honoured in actively and gratuitously serving its interests, in the capacity of Foreign Secretary, for the lengthened period of twenty-four years. If the following biographical notice of this distinguished man is necessarily brief, the Editor has this consolation, that a more ample account of his life and labours has been furnished by his excellent son, Dr. Henry Forster Burder,* who, in modestly recording the virtues of his revered parent, has unconsciously reared a monument to perpetuate his own filial piety.

The Rev. George Burder was born in London, on the 25th of May, which, by the change of style in the September following, was reckoned June 5th. Descended from pious parents, he enjoyed, in no ordinary degree, the benefits connected with religious culture and example. His father, Mr. Henry Burder, was a deacon for many years of the Congregational church in Fetter Lane, of which his excellent son afterwards became pastor; and his mother, who was one of Whitefield's converts, was a Christian of high standing, an affectionate wife, and a good and tender parent. She was removed by death, on the 4th of April, 1762, before the subject of this memoir had completed his tenth year. "I remember," observes Mr. B., "I shed tears at her grave." And, about the time of her death, when walking among the tombs in Bunhill Fields, he had some affecting thoughts of mortality and of the worth of the soul. Referring to this period, he says:—

"I then thought that I should live to good purpose, if, in the whole course of my life, I should be so happy as to become the instrument of converting one soul to God. This made a deep impression upon me more than once; but it was transient, and not effectual to restrain me from youthful vanities, and a general carelessness about religion.

"But I must never forget June 5, 1762. It was my birthday (ten years old), which, if I am correct, was on the Lord's day. After tea, and before the family worship, my father was accustomed to catechise me, and examine what I remembered of the sermons of the day. That evening, he talked to me very affectionately, and reminded me that I was now ten years of age; that it was high time I began to seek the Lord, and to become truly religious. He particularly insisted upon the necessity of an

* Memoir of the Rev. George Burder, author of "Village Sermons," and Secretary to the London Missionary Society. By Henry Forster Burder, D.D., 8vo. 1833.

interest in Christ, and showed me, that as a sinner I must perish without it, and recommended me to begin that night to pray for it.

"After family worship, when my father and mother used to retire to their closets for private devotion, I also went into a chamber (the same room in which I was born,) and then, I trust, sincerely and earnestly, and as far as I can recollect, for the first time, I poured out my soul to God, beseeching him to give me an interest in Christ, and desiring, above all things, to be found in him.

"Reflecting on this evening, I have often been ready to conclude, that surely I was born of God at that time; surely I then was brought to believe in Christ; surely there was something more than nature in all this,

"And yet, when I consider the sad mixture of sin and vanity that prevailed for several years after this, I call it all in question, and say, Could this be grace? Could grace live in such a heart as mine, an inmate with so much sin? And to this hour I cannot decide."*

Although a commendable feeling of self-jealousy led Mr. Burder to doubt whether or not he had at this time "passed from death unto life," yet, when we look at the effects which followed from this birth-day visitation, we cannot but lean to the conclusion that it was the hallowed season of his entrance into the kingdom of God.

At the age of fifteen, we find him breathing forth sentiments in his diary, which could scarcely flow from a heart not touched by the grace of God.

"June 5.—How much time has run to waste! How little have I done for God and for his glory, compared with some younger than me! Surely I have reason to bewail my unfruitfulness. I would observe this birthday rather as a day of humiliation than of joy; because I was 'shapen in iniquity, and conceived in sin.' I would from this time, God helping me, give up and devote my whole self to the service of God. I would take up my cross, and follow Christ. I would renounce every sublunary enjoyment, and count every thing, compared with Christ, 'dung and dross, that I may win Christ, and be found in him.'"

In the same year, we find him referring to a correspondence with his brother on religious matters, strongly indicating a right state of heart before God.

"Oct. 31.—I have begun a correspondence with my brother about spiritual things: may the Lord smile upon us in it, and make it very useful; a means in his hand of confirming and building one another up in our most holy faith!"

In the year 1768, when he had reached his eighteenth year, we perceive in the memoranda kept by him striking evidences of watchfulness and humility.

"June 5, 1768.—Alas! one year more is elapsed, but O how little improved! If I look back impartially and seriously into my conduct during the last year, I shall find it shamefully defective. O how have I provoked a holy God, by many transgressions and miscarriages! I might at this moment have been in hell, among devils and lost spirits. I might have been, at this instant, blaspheming my God, and adding to my torments. The thoughts of a long eternity might have been at this time as insupportably terrifying, as I hope, through grace, they are pleasing. I would once more lie low in the

* Memoir, &c. p. 9, 10.

dust, on the consideration of another year's guilt. O how little have my sabbaths been regarded or improved; but, on the contrary, how have they been profaned! I have made it too much a day of pleasure, or at least of recreation. How little have I improved by the providences which have passed over my head since my last birthday! Afflictions have not tended, as they ought, to wean me from the world, or to mortify sin in me; and, as to mercies, how unthankful have I been for them! How great my vile ingratitude!"

There is a character of doubt and perplexity running through most of these early records of Mr. Burder's religious experience, which, in a temperament so cheerful as his, requires some little explanation; and we cannot help thinking that the explanation is comparatively easy. At an early age, he evinced considerable taste for drawing, which induced his father to place him under the care of Mr. Isaac Taylor, an artist of some distinction. This naturally led to an intimacy with young artists, many of whom were the very reverse of serious in their deportment. Intimacy led to a degree of sympathy; and, though it is evident that Mr. Burder was under the influence of the best principles, yet it is but too obvious that he suffered a measure of deterioration in his religious feelings by intercourse with persons of careless and worldly habits of mind. Thus it was, we conceive, that solid religious peace was for a time considerably disturbed.

"I am inclined," he says, "to think I was much injured by the vain conversation of some of the artists with whom I had occasion to associate; this fanned the flame too natural to youth. I found also an inclination to the dangerous scenes of the theatre. When I reflect on this part of my youth, I am amazed at the goodness of God, in keeping me from those gross vices into which many young men fall."

About this period of his history, some very remarkable providences occurred to Mr. Burder, much calculated to impress him with a sense of the goodness of God, which shielded him in the hour of danger.

"On the 4th of November, 1768, about five o'clock in the afternoon, as I was passing through a narrow street (now a part of Newcastle-street, Strand), an old house fell, which filled up the whole breadth of the street, immediately after I had passed it but a few yards. O what a deliverance! Let me never forget it!

"About the same time, on a summer's evening, I went to bathe in the Thames, with my brother and Mr. W—. We took a boat on the south side of Blackfriars'-bridge, and plunged into the water at some distance. My brother leaped in first; and being taken with the cramp, cried out. Mr. W---- and I inadvertently jumped in, and neither of us could swim. My brother could; and, recovering himself, desired us to take care of ourselves. But Mr. W— got out of his depth. The waterman hastened to his help, and passed me, who was a little nearer to the shore, and a little taller. He took up Mr. W— by his hair; then took up my brother, who had swam to a barge of timber. He returned for me, who was standing on tip-toe, and almost overwhelmed; the tide running in. But we were all preserved, blessed be our Preserver! One circumstance deserves remembrance. As we crossed the river to Temple Stairs, we talked of our last thoughts. Mr. W—, who had become insensible for a moment, said that his

last thoughts were, that a paragraph would appear in the next day's paper, stating that three young men, bathing in the Thames, were drowned. To what a sad uncertainty do men often expose the interest of their souls,

‘And, to the mercy of a moment, leave
The vast concerns of an eternal state!’*

Thus it was, that one destined to be an instrument of good to his fellow-creatures, was mercifully preserved in seasons of peculiar danger, that he might ever afterwards regard himself as a monument of God's special care; a vessel of mercy, to bear the message of Divine love to thousands of the children of men. It was not the will of God, that a mind so eminently qualified for usefulness should permanently be devoted to the pursuits of business. We find, therefore, that by a train of special providences, the subject of this memoir was prepared for other and higher service.

In 1769, Mr. Burder heard many discourses from the lips of the immortal Whitefield; particularly the two last which he preached in London; and was greatly struck and affected by the fervour and eloquence of his appeals. This introduced him to the preaching of the Methodists, which appears to have been greatly blessed, in augmenting the current of his religious affections. In 1772, he thus received a great impulse in the ways of godliness.

“It was,” he observes, “about this time that, having heard of Mr. Scott, of Shropshire, generally called Captain Scott, I was induced to go to hear him on a Tuesday or Thursday evening, at Tottenham Court Chapel. I was exceedingly struck with his solemn address to the conscience, and something he said about death and eternity. I think it gave me new views and desires.

“On recollection, I do think that it was on the very same evening, after I had heard Mr. Scott, that, going to my father's, I met Miss W——, before mentioned, at the door, and that the sight of her ghastly countenance, together with the impressions of eternal things from the sermon, united in their religious force upon my mind.

“From about this time I became much more fond of that sort of preaching which was then termed methodistical. I found it much more useful to me than any other. My judgment was before informed, but I found my heart affected by this preaching.”

Affliction, too, contributed in no slight degree to mature this process of religious feeling. In 1774, Mr. Burder was seized with fever, which interrupted his pursuits as a student in the Royal Academy, Somerset House, and gave him an impressive view of death and eternity.

“I considered this,” he says, “as a kind of dispensation in providence, to check my too eager pursuit of worldly things; and, I doubt not, it was beneficial, working, with many other things, for my spiritual good.”

During this eventful year, Mr. Burder enjoyed the privilege

* See Memoir, p. 15

of hearing the celebrated Mr. Fletcher in his church at Madeley. The vivacity and energy of his address, added to the piety and spirituality of his conversation, greatly surprised and delighted him, and, in connexion with other circumstances, gave a new impulse to his religious character.

“I was much pleased,” he observes, “with the spirituality of his (Mr. Fletcher’s) conversation. The observations which this journey enabled me to make on the ignorance of persons in country places, through their want of gospel preaching, together with a greater appearance of zeal and simplicity in some of the preachers and people, contributed much to fan that spark of love which I felt to the souls of men, and to increase my latent desire to be a minister of Christ.”

On the 17th of September, 1775, he commemorated, for the first time, at the Tabernacle, the dying love of Christ; Messrs. Hill, Owen, English, and Short being the officiating ministers.

“My soul,” he says, “cries out, Lord, how great is my unworthiness! ‘Why was I made to hear thy voice?’ My soul was greatly overpowered with the solemnity of the ordinance, and I prayed earnestly to the Lord to enable me to honour him by a strong faith. I hope I had my desire in some measure fulfilled; for sure I am, Christ was lovely in my eyes; ‘the chief among ten thousand; yea, altogether lovely.’”

Mr. Burder had been favoured with a good education from his youth, and had made some progress in the knowledge of the Latin language. He now began to thirst after mental improvement, and became anxious to carry out the studies of his early years. For this purpose he made many additions to his scanty library, and entered on the study of Greek and Hebrew, with the hope of being able to read the Scriptures in the original tongues. He was now filled with the desire of usefulness; and events were rapidly conspiring to usher him into scenes of active service in the cause of his blessed Master. In the month of June, 1776, when in his twenty-fourth year, he visited Mr. Fletcher of Madeley, at whose house a number of serious people had assembled, for the purpose of prayer. Mr. Fletcher asked him to join in prayer with the little circle, and, having been gratified by the spirit of devotion and ready utterance by which he was distinguished, led him by the hand into his study, and spoke to him in the tone of affectionate encouragement. On the evening of the same day he was induced to expound a portion of Scripture in the house of his friend Mr. York, at Sheriff-Hales. “This,” says he, “was my first attempt. I hope I can say I was in earnest, and shall be unspeakably happy if the Lord bless the word. Lord, keep me humble—low in the dust!”

So acceptable was this modest attempt, that Mr. York, on

the following day, insisted on his preaching, at six in the evening, at a farm-house belonging to his father.

“The kitchen,” Mr. Burder observes, “was full, and some stood without. I endeavoured, in the fear of God, to speak from Luke iv. 18, ‘The Spirit of the Lord God is upon me,’ &c. I was much assisted, and had far more boldness and liberty than I expected. The people were all attention; some wept much, and many were greatly moved. Lord, thou canst cause the seed to spring up, and bring forth fruit in much abundance. O Jesus, friend of sinners, make it useful; make me so happy as to hear of some turned to thee! Lord, give me true humility! Let me not fall into the condemnation of the Devil! Only thou, Lord, canst keep me! O vouchsafe to grant me this foundation-grace! I was somewhat encouraged by this first attempt, and therefore ventured to speak again on the following sabbath.”

Although Mr. Burder did not enjoy the benefits of an academic education, we must not therefore rashly conclude that he was less equipped for his ministry than many others who have passed through our Universities and Theological Institutions. He was one of those remarkable persons whom Divine Providence now and then vouchsafes to the church; who, by wise and successful application of their own powers to the business of self-culture, do more to fit themselves for extensive and varied usefulness than do many who spend years in a process of laborious scholastic training for the work of God. Such men furnish no example for the imitation of ordinary minds. They stand out in bold relief from other useful and devoted persons, and owe their standing and their success in the Christian church to a train of events and dispensations which have but little affinity to the ordinary plans of the Divine government. Such men as Newton, and Scott, and Fuller, and Townsend, and Burder, in the absence of all collegiate training, have a stronger evidence of their call to the work of the ministry than could be furnished by all the certificates and by all the discipline of “the schools of the prophets.”

It appears that after Mr. Burder’s preaching began to be acceptable, and even popular, he was greatly at a loss to determine in what connexion he should ultimately exercise his ministry.

“I could not find,” he says, “liberty for a long time to speak to my father on the subject. I knew that he was opposed to such an irregular entrance into the ministry as I was making; and that if he approved of my being a minister, he would wish me to go to a Dissenting academy. But I was at this time scarcely determined whether to take my lot with the Dissenters or not. I had found abundantly more of the power of God with the evangelical clergymen and with the Calvinistic Methodists; besides which, the formality, stiffness, and apparent pride and self-importance that I saw, or thought I saw, among some of the academicians, disgusted me. I was rather inclined to enter into the Church, under the expectation of obtaining a more extensive field of usefulness; but when I considered some of the principal objections made by the Dissenters to the office

of baptism (as it seems represented to be regeneration), and the office of burial, with other articles, I found my mind freed from that bias; and I have since had sufficient ground to conclude that I determined rightly; for I cannot see how I could conscientiously have subscribed to many things in the Church; and having had so much more opportunity of travelling and opening new ground, I am exceedingly well satisfied with the choice I made."

There was much deliberation exercised by Mr. Burder in fully devoting himself to the work of the ministry. Neither the desire to be useful, nor the great acceptableness of his early efforts, withdrew his mind from that self-scrutiny so necessary in those who contemplate taking upon themselves the responsibilities of the pastoral office.

"It may be said," observes Mr. Burder, "that it is a sudden immature scheme, like many other whims of youth. I answer, it is very far from being so. Some wishes of this kind I had very early indeed; but the most memorable were in my first journey to Staffordshire and Shropshire, where I saw so much want of the gospel. I have ever since wished to become a 'helper to the truth,' and this desire has followed me and grown upon me continually. I have suspected myself, and have therefore, month after month, prayed that, if it were a temptation, it might pass from me. I have begged that pride might have no share in my views; and I must own, that the nearer I have been admitted to the Lord in prayer, the stronger has been my desire of this work. From all this I cannot but conclude that it is of the Lord."

After preaching, with remarkable success, in many parts of England, for the space of nearly two years, Mr. Burder entirely relinquished the pursuits of business, and, in the summer of 1778, accepted a cordial and unanimous invitation to become the pastor of the Congregational church at Lancaster, where he was solemnly ordained to the work of God on Thursday, October 29th, in the same year. Here, and in the surrounding district of country, he commenced a career of active service, the fruits of which remain, in many instances, even to the present day. At Preston, Kendal, Ulverston, Bootle, Kirk-santon, Broughton, Settle, Mewith, and Garstang, and many other parts in the north of England, he will be long remembered as a man of primitive zeal and apostolic devotion. At the close of the year 1780 we find the following review of the labours of the year.

"On a review of my journeys, I find I have ridden on horseback this year about 2,500 miles, and have preached 254 times, besides a variety of exhortations at prayer-meetings and church-meetings. Lord, I desire to give Thee the glory of all the strength, health, and ability enabling me to do so."

At an early period in his ministry, (1781,) Mr. Burder commenced his labours as an author, by publishing a small tract which he entitled, "The Good Old Way." It contained a clear and forcible statement of the fall and recovery of man, proved by Scripture, and confirmed by quotations from the Articles

and Liturgy of the Established Church. A copy of it was sent to every house in Lancaster; and hundreds of thousands of copies have since been circulated, with incalculable benefit to immortal souls. Any one who reads it will instantly perceive the same indications of usefulness which subsequently characterised the Village Sermons. A somewhat ludicrous incident occurred at Bolton, soon after the publication of this tract.

“I was told,” observes Mr. Burder, “that two churchwardens, who observed its title, and thought it was written against Methodists and Dissenters, purchased and gave away two hundred copies at the church-doors!”

At the time when Mr. Burder began his ministry, the opposition to evangelical preaching was active and inveterate, and many extraordinary scenes arose in the course of his devoted labours truly worthy of record.

“A singular incident happened at Preston. The room we occupied was over a cock-pit, seldom used, but some players took it for performing in. It was settled between the principal player and me, that we should not perform the same evening, as our people must, of necessity, pass through part of the theatre: but it so happened, that a lady in the town ordered a play on a night which was our preaching night. Mr. Blackburn came to preach, and began to sing. This disturbed the players below, who were performing *Romeo and Juliet*. *Romeo* came up, and expostulated. Our people were unwilling to give place; but *Romeo* threatened so violently, and with a drawn sword in his hand, that they felt constrained to yield, and to give over the service.”

About the same time Mr. Burder preached out of doors at Shiffnal on a Monday afternoon, when a drummer came, hired on purpose, and beat his drum immediately before him, so that he was obliged to discontinue the service; but within seven days of this occurrence, we find Mr. Burder making the following entry in his diary:—

“Preached to a great number, more than the house could contain, at Shiffnal; many came in consequence of the drummer’s opposition the week before. Thank the drummer!”

In April, 1781, Mr. Burder, in one of his preaching excursions, had the happiness of seeing and hearing the celebrated Founder of Methodism; of whom he thus wrote to a friend at the time:—

“But two days since I returned from a preaching journey of 500 miles. I was in company more than once with Mr. John Wesley. I heard him four times; twice I liked him much, a few things excepted. He has the ear and heart of such numbers, that one might hope great things from his great diligence. I hope I have learned something from him. He is concise, very logical and regular, yet not formal. He illustrates almost every particular with an anecdote. He keeps up great attention. He rises very early, and preaches at five o’clock. He preached much of love. In whatever he is wrong, he is surely right in preaching up that. O that the Lord would direct our hearts into the love of God! Faith, hope, and love are the whole of religion. We err, at least we come short of the first, consequently in all.”

During this year, (1781,) Mr. Burder formed a truly happy union with Miss Sarah Harrison, of Newcastle-under-Lyne, to which auspicious event he observes, "I may safely and thankfully apply Prov. xvii. 22, 'Whoso findeth (such) a wife, findeth a good thing, and obtaineth favour of the Lord.'" Alluding to this step, in 1809, he says,

"I have great reason at this day to bless God for directing me to so valuable and excellent a wife, and one who has been so uniformly pious and useful, and so excellent a mother to my dear children."

Acceptable and useful as Mr. Burder's labours had been in Lancaster, and parts adjacent, he began to conclude, in the spring of 1783, that duty called him to seek for another sphere of labour. The fluctuations of his congregation, and the small increase of his church, viewed in connection with other more favourable openings which then presented themselves to his notice, induced him to contemplate a speedy removal from a post which he had occupied, with much zeal and devotedness, for the space of nearly six years. Among the scenes of labour to which his attention was directed, at this critical juncture, Walsall and Coventry presented peculiar claims.

On the 4th of August, 1783, Mr. Burder, after supplying the pulpit of West Orchard chapel, Coventry, for two Sabbaths, received an unanimous call to become the pastor of the church assembling in that place of worship, members and subscribers uniting in the call.

"After returning to Lancaster," (on a visit), observes Mr. Burder, "I accepted the call from Coventry, judging that there the providence of God provided for me a scene of action in a larger congregation and a more populous city, where greater usefulness, might, under the blessing of God, be hoped for; and the result proved I was not mistaken."

For nearly twenty years the subject of this memoir exercised his ministry in the city of Coventry, with equal credit to himself, and benefit to the souls of men. His preaching was not only acceptable, but popular; so that, in little more than a year after his settlement in his new charge, it became necessary to erect galleries to accommodate the numbers who flocked to listen to his plain, faithful, and animated discourses. The expense incurred by the improvement of his place of worship rendered it necessary for him to solicit the pecuniary aid of his friends in London; and the Rev. Rowland Hill, having heard of his intention to visit the metropolis, addressed the following quaint but friendly letter to him.

My dear brother Burder,

St. George's Road, Southwark.

And so you are coming to London, upon the delightful errand of begging. Much good may it do you. I have had enough of that, to last me for a good seven years to come. To be sure it is true, that honest people should always pay their debts. I wish you success in paying off your Coventry debts; but you must know that I have an old score against you, on which account I draw out the following just demand:—

'George Burder, late Bishop of Lancaster and its environs, now translated to the see of Coventry, debtor to Rowland Hill, rector of Surrey Chapel, vicar of Wotton-under-Edge, and curate of all the fields, commons, &c., throughout England and Wales;—for supplying one month the metropolitan church at Lancaster, and many other places throughout the diocese at large, the sum of one month's labours for the Surrey Chapel, from the above-mentioned bishop, is most justly demanded.'

And now, my dear brother, to come to a serious settling of the point. Through many difficulties, you must know, we have erected a large standard for the gospel on this side London. The poor sheep left in the country are near my heart. I am looking up to the God of providence to direct my way amongst them for a few weeks. Will you let me entrust the care of the chapel with you during my absence? You will by no means find it such a burden as entirely to confine you, if you would wish to go elsewhere. I dare say an acceptable exchange may be provided. We have only two sermons on Sabbath, a lecture on Tuesday evening, and on Friday morning. Now I must request you to send me an answer to the following queries, as soon as you can. When do you come to town? How long do you stay? How far can you engage to supply my London rectory? My love and respect for you make me put this confidence in you, and request this favour from you. That God may bless you in all your ways, and prosper you in all your undertakings, is the very sincere prayer of

Your affectionate Brother,

R. HILL.

During his visit to London, which was upon the whole successful, Mr. Burder preached six times for Mr. Hill, and assisted almost all the popular ministers then labouring in the metropolis. On his return to Coventry, he entered upon a course of ministerial exertion, seldom equalled, never perhaps surpassed, in modern times. In addition to the faithful discharge of his immediate pastoral duties, which were numerous and weighty, we find him engaged in visiting the county jails; attending the last hours of dying malefactors; delivering discourses on occasion of their execution; preaching at the opening of new places of worship; undertaking extensive itinerancies for the spread of evangelical truth; introducing the first Sunday-schools which existed in the city of Coventry, opening rooms at the extremities of the town, for the accommodation of such of the poor as could not be induced to attend regular places of worship; publishing his excellent work, entitled, "The Closet Companion," his Notes on Bunyan's Pilgrim's Progress; and in every way laying himself out for extensive usefulness in the important sphere in which God had placed him.

But the most active and honoured of God's servants are not exempted from the visitations of his chastening rod; rather is

it his method to train them to the exercise of sympathy and kindness, by causing them to taste of the bitter cup of sorrow and distress. In the year 1787 it pleased the wise Disposer of events to remove two of his children, Mary and George, into the world of spirits. Mary was his first-born, and the stroke fell heavily on himself and his beloved wife. In reference to this mournful event, he thus writes :

“April 26.—A great trial was appointed for me and my dear wife—no less than the removal of our first-born, our dear Maria. At three o'clock in the afternoon, after about a week's severe illness, she expired, at the house of our friend Mr. Evans, where she was on a visit when taken ill. Her disorder was the small-pox, then prevalent in the town, and at that time I was not quite satisfied about inoculation. She had been a very lovely child, in disposition as well as person; and, though not four years and a half old, she seemed to take delight in hearing of Jesus Christ. O what a change did disease and death make in her pleasant form! Acute, beyond expression, were my feelings; yet, I trust, I was enabled to say, ‘The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!’ He hath taken her away from this evil world, I doubt not, to himself. O that I, my dear afflicted wife, and the rest of my dear children, may be well prepared to follow her to endless glory. This was a very afflictive event to me. O that it may prove lastingly instructive! Very shortly after this, a similar affliction followed, in the death of my youngest child, George. He was visited by the same fatal disease, and, after one week's illness expired. ‘God hath spoken once, yea, twice, saying, Be ready!’ May I always be so!”

Mr. Burder was a man of an eminently catholic spirit, and enjoyed at this period of his ministry, the intimacy of several evangelical ministers of the Established Church. Amongst these hallowed fellowships he was accustomed highly to estimate the friendship of the late Rev. Thomas Robinson, of whom Robert Hall has said, that “his residence in Leicester formed an epoch in the religious history of the county.”

During his stay in Coventry, Mr. Burder evinced a degree of public spirit, on all fitting occasions, worthy alike of the patriot and the philanthropist. He partook in no degree, however, of the political demagogue, or furious partisan, though he lived in times, and was surrounded by circumstances, which might have jeopardied the prudence of a less discreet observer of mankind. He was among the first of his brethren, out of London, to move for the repeal of the test and corporation acts; but not approving of the conduct of some who were his associates in this legitimate struggle for religious liberty, he withdrew from their fellowship, and sought by other means to accomplish the same important object.

Of the Birmingham riots, in 1791, which issued in burning down Dr. Priestley's meeting-house, the Old Meeting, and

many private dwellings of Dissenters, Mr. Burder expresses the following just and uncompromising opinion :—

“This was certainly a High-Church-of-England mob, as that in 1780, in London, was a fanatic mob against the Papists. This appears to have been intended to suppress the revolutionary spirit, which it was feared the people had caught from France.”

At the same time he justly denounces the conduct of those who, on the 14th of July, 1791, proposed to celebrate the French revolution by a public dinner at Birmingham.

By various providences, Mr. Burder was gradually being trained for yet more extensive usefulness in the church of Christ. His Abridgment of Dr. Owen's work on the Spirit, completed in 1792, placed him in a new light before the public, and brought him into influential communication with several ministers of eminence, both in and out of the national establishment. The abridgment was much approved by some of the most competent judges; while the execution of it doubtless inured him to that clear and sententious mode of writing, which distinguished most of the subsequent productions of his prolific pen.

In 1793 two events occurred, which exerted a powerful influence upon Mr. Burder's active and benevolent mind, and which had a remote bearing in preparing the way for his ultimate removal to the British metropolis. The first was the formation, on June 27th, of The Warwickshire Association of Ministers for the Spread of the Gospel, both at Home and Abroad; and the second was the issue, in July, of the first number of the Evangelical Magazine, under the auspices of Messrs. Eyre, Wilks, and a few other ministerial friends.

In the formation of “The Warwickshire Association of Ministers,” &c., Mr. Burder took an active part, and was appointed, in fellowship with Dr. Williams, then of Birmingham, and Mr. Moody of Warwick, to manage its affairs for the first twelve months of its existence. Its proceedings, which were eminently missionary, were laid before the public in the pages of the Evangelical Magazine; and there can be no doubt that, in connexion with other agencies, such, for instance, as Dr. Bogue's Appeal, it contributed materially to the formation of the London Missionary Society. The Evangelical Magazine aided in the same great design; and, from its very commencement, was warmly patronized by Mr. Burder, who became one of its earliest contributors.

“ I well remember,” observes Dr. H. F. Burder, in his father’s Memoir, “ young as I then was, the deep interest my father expressed in the formation and in the prospects of the Missionary Society. It was the very subject on which he always delighted to converse when in the bosom of his family. It had taken possession of his heart. He viewed every engagement on earth as inferior in importance to that of aiming at the conversion of the world, and the universal extension of the kingdom of Christ. His efforts to promote this glorious object, during the entire remainder of his life, seemed to display all the force of principle, with all the ardour of feeling; all the steadfastness of habit, and all the calmness of deliberation, with all the reliance of faith, and all the patience of hope.”

Of the first meeting of the Missionary Society, which took place on Tuesday evening, the 22d of September, 1795, Mr. Burder thus writes :

“ I went to London on the 21st of September, in order to be present at the institution of the Missionary Society. It was a memorable season—to me the most memorable and interesting occasion of my life. The public services appeared to me to be favoured with an uncommon degree of Divine influence. A set of feelings, partly new, or new in their degree, were experienced by me, and very many.”

The period was now rapidly advancing when Mr. Burder’s path to London was about to be made plain. As early as September, 1796, he was unanimously invited to take the oversight of the church assembling in Lock’s Fields, Walworth, now under the pastoral care of the Rev. George Clayton; but the importunity of his flock at Coventry prevailed so far at this time, as to induce him to decline the invitation, though he evidently longed to be in closer contact with the proceedings of the London Missionary Society. But in 1803 events occurred which decided his course, and brought him to the metropolis. They were, first, an invitation, on the death of the Rev. John Eyre, A.M., to succeed him as secretary to the London Missionary Society, and editor of the Evangelical Magazine; and an unanimous call to become the pastor of the Congregational church assembling in Fetter-Lane, where his revered father and beloved brother had long held the office of deacons.

“ I thought,” he observes, “ that my sphere of usefulness would be greatly enlarged, and the connection be far more agreeable to my taste and wishes, the labour also on the Lord’s-day being more proportioned to my bodily strength. I ventured therefore to accept these appointments, I trust with a sincere desire to glorify God and edify his church; humbly hoping and trusting, as well as praying, that the great Head of the Church will supply my dear old friends at Coventry with a faithful minister.”

Mr. Burder commences a notice of this event in his diary by stating, that he had “ found some disagreeable things at Coventry, with less prospect of usefulness than formerly.” When we call to remembrance how long and how faithfully he laboured in that city, and how much Providence smiled upon his removal to the metropolis, we cannot regret the decision to which he

was brought, nor regard it in any other light than as an expression of the sovereign will of Him "who walks amidst the golden candlesticks, and holds the stars of the church in his right hand."

The remaining portion of this brief and imperfect sketch will now be devoted to a survey of Mr. Burder's character as the pastor of a flourishing metropolitan church; as foreign secretary to the London Missionary Society; as editor of the *Evangelical Magazine*; as sustaining and adorning the several relations of private life; and as the author of "*Village Sermons*," which have far exceeded any other similar productions, in extent of circulation, and eminent usefulness to the souls of men.

It is proposed to view him, first of all, as the pastor of a large and flourishing city-church. It cannot be denied, that he arrived in the metropolis amidst vast advantages for the prosecution of his pastoral duties. With the reading, study, observation, and experience of twenty-six years of public life, he could not fail to enter upon his charge at Fetter-lane as "a workman that needed not to be ashamed." Well received by all the London ministers, Methodists, Dissenters, and evangelical Churchmen, and well known to the whole religious community, as one who had done good service to the cause of Christ, he had every facility for making a powerful and lasting impression upon the flock who had invited him to take the oversight of them in the Lord. His state of mind, as expressed in his diary at this time, was eminently humble and devout.

"June 26, 1803.—O Thou, who hast led and fed me all my days, God of my father, leave me not, nor forsake me. I feel that I need thy wisdom and strength for my new engagements, which are indeed important. Who is sufficient for these undertakings? O God, let thy grace be sufficient for me! I desire to be kept from pride and self-seeking. But why should any circumstance elate me? 'There are thorns everywhere,' as good Archbishop Leighton says;—I expect to find them in my present situation. Tribulation must be had in the world; in Christ may I have peace! I have noticed in my reading, that many ministers and others have been removed to another world not long after their removals to new situations; and it has often happened that persons who have just built new houses, and entered upon pleasant situations, have been speedily called to forsake them by death. If this should happen to me, it will be no new or strange thing. The will of the Lord be done! O that I may ever live with eternity in view! May I read, pray, study, preach, write, as one whose evening is at hand, who may not have long to work, and therefore should be diligent. O may I be doubly diligent, that I may be found of him in peace!

"I took my leave of my old congregation, though not formally, last sabbath evening, with these words:—'What I say unto you, I say unto all, watch!' May I receive the exhortation myself which I give to others! O may I watch and pray daily!

"Exchange of situation gives advantageous opportunities to correct what has been amiss. I desire to do this, and humbly resolve to do it. I desire to pray more; to pay

more attention to personal and closet religion, in which, I know, I have been very deficient. I see also the necessity of more family devotion, and attention to the religious instruction of my children. I intend to take more pains with my sermons, and to aim very much at the conscience. Abundant opportunities offer themselves for public engagements; these I desire to attend to in the fear of God, and in constant dependence on his help. I wish to guard against the snares of London, especially too much company, lest my precious time should be consumed in trifling. And this will I do, if God permit and assist.

“ I have begun my work to-day, at Fetter-lane, with these words, ‘ Pray for us,’ &c. O that a spirit of prayer may prevail among the people for me, and for themselves; then shall I hope that the steps I have taken, and the new connection I have formed, will be for good—good to myself, good to my family, good to the general cause of religion, and for the glory of the God of grace! Amen, and amen.”

In this truly Christian spirit did Mr. Burder enter upon his new sphere of labour. That the result should be favourable, can be no matter of surprise. His ministry at Fetter-lane, if not strictly popular, was at least highly acceptable; and the frequent additions made to the church and congregation furnished cause for devout thanksgiving to God, both on his part, and that of his friends. In the space of only five years he had the happiness of seeing the size of his chapel doubled.

In all the great movements of Christian benevolence which marked the era of his ministry in the metropolis, Mr. Burder took a lively interest; which, considering his pastoral and other multiplied duties, afforded striking evidence of the method and activity of his mind. The Tract and Bible Societies occupied a large place in his heart, and owed much to his wisdom and zeal, both in their origin and subsequent progress. The following memorandum shows with what delight he contemplated these admirable societies.

“ March 7, 1804.—Memorable day! the British and Foreign Bible Society founded. I and others, belonging to the Tract Society, had long had it in view; and after much preparation, in which we did not publicly appear, a meeting was called at the London Tavern, and that society began with a very few, which afterwards filled the earth with its fruit. Nations unborn will have cause to bless God for the meeting of this day.”

As a preacher, Mr. Burder evinced qualities rarely attained by our most popular ministers. He knew better what to state and what to withhold, in treating a particular subject, than any man the writer of this article ever remembers to have heard. If there was nothing to thrill or to overwhelm in his discourses, there was every thing to indicate a matchless propriety both of phrase and sentiment. Condensation was his forte; he knew how to seize on the main features of a subject, and to present them to the minds of his hearers in a clear, concise, and impressive manner. His sermons were full of scripture, yet

there was nothing of mere dry quotation of texts in them ; they were rich in evangelical appeal, yet free from every approach to the over-doctrinal style of preaching. His exordiums, divisions, illustrations, and perorations, though divested of all stiffness and formality, were distinguished, in a high degree, by the quality of *fitness* ; so that the attentive hearer was at a loss to determine, when the preacher had sat down, in what respects his public discourses might have been susceptible of improvement.

To the close of his ministry, when his physical energies were much abated, and his eyesight had completely failed, he retained a large measure of that simplicity and consistency of appeal which had been the great charm of his ministry through life. When increasing years and growing infirmities rendered it necessary that an assistant and successor should be appointed by the church, it will be to the lasting honour of Mr. Burder that he imposed no barrier in the way of their deliberations, but received to his confidence and love that devoted young minister, Mr. Caleb Morris, who laboured as a son with him in the gospel, and on whose talented and pious ministry the blessing of the Eternal Spirit continues to rest.

As Secretary of the London Missionary Society, the full value of Mr. Burder's labours will not be known till the judgment of the great day. He had excellent talents for the conduct of business ; especially in public committees. When he had occasion to speak, he never introduced extraneous topics, and rarely ever referred to himself. And when at any time matters of difficulty arose, which occasioned some warmth of debate, he had a happy talent for turning off the edge of the controversy, by some kind expression, or by some seasonable repartee. His attention to the duties of the office which he held for twenty-four years, was most exemplary, though, from his circumstances in life, he felt himself called on to serve the missionary cause without fee or reward. To the Directors and friends of the society he ever acted with the utmost courtesy ; and notwithstanding his connection with the institution from its very commencement, he never assumed anything over his younger brethren, but evinced a modesty and humility of deportment which endeared him to all.

To the missionaries of the society he was wont to conduct himself with the condescension of a parent, and the affection

of a brother. They all loved him, unless from some marked defect of character in themselves. He always advocated their claims in the Direction, and never forsook them until he felt that they had merged the essential qualities of the missionary office. And even then, he leaned to mercy's side, and rendered them what service he could, by affectionate counsel or otherwise.

His letters to missionaries were distinguished by great excellencies. They were not mere official details, but effusions of a warm and Christian heart. Let the following sample to the late Dr. Morrison, on occasion of the completion of his Chinese translation of the Scripture, suffice.

MY DEAR FRIEND AND BROTHER—I feel peculiar satisfaction in sitting down to write you a letter, which, I trust, will be delivered to you by the hands of Mrs. Morrison, from whom you have been so long separated. I rejoice in the prospect of your being together again; and may your God long spare you together, as true yokefellows in the cause of Christ, and in the education of your dear children.

Your last letter gives us most abundant cause of joy and thankfulness. The translation of the Holy Book of God into the language of hundreds of millions, now living and hereafter to live in China and neighbouring countries, is now finished! That herculean task is at length completed! To Him alone, who gave the power to effect this great work, and who alone can render it effectual for its intended purpose—the illumination and renovation of human minds—to Him alone be the glory, now and for ever more! But, my dear friend, we ought not, we will not, we do not, forget the laborious agents whom he has been pleased to employ for this end. We thank him for you, and for your helper, Mr. Milne. We bless God, who has continued your lives in a sultry climate, maintained your mental and corporeal powers, and spared you to see the completion of your great labour. The translators of King James's Bible had a feast when they finished that work, to denote their joy and gladness on the important occasion; and though neither you nor we assemble our friends for the purpose of bodily gratification on the finishing of the Chinese Bible, yet we rejoice together, and, may I not say, with “a joy unspeakable and full of glory?” for we cannot believe that your great labour in this good work shall be in vain in the Lord, but that generations yet unborn shall rise up to bless God for the Holy Scriptures in the Chinese language, and to bless him, too, that he raised up a society in England, who sent Morrison, and afterwards Milne, to produce the volume. May the God, whom you have thus served, bless you and yours with all Bible blessings, in time and to eternity.

Your observations on translations in general, and on yours in particular, are just. Never mind what opponents say; the work is done, and God will bless it; nor will he forget this “work of faith and labour of love,” when he will render to every man according to his works. Bless God, my dear Sir, that ever you were born, and born again, and enabled to effect this work. You have lived to good purpose, in having lived to publish a Chinese Bible. Thank God, and take courage.

Your other works are important, though not equally so. May the Lord spare you to finish the Dictionary, and your other projected plans for public utility; and may you see the prosperity of the Anglo-Chinese College, and of the whole Ultra-Ganges mission!

We think of sending out, as soon as possible, two additional missionaries to Malacca, in order that two of those already there, and who may be already acquainted with the Malay tongue, may go to the new settlement at Singapore; a station which seems to us, as to Mr. Milne, of great probable importance.

Grace and peace be multiplied towards you; and may you long live to diffuse most widely the sweet savour of the knowledge of Christ in the East. So wishes and prays, your affectionate brother in Jesus,

London, April, 17, 1820.

GEORGE BURDER.

In this enlightened, familiar, and endearing manner did Mr. Burder write to missionaries in foreign lands, aiming to cement them, by a tender bond, to the Directors and the Society. A collection of his official and private letters to missionaries would furnish a book of ample instructions to all who may yet embark in this good and great work.

When Mr. Burder tendered his resignation of office to the Directors, on the 20th of April, 1827, it led, on the following Monday, to the unanimous adoption of a series of resolutions in the highest degree expressive of the deep sense entertained by them of his important, protracted, and distinguished services. And on this occasion he received a letter from his beloved friend Dr. Waugh, which is here inserted, because of the love and sympathy which it breathes.

MY DEAR SIR—I assure you that they are not words of course, when I inform you, that my heart sunk within me when Mr. Arundel, on Thursday, informed me of your purpose to resign your important office of Secretary to our society. Your silent and ceaseless industry, the candour of your mind, and gentleness of your manners, with your undeviating pursuit of the sacred object of our institution, form a loss which God only can fill up. To him we turn our eyes and raise our desires, and in zeal for his own cause we find relief and solace. The Redeemer you love and serve will give you a reward suitable to his own love, and bearing some proportion, too, to your long and tried fidelity and care. I ever am, my dear Friend, most truly yours,

Salisbury Place, Mary-le-Bone.

ALEXANDER WAUGH.

In referring to Mr. Burder's claims, as editor of the Evangelical Magazine for the space of twenty years, it would be impossible to speak in too high terms of commendation. To this important branch of his public duty he devoted a large portion of his valuable time; and by his able conduct of the work, and his extensive correspondence with ministers, with a view to promote its wider circulation, it owes, in a great measure, the hold it has secured of the public mind. Many of the best papers which appeared in the Magazine, while he was editor, were the production of his own pen; and though he was a strong advocate for maintaining the neutral ground which it originally occupied, there were not wanting occasions on which he rebuked the furious bigots of his age, in a firm and manly tone. He had a remarkable talent for collecting and arranging materials, suited to the general design of a work answering to the character of the Evangelical Magazine.

In the bosom of his own family, and in all the walks of private life, Mr. Burder's character shone with a conspicuous lustre. His home and his fireside were the dwelling-place of love and sanctified friendship. Many afflictions and bereavements were experienced beneath his roof; he had again and again suffered the loss of beloved and pious children; he had seen the grave close upon the wives of two of his sons; the partner of his days had long been a peculiar sufferer; and the latter years of his own life were visited with painful malady and the loss of sight; but the equanimity and peace of his mind never forsook him, and, to his dying hour, he continued to exhibit that gentleness and sweetness of manners which impart to domestic life an undying charm. His own excellent father had set him an example of keeping up an uninterrupted intercourse with his children, even after they grew up to manhood; and, pursuing the same happy method with his own family, he not only retained the warm glow of their affections, but exerted an influence in the formation of their characters which contributed in no inconsiderable degree to their piety and usefulness in future life. His correspondence with his sons is in the highest degree interesting; and it appears to have been maintained, without interruption, from their boyhood to the hour of his death. What joy must this man of God have felt, in seeing his three sons occupying such honourable and useful walks in life! and, on the other hand, how strongly must they feel that "a good man leaves an inheritance to his children!"

One need scarcely ask how such a man died; for whatever might be the immediate frame of his mind, from physical causes, at the moment of dissolution, there could not fail to be hope in his death. But his end was peace—unmixed peace. In the midst of pain, languor, and darkness, he was filled with the calm and settled hopes of immortality.

"A state of drowsiness and torpor," observed Dr. Thomas Burder, "frequently oppressed the energies of the brain, and indisposed it for any continued engagement. The realities of an unseen world appeared much to occupy the mind when at all capable of exertion. The Scriptures, especially the promises, were frequently read to him, with short portions from devotional writers. Yet, even under all these infirmities, my father was generally tranquil and serene, and still continued to engage in our family worship, offering a few simple, earnest, appropriate petitions, in the most humble and affecting manner, not only for spiritual blessings, but for mercies adapted to the peculiar state of the metropolis and of the country, in which a fatal disease, and an alarming spirit of insubordination, were simultaneously raging; not omitting special supplications for the king, and the queen, and the government, under these anxious circumstances.

“ At length, even sitting in an easy chair became burdensome. All was labour and sorrow : so much so, indeed, that on awaking from sleep, the beloved sufferer would sometimes say, ‘ Well, I hoped it would have pleased God to release me before this time.’ No very marked change, however, occurred until the 29th of May, when I could not but perceive that life was fast ebbing away. The breathing became laborious ; the pulse faltered ; and there seemed to be but little power of expression, although in the intervals of sleep, we had reason to believe, there was still perfect consciousness. The prayer my brother Henry offered, while we knelt down around the dying-bed, received our dearly-beloved parent’s hearty amen. As the day advanced, respiration became more and more difficult, yet unattended, we have reason to hope, with any increase of actual pain. At length, between nine and ten o’clock, our dearest father, having placed his arms in their natural position, with the most tranquil expression of his venerable countenance, gently, and almost imperceptibly, ceased to breathe.”

“ His mortal remains were deposited in the family vault in Bunhill Fields on the 5th of June, the eightieth anniversary of his birth. His three sons, the four eldest of his grandsons, with other relations and friends, together with the deacons and many of the members of his church, and the ministers who officiated on the solemn occasion, accompanied the body from the house of his youngest son, in Brunswick Square, where his last years had been spent, to the City Road Chapel, where a large body of Directors of the London Missionary Society, with some of the members of the church at Thomas’s Square, Hackney, were waiting to receive the mournful procession.”

The Rev. Caleb Morris, once the colleague of the departed, read suitable portions of Scripture ; the Rev. Robert Winter, D.D delivered an appropriate and impressive address ; and the Rev. George Collison offered up fervent prayer to the Most High for a blessing to rest on the bereaved family, and the sorrowing procession.

“ Blessed,” surely, “ are the dead which die in the Lord ; yea, saith the Spirit, for they rest from their labours, and their works do follow them.” O how many has the venerated Burder met in glory, who have been, instrumentally, conducted thither by his ministry, or printed discourses ! The author of “ The Village Sermons,” “ being dead, yet speaketh.” Many are the monuments which perpetuate the tender recollections of such a man. His family, the churches to which he ministered, the societies in whose councils he sat, the brethren in whose fellowships he mingled, the converts who hailed him as their father in Christ—all vie with each other in strewing flowers on his tomb. But when the present generation shall have passed away, when all with whom he held sweet counsel on earth shall have followed him into eternity, and when no personal recollection shall be cherished of him among all the sons of men, there is one labour of his head, and heart, and hand, that cannot die, while truth lives, and the love of truth survives in the Christian church :—“ The Village Sermons” are

a monument to his fair fame, which will hand down his name to a far distant posterity with undying honour. "Had Mr. Burder written only the *Village Sermons*," observes Dr. Fletcher, "his name would have been for ever embalmed in the grateful remembrance of the church of God."

The following just and pleasing sketches of the character, habits, and labours of the Rev. George Burder, from the pens of his honoured Sons—the Rev. Dr. Fletcher—and his amiable Successor in the pastorate of the church in Fetter-lane, will be acceptable to those who have not enjoyed the opportunity of perusing his more ample *Memoirs*, published by Dr. Henry Forster Burder, of Hackney.

"In the faculties," observes Dr. H. F. Burder, "of my father's mind, as in the features of his face, there was a symmetry and proportion. No one was particularly striking. Regularity and harmony gave a character and a tone to the whole assemblage. The judgment, indeed, claimed and obtained precedence among his powers of intellect, and seemed to preside with tranquil and undisputed ascendancy.

"His memory was tenacious of facts as well as of principles, though not of words. He complained, indeed, sometimes of its treachery; but a sufficient vindication of its fidelity was often apparent, when any demand was made on the affluence of those stores which had been collected both from books, and from personal acquaintance with 'men and things.'

"Although my father had not an imaginative mind, in the sense usually attached to the term, yet he had certainly, within a very extensive range of pursuits, an inventive mind. He had a great aptitude for contrivances of the useful, the convenient, and the agreeable, in all the departments of labour with which he was conversant. Evidences of this aptitude for invention, and adjustment, and systematic arrangement, were perceptible in his house, in his study, and in almost all the scenes of his customary engagements. But this talent appeared to most advantage in his contrivances for doing good. He had a species of originality of mind which prompted him to attempt, and aided him in devising, new methods of usefulness.

"There was another peculiarity of my father's mental habits, which I will describe in the language of my brother John, to whom I owe the suggestion. He was remarkable for a facility of 'giving attention, at the same time, both to great things and to small. While duly mindful of the grand outlines of some extended scheme of benevolence, he did not overlook the most minute circumstances, either of the plan itself, or of the agents who were to be employed in carrying it into effect. This was observable in all his arrangements for missionary and other public meetings, and in the planning of missionary enterprises generally; in which, while the spread of the gospel was his first concern, the health and comfort of the missionaries were objects of deep interest to his considerate mind. This amiable trait in his character was equally apparent in domestic concerns. In the morning of a day of urgent business of a public nature, in which it devolved on him to take the lead, he would still not think it a trouble to be consulted on domestic arrangements, nor even to execute some little commissions on his way to the public meeting. In the same spirit, when at a distance from home, he would often contrive, in the course of a busy, and exciting, and fatiguing day, to seize half an hour for writing an affectionate letter to a wife or to a child.'

"In my father's mind, by the singular goodness of God, a susceptibility of tender and even powerful impression was blended with an unusual degree of equanimity. In the midst of arduous avocations, and under the pressure of accumulated business, his mind could retain its serenity. Even interruptions, however unwelcome, did not, in

general, disconcert him. He would break off from his engagement with readiness, converse with cheerfulness, and resume his task with unperturbed placidity.

“If one term, Dr. Fletcher most justly observes, might be considered as describing the prominent feature of his character, it was—simplicity. It was that simplicity of purpose and aim which proved at once the strength and the integrity of his mind. Its one object was usefulness; to this every plan of action was steadily and uniformly subordinated. There was no parade, no ostentation, no attempt at display, no ambitious effort; and he was therefore free from the anxieties and the perturbations of pride and vain glory. This concentration of aim and motive gave unity, efficiency, and consistency to his character; imparted a corresponding simplicity to his manner, his style, and his arrangements; and pervaded the entire system of his private intercourse and his public life. This was the secret spring of that calmness and repose which he usually maintained. In patience he possessed his soul; his ‘eye was single, and his whole body was full of light.’ Yet amidst all these excellencies of character, no one had more lowly thoughts of himself; he was clothed with humility; and towards the close of life, seemed more than ever conscious of his obligation to the sovereign grace of God, as the sole cause of his salvation. Every reference to his own character and usefulness gave him pain; he disclaimed all self-dependence; he felt that no righteousness but that of the Divine Redeemer could form the basis of his hope; and thus he died as he had lived,—‘looking for the mercy of the Lord Jesus Christ.’

“He was an ardent lover of all good men. The image of his Saviour, wherever he discerned it, attracted his esteem and affection. There was nothing sectarian in his soul. He was, from the force of conscience, a dissenter from the national church; but bigotry and party spirit were no inmates of his heart. Most cordially did he cherish private friendship, as well as public co-operation, with Christians and Christian ministers of various denominations, declining only such unions as appeared to him to involve a compromise of principle, or a violation of allegiance to our common Lord.

“In the despatch of business on the committees of our religious and benevolent institutions, he appeared to great advantage. His coadjutors and fellow-labourers highly valued his strong sense, his sound discretion, his sobriety of mind, his integrity of purpose, his clearness of conception, his perspicuity of statement, his promptitude in suggesting measures, his moderation in urging his own plans, his candour in discussion, and the spirit of love and meekness by which he often maintained or restored the harmony of those who had differed in opinion.

“In the intercourse of Christian friendship, his manners were pleasing and attractive. There was a benignity of expression in his countenance, with a gentleness and urbanity of demeanour, to which no one could be insensible. He seemed to inspire respect and esteem, without ever exacting or even desiring it. He seemed unconsciously, but most happily, to combine dignity and seriousness, with ease and cheerfulness.

“In his family he could not but be loved. His affectionate and delicate attentions to my honoured and beloved mother, in assiduously consulting her comfort, and convenience, and inclinations, as well as her health, at once did justice to his own feelings and to her surpassing worth. His own example taught his children most impressively to honour as well as to love their mother. Both the parents ruled by love, and thus rendered their home and their fireside most attractive and pleasurable to their children. ‘I never met with any person,’ says one of my brothers, ‘who uniformly took such pains as my father, to render himself agreeable to his family. He imparted as much pleasure by his conversation at home as abroad, and was always willing to listen with kind attention to the remarks even of an inexperienced child. He was accustomed to relate to his family any interesting circumstances which had occurred during the day; and thus he inspired them with a lively interest in his own benevolent pursuits. I cannot but think that we derived considerable advantage, in the formation of character, from my father’s domestic conversation. He was accustomed, in adverting to the characters of others, to notice excellencies much more than defects. Seldom did he allude to the latter, except with some important design; and if the language of censure became necessary, it was employed with caution and with reluctance. His

favourite topics were connected with the extension of the kingdom of Christ, and with schemes of practical benevolence. Sympathy with the sufferings of his fellow-men, compassion for the poor, concern for the aged and infirm, and commiseration for the oppressed, were habitually prevalent in his mind, and feelingly expressed in his conversation. On the subject of slavery, it was difficult for him to touch, without kindling into a just and holy indignation of the oppressor.

“‘In the conduct of family prayer,’ observes my youngest brother, who had the best opportunities of judging, ‘my father greatly excelled. The breathings of his soul were poured forth in language the most simple, the most devotional, and the most touching; when any afflicted member of the family was remembered in his prayer, there was a tender earnestness, quite affecting. His prayers were short, but most appropriate, and full of feeling. As he advanced in years, his heart seemed to acquire a progressive accession of tenderness; and as several of the family were removed by death, all the affections of his heart seemed concentrated with proportional intenseness on the survivors.’

“‘The very sight of my father seemed always to impart delight to his children. ‘Where he was,’ says my brother John, ‘there was home. My father’s house, especially on a Sabbath evening after public service, was to us all the very perfection of earthly bliss. While he inculcated and required what some would call a strict observance of the Sabbath, he was anxious that his children should not associate with it ideas of gloom or dulness. His cheerful and instructive conversation at once delighted and elevated our minds; so that now, at the distance of more than thirty years, the vividness of recollection presents in all their freshness those occasions of high delight.’

“‘On my father’s character as a preacher it seems almost unnecessary to enter. It has been well understood and justly appreciated by no small proportion of the Christian world. His constant aim was to preach—not himself, but Christ Jesus his Lord. Simplicity of structure, clearness of arrangement, perspicuity of style, fulness of truth in fewness of words, unity of design, fidelity in exhibiting ‘the mind of the Spirit’ in the text selected, and pungency of application to the conscience of the hearer,—were among the characteristics of his discourses. ‘The impression they produced on the mind,’ observes one who had the best opportunities of forming a correct opinion, ‘seemed to be the result, not of anything remarkably striking in any particular part of the sermon, but of its excellence as a whole. There was an adaptation of each part to every other part, displaying a beautiful symmetry and entireness—all illustrative of the sentiment and spirit of the text.’ In the absence of all embellishment, there was a dignified, and sometimes even an elegant simplicity, which was admired as well as approved by the most enlightened and refined among his hearers. But that which it is most delightful to record, is the abundant blessing with which it pleased the God of all grace to honour his faithful preaching. Many were the ‘seals of his ministry’ in the town and county of Lancaster; at Coventry, hundreds, it is believed, will bless God to all eternity for having heard the gospel from his lips; and in London also ‘much people were added to the Lord.’ How glorious will be ‘the crown of his rejoicing in the day of Christ!’”

The editor would conclude this sincere tribute to the memory of one “whose praise is in all the churches,” in the words of a beloved friend,* who succeeded to the pulpit of the deceased, and who laboured with him “as a son in the gospel,” during the closing years of his earthly pilgrimage.

“The characteristics of the Rev. George Burder’s preaching are well known. His matter was evangelical, his manner and style were chaste, serious, free, and remarkably simple. His preaching I always considered as a reverential homage to the Bible,—to

* The Rev. Caleb Morris, in a letter addressed to the Rev. Henry Forster Burder, D.D.

its fulness, clearness, and power. He had no roving propensities, no wildness of sentiment ; he was ever at home with himself, his hearers, and his subject. His sermons were not elaborate exhibitions of metaphysical reasoning, philological criticism, or rhetorical ornament. He was generally content to walk in the open and frequented paths of truth ; and if his steps were not gigantic, they were always graceful ; if not rapid, always firm. If he was not a daring adventurer, that excited our astonishment, he was certainly a safe guide, that always deserved and secured our confidence. His aim was to explain and enforce the word of God, and not to fabricate novelties. He was a natural preacher of supernatural truths. In his thoughts, expressions, attitudes, and looks, there was nothing artificial ; a holy sedateness pervaded all he said and did. His mind was generally full of serenity ; and in the pulpit this was not only visible in his countenance, but audible in the tones of his voice. Mr. Burder's preaching was, to the last, remarkably methodical. The spirit of order which reigned in his mind and habits, communicated itself to every subject he discussed. He greatly loved order, though evidently not for its own sake. The plans of his discourses were admirably simple ; the most ignorant might understand them ; the most forgetful might remember them. Some one remarks, that the sermons which may be remembered with ease are generally worth remembering. If so, all must admit that those of Mr. Burder possessed unusual worth ; for many of them are well remembered by his flock, and will be till the day of death. May the recollection of them be blessed !"

MEMOIR

OF THE LATE

REV. ROWLAND HILL, M.A.

FORMERLY OF ST. JOHN'S COLLEGE, CAMBRIDGE, AND FIFTY YEARS MINISTER
OF SURREY CHAPEL.

THOSE who have had the pleasure of attending the opening service of the London Missionary Society, at Surrey Chapel, on the morning of the second Wednesday in May, and of watching the animated expression of Mr. Hill's countenance, while Dr. Chalmers or some other minister of Jesus Christ has pleaded the cause of missions, will retain a lively impression of the joy which such engagements imparted to the mind of this truly apostolic man. With many others, he was ardently attached to the London Missionary Society, on account of the catholic principle upon which it was based, and because it had first drawn him within the circle of missionary operations. From the formation of the society, in 1795, to the close of his active and devoted life, he was the warm and steady friend of the institution, and, for many years, took a prominent part in the management of its public affairs, frequently attending the meetings of the Directors, and, in various other ways, doing eminent service to the cause. The popularity of Mr. Hill's ministry, and the great and deserved influence which he possessed, at the time when the London Missionary Society was formed, did much to attach liberal Episcopalians and Calvinistic Methodists to its early missions; while his public appeals on behalf of the society, both in London and the provincial towns, drew forth, from many sources, the contributions of Christian benevolence, and presented him before the Christian world as the pledged advocate of a great catholic effort for the conversion of heathen and other unenlightened nations. If the society was less indebted to Mr. Hill than to many others who might be named, for the argument and finish of his public appeals on its behalf; to none of all its early friends was it under weightier obligations for the zeal and cordiality with which he stood

forward, on all fitting occasions, to defend it from the attacks of its enemies, or to urge it forward in its career of holy and benevolent effort for the salvation of miserable and guilty millions of the human race.

Mr. Hill had a kind of honest pride—or honourable ambition—in keeping the anniversary collections at Surrey Chapel at the head of all the metropolitan contributions which flowed into the treasury of the society; and such was his own personal liberality on these occasions, and such the influence which he exercised over the property of his friends, that, to the hour of his death, the collection after the Wednesday morning discourse, at his place of worship, seldom averaged less than four hundred pounds.

It was no uncommon thing for this venerable servant of Christ to indulge a portion of his well-known eccentricity in urging on such occasions the generosity of his friends. The writer remembers to have heard him once say, after an eloquent and powerful discourse, “You must be *barbarians*, if you will not do something worthy of Surrey Chapel, after the blessed sermon we have just heard.” On another occasion, the writer heard him inveigh with considerable severity against those finely-dressed people who spent all their money on their wardrobe, and reserved nothing but shillings and sixpences for the cause of the perishing heathen. Once, indeed, he enjoined the shabby folks who meant to give nothing, to remain in their seats, and not to jostle those noble-minded and generous souls who had come to the sanctuary for the purpose of yielding their hearts up to the impulses of Christian benevolence. If such appeals were not always in perfect keeping with good taste, they were at least characteristic of the author of “Village Dialogues,” and gave rise to nothing but kindly emotions in those who knew the innocent raillery in which the pastor of Surrey Chapel was wont to indulge. They were often accompanied, too, with such bursts of pious feeling, that any slight emotion of levity to which they might at first have given birth, was instantly repressed by some sudden happy turn of thought calculated to stir the noblest sympathies of our redeemed nature. After indulging somewhat freely, on one occasion, in that sort of pleasantry for which he was so remarkable, and which had caused an involuntary smile to steal over the face of the whole assembly, he immediately recovered the serious feeling of the

congregation by exclaiming, in an impassioned tone of voice, the big tear at the same time trickling down his furrowed cheek, "Dear friends, the old man is now getting near his journey's end; but, while his heart continues to beat, the claims of the poor perishing heathen can never be forgotten by him; do see to it, dear friends, that this cause lives and prospers among you when he is dead and gone!"

There were three things which Mr. Hill always did at the anniversary sermon at Surrey Chapel; and if he failed on any occasion to perform his wonted duty, something like a blank was created in the public feeling; the first was, to read the Liturgy of the Established Church, which he did with such unaffected dignity and fervour, as often to engage the devout affections of persons totally unaccustomed to liturgical forms of worship. The admirable pathos with which he was wont on those occasions to read the forty-fifth Psalm, or the sixtieth chapter of the prophecies of Isaiah, will not soon be forgotten by those whose privilege it was to mingle in these great festivals of Christian benevolence.

The second thing expected from Mr. Hill, at the anniversaries of the society, was an address, after the sermon, on behalf of the funds, which was often very effective—always highly characteristic. The last office which he performed on these high days was, to hold one of the plates at the door next to the chapel-house. Never can any one who saw the venerable patriarch occupying this humble post forget the scrutinizing glance with which he was wont to survey the various classes of worshippers as they passed from the sanctuary, and committed their several offerings to his care. The figure and countenance of the pastor of Surrey Chapel, on these memorable occasions, would have been a study worthy of the genius of the first artist. He was so intent on obtaining a large collection, that the feeling amounted with him to a passion; and little to be envied was the position of the niggardly or covetous professor, who had to meet the lightning of Mr. Hill's eye, in his escape from the missionary service at Surrey Chapel.

To furnish a correct portraiture of one so peculiar in mind and habit as Mr. Hill, is by no means an easy task. It were no difficult matter, indeed, to write a party sketch, and to censure or approve agreeably to some narrow or sectarian standard. Such a sketch would but ill accord with the views of the writer,

while it would evince a degree of injustice to the memory of the sainted dead, deserving the reprobation of every honest mind. Such men as Mr. Hill are not to be judged of by the rules which we apply to ordinary minds. He was altogether an original character, and he was placed in circumstances which threw around him an air of peculiarity from his first entrance upon public life. He must be an incorrigible bigot, who, after surveying the extensive and shining orbit in which this "man of God" moved for more than half a century, can wish, in his heart, that he had been restricted to a narrower sphere, or deprived of that Christian liberty which constituted him the servant and the property of the universal church. The view which he took of the state of his country, at the period when he became a minister in the Establishment, compelled him to assert for himself a freedom of ministration, which neither the spirit of the times, nor the authorities of the church, were prepared to grant. He felt that his commission from heaven was to "preach the gospel to every creature;" and beholding with intense emotion the moral darkness and profligacy which abounded on the right hand and the left, and the sad indifference and neglect which marked the conduct of the great mass of the professed ministers of religion, he became one of a noble band of witnesses for the neglected truth of God, who, with a courage and determination worthy of the best ages of the gospel, shook off all human incumbrances, and went forth through the length and breadth of the land, preaching "repentance towards God, and faith towards our Lord Jesus Christ." If individuals of another temperament of mind, equally anxious to approve themselves to their heavenly Master, were able to abide within the prescribed limits of ecclesiastical rule, let not their apologists venture to pronounce sentence of blame upon a race of men whom God raised up by a special and merciful providence to disturb the moral lethargy which everywhere prevailed in our beloved country at the time when they entered on public life; and who did far more by their condemned irregularities, to spread the triumphs of the gospel, than others were able to effect by the most rigid conformity to the wishes of their ecclesiastical superiors. That doting fondness for mere human order, which would suffer souls to perish rather than deviate in a single instance from the strict line of ecclesiastical propriety, may be highly applauded in certain quarters; but ought it not in reality to be branded, in many instances, as

treason against Christ, and the eternal interests of mankind? If it be true, that in the times when Mr. Hill "endeavoured to trim the lamp of reformed truth," it "*burned with a dimness that threatened its total extinction*,"* how can any thoughtful man undertake to demonstrate, in reference to such times, that, however pure the intentions and fervent the spirits of zealous men may be, "the greatest aggregate of good must eventually result from *orderly* proceedings." Must the servant of Christ, then, who perceives that "the lamp of reformed truth," is "threatened with total extinction," in his own short day of life, be content to wait the tardy and uncertain movements of those very ecclesiastical bodies upon whom the guilt of extinguishing "the lamp of reformed truth" has been mainly chargeable? This would seem, upon any just and scriptural view of individual responsibility to God, to be a very unaccountable line of conduct, unless it can be shown that a man's ecclesiastical obligations exonerate him from paying any regard to the dictates of his own conscience as enlightened by the word of God.

It may be that such men as Wesley, and Whitefield, and Hill, and others who might be named, should have dissolved their connection with the Establishment, or consented to adhere to its rules; but that they could ever have effected the same "aggregate of good" to the souls of men by a strict line of "*orderly* proceedings," will not be maintained by any one capable of forming an unbiassed estimate of the immediate and remote consequences which sprung from their devoted ministrations. It is firmly believed by the writer, that the "*orderly* proceedings" of such men as Mr. Walker, of Truro, and others, were indebted in no small degree for their success to that vast excitement of the public mind which the less orderly and irregular members of the clerical body were the means of producing, as they travelled from city to city, and from county to county, everywhere, in church or chapel, in public edifices or private dwellings, in market-places or on commons—"preaching Jesus and the resurrection." Such men might but little resemble the mass of Christian teachers in their own age and country; but he who reads the Acts of the Apostles will find that both their labours and sufferings bore a striking affinity to those of the first heralds of the cross.

These general remarks will receive still more ample illustra-

* The Life of Sir Richard Hill, Bart. By the Rev. E. Sidney, A. M. Preface, p. vi.

tion as the successive scenes of Mr. Hill's life and ministry pass in review before the mind of the reader.

The Rev. ROWLAND HILL was born at Hawkstone, near Shrewsbury, the family seat of his ancestors, on the 23d of August, 1744. From certain ancient documents yet extant, it appears that the Hills of Shropshire can trace back their pedigree to the times of Edward the First, when they were known in the county of York by the name of De la Hule, which, on their removal into Shropshire, was exchanged for that of Hill. One of the family who early distinguished himself was Sir Rowland Hill, the first Protestant lord-mayor of London, in the reign of Henry the Eighth, which office he was again honoured to fill in the reign of Edward the Sixth. He was knighted by King Henry; and, having no issue of his own, left his estates to his sister's children, and laid the foundation of many useful charities, which still exist to perpetuate the memory of his generous deeds. In the grounds at Hawkstone, which cannot be surpassed for their natural beauties, a column has been erected to the memory of Sir Rowland Hill, as first Protestant lord-mayor of London; from the top of which "the eye can wander at pleasure over fifteen counties, or rest upon the curious rocks and woods mingled with the richest pasturage, immediately beneath it."*

The immediate ancestor of the present Hawkstone family was Richard Hill, born March 23d, 1654, and educated at Shrewsbury Grammar School, and at Saint John's College, Cambridge; where he distinguished himself by his application to study, and was made a Fellow of his College. Having been appointed tutor to Lord Hyde, the son of the celebrated Earl of Rochester, he was introduced to political life, and, as paymaster of the forces in Flanders, in 1691, as well as by many diplomatic missions to foreign courts, rendered essential service to his sovereign and his country, and earned for himself the reputation of that pure patriotism which merges all personal and selfish interests in an earnest and honourable struggle for the public weal. Though offered a baronetcy, in testimony of his distinguished services, for reasons satisfactory to himself, he declined accepting it; and it was afterwards conferred on Rowland Hill, the son of his brother John, and father of the subject of this memoir, who was member of Parliament for

* Life of Sir Richard Hill, &c. p. 4.

Litchfield during several successive sessions, and a man of high honour and integrity, though it does not appear that he was distinguished by that piety, which shed such lustre on the character of many of his children. Sir Rowland Hill was united in marriage to the daughter of Sir Brian Broughton, Bart., by whom he had eight children;—Richard, John, Rowland, Thomas, Robert, Brian, Jane, and Mary. Sir Richard Hill, who succeeded to his father's title and estates, was member of Parliament for the county of Salop for many years, and distinguished himself greatly in that revival of religion which took place in connection with the rise of Methodism. He was the personal friend of Whitefield, and was the spirited defender, in his "*Pietas Oxoniensis*," of the six young men who were expelled the University of Oxford in 1768, for expounding the Scriptures and indulging in extempore prayer. Of this disgraceful piece of ecclesiastical tyranny, Mr. Whitefield, in his letter to Dr. Durell, Vice-Chancellor of the University, thus quaintly expresses himself:—"Why, if some were to be expelled for extempore *praying*, were not some few others expelled for extempore *swearing*?" This appeal was the more cuttingly severe, as, in the year preceding, a young man of the name of Welling, though accused, *on good evidence*, before the Vice-Chancellor, of being drunk, and calling one of his fellow-students a fool for professing his belief in the miracles of Moses, was screened from the consequences of his intemperance and infidelity, on a written apology for his crimes, by that very Vice-Chancellor, who, the following year, pronounced sentence of expulsion on six young men,* who had committed no crime

* The names of the young men were James Matthews, Benjamin Kay, Thomas Jones, Thomas Grove, Erasmus Middleton, and Joseph Shipman. Their accuser was a Mr. Higson, Tutor of St. Edmund's Hall, who described them as "enthusiasts," who ventured to talk "of regeneration, inspiration, and drawing nigh to God!" The Principal of their College, Dr. Dixon, to whom the accusation was first made, dismissed it, without even rebuking the young men. Mr. Higson, however, persevered in his persecuting effort, and exhibited a series of formal charges against the young men, which were heard before the Vice-Chancellor and his assessors. The names of the parties who sat in judgment in this astounding case, by which they secured for themselves an immortality of fame not to be envied, were David Durell, D.D., Vice-Chancellor of Oxford, and Visitor of St. Edmund's Hall; Thomas Randolph, D.D., President of Corpus Christi College; Thomas Fothergill, D.D., Provost of Queen's College; Thomas Nowell, D.D., Principal of St. Mary's Hall, and the Rev. Thomas Atterbury, A.M., of Christ's Church, at that time senior Proctor. These "Heads of Houses" sat in deliberation upon the evidence adduced against the young men arraigned at their bar; and, though not a single flaw was discovered in their morals, declared them guilty of "crimes" worthy of expulsion; whereupon the Vice-Chan-

whatever, and whose only offence was, that they were more pious than their ungodly neighbours around them. Sir Richard Hill's exposure of these Oxford divines, in his "Pietas Oxoniensis, his "Goliath Slain," and other letters and pamphlets which appeared at the time, rendered the recurrence of such another scene of persecution, in our Universities, next to impossible. For this, and many other efforts of his enlightened though somewhat eccentric pen, our country and the cause of Christ are under lasting obligations. He was a man of fervent piety, strong attachment to Calvinistic doctrine, and eminent public spirit. He loved the Church of England, as by law established, but lamented her defects, and testified against her degeneracy in the eventful times in which he lived.

The late Sir John Hill, who succeeded his brother Richard in the baronetcy, was father to the first Lord Hill, Commander-in-chief of Her Majesty's forces, and a man of considerable taste and intellect, much respected in his native county.

Thomas and Robert Hill died many years since; and Brian Hill, who had been educated as a clergyman, but whose conscientious scruples prevented him from accepting preferment in the Established Church, was very retired in his habits, and spent a long life in comparative obscurity, at Weston, in the vicinity of Hawkstone,* devoting himself mainly to literary pursuits, and cultivating the exercises of devotion and piety. When at Bath, he was wont to attend the ministry of the Rev. W. Jay, and to speak with gratitude of the edification he derived from his original and faithful discourses.

Miss Jane Hill, Sir Rowland's eldest daughter, was a striking example of female piety in its most exalted forms. Her letters to her brother Rowland when at school, and afterwards to the celebrated and excellent Lady Glenorchy, with whom she became intimate, afford pleasing proof of the degree in which she was under the constraining influence of the love of Christ.

Miss Mary Hill, the Baronet's second daughter, was united in marriage to Clement Tudway, Esq., who was member of Parliament for Wells, in the county of Somerset.

But it is time to quit these notices of his family, and proceed

cellor pronounced that they be expelled. To what a mournful state of popish bigotry and ungodliness must the University of Oxford have been reduced, before such a sentence could have been passed or recorded!

* He published a poem, entitled "Henry and Acasto," and a volume of "Travels through Sicily and Calabria."

with the memoir of the Minister of Surrey Chapel. His childhood yielded grateful promise of his after years. It was lively, buoyant, and intellectual, and marked by those sallies of wit and humour, which formed an essential element of his character through life. The first seminary Mr. Hill attended, was the royal grammar-school at Shrewsbury, founded by the sixth Edward, and distinguished during the whole period of its history by its high classical character. But little is known of Mr. Hill while prosecuting his studies at Shrewsbury; but the few fragments of this period of his history which have descended to posterity, exhibit him in the light of a sprightly and generous boy, distinguished by his high spirit and open and manly character; despising every approach to meanness and vulgarity, and always taking the side of the weak and the oppressed.

It does not appear that the tender childhood of Mr. Hill was nurtured in ways of piety; though, in referring to this delicate subject, he always spoke with the caution and tenderness due to the memory of parents, who did their best for their offspring, according to the views which they entertained of parental responsibility. But it cannot be concealed, that Hawkstone was not at this time a nursery of evangelical religion, but, on the contrary, its direct antagonist; though, strange to say, Sir Rowland Hill on one occasion admitted the Rev. James Shillingfleet, the biographer of the late Mr. Walker of Truro, to preach in his domestic chapel, when the rector of his parish refused him admission on account of his evangelical sentiments.* This was a proof, as Mr. Jones justly observes, that Sir Rowland was not "greatly opposed to evangelical truth." It is a stronger evidence still that he disliked the illiberality and bigotry manifested by his rector.

The circumstance which was overruled by God in awakening sentiments of piety in the mind of Mr. Hill was marked by its extreme simplicity. He began when a child to fear the Lord, as the result of reading Dr. Watts' inimitable hymns for children, presented to him by a devout lady, who took an interest in his open and generous character, but who little imagined what was to be the effect of her unostentatious gift. It was no wonder that through life Mr. Hill should indulge in high

* See *Memoirs of the Rev. Rowland Hill, M.A.* By William Jones, p. 32. This is a very interesting and impartial life of Mr. Hill, written by one who thoroughly knew him.

encomiums on these sweet compositions of our immortal bard. His brother Richard, who had become devotedly pious, did much to mature these early buddings of grace in the heart of young Rowland; he would often speak to him about his spiritual interests in the most pointed and affectionate manner; and once, while hearing him read Bishop Beveridge's sermon on the words, "Behold the Lamb of God," he received an impression of the great doctrine of salvation by the cross of Christ, of which he ever after retained a lively remembrance.

At the age of seventeen, Mr. Hill was sent to Eton, in 1761; and thither he was followed by the prayers, counsels, and devout wishes of his friends, and by the inward strivings of the Spirit of God. Amidst scenes where the blossoms of early piety have been suddenly nipped, and where habits of youthful profligacy have been speedily acquired, he was enabled to keep his garments unspotted, and became more deeply affected by the contemplation of eternal realities than before he was introduced to this scene of temptation. While he reflected on the depravity of his own heart, and beheld the thoughtless gaiety of multitudes around him, his spirit was powerfully smitten with the words of inspired truth—"The end of these things is death;" and such was the depression of mind which he suffered for a time, that it required all the efforts of his religious friends to preserve him from sinking into a state of despondency in reference to the state of his soul.

His best earthly counsellor, at this time, was his brother Richard, who watched over him with a most tender and Christian solicitude, and who entered into a correspondence with him on religious subjects, which would have done credit to the most experienced divine. We cannot feel surprised that one who had so materially aided the development of Mr. Hill's personal Christianity should have shared so largely in his brotherly affections through life. During the whole of Mr. Rowland Hill's sojourn at Eton, and St. John's College, Cambridge, we find this faithful and loving brother continually pressing upon his attention the several important topics connected with vital godliness, and evangelical doctrine; warning him, on the one hand, against the blandishments of fashionable life, and, on the other, against the equally fatal snares of formal and pharisaical Christianity.

A letter which he received from his brother Richard, when at

Eton School, was of such essential service to him in his spiritual interests, that a sense of duty prompted him to forward a copy of it for publication in the *Evangelical Magazine*, in the month of April, 1794.

Though called in early life, by divine grace, into the fellowship of God's dear Son, Mr. Hill had an impressive view of the depravity of his nature, and of the sovereignty and power of that dispensation by which he had been rescued from sin's delusive dream. He looked on himself as "a brand plucked from the burning," and magnified the riches of that love and mercy by which he had been prostrated as an humble penitent at the feet of Christ.

The following lines, written soon after the full surrender of his heart to the service of his Redeemer, abundantly evinces his admiration of that grace whereby he had been "made accepted in the Beloved."

"Did ever one of Adam's race
Cost thee, my Lord, more toil and grace,
Than I have done, before my soul
Could yield to thy divine controul ?

How great the power, how vast the sway,
That first constrained me to obey !
How large the grace thou didst impart,
Which conquer'd sin, and won my heart !

Vile was my heart, deep plunged in sin,
A dismal den of thieves within,
Where every lust presumed to dwell,
The hateful progeny of hell.

A deep apostate from my God,
I trampled on the Saviour's blood ;
I scorn'd his mercy, mock'd his pain,
And crucified my Lord again.

But, lo ! the chief of sinners now
Is brought before thy throne to bow :
Surely this mighty power from thee
Can conquer all that conquers me.

Hail, dearest Lord, my choicest love,
By pity drawn from realms above,
I wonder at that grace of thine,
That won a heart so vile as mine."

[The residence of Mr. Hill at Eton presented, in some respects, an aspect of moral sublimity. Young, vivacious, witty, the member of an influential family, everything conspired to foster

pride, vanity, and dissipation; and he full well knew and felt the natural propensities of his sinful heart. But what a change had grace wrought in him! His mental powers and habits were all sanctified by the divine Spirit; and during the four years in which he remained in that seminary, he laboured with sleepless zeal to diffuse those blessed hopes which had taken possession of his own bosom. He became the centre of a circle of pious young gentlemen in the college; not a few of whom will have reason to bless God in eternity that they ever ranked him among the number of their youthful associates. Yet he was the very reverse of gloomy or morose in his general habits and intercourses. No student enjoyed more than Mr. Hill an innocent repartee, or a sprightly turn of thought in conversation. Once a debate arose among the students upon the powers of the letter H; some contending that it had all the force and energy of a distinct letter, and others maintaining that it was only a mere aspirate, and might well be dispensed with, without any real disadvantage to our language. Upon which Mr. Hill got up, and with surpassing good humour exclaimed, "To me, gentlemen, the letter H is most valuable, for if you take it away, I shall be *ill* all the days of my life."

The time had now arrived when Mr. Hill was to be removed from Eton to Cambridge. This event, which engaged the solemn deliberation of his own mind, and that of all the pious members of his family, took place towards the close of the year 1764. At first he entered as a pensioner at St. John's, but afterwards he became a fellow-commoner. Although his religious character was now fully established, we find his brother Sir Richard still exercising a watchful care over one in whom he perceived, with a kind of prophetic eye, the germ of future celebrity and usefulness in the church of Christ. No sooner, therefore, was Mr. Rowland Hill settled at Cambridge, than he received the following communication from his faithful and affectionate correspondent:—

MY VERY DEAR BROTHER,—I think I cannot begin my letter with a more acceptable piece of news, than that of dear little Brian's* safe recovery from the small-pox, with which distemper he was seized the fifth of this month. By the blessing of God, it has had a safe turn, which began on Wednesday, and he is now getting better fast. . . .

You say that as you have about five weeks' vacation at Christmas, you should be very happy to spend it with my sister T[udway] in London; and indeed I should be very glad to have you there, both because I have daily more and more reason to hope the Lord is at work with her soul, and because you would there enjoy so many blessed

* Their younger brother, afterwards the Rev. Brian Hill.

opportunities of hearing the gospel, and of conversing with the people of God ; but as my brother Tudway and she do not leave Hawkstone till some time next month, your vacation would be nearly over before they reach town, otherwise the *shortness of your purse* should have been no hinderance to your journey, and as you will have a fortnight's vacation at Easter, if they give you an invitation to come up then, I will gladly defray all your expenses.

I rejoice at the account you send me of your Eton companions, and of their zeal for God ; may he continue to prosper their endeavours for the good of souls more and more, and enable them, by their own lives and conversation, to bring honour to the name of Christ in this perverse and crooked generation, which I am sorry to say so few professors do. It is easy enough to talk and pass as a Christian, but to be a Christian altogether is indeed a very great thing. A Christian is a light in darkness ; a city set on a hill. A Christian is the salt of the earth. A Christian is chosen out of the world. A Christian's body is the temple of the Holy Ghost. A Christian is born of the Spirit, and made partaker of the Divine nature. A Christian is one with Christ, and Christ is one with him. A Christian is a member of Christ's body, of his blood, and of his bones. There is a stronger union between a Christian and Christ, than between a vine and the branches, a husband and wife, food and the eater, a building and every stone that belongs to it. A Christian is a servant of God, a child of God, a friend of God, a co-heir with Christ, a brother of Christ, the spouse of Christ. And wherefore all this, but that he *should show forth the praises of Him who hath called him out of darkness into the marvellous light of God's dear Son* ? A Christian, then, should make the glory of God the end of all his actions. He must not be conformed to the world, nor even venture to the utmost brink of his liberty ; for, if he does, says dear Archbishop Leighton, he will be in danger of going beyond it. A Christian's life ought to be a continual sermon. He ought never to countenance the carnal world in those things wherein their carnal hearts are engaged, however innocent they may be in themselves ; for that which is lawful is not always expedient, and the pomps and vanities of the world, as well as the sinful lusts of the flesh, must be renounced. Oh ! we none of us consider sufficiently how great a thing it is to be a Christian.

Though you will receive this some days before Christmas, yet as that blessed festival is now approaching, I am naturally led to say something relative to the season, and to express my sincere wishes that you may really spend a joyful Christmas and a happy New Year : *happy and joyful*, not in the common acceptation of these epithets as usually annexed to this wish, and implying an abundance of feasting, rioting, and carnal mirth—horrid profanation!—but happy and joyful in the best and scriptural sense of the words, with a calm, holy, spiritual joy ! May all the great and glorious ends of our Immanuel's incarnation be answered in you and by you, and may you indeed find him unto you a Saviour, even Christ the Lord.

Again, with regard to the approaching new year, what better questions can we put to ourselves than some such as these ? I see that time flies swiftly away. I see days and years pass over my head like the vanishing smoke. I see that I am hasting to eternity faster than even the wings of the wind could carry me, and know not but this hour may finish my course. To eternity ! where, if I am found in Christ, endless happiness awaits my departing soul. If not, what have I to expect but blackness of darkness for ever, in that *lake which burneth with fire and brimstone, where the worm dieth not, and the fire is not quenched, where there is weeping, and wailing, and gnashing of teeth* ? What effect have these awful considerations had upon me ? Am I more given up to God this year, than I was the last ? Am I waiting for the bridegroom's call, having my loins girt, my lamp trimmed, and my oil burning ? Does my faith show itself in my fruitfulness in all good works ? Are the divine graces of hope and love kindled in my heart, and am I bringing these graces into action by purifying and cleansing myself from all filthiness of flesh and spirit, perfecting holiness in the fear of God ? Is pride and every other evil temper become more mortified ? Is my zeal for the glory of the Redeemer, and for the increase of his kingdom in the hearts of sinners, more lively and active than it was the last year ? Are my chief companions and friends those who love and fear God ; or, if I am situated where none such are to be found, is it the grief and burden of my

soul to see the gospel salvation so sadly slighted and neglected? In a word, is Christ more precious and is sin more odious to me now, than they were this day twelvemonth? Or is the matter quite otherwise with me? Do I see time advancing, life advancing, every thing in creation, towards its period, and that which ought to advance the fastest, viz. the true interest of my immortal soul, alone standing still, or, what is worse, advancing towards destruction!

These, or such like inquiries, I would often put closely home to my own heart, particularly at the commencement of every new year, as a spur to my growth in grace with my growth in age, and as motives to convince me more experimentally of the vanity of time and the importance of eternity. . . .

And now with my sincere wishes and prayers for your swift advancement in your learning, but particularly for your advancement in the school of Christ, I conclude myself, your affectionate Brother, both by nature and grace,

Hawkstone, Dec. 17, 1764.

R. H.

It was the great privilege too of the subject of this memoir to be favoured, while at Eton and Cambridge, with a series of most admirable and edifying letters from the pen of his sister, Miss Jane Hill, who was truly one of the excellent of the earth. These letters, which Mr. Sidney has very judiciously introduced into his life of Sir Richard Hill, are rich in evangelical sentiment and experimental piety, and are written in a tone of affection, breathing the very spirit of heaven. The following extracts will furnish some idea of their extraordinary value:—

Oct. 10, 1764.

I trust the fiery trials with which you were compassed before you left home, have all worked together for the good of your precious soul, and that those which you will doubtless meet with during your stay at the University, will make you cleave more closely by faith to Jesus, the author and finisher of that faith. Oh, my dear brother, may that blessed God-man strengthen you with strength in your soul according to his word, which, as the bread of life, strengthens the heart to undergo what God is graciously pleased to inflict upon his people. May he assist you to do the duties, and courageously to resist the temptations, with which the soul is continually beset, both from within and from without, and to bear up under every trouble you may meet with in your present pilgrimage. The power of Jesus should be the Christian's support in every time of trial; and we have a gracious promise that it will be so, if we by faith and prayer apply to him. Then will all that the enemies of our peace can contrive against us, be brought to nothing. Jesus is strong; happy that he is so, for we are frail, weak, and impotent; yet he can hold us up, and enable us to stand fast. The weakest believer that hangs upon him, though all the terrors of hell, the assaults of Satan, the world, and the allurements of sinful nature be against him, will find Jesus a secure defence, and his standing as unshaken as the strongest structure supported by columns of brass.

Nov. 30th 1764.

Stand fast in the Lord, and let not Satan distress your soul with doubts and fears. Take hold on the covenant of grace. Christ—O, the wonders of redeeming love!—Christ has done *all* for you; he has left you nothing to do, no conditions to bring; only believe, watch, and pray, lest you enter into temptation. I need not, my dear Brother, tell you that the whole ground on which your acceptance with God is built, is the righteousness of Christ; for this, says Mr. Walker,* is the provision made in the case by the covenant of grace, so that our justification with God cannot be *forwarded*

* The Rev. S. Walker of Truro.

by any good thing in us on the one side, nor hindered by our guilt on the other. We are justified by a righteousness not wrought in us by the Spirit, but wrought for us by Christ. He has done his part in the covenant of grace, has been obedient unto death, and thereby has vindicated God's government and satisfied his justice. My dear Brother, why should we doubt? We can never deserve so much as Christ has merited. Justice can have no demand upon the believer. Jesus has discharged all. It is true, we have sinned, greatly sinned; but we are assured our iniquities are laid on Jesus, and shall we suppose that God will demand payment of us also? These are dishonourable fears. Cleave close to Jesus by faith, and lay hold on the everlasting promise of the gospel."

Who can fully estimate the benefit of such a monitor, in the person of a beloved sister, to a young and inexperienced Christian, just entering on college life, at a time when the whole current of public feeling was opposed to every thing in the shape of a distinct recognition of the doctrines of grace?

On entering Cambridge, Mr. Hill, notwithstanding the general degeneracy of the University, found himself associated with a few kindred spirits, who were willing to take up their cross and to follow Christ, and who counted it all joy to be reproached for his sake. Of these the Rev. David Simpson, of Macclesfield, the Rev. Mr. Pentycross, of Wallingford, and the Rev. Mr. Robinson, of Leicester, were some of the chief.

"Our custom was," observes Mr. Hill, "to read with each other the Greek Testament, and other evangelical publications: these meetings were always concluded with prayer. The University was almost in total darkness. No wonder, therefore, if, for such exercises, and for some other strong symptoms of a *Methodistical bias*, we were specially marked, and had the honour of being pointed at as the curiosities of the day. This did good. Others soon joined us, to the number of ten or twelve: some of them were *Nicodemian disciples*; others have proved bold and useful ministers; and some of them, I trust, have been taken to glory."*

An event which exerted a powerful influence on the mind of Mr. Hill took place soon after he entered college. He had been heard of at Cambridge as a youth of rare promise; and the Rev. John Berridge, vicar of Everton, having been apprised of his great decision for God, invited him to spend his Christmas holidays with him. The young collegian gladly embraced the invitation; and the result was, that a friendship was formed between these kindred spirits, which continued till the death of Mr. Berridge. Mr. Hill's friends disliked his intimacy with one so obnoxious to the great body of the clergy, and did not fail to warn him of his danger; he was determined, however, to think and act for himself in this matter; and acknowledged through life how much he had been indebted to the pious counsels and faithful preaching of this servant of Christ, whom the

* Journal of a Tour through the North of England and parts of Scotland, &c. By Rowland Hill, A. M. p. 4.

excellent Mr. Newton pronounced to be, "a first-rate man, both as a minister and as a Christian."

It is not very improbable that Mr. Hill's early intimacy with Mr. Berridge tended in some degree to foster in his mind that love of singularity which afterwards characterized his public addresses, and which occasionally subtracted from the real dignity of the Christian pulpit. The undoubted fact is, that Mr. Hill was much attached to Mr. Berridge, and that, like him, he adopted a somewhat quaint mode of proclaiming the great truths of the gospel. From the period of his acquaintance, however, with Mr. Berridge, we find him entering on a course of active service in the cause of religion, which, if not strictly consistent with the understood rules of a college life, was eminently indicative of zeal for the glory of God, and the salvation of souls. Though a very great irregularity in an undergraduate, and indeed in any one hoping to gain favour with the authorities in the church, we find young Rowland expounding the Scriptures in cottages, preaching in the vicinity of Cambridge, and visiting jails, workhouses, &c. &c. calling sinners, wherever he could find access to them, earnestly to repent, and to flee from the wrath to come. Strange to say, these evangelical labours brought on him "a heavy fight of affliction," both from his tutor and his parents; which induced him, in 1766, to ask counsel of the immortal Whitefield; with whom at that period he became well acquainted. That veteran in irregularity urged the young evangelist to persevere in his career of usefulness with dauntless courage, looking up to God for his blessing; and assured him that his youthful zeal and devotedness had engaged the prayers and sympathies of some of the finest spirits of the age on his behalf. He had sought counsel in sincerity, and he received it with submission, determining not to shrink from what he believed to be the path of duty. His own striking character of Whitefield was, in many respects, a faithful portrait of himself.

"It pleased God," said he, "to give him a most enlarged mind, and liberated him from all the wretched trammels of education. He knew no party; his glory was to preach the gospel to every creature. Bigotry his soul abhorred; and, like a second Samson, he had so made her main supporting pillars to totter, that we may rejoice that she trembles to the very foundation, and daily live in hope that her entire destruction shall complete our joy. Now, though I cannot thank the Devil for any thing, yet I will say, I thank God for that permissive providence, whereby that great man, being turned out of churches, esteemed it his duty to preach at large."

So intense was the mortification of the family at Hawkstone

at the defiance of order shown by the young Cambridge divine, that threats were added to remonstrances, and that his income was reduced to a mere pittance, quite insufficient to meet his necessary expenditure, and throwing him at times on the bounty of others. He often referred with deep emotion to those days of sore conflict. Once, in his old age, when visiting at Hawkstone, and when he had received the most delicate and polite attentions from Sir John Hill and his family, he remarked to a lady, while walking in the beautiful terrace, "You have seen how I am now received here, but in my youth I have often paced this spot bitterly weeping; while by most of the inhabitants of yonder house, I was considered as a disgrace to my family. But," he added, while tears fell down his aged cheeks, "it was for the cause of my God."

In 1769, Mr. Hill obtained his Bachelor's degree, with honours, notwithstanding the amount of time and effort which he had devoted to evangelical labours not connected with his College course, which proved him to be both a diligent student, and an average scholar. But the time had now arrived when he had to pay the penalty of his irregularities.

"For visiting the sick," he observes in his journal, "and imprisoned, and expounding the Scriptures in private houses, I met with no less than six refusals, before I gained admission into the Established Church—but, blessed be God, all this proved for the furtherance of the gospel. 'The wrath of man shall praise him, and the remainder thereof shall he restrain.'"

For four long years did he sue in vain for ordination, while hundreds of ethical essayists, threadbare moralists, and foppish dandies, in the mean time, without let or hinderance, received it at the hands of the bishops. Never, however, did he abate his zeal in the cause of his Master, but, wherever an open door presented itself, he hastened to proclaim "the unsearchable riches of Christ," and in several extensive itinerancies met with the most cruel treatment from the then barbarous peasantry of the country: he was ridiculed, assailed with offensive missiles of every description, and more than once burnt in effigy; but his holy courage and love of souls never forsook him. Good John Berridge meant something highly complimentary in reference to this young and enterprising divine, when he said of him, about this time, to the late Countess of Huntingdon,

"So I find you have got honest Rowland down at Bath: he is a pretty young spaniel, fit for land or water, and has a wonderful yelp. He forsakes father and mother and

brethren, and gives up all for Jesus;—and I believe will prove a useful labourer, if he keeps clear of petticoat snares. The Lord has owned him much at Cambridge, and in the north, and I hope will own him more abundantly in the west.”

While the bishops were refusing to ordain Mr. Hill in the Establishment, many opportunities of advantageous settlement out of it presenting themselves to his notice; but his powerful leanings to the Church of England prevented him from taking any step which might have the effect of dissolving his connection with an institution, to which, with all its restrictions and imperfections, he was devotedly attached. When Whitefield died, in 1770, Mr. Hill was so popular and useful in the two chapels belonging to that eminent man, that the whole religious community looked with confidence to him as his successor; but though he was ready to preach the gospel whenever and wherever invited to do so, he was not prepared to set light by the ordination of bishops, though from the following letter to Mr. Pentycross, one of his College friends, who had been rejected by the Archbishop of York, he does not appear to have regarded it as in any way essential to the exercise of his ministerial functions:—

MY DEAR PENTY,—I neversat down to write to you with such a glee as at the present, since I have known you. From the very bottom of my soul I wish you joy, on account of your being an outcast for God. This good news I had about nine days ago from Mr. Ivison, my dear friend, of Leeds. I could scarce help writing to you immediately, but have, with much pain, waited till you could have this letter free. Your rejection pleases me so much the better, on account of your having met with it from my old friend, the prelate of York, who was the last, blessed be God, that put the same honour on me. At first, when they began to reject me, I was coward enough to give way to my fears, and fool enough to conclude that unless I went forth overlaid with black, the very colour of 'the devil, I never should prevail; but, blessed be God, that every day's experience more fully proves to me that all my fears were nothing but deceit. Will my dear Penty (though he has frequently rebuked me for it) suffer me to boast myself a little, while I think I may venture to say, I mean it not for my glory, but for *your* encouragement. The poorest of the poor, and the vilest of the vile, is the only character that at all times I mean to claim as my own, while, at the same time, may I be enabled to give all the glory to the power of triumphant grace, that in any measure helps us to go forward! Thousands and thousands attend all about these parts, and the evident power of great grace is abundantly amongst us. We have more than enough daily before our eyes, fully to convince us that no human garb, or human authority, shall ever be wanting, when the power of the gospel is present to heal. Upon the whole, every day's experience more fully satisfies me that all things that have ever hitherto happened, have been entirely for the best.

I do not, however, my dear Brother, mean to lay down my conduct as a rule for your walk; no, I trust, from my soul, that I detest the thought of ever assuming that place in any man's conscience, which so strictly belongs to God. My only and ardent prayer for you is, that God may abundantly baptize you with his Holy Spirit;—first fit you for his will, and then teach you what it is. If your eye is but simple, and your heart indeed devoted to God, no doubt you will not long be left in the dark.

After having said thus much, I mention what follows in general terms. As a despised outcast, and servant of the dear Lord Jesus, I can answer for hundreds, yea,

I may say thousands, that long to have the honour to receive you, as a messenger of the gospel, in their open arms. I can answer for Bristol above all places besides—how gladly they would receive you, as their own soul! and as they have done me the unsought kindness to put me into the Tabernacle connection in that city, and having thereby some right to send you an invitation, I do, with multitudes of others, send you a most cordial one; if you find your heart inclined to cast your despised lot amongst us, and come without delay. The harvest in these parts is truly very great, and our labourers are but few. Multitudes of fresh places are lately broken up, and promise wonderfully for established works, and it only grieves us that we cannot attend even half of our calls. Dear Captain Joss has been amongst us, he will help us when he returns, which, I believe, will not be for some weeks, as he has now gone to preach about Wales. He has been preaching about Gloucestershire to larger congregations than ever Mr. Whitefield had. About 15,000, or upwards, was his congregation on the Sunday before last, at Hampton Common. . . .

Wells, August 1, 1770.

ROWLAND HILL.

At last, after many a mortifying refusal, we find Mr. Hill admitted to deacon's orders, by Dr. Wallis, bishop of Bath and Wells, on Trinity Sunday, 1773, and settled as curate of Kingston, near Taunton; where his labours, during the twelve months of his residence in that parish, were greatly blessed to the conversion of souls; but, persevering as he did in his evangelical itinerancies, the brand of irregularity still attached to him, and on presenting himself to the Bishop of Carlisle for priest's orders, he was strenuously refused, and never indeed attained to that standing in the Church of England. To the close of life, however, he retained all his early attachments to episcopacy, approved generally of the doctrine and discipline of the national church, and only regretted the restrictions put upon those who were anxious to promote a revival of religion within her pale. In his latter years he was wont to express himself with great delight at the amazing growth of true piety in that religious community in which he had been educated, and whose growing prosperity proved the occasion of his devout thanksgivings to God.

The same year in which Mr. Hill was ordained, he was united in marriage with Miss Tudway, sister to the late member of parliament for Wells, who proved in every respect an help meet for him; and who distinguished herself by many private and domestic virtues.

Mr. Hill's refusal to submit to the regulations imposed upon a parochial clergyman, did not separate him in affection from his devoted brethren in the Establishment; with many of whom he cultivated habits of intimacy to the hour of their death. Amongst those with whom he was specially familiar, and for

some of whom he preached previously to the erection of Surrey Chapel, the following may be enumerated—men deserving to be remembered with profound veneration and respect: William Romaine, Henry Venn, T. Robinson, John Berridge, Mr. Simpson, John Fletcher, Dr. Conyers, the Hon. and Rev. William Bromley Cadogan, John Newton, Richard De Courcy, Mr. Pentycross, Mr. Glasscott, T. Scott, and Augustus Toplady. Four of these clergymen, at least, Messrs. Venn, Pentycross, Glasscott, and Scott, the commentator, preached occasionally for Mr. Hill at Surrey Chapel. The appearance of his “*Spiritual Characteristics*” had the effect of shutting Mr. Hill out from most of the pulpits of the Establishment, though they contained but too correct a portrait of the great body of the clergy at the time. The truth is, that events were fast tending to separate Mr. Hill from the national Church, if not *formally* and in the *actual feeling and wishes of his heart*, yet *virtually*, in his rejection of everything like episcopal and parochial rule, and in the growing determination of the Church authorities to discountenance *Methodism* in all its forms. At the same time, Mr. Hill’s sphere of usefulness had become so vast and inviting, and his popularity was so general, that all thought of settling down within prescribed limits had well nigh fled for ever from his mind. He felt he must go forward in that career of unrestricted evangelical ministrations, in which God had been pleased so eminently to bless him. And accordingly we find, after several open-air efforts, preparations were made, in 1782, for the erection of Surrey Chapel, which was opened for public worship in 1783. The event was hailed with joy by thousands; though it called forth some virulent attacks from the enemies of Methodism. A disturbance was created at the opening of the chapel; and, soon after Mr. Hill began to preach in it, a ball was fired at him, which providentially passed over his head. The sermon which he preached at the opening of Surrey Chapel he thought fit to publish, for the sake of rebutting those calumnies which were circulated in reference to him, and in order that the public might judge of the doctrines he intended to proclaim. In the preface to this sermon, from 1 Cor. i. 23., he made some pungent remarks on his reviewers, who spoke of it as the “*first-born child of absurdity.*”

“Their ignorance,” he said, “taught them to tell the public how my infatuated hearers would walk for miles uncovered, during the severest rain, by the side of my

carriage, singing hymns; that I have frequently spoken till I have spit blood, and much injured my constitution by my extraordinarily energetic mode of delivery. Now, it would be the greatest piece of ill manners to presume to say I am well, when a body of such learned gentlemen pronounce me to be sick; yet, such are the wonderful effects of my fanaticism, that I feel no more bad consequences from my much injured constitution, than if my zeal had never exceeded the completest representative of laziness in a cassock."

Surrey Chapel has been the scene of multitudes of conversions to God, both under the faithful ministry of Mr. Hill, and that of the many other devoted men who there advocated the great truths of the gospel. The labours of Pentycross, Glasscott, Venn, Berridge, and Scott, of the Establishment; and of Jay, Griffin, Sibree, Joss, Mills, Piercy, Medley, English, Bull, Slatterie, and Elliott, among the Nonconformists, will not speedily perish in the recollections of the public. Thousands yet live to testify the benefit which they or their families derived from their hallowed ministrations. Both at Surrey Chapel and Wotten-under-edge,* in Gloucestershire, where he was wont to spend the summer months, Mr. Hill's labours were most abundant and most successful; and the attachment of his flocks was such as rarely falls to the lot of the most faithful and devoted of Christ's servants. If the Establishment would not endure his erratic movements, he had at least to mark the hand of God in opening the hearts of thousands of his redeemed people, in other connections, to receive him as an angel of God, and to honour him by their confidence and their love.

In the annals of the Church, Mr. Hill will occupy a position answering, in many respects, to that of a universal bishop. From his first entrance on public life, he showed a readiness to symbolize with all good men. He looked at the moral necessities of the Church and of the world, and he laboured, "in season, out of season," to spread abroad the savour of the Redeemer's name. His itinerancies alone, in all parts of the United Kingdom, form a splendid feature in his history. Every common and heath, in the vicinity of the metropolis, and most of the principal towns and cities in the west of England, bore witness to his zeal for the salvation of souls.

"Having been refused," said he, "ordination by the Archbishop of York, I esteemed it my duty to go about preaching everywhere that men should repent; and I believe the

* Here a tabernacle and almshouses were erected by Mr. Hill, as the result of a sermon preached in the market-place, on Sabbath evening, the 17th of June, 1771. The cause prospers to the present day.

message, though attended with abundance of weakness, was still blessed to the salvation of many. I then concluded that it was never the design of Providence that I should be permitted to preach the word of life within the walls of the Established Church—though what I never expected I afterwards received.

His visits to Scotland in 1798 and 1799 will never be forgotten. Though not without their alloy and imperfection, in the mistakes which Mr. Hill made as to the state of religious party, they were most refreshing and invigorating to the cause of evangelical religion, then depressed by the lukewarm state of the National Church, and the narrow views of the Presbyterian Dissenters, to the lowest possible condition. His familiar style of address, interspersed as it was with many striking anecdotes, astounded the grave people of Scotland; and tens of thousands flocked to hear him. In some instances, as on the Calton Hill, Edinburgh, twenty thousand listened to him at one time. Bigots of all schools denounced him as a dangerous fanatic; and the General Assembly, at this time in a very Laodicean state, issued its celebrated "Pastoral Admonition," to warn the people of Scotland against his meteor-like course. In the mean time, many sinners pressed into the kingdom of God, and slumbering pastors and churches were roused into holy activity in the cause of Christ. Had Mr. Hill been a little more guarded in what he said and wrote, the benefits arising from his tours would, in all probability, have been much more remarkable. The writer is old enough to remember the extraordinary excitement occasioned by Mr. Hill's visits, and to have heard from the lips of a now glorified parent, who was pleased with his great plainness of speech, and striking narratives, of the convulsive movement created through all Scotland by the inroad which Mr. Hill made upon the long-established usages of a people proverbially sedate in their religious habits. That he was an instrument in the hand of God in disturbing the prevailing lethargy of the Kirk, and other sections of the visible Church, will be admitted by all competent judges both in and out of the Establishment. In his second tour, Mr. Hill was too much roused by the proceedings of the General Assembly, and preached less about Christ, and more about men—the consequence was, that he did far less good than in his visit the preceding year.

The origin of Mr. Hill's first visit to Scotland was an interview with Robert Haldane, Esq., when that gentleman repaired to London, in 1796, with the view of prosecuting the objects

connected with his proposed mission to India, to which allusion has been made in Mr. Harcastle's memoir. In the same year, the Rev. C. Simeon, of Cambridge, had proceeded to Scotland on a visit to the late excellent Dr. Buchanan, of the Canongate Church, Edinburgh. By him Mr. Simeon was introduced to the Rev. James Haldane, who conducted him to Mr. Robert Haldane's country-seat, near Stirling, (Airthry Castle,) and from thence proceeded with him on a tour to the Highlands, chiefly to see the beauties of the country, but partly, also, to inquire into the state of religion. They proceeded on horseback, accompanied by a servant, to Perth, Blair-Athol, Taymouth, Glasgow, and Loch Lomond. They ascended together to the summit of Ben Lomond, when Mr. Simeon was much enchanted with the extent and picturesque grandeur of the scene. During this tour, Mr. Simeon did not hesitate to embrace such opportunities as were presented of preaching in the Scottish churches; nor did he refuse to unite in the administration of the sacrament of the Lord's Supper in the form adopted by Presbyterians. Among the fruits of this visit to Scotland, and especially of this unfettered exercise of Mr. Simeon's ministry, is to be numbered the conversion of the late Rev. Mr. Stewart, first, minister of Moulin, then, of Dingwall, and afterwards, of the Canongate, as well as that of many others. It was Mr. Simeon's visit to Scotland in connection with what Mr. R. Haldane had heard of the benefits of itinerant preaching, that induced the latter gentleman to request Mr. Hill to favour Scotland with a visit. Mr. Hill complied, and his first journal contains a highly interesting account of the results. As Mr. Hill returned from Scotland in company with Mr. R. Haldane, a somewhat singular circumstance took place at Dunbar, between him and the Rev. Mr. Cunningham, pastor of the Antiburgher Church in that town, which is so strikingly characteristic of the spirit and habits of the minister of Surrey Chapel, that it may with propriety be introduced into these memoirs, more especially as it has not appeared in print before. On reaching Dunbar, Mr. Hill and his companion were welcomed by Mr. Cunningham, and hospitably entertained at his house. After remaining a short time, they made arrangements to prosecute their journey southward: but it happened on the morning of their intended departure, that Mr. Hill's horse was found so lame in one of his legs, as to be utterly useless. Mr. Hill was much disconcerted by the

untoward circumstance, especially as the horse had carried him several thousand miles in his Master's work, and was therefore greatly valued. A veterinary surgeon was immediately sent for, and, after an examination of the horse, he pronounced the disease to be incurable, adding, that Mr. Hill might have him shot as soon as he pleased. This advice Mr. Hill did not relish, and was not at all inclined to follow it. In expectation that the favourite horse might recover, he remained two or three days at Mr. Cunningham's; and when he deemed it necessary to proceed on his journey, his servant was left behind to wait the issue of the animal's ailment. On the first evening after the discovery of the lameness of his horse, Mr. Hill, as usual, conducted family worship, when, among other petitions which he preferred at the throne of grace, he prayed with his accustomed fervour that the Lord would be pleased to restore his horse to perfect soundness, and permit him to be still employed in carrying his master on many errands of mercy, in proclaiming the glorious gospel of the great Creator of man and beast. Although this petition was presented with great reverence, and in the perfect spirit of prayer, yet, as Mr. Cunningham's habits and modes of thinking were so stereotyped as to admit of no innovation or change,—as every form of expression and every cast of thought, that did not accord with the grave and formal usages in which he had been trained, seemed to savour of levity, or “jesting which is not convenient,”—such an extraordinary supplication so outraged all his notions of decorum and propriety, that he had no sooner risen from his knees, than he remonstrated with Mr. Hill on the subject. Mr. Hill defended the propriety of offering such a petition on the ground of the continual providence of God, without whom a sparrow cannot fall to the ground, and who has created the lower animals for the service of man. In the case of his own horse, he urged the services he had rendered him in his ministerial capacity—the thankfulness he ought to feel on this account—and the lawfulness of desiring that such services should be continued. Whether Mr. Cunningham relaxed the rigidity of his notions, and admitted that petitions on behalf of inferior creatures were not altogether a violation of the solemnity and design of prayer, is not known; but so convinced was Mr. Hill of the propriety of the course he had pursued, that he continued his prayers both at morning and evening worship whilst he remained at Dunbar and after his departure. But when the

result became known, Mr. Cunningham's notions as to the indecorum and impropriety of prayer on behalf of a horse, must have undergone some slight modification. One morning, shortly after leaving Dunbar, while Mr. Hill and Mr. Haldane were sitting together at breakfast in the Black Swan, in York, they heard the sound of a horse's feet in the yard below, and, on looking out, they saw the servant, who had been left behind, just arrived with the favourite horse, which had shared in the supplications of his master, perfectly recovered. Mr. Hill appealed to this fact as an instance of the value of prayer, and drew from it a moral, the importance of which cannot be doubted—maintaining that if we were in the habit of committing all our affairs to God, and asking his guidance, we should have more frequent occasion to acknowledge that He is the hearer and answerer of prayer.

Twice, also, he visited Ireland, in 1793 and 1796, and was well received in that hospitable country. On his return the second time, he narrowly escaped shipwreck. To the hour of his death, he was wont to express himself in strongest terms upon the duty of all Christ's ministers to devote a portion of their time to these itinerant labours, which he had proved to be so eminently beneficial to the souls of men, and which receive such express sanction from the conduct of Christ and his apostles.

Mr. Hill was the devoted and effective friend of all the great societies which sprung up in his day. To very many of them he contributed his share of influence in laying their foundation. Those of them which combined the sympathies of various bodies of evangelical Christians shared most largely in his confidence and support. The Bible Society, whenever named, called forth the warm glow of his approbation; and when it was assailed by various enemies, he became its zealous and caustic defender. The Tract Society was espoused by him from its very commencement; and every year of its existence only tended to rivet his attachment more firmly to its philanthropic and Christian efforts. But the London Missionary Society was his settled favourite, among all the schemes of Christian enterprise. He had watched and aided its formation; he had familiarized himself with its early struggles; he had sat in its councils, and examined its agents; he had pleaded its cause both in his own pulpit and throughout the kingdom; and he

looked upon it with a kind of parental affection. It was not a little amusing at times to find him and Mr. Wilks and Dr. Waugh rallying each other, in the Direction, as some point of business called forth the several qualities of their original minds. Though they often differed, it was generally in the spirit of love, and with that peculiarity of manner which belonged to each of them, as veterans in the same blessed cause. Mr. Hill was a great advocate for the Society maintaining its neutral ground, and would never hear of dropping the annual sermon in the church, though he well knew the difficulties of late years in procuring a respectable preacher.

Long before Mr. Hill's removal into the eternal world, his mind seemed to have become familiar with his expected change. His sermons and private intercourses breathed much of heaven. It was delightful to mark how this venerable servant of Christ was ripening for glory. His letters to friends were addresses from one who felt himself standing on the borders of Immanuel's land. Yet they breathed, as did all his references to himself, the deepest humility. He delighted through life and in death to magnify the grace of God. Amidst the growing infirmities of an advanced old age, he continued to evince the tranquillizing effect of the peace of God in his soul; and when compelled to sit while delivering his discourses, the labour to which he had so long devoted himself seemed always to recruit his drooping spirits. His whole time at last seemed to be occupied with his own approaching end, and the future supply of the pulpit at Surrey Chapel. His last sermon was preached on March 31st, 1833, from 1 Cor. ii. 7, 8. He spoke for nearly fifty minutes with much animation and affection: in the course of which he exclaimed—"I do believe that, for the first ten thousand years after we enter into the kingdom of glory, it will be all surprise; but will this surprise never end? Never, while we behold the person of the Lord." To the Rev. T. Jackson, on the day before he entered glory, he remarked—

"Upon a review of my public life, and in the near prospect of eternity—if my time were to come over again, I would pursue exactly the same course I have done. If it had pleased God to have taken me to himself at Wotton, I should have liked to have been buried with Mrs. Hill, but as my heavenly Father has otherwise determined, I would rather be buried in Surrey Chapel, where I have preached for half a century, than have my body carried so many miles after my death."

During this conversation Mr. Jackson observed, "Well, sir, it is probable we shall soon lose you; but our loss will be your

gain. You are going to be with Jesus, and to see him as he is." "Yes," replied Mr. Hill with emphasis, "and I shall be *like* him; *that* is the crowning point." To Mr. George Clayton he said—"I have no rapturous joys, but peace—a good hope, through grace—all through grace." Speaking of the bent and current of his ministry, he said, "I have to deplore nothing but that I have not preached with more of the Holy Ghost sent down from heaven." Being interrogated as to his sense of personal interest in Christ, he replied—"I can see more of the Saviour's glory than of my interest in him. God is letting me down gently into the grave, and I shall *creep* into heaven through a crevice of the door." At half-past five P.M., on the 11th April, 1833, his redeemed spirit fled from its clay tenement to the realms of immortal life and joy. This event, though looked for by his attached flock, produced a deep sensation, which was shared very extensively throughout the religious community. His mortal remains were interred, amidst thousands of weeping spectators, under the pulpit of Surrey Chapel, on Friday, the 19th April. Dr. Rippon offered up solemn prayer to God, in the Chapel-house, before the funeral procession began to move. The body was then conducted to the place of interment, preceded by the Rev. Dr. Collyer and the Rev. Thomas Jackson. Lord Hill, the nephew of the deceased, accompanied by Captain Hill, followed as chief mourners. The pall was borne by clergymen and ministers of various denominations. The trustees of the chapel, the executors of the deceased, the ministers who had been wont to officiate at Surrey Chapel, the deputation from the Missionary, Tract, Bible, and other Societies, with the servants of the family, then followed. The place of worship was crowded to excess, by an assembly all clad in mourning. The inmates of Surrey Chapel almshouses all appeared in the new attire which Mr. Hill had just provided for them. The children of the School of Industry were seen in their neat emblems of sorrow. The chapel was hung in black; and the coffin was placed immediately in front of the pulpit. All the preparations having thus been made, the funeral service was read by the Rev. Dr. Collyer and the Rev. Thomas Jackson. At the moment when the body was lowered into its resting-place, the officiating minister read the sentence, "We commit the body of our *father* to the grave in sure and certain hope of the resurrection to eternal life." The substitu-

tion of the word *father* for brother produced a solemn effect. The instantaneous expression of feeling appeared like the passing of the electric fluid ; all were touched at the same moment.

“ During the funeral service, Luther's Hymn was sung ; the trumpet-stop on the organ giving a fine effect to the music. At the close of that service, the Rev. Thomas Russell gave out one of Mr. Hill's favourite hymns :—

Jesus, thy blood and righteousness
My beauty are, my glorious dress ;
'Midst flaming worlds in these array'd,
With joy shall I lift up my head.

The Rev. George Clayton then offered up a suitable prayer. The funeral sermon was preached by the Rev. William Jay, of Bath, who for nearly fifty years had been one of the most acceptable preachers in the chapel, and a man greatly beloved by the departed minister. His appearance reminded the congregation that the supplies as well as the pastor were hastening to their home. When Mr. Jay preached his first sermon ‘ he was but a youth,’ now ‘ grey hairs were upon him.’ His text was selected from Zech. xi. 2., ‘ Howl, fir-tree, for the cedar is fallen.’ He gave a faithful sketch of the character of his departed friend with the pencil of a master. The concluding prayer was offered up by the Rev. George Collison, of Hackney.

“ It was an interesting spectacle to witness the grave of Rowland Hill, at the close of the funeral solemnities. Here stood one of the heroes of Waterloo, with the star of his order glittering on his breast, looking at the last earthly home of an endeared relative, whose prayers had often ascended to God on his behalf. There also was the aged clerk of the chapel, who for fifty years had been connected with its religious services. His head was supported upon his knee, the foot resting upon a hassock. His eye seemed immovably fixed on the tomb, and his tears witnessed how much he respected the departed. There the ministers of the gospel beheld the earthly house of their venerable father, and silently exclaimed, ‘ May we also be faithful unto death, and may our last end be like his !’ The widow, the orphan, the sabbath-school teacher, the visitors of the poor and afflicted, and the aged tenants of the almshouses raised by the deceased, all surrounded the grave. Earthly distinctions were forgotten, and, amidst the sorrows of the scene, all rejoiced that the pastor was

‘ Not lost, but gone before.’ ”

In the preceding sketch, the leading traits of Mr. Hill's character have been more or less touched upon, which renders further reference to them in a great measure superfluous. Both his excellencies and defects were alike conspicuous. There was no disguise about him. He was almost rudely open and candid. Those who were unhappy enough to displease him, paid the heavy penalty of his severe rebuke ; and he was not always so forgiving as such a good man ought to have been. Instances of this kind there were in his history, which fully illustrated the well-known adage, that “ The best of men are but men at best.”

There was at times, in his deportment, a manifestation of something bordering on haughtiness and arrogance, which indicated too strongly his sense of aristocratic descent, and proved that the natural pride of his heart was not as yet com-

pletely vanquished. This marked feature of character evinced itself far less in his intercourses with the humbler classes of society, to whom he was peculiarly condescending, than when called to associate with persons more nearly approaching to his own rank in society. With such he was always very impatient of anything approaching to contradiction, and ceased to converse pleasantly when difference of opinion arose. The theory of all this is by no means difficult. He had been followed and flattered more than most men; and it was obvious to all who knew him, that pride would have been the predominating feature of his mind, if grace had not prevailed. But no man was ever more sensible of abasement and lowliness of spirit before God, than Mr. Hill; nor was any one more prepared to condescend to men of low estate. He was the tried friend of the industrious and pious poor, and spent much of his property, both at Wotton and Surrey Chapel, in providing almshouses for their comfortable retreat in old age. It was quite a scene, to witness the kindly manner in which he visited and conversed with the inmates of his almshouses. So generous was his nature, that all the inferior creatures belonging to his establishment were wont to recognize him with a degree of interest bordering almost on human attachment. Horses, cows, birds, and even puss herself, evinced a regard for their master, which to strangers presented an interesting and grotesque spectacle. His domestics, too, would have sacrificed their life for him, had duty called them to do so; and rarely did he part with them till death severed the relation.

Mr. Hill was an eminently holy man; and carried with him through life an unblemished reputation. He was very severe in his judgments of unholy professors. "The greatest curse," said he in his dying moments, "that ever entered the Church of God, is dirty Antinomianism."

His estimates of character were not always judicious. On more occasions than one he gave himself to persons who ought never to have shared his confidence; but as good Dr. Waugh once said to the writer, "He must be a bad man, indeed, who has never been cheated in a world like ours."

The labours of Mr. Hill were most abundant. From a record kept by him it appears, that on June 10, 1831, he had preached 22,291 times; it may be fairly concluded, therefore, that up to the close of his ministry, which stretched over a period of

sixty-six years, he had preached at least 23,000 sermons, being an average of three hundred and fifty sermons every year.

Mr. Hill's writings were numerous, consisting of twenty-five separate publications ; but his "Village Dialogues," "Spiritual Characteristics," and First and Second Journals of a Tour in the North, are the works which will carry down his name to posterity as a fearless and faithful polemic in evil times.

Mr. Hill was a lover of all good men, and hated exclusive systems of ecclesiastical polity wherever they obtained. It may be doubted, however, whether it would have been very easy to have subjected him to the rules of any system of church-government that could have been devised ; and there can be no doubt that the *strict independency* he claimed for himself was overruled for a real blessing to the world. He was not the most candid interpreter of the systems of church-polity adopted by others, as might be shown by reference to his strictures on Congregationalism in his "First Journal." The writer, however, has no wish to enter on the controversy connected with church-government in delineating the character of Mr. Hill, as he must ever look on him as the property of all churches holding the Head, as "a burning and shining light," fixed in his bright orbit, by Him who "holds the stars in his right hand," and by Him destined to give light to thousands and tens of thousands, who "sat in darkness and in the region of the shadow of death."

MEMOIR

OF THE LATE

REV. THOMAS HAWEIS, LL.B. & M.D.

FIFTY-SEVEN YEARS RECTOR OF ALDWINCLE, NORTHAMPTONSHIRE; CHAPLAIN
AND PRINCIPAL TRUSTEE TO THE LATE COUNTESS OF HUNTINGDON.

As the Father of the South-Sea Mission,* and a clergyman who endured many sacrifices on account of his firm attachment to evangelical doctrine, Dr. Haweis is eminently deserving of a record among a race of men, who not only espoused the cause of Christian missions, but who were valiant in their day for the truth of God. He was born in 1733, and died Feb. 11, 1820. His descent was both honourable and ancient; his family having resided on the estate of St. Coose, in the county of Cornwall, and having been well known by the appellation of the Haweises of that place.†

* Many highly respectable and well-informed persons hold the opinion, that Dr. Haweis was the originator, or founder, of the London Missionary Society; and he is so described on his sepulchral tablet in the Abbey Church at Bath. The writer of this memoir has not been able to find evidence to substantiate this claim; though there can be no question that the venerable deceased was the suggester of the Society's first mission. If it can be shown, however, that he was the father of the society itself, no one will more readily yield to the force of evidence than the Editor, who entertains for the memory of so good and amiable a man a profound respect, and willingly acknowledges the great and disinterested services rendered by him to the London Missionary Society. In a letter, just received from the excellent widow of the deceased, there occurs the following sentence:—"There may, I acknowledge, be many Founders, but there can be only *one* Father or originator, and that *one* assuredly was Dr. Haweis."

† His mother, Miss Bridgeman Wilyams, was the only daughter of John Wilyams, Esq., of Carmanton, by the youngest daughter, and co-heir of Colonel Humphrey Noye, whose father was Attorney-General to Charles I. Her mother was a sister of the last Baron Sandys, of the Vine, on whose death, without issue, the title fell into abeyance among his sisters. Mr. Wilyams, of St. Coose, the father of Mrs. Haweis, was unhappily conspicuous for his enthusiastic attachment to the sinking fortunes of the house of Stuart, and many curious facts are yet on record touching the persecutions, or at least hardships, which he endured on account of this strong bias in his political creed. During the reign of William and Mary, he was stripped of his honours as a magistrate of the county, and was not restored to the commission of the peace till the reign of Queen Anne. About the middle of the last century, when the old family mansion was taken down, a fine picture of James II. was found curiously concealed in the roof. This relic of Jacobite zeal is carefully preserved among the family paintings at Carmanton, to the present day.

Hester, the eldest sister of Lord Sandys, already named, was granddaughter and heiress of Lady Sandys, daughter of Edmund Bridges, second Lord Chandos. She was

Descent from men of noble blood, however, was neither the highest honour nor the fondest boast of Dr. Haweis. He belonged to that heavenly aristocracy, of whom it is testified, that they are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." His conversion to God took place in early life; though it does not appear that he was favoured with a strictly religious training while under the parental roof. While a boy at school, he was as full of folly and gaiety as the rest of his companions, and chose as his particular friend young Foote,* who afterwards became a celebrated actor, and who was the author of a wicked farce, entitled "The Minor;" the sole object of which was to ridicule the Methodists. "Of this miserable piece of buffoonery," observes the intelligent author of the *Memoirs of Lady Huntingdon*, "it may be enough to say, that he (Mr. Foote,) and the agents employed at the Tabernacle and Tottenham-Court Chapel to procure materials, were so shamefully ignorant of the inspired writings, as not to know that what they took for Mr. Whitefield's peculiar language, was that of the word of God.

On leaving school, young Haweis was, by his own choice, the great-grandmother of Dr. Haweis, and her direct descendant was Davies Giddy, Esq. (afterward Davies Gilbert, F.R.S.), late M.P. for Bodmin, who was co-heir to the barony of Sandys, of the Vine, in Hampshire.

John Oliver Willyams, a cousin of Dr. Haweis, married Charlotte, daughter of Chauncey Townsend, Esq. M.P. for the City of London, sister to Mrs. Biddulph, whose son, Mr. Biddulph, has been long and honourably known as the faithful minister of St. James's, Bristol. Another of his cousins became the wife of Lord James O'Brien, brother to the Marquis of Thomond. She died at Clifton of consumption, leaving no issue.

The foregoing sketch of the family of Dr. Haweis is copied from "The Life and Times of Selina, Countess of Huntingdon." 2 vols. 8vo.; one of the most remarkable pieces of religious biography that has issued from the press in modern times.

* "Foote," observes the author of 'The Life and Times of Selina, Countess of Huntingdon,' "was a native of Truro in Cornwall, and in early life a schoolfellow and companion of the late Dr. Haweis. His father was a justice of the peace, and his mother the sister of Sir John Dinely Goodere, who was murdered by his brother, Captain Goodere, in 1741. He had a most amazing talent for imitating, even to the very voice of those he intended to take off. For this species of amusement he had several actions brought against him, and was cast in heavy damages. One of his biographers tells us, that 'very pressing embarrassments in his affairs compelled him to bring out his comedy of *The Minor*, in 1760, to ridicule Methodism; which, though successful, gave great offence, and was at last suppressed.' His talent for ridicule ultimately proved his destruction. In 1776, he drew a character of the celebrated Duchess of Kingston, then much talked of, who had influence enough to hinder his play from being represented. He then threatened to publish, and endeavoured to extort a considerable sum of money from the Duchess. The affair ripened at length into a legal charge, and the shock he received from this disgraceful exposure is believed to have had a fatal effect upon him. After a life of great vicissitude and irregularity, he died at Dover, in 1777." Vol. I. p. 208.

apprenticed to a gentleman in the medical profession residing at Truro, in Cornwall, with whom he remained till the period when his articles closed. While residing in that town, he was introduced to the acquaintance of the late Rev. Samuel Walker, B.A., and under his faithful ministry received the knowledge of the truth as it is in Jesus. Encouraged by Mr. Walker, who perceived with delight his eloquent and energetic address, Mr. Haweis's views were directed to the Christian ministry; and instead of walking the hospitals, at the termination of his apprenticeship, he sought and obtained the consent of his friends to enter the University of Oxford, as a student and gentleman-commoner of Christ Church; from which he afterwards removed to Magdalen Hall. He was one of a class of young men who at that time laboured earnestly to bring about a reformation of religion in the University, and who stood forth, in the midst of abounding reproach and hostility, on behalf of the much-neglected doctrines contained in the Articles and Homilies of the Church of England.* At the period when Methodism began to show itself in this country, as Dr. Haweis well observed, in his Church History, "the nation was sunk down into corruption, and the church erected a feeble barrier against the fashionable pursuits of the age. The life and power of godliness fell to a very low standard, and only here and there an individual cleaved to the 'faith once delivered to the saints,' and dared to be singular. By the labours of these indefatigable men (referring to the Methodists), a flood of gospel light broke upon the nation. At first they were wholly confined to the Church of England, as their attachment to it by education was strong; and had they been fixed in any settled station, they had not improbably lived and died good men, useful men, but unnoticed and unknown. A series of providences had designed them for far greater and more extensive usefulness."

* Dr. Haweis entered college with a deep sense of religion on his spirit, and soon became very useful to many of his fellow-students; a circle of whom, desirous of improving their knowledge by intercourse with one so well instructed in the Scriptures, were wont to assemble and drink tea in his room. They read together the Greek Testament, conversed on subjects of theology and Christian experience, and closed their meetings with prayer. The late Mr. Wills, of Silver-street, a native of Truro, had been introduced by letter to Dr. Haweis, and became one of the little band who met in his study. The first time he had ever knelt in a prayer-meeting was in the cloisters of Christ Church. His surprise was very great on finding that the young men could pray so fully and fluently without book. See *Life and Times of Lady Huntingdon*. Vol. II. p. 54.

Dr. Haweis was one of those who "dared to be singular;" and he had to pay the penalty, through a large portion of his public life, for the temerity thus evinced by him; though we doubt not he had the testimony of a good conscience that he pleased God. His college-life was one of strict piety and devotion; and it is not a little remarkable, considering the spirit of the times in which he lived,* that, on completing his studies, he was ordained to the curacy of St. Mary's Church, Oxford, where his ministry commenced under the happiest auspices, and where his preaching was both acceptable and useful for the lengthened period of seven years. His removal from this sphere of labour, by Dr. Hume, late Bishop of Oxford, will always be recorded to the deep discredit of that prelate, who had no other fault to find with Mr. Haweis, but that he attracted an immense audience, and that a spirit of serious godliness began to manifest itself among several of his hearers. As the expulsion of Mr. Haweis was the result of a mere stretch of arbitrary authority in the bishop, he referred his case to Dr. Secker, then Archbishop of Canterbury, soliciting a fair investigation of it, and offering to submit to his grace's inspection three hundred of his manuscript sermons; at the same time courting full and impartial inquiry into his life and conduct. The only reply which this appeal drew forth from the primate was:—"Sir, whether *you gave* the offence, or *they took* it, I shall not take it upon myself to determine."

In one of his visits to Bristol, Mr. Whitefield heard of Dr. Haweis's truly promising state of mind; and having seen a letter of his to a friend, which impressed him most favourably respecting his character, he determined to open a correspondence with one who was making so noble a stand for the truth of God, and addressed to him the following letter in consequence.

MY DEAR SIR,—FOR SO I must address myself, having had you in a peculiar manner upon my heart, ever since I saw and read a letter that came from you some months ago. It bespoke the language of a heart devoted to the ever-living, ever-lovely Jesus. Mrs. Bevan confirmed me in this opinion yesterday, and withal told me, she believed you would be glad of a line from me, who am indeed less than the least of all saints, but willing, if I know anything of my own heart, to spend and be spent for the good of

* Dr. Haweis was refused ordination by Dr. Lavington, bishop of Exeter, though his testimonials were signed by Mr. Walker of Truro, Mr. Penrose of Gluvias, and Mr. Mitchell of Veryan. The reason assigned by the bishop was, that as these clergymen "PREACHED FAITH WITHOUT WORKS, THEY WERE NOT WORTHY OF CREDIT!"

souls. They are redeemed by the blood of Jesus, whose cross, blessed be his name, hath been made delightful to me for some years. I thank God that I am cast out for my Master's sake. Indeed, my dear Sir, it is preferable to all other preferment whatsoever. It is the way to the crown. Glory be to God that there are some young champions coming forth: methinks I could now sing my *nunc dimittis* with triumph and joy. Though I decrease, may you, my very dear Sir, increase. O that you may be kept from conferring with flesh and blood! O that you may be owned and blessed of God! I believe you will, and never more so than when you are reviled and despised by man. It is a fatal mistake to think we must keep our characters in order to do good; this is called *prudence*—in most, I fear, it is *trimming*. Honesty I find always to be the best policy. Them who honour Jesus, he will honour. Even in this world, if we confess him, his truth, and his people, we shall receive an hundred-fold. To lose all, in this respect, is to find all. But whither am I going? Excuse, my very dear Sir, the overflowing of a heart that loves you dearly for the glorious Redeemer's sake. I am here preaching his cross, and expect to stay over Sunday. Next week I have thoughts of being at Bath and Westbury. I lead a pilgrim-life; you will pray that I may have a pilgrim heart. Ere long I hope my heavenly Father will take me home. I am ambitious; I want to sit upon a throne. Jesus hath purchased and provided a throne in heaven for me. That you may have an exalted place at his right hand, is and shall be the earnest prayer of, reverend and very dear Sir, your's most affectionately in our common Lord.

Bristol, May 20, 1756.

G. WHITEFIELD.

Deprived of his curacy, without offence and without redress, Dr. Haweis was followed, for some time, by acts of clerical oppression. While employed as preacher at the Lock Chapel, the large Episcopal place of worship in the Broadway, Westminster, became vacant, by the death of Mr. Briant, whose widow was anxious to let it to Dr. Haweis. Regarding it as a sphere of extended usefulness, the doctor applied to the Dean of Westminster, then Bishop of Rochester, of which the chapel was a peculiar, for a license; but this request was peremptorily refused, for no other reason but that Dr. Haweis had been unjustly deprived, by the fiat of a bishop, of his former curacy, and had ventured to make his appearance in a place of worship, then under the brand of Methodism. "In vain did Dr. Haweis remonstrate; he had been oppressively driven from Oxford, and had preached at the Lock Hospital. These were his crimes; and an abuse of authority was thought justifiable, in order to crush him. Happily these repeated insults moved him not one jot from the line chalked out for him, nor did he cease to proclaim the glory of that God and Saviour in whom he trusted." If we take into account Dr. Haweis's unblemished reputation, his popular talents, and his influential family connections, we cannot but be struck with the extreme enmity which obtained against evangelical truth, at a time when such anomalous severities could be practised on its friends without rousing feelings of public indignation towards those who were guilty of them.

During the residence of Dr. Haweis at Oxford, a circumstance occurred in his history, well worthy of record in this place. He received from Mr. Venn an invitation to spend some time with him at his residence at Clapham. The mind of this great and good man was then just opening to the glories of the cross of Christ. The conversations of Mr. Bryan Broughton, one of the original band of Methodists at Oxford, and his examination of Law's "Serious Call," had taught him the necessity of abandoning a worldly life, and had filled him with deep concern about his spiritual interests; but he was not as yet fully acquainted with the doctrines of grace, and his predilections were rather for the Arminian than the Calvinistic platform of doctrine. The visit of Mr. Haweis was providentially overruled for much good to him, and led to a friendship and a correspondence which ceased only with his life.

Mr. Venn's removal from Clapham, in 1759, to the large and valuable living of Huddersfield, in Yorkshire, on the presentation of Sir John Ramsden, while it enlarged his sphere of usefulness, and afforded ample provision for his family, was a great grief to Dr. Haweis and many other pious friends; though they soon perceived the hand of God in an event which was overruled for much good to the cause of evangelical religion in the north of England.

Having had no preferment in the Establishment,* from the period of his expulsion from the curacy of St. Mary's, Oxford, (though he continued to preach in many places with great acceptance and usefulness), Dr. Haweis was naturally anxious for some stated employment in a church, to which, notwithstanding the persecution he had endured in it, he was still most ardently and conscientiously attached. In the year 1763, an event unexpectedly occurred, which fixed him as the rector of a parish, but which entailed upon him much anxiety of mind, and, *in certain circles*, considerable loss of reputation. Mr. Kimpton, incumbent of the parish of Aldwinkle, in Northamptonshire, having fallen into pecuniary embarrassments, became an inmate

* The curacy of Olney, in Bucks, was offered by Lord Dartmouth to Dr. Haweis; but as he was then serving at the Lock Hospital, with Mr. Madan, he declined it, and introduced Mr. Newton to the acquaintance of his lordship, as a person in every way qualified to discharge the duties of the important trust. This introduction was the commencement of a lasting and edifying friendship. To Lord Dartmouth, a nobleman distinguished by the depth and fervour of his piety, Mr. Newton addressed the first 'Twenty-six Letters of his *Cardiphonia*.—See Life and Times of Lady Huntingdon, vol. i. p. 36.

of the King's Bench prison, by which, through long detention from his parochial duties, the living was on the eve of lapsing into the hands of the bishop of the diocese. In this unhappy state of things the reverend gentleman was compelled either to part with the advowson, or to obtain leave of his diocesan for some one to be his *locum tenens* till the period of his release. To the latter arrangement, however, the bishop would not give his consent; so that Mr. Kimpton was obliged to deliver up the living permanently into the hands of some competent person. At this critical juncture, Dr. Haweis was recommended by Mr. Madan to the unfortunate rector of Aldwinckle, and was presented by him to the living. The transaction, whatever it was, took place in the presence only of Mr. Madan and the two individuals chiefly concerned; and a scene speedily followed very painful and distressing to all parties connected with it. But a few months had elapsed from the time of the execution of the deed of assignment, when a gentleman made an offer to Mr. Kimpton of a thousand guineas for the advowson; upon which, very naturally, Mr. Kimpton expressed a hope to Dr. Haweis that he would either relinquish the living, or consent to a pecuniary compensation equal to the sum which had just been offered to him. To both these proposals, however, Dr. Haweis instantly objected, assigning as a reason, that the presentation of the living by Mr. Kimpton was *unconditional*, and that a single hint had not been dropt respecting pecuniary compensation. All this was corroborated by Mr. Madan, the only witness of the transaction, and in no way impugned by Mr. Kimpton; who urged, at the same time, that Dr. Haweis must have "known what he meant," and that he relied on his honour, when, in his trying circumstances, he assigned his living to one so young, when he might have found men twice Dr. Haweis's age willing to accept of it. The litigation soon became very public, and very different constructions were put, by different parties, on the same facts. Good and bad men ranked on both sides of the controversy—some justifying—some condemning the conduct of Dr. Haweis and his friend. What tended greatly to enlist the sympathies of the public on the side of Mr. Kimpton was the fact, that he still lay in prison, that meanwhile his son had become insane, and that his whole family were reduced to a state bordering on starvation.

There can be no doubt, in candid minds, that both Mr. Madan

and Dr. Haweis had a full conviction of mind, that they acted in this affair with perfect honour and integrity. They never supposed, at the time when Mr. Kimpton assigned the living of Aldwinckle, that there was any reservation in his mind on the subject of compensation. Their error, and it was a very unfortunate one, consisted in their not embracing the first opportunity, after Mr. Kimpton apprised them of the offer which had been made to him, of meeting his just wishes. Having suffered that golden hour to pass, and, moreover, feeling in their minds that they had never intended any moral wrong; it is no matter of surprise, considering human infirmity, that, when once calumny began to move its envenomed tongue against them, they should hesitate to become parties to any pecuniary settlement of the affair; as, in that case, there would not have been wanting persons sufficiently malignant to affirm that the sum then advanced, would have been something of the nature of "*hush-money*," as Captain Clunie expressed it. So firm on this head were Dr. Haweis and Mr. Madan, that even when Lady Huntingdon sent a draft for a thousand pounds to Messrs. Thornton, Whitefield, Brewer, and West, for the purpose of purchasing the perpetual advowson of Aldwinckle, and, releasing the former incumbent from prison, they would not consent, in any way, to become parties to the transaction, nor make any acknowledgment to the public that they had erred in the matter.

It is due to Dr. Haweis and Mr. Madan to state, that they consulted the highest legal authorities in the land, as to the line of conduct they pursued, and that even the Lord Chancellor himself decided in their favour. Legal opinions, however, did not fully meet the exigency of the case; nor did they avail in tranquillizing the public mind, or in settling the scruples of many conscientious and devout persons. On the one hand, Lady Huntingdon, Mr. Whitefield, the excellent Mr. Thornton, Mr. West, and Mr. Samuel Brewer, considered that Mr. Kimpton had a just claim on Dr. Haweis, whatever might have passed between the parties on occasion of the assignment of the living at Aldwinckle;—on the other hand, Lord Dartmouth, Mr. Newton, Mr. Venn, and others equally upright and disinterested, were of opinion that to admit a claim never agreed on, or even hinted at, would have been to concede something injurious to character, if not to become chargeable with an offence against the laws which apply to the case of simony.

It is equally to the honour, both of Lady Huntingdon and Dr. Haweis, that the temporary pang, occasioned to her ladyship by the Aldwinckle case, did not interrupt the current of her esteem and respect for Dr. Haweis; to whose moral and religious worth she afterwards bore an unequivocal testimony, by employing him as one of her preachers, choosing him as one of her chaplains, and, last of all, appointing him, in her will, as the principal trustee and manager of her chapels.

Inauspicious, however, as was the entrance of Dr. Haweis on the living of Aldwinckle, it soon appeared that the providence of God had directed his steps to that part of the vineyard. As Mr. Newton justly observed, "The preaching of Dr. Haweis, which had, like the report of a cannon, sounded through the country, attracted vast congregations to Aldwinckle." Some of the most profligate characters in the neighbourhood were brought to repentance, and the acknowledgment of the truth, under his heart-searching addresses. The following striking anecdote is recorded in the "Life and Times of Lady Huntingdon;" and it is but one of many instances of a similar kind which occurred under his powerful ministry, upon which evidently a great effusion of the Spirit of God was permitted to rest.

"Among his converts was an old inn-keeper, who, having been a good customer to his own barrel, had carbuncled his nose into the sign of his calling. He was from nature and interest averse to the Methodists, and could not see what all the world, in his part, had to run after at Aldwinckle Church. Being fond of music, however, and hearing that the singing was admirable, he contrived, at the next feast-day, to go six miles, avoid a drinking party, and squeeze himself into a pew somewhat too narrow for his portly person, where he listened with delight to the hymns; but stopped his ears to the prayer—Heated and fatigued, he closed his eyes, too, till a fly stinging his nose, he took his hands from the side of his head, to punish the intruder; just then the preacher, in a voice that sounded like thunder, gave out the text—"He that hath ears to hear, let him hear!" The impression was irresistible; his hand no longer covered his organs of hearing; a new sense was awakened within; it was the beginning of days to him. No more swearing, no more drunkenness, but prayer and hearing occupied his time, and he died, after eighteen years' walking with God, rejoicing in hope, and blessing the instrument of his conversion."

Lady Huntingdon, as has been hinted before, having, without Dr. Haweis's knowledge, made him her trustee and executor, and left him, with others, in the sole management of her numerous places of worship, he deemed it his duty to consult good Mr. Romaine as to what was the path of duty in reference to such a trust, he being a clergyman of the Church of England. To his great satisfaction, and much to the credit of Romaine, this venerable servant of Christ assured him that, if he had been

similarly honoured, he would have accepted the trust. "Your matters," said he, "will be better conducted than in any other hands." "May I say," replied Dr. Haweis, "that Mr. Romaine gave me that advice?" "With my free leave," rejoined the good pastor of Blackfriars, "and more than that, I will vindicate the step; you will always find me the same, and, though I may not now give you my help, you will always be welcome to my pulpits, and receive every token of my fraternal regard." Mr. Romaine was as good as his word, and often invited Dr. Haweis and Mr. Wills to occupy his pulpit, the latter, even when minister of Spa Fields Chapel.

This chapel, which had formerly been devoted to scenes of public amusement, under the name of the Pantheon, was opened for divine worship in the Countess's connection, after many difficulties in the due settlement of the property, on the 28th of March, 1779, by the Rev. Dr. Haweis, who preached a most solemn and impressive discourse on the occasion, to a vast concourse of people, from 1 Cor. i. 23, 24. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Here, as well as in his own parish, the Dr.'s ministry was greatly owned of God in the conversion of sinners. "The chapel," said Lady Huntingdon, "is crowded from door to door, and multitudes go away disappointed at not being able to get in." Dr. Haweis, during many of the first years of his ministry, was not only a faithful, evangelical, and affectionate preacher; but he was lucid, argumentative, and eloquent in his modes of address. In his latter years, he became less careful of his pulpit preparations, and the consequence was, his discourses were sometimes loose, vapid, tedious, and wanting in interest to the more intelligent portion of his hearers. But he was a man of sincere and ardent piety, of most kindly dispositions, and, through life, evinced a deep concern for the good of immortal souls.

He was an edifying writer, as well as an effective preacher. While at college, and subsequently, he had paid considerable attention to the cultivation of his mind, and had possessed himself of a measure of learning considerably above mediocrity. His version of the New Testament, and his Church History, exhibit signs of respectable scholarship and diligent research,

and will be valued by devout Christians when works of a more laboured character have sunk into oblivion.

In private life, Dr. Haweis was distinguished by the suavity of his disposition, and the urbanity of his manners. He loved his friends, and was loved by them. By birth, education, and habit, a gentleman, his society was courted by the first circles, and never was he ashamed, in those circles, of the cross of Christ. From his intimacy with the late Countess of Huntingdon, he had many opportunities of mingling with the great ones of the earth; and eagerly did he embrace every fitting occasion for urging upon their notice the things which belonged to their eternal peace. He was no trimming courtier; but a faithful man of God, who feared not to chide iniquity even in high places.

Having suffered much from bigotry and high-church notions, in early life, he had an intense detestation of all lofty and exclusive pretensions, from whatever quarter they emanated. Like many of the other evangelical clergymen, who stood connected with the Missionary Society at its first rise, he greatly doubted the divine right of episcopacy, and had no faith whatever in the doctrine of apostolical succession, as held by clergymen of the school of Laud. The following series of questions, copied from a document in the handwriting of Dr. Haweis, will throw some light on the kind of episcopacy which would have best suited his ecclesiastical taste. As the writer knows the history of the questions, it will be in vain for any of Dr. H.'s episcopalian friends to endeavour to put a high-orthodox interpretation upon them.

QUESTIONS.

“Was there ever bishop, priest, or deacon, set apart for these offices who had not the suffrages of those to whom they were designed to minister, *for the first three hundred years?*”

“Were not the provisions of the ministry the *voluntary contributions* of the several congregations?”

“Hath not the appointment of tithes, and of a certain salary to the ministry, independently of the people, the most injurious tendency? Did any such subsist *in the three first centuries?*”

“Did the church, during the three first centuries, inflict other penalties on offenders, than reproof, and exclusion from the communion of the faithful?”

“Did any bishop or curate dare to arrogate the least power in this behalf, but in correspondence with the judgment of the congregation to which such offender belonged?”

“Are the largest and most flourishing congregations in the kingdom supported by the state, or by the liberality of the people?”

“Have large emoluments the least tendency to make men laborious and active in the work of the ministry? Do not those do least who have the largest revenues? Are not

the most zealous and diligent ministers those who have their emolument as the gift of their hearers?

“These subjects, fairly discussed, would go far to ascertain, *where and who are the true members of the Church of Christ*, and what are the most effectual means for advancing the interests of vital godliness.”

Dr. Haweis was three times married. His third union took place somewhat late in life, to a lady considerably younger than himself; but it became the source of much happiness to him in his declining years; and his venerable widow, who survived him for more than nineteen years, gave striking proof of the fond endearment with which she dwelt on his memory.

It now only remains that Dr. Haweis's relations to the London Missionary Society should be briefly and faithfully sketched. That he was one of the earliest, most attached, and most disinterested of its friends, will be readily acknowledged by all, in any measure acquainted with the history and proceedings of the institution. In the formation of the Society, when its friends began to meet in concert, he acted a conspicuous part; and was ever ready with his counsel, his influence, and his purse, to help forward the great design. To him belonged, unquestionably the honour of suggesting the Mission to the Islands of the South Pacific; and his published memorial, in reference to Otaheite, the first sphere of the Society's labours, will be a lasting memorial of his Christian zeal and benevolence. It is, moreover, a glowing picture of the imagination, in the highest degree creditable to the head and heart of the writer. Though it indicated the sanguine temperament of the author, yet it cannot be denied, that the events, which have since transpired, have justified some of its most vivid anticipations. His sermon, too, at the first meeting of the Society, was a rich and glowing composition, well fitted to give a mighty impulse to the infant cause. The interest which Dr. Haweis took in all the early missions of the Society, but particularly in the Otaheitan mission, was unique and peculiar. His whole soul was on fire at the prospect of aiding in the evangelization of that distant sunny region; nor was his zeal a sudden transient blaze; it was rather a steady, fervent, quenchless devotion to the glory of God and the good of souls. He was less, perhaps, discouraged by the disappointments and failures which were realized in the first years of the Society, than any one of his brethren in the Direction. He seemed, at the worst of times, to cherish hope; and when the bright day of triumph dawned, though he

had, by age and infirmity, been removed from active life, he seemed, as will appear from the following letter to Joseph Hardcastle, Esq., to be in the frame of good old Simeon, when permitted to clasp the infant Redeemer in his arms:—

My dear, old, precious, and long-tried Friend,—You knew how much joy and thankfulness the contents of your letter would give me, and I am highly obliged to you for the gratification. Feeling our own unworthiness to be employed in so noble and blessed a work, we cannot but the more admire and adore the power and grace of Him, who can make the jawbone in his hands effectual to accomplish his own adorable purposes. It does seem, indeed, as if “the set time to remember Zion was come.” The intelligence from the Cape has raised my heart to high exultation. The finger of God in so diffusive a circle appeared next to miraculous, and the coincidence in the Isles of the Sea, with like manifestations of the outpouring of the missionary work, fills me with joy unspeakable. To see the adorable Master's kingdom coming upon earth with such power and glory, wakens up in us, after the years of hope deferred, something of the good old Simeon's cry, “Now lettest thou thy servant depart in peace.”

I hope the tidings will tend to arouse a fresh spirit of prayer and zeal among all the holy brethren. I mean to devote Sunday evening to the communication of the whole body of missionary intelligence, and to make the hearts of many as glad as my own. It will give me great pleasure to be further informed what progress hath been made, to reinforce any of our missionary stations, and the names of such as are gone, or about to go, to join in the work and labour everywhere; and I presume you know I have an express lodgment in my hands, for an equipment of the first brethren and sisters destined for Eimeo or Otaheite. A number in my congregation have offered themselves, whom Mr. Wilks informed me the Society would not want, as many having been accepted as would fill the missions at present on the stocks. As they seemed disappointed, I suggested to them an opening which I understood was to be made by Government for a body of settlers to go to Upper Canada; and I have fourteen or twenty, who profess a great desire to go, with the hope that their services may be of use to the great cause. If you can furnish me with information on this subject, I shall be obliged; and whether Mr. Smart, at Elizabeth Town, in Upper Canada, might not feel his hands much strengthened by a little band of serious-minded men, whose hearts, I hope, are on the Lord's side. The Government, it is said, offers a quantity of land for a settlement, to convey them to the place of destination, and afford them support till their own labours may furnish them with the fruits of their cultivation.

We receive the kind remembrances of Mr. Hardcastle and your dear family with affectionate acknowledgment, and can truly say how continually you are in our remembrance and our prayers. You are often the subject of our conversation. I had hoped I might have seen you here. Might not the infirmities, of which you complain, find relief from these salutary waters?—you are still at an age to have your strength renewed in your journey. I own I long to see you, and it will be among my chief inducements to come once more to our missionary meeting, if my life is preserved, and I feel my strength at all equal to the effort. At eighty-two the springs of life are so much relaxed, that vigorous exertion can hardly be put forth; and yet, through a very singular dispensation of that good Master who hitherto hath helped me, I am still strong to labour, often less fatigued than I have been twenty years ago; and my faculties, I am assured, manifesting no perceptible decay, my voice as firm, and my articulation as distinct as formerly; and what, above all, I have to bless him for, he does not leave his word without witness as the power of God to salvation, to the hearers. That you are in health better than formerly, inspires hope that you may be more confirmed, and still enabled for the blessed work in which you have been so long and so heartily engaged. You and yours, I know, will rejoice in my mercies. Mrs. Haweis, though subject to frequent indisposition, is, on the whole, certainly strengthened in her general habit, and is the comfort of my life. The children are everything we could wish or hope, and, we

have reason to hope, partakers with us of the grace of God in truth. "Bless the Lord, O my soul, and forget not all his benefits."

Present my cordial regards to all my ancient associates, with whom I have spent so many happy hours; particularly Mr. Rayner, and our kind friends at Camberwell. To Mrs. Hardcastle, Mrs. Burder, and every member of your family, whom I have so often prayed with, I would maintain a kind remembrance, and believe me, affectionately yours,

Bath, March 8, 1815.

T. HAWEIS.

When unable, through infirmity, to promote the interests of the Society by his personal exertions, Dr. Haweis evinced a sweet spirit of resignation, and an unabated love to the cause. Of this the following extract of a letter to Mr. Hardcastle, bearing date 24th June, 1800, is an abundant proof:—

"Unable to serve the Society this year, I resigned my station, not renounced any labour in my power. . . . God speed the plough—let the work but be done, and I shall as cordially rejoice in it, as if it had been individually my own. My dear Master is witness to my simplicity and godly sincerity, so far as he has given me knowledge of the workings of my own heart."

As, by a peculiar providence, the journal kept by Dr. Haweis, during his stay on board the *Duff*, at Portsmouth, while she waited for convoy, has fallen into the Editor's hands, he cannot help thinking that the publication of some extracts from it will be very edifying to the Christian public at large, as showing the vast and lively interest which the subject of this memoir took in all that pertained to the rise, progress, and prosperity of the London Missionary Society.

A JOURNAL OF A VISIT TO PORTSMOUTH AND ITS ENVIRONS, IN THE SHIP *DUFF*, WITH THE MISSIONARIES WHO WERE EMBARKED FOR THE SOUTH SEAS. COMMENCED AUGUST, 10TH, 1796.

"As I cannot but regard the last scene of my attendance upon the Missionaries as one of the most important and pleasing of my whole life, I have drawn up the following journal from minutes of the daily transactions, which passed during an unexpected delay, from our embarkation in the river to their leaving St. Helen's. On every reflection, and from every fresh information I have gained, (and it has been very great,) I am more than ever convinced of the blessedness of the undertaking—the desirableness of the attempt—the propriety of the measure—and the probability of success.

"After a determination fixed, to have a ship of our own, and a variety of attempts to procure one, which providential hindrances delayed, (and partly my unbelief and reluctance to embark so great a sum), the *Duff* was purchased. A ship for beauty and size superior to any thing we had planned, but

which the increased magnitude of the Mission had rendered necessary. How much the Society were indebted to Captain Cox for his indefatigable pains in her purchase and outfit, is well known, as well as his liberality, and that of many others, on the occasion. Not to mention the generous offers of Captain Cox and Captain Wilson to take the ship themselves, if the Directors demurred to the purchase. I wish to present also a particular memorial of the generosity of Mr. Sims, a gentleman I had never spoken to or known, who, on my first visit to him on the occasion with Mr. Eyre, gave us a best-bower cable, worth £180, and set a noble example, which provoked the liberality of others, as it encouraged us to try what could be done to lighten the load of an outfit, which now necessarily exceeded our original plan. How far beyond expectation we succeeded, is gratefully remembered; and how much the Society owes to Mr. Wilks, Mr. Platt, Mr. Eyre, Dr. Hamilton, Mr. Hardcastle, and many other like-minded zealous friends, deserves to be made known.

“The vessel being ready, the Missionaries collected, and the time fixed for departure, after the solemn preceding evening, described in the Evangelical Magazine, we all went on board, except one who was on a visit at Portsmouth, and was to join us on our arrival.

“And here properly my journal commences, which I desire to do with praising and blessing the good hand of our God, which was over us for good, and brought so far to an happy issue, a work which had given us so many anxious cares, and such indefatigable labour.

“Wednesday, August, 10th, 1796, at six o'clock in the morning, I drove to Blackwall. The ship was under sail, and beginning to fall down the river. Though scarce advanced five hundred yards from the shore. I here first experienced the imposition of a waterman, who charged me five shillings for carrying me on board: other instances of a similar kind, occurred at Portsmouth.

“Found Mr. Cox and our Missionary brethren, with a pilot on board; Captain Wilson had gone by land to Portsmouth on business. His nephew, the first mate, commanded in his place, and a gracious man and most able seaman he is.

“The weather was remarkably beautiful, the wind fair, the scene on every side delightful, and all appeared cheerful, men and women, in the prospect of their voyage. As we passed down the river, the shores in many places, on both sides, were lined with spectators, our friends, waving their hats, and wishing us a happy voyage. The deck crowded with visitors, who, though zealously affected towards us, greatly inconvenienced us, as it was necessary for all hands to be at work in stowing away a vast multitude of things which encumbered the ship. We sang with delight on setting off, ‘Jesus, at thy command, we launch into the deep.’

“Thursday.—Continued all the day stowing away the things which encumbered us, as well as our numerous-visitors would permit. Our regular worship had begun morning and evening, and, though we were greatly hurried, the Lord made useful the seasons of prayer and praise, and very refreshing.

“Sailed through the Downs; began on Saturday to feel sickness when quitting the

land, as did many of our brethren. Wind fell slack. Heard the convoy for India was sailed, to our great mortification, which we were hastening with all eagerness to join.

“Saturday.—Advanced nothing. Hailed in the night by a man-of-war; ‘Whither bound?’ ‘Otaheite.’ ‘What cargo?’ ‘Missionaries and provisions.’ Sent a midshipman on board to inspect, and take a note of us and our destination; surprised at us and our cargo; passed us on another tack, hailed us again; informed us, she was in quest of a little black-sided lugger privateer; ordered us to hang out lights, if we discovered her: some apprehensions of attack: inquired about our arms, but thought ourselves safe in the vicinity of the man-of-war. I wished the guns to be shotted, and preparations made for resistance, as I thought it a shame for fifty able men to submit to a few banditti. I am persuaded that during the two days we lay becalmed we were probably in greater danger from the enemy, than the ship will be in any part of her subsequent voyage; as these little luggers row and sail, run alongside, and board with all their men, and often take ships twenty times their own bulk. We had the pleasure to see this very lugger brought into Portsmouth, with about forty men, the day after our arrival. Blessed be God for his care over us, We are the Lord’s.

“Sunday:—Still becalmed.—much better in the morning than I had been: Our first solemn day of rest; the missionaries began it in their berth with prayer and praise. Through mercy, at ten o’clock I was enabled to preach from 2 Corin. xii. 10. ‘I take pleasure in infirmities,’ &c., the circumstances of many of us, as well as my own, made it a precious word. At two, again, on the quarter-deck, heard brother Brooksbank. Too unwell, to hear brother Wilks, who preached at six: it was a real Sabbath, I believe, to us all: and a time of refreshing from the presence of the Lord. Few Sabbaths before, since the creation of the world, have been thus kept upon the deep, or such men of God, missionaries and mariners, found to make the audience; the mariners seem, many of them, as truly impressed with divine things as the missionaries themselves, and all seriously attentive.

“Monday—a gale sprung up in the evening, and found the ship an admirable sailer.

“Tuesday—we arrived very early this morning at Spithead, and found the convoy gone, to our great disappointment. We had hurried and inconvenienced ourselves to no purpose; but we must begin to learn patience and faith. What is now to be done, Jehovah-Jireh!

Met Captain Wilson and Mr. Eyre: what is to be done, our first consideration; agreed to inform the Directors, and have their orders. Enquired after the blocks which Mr. Taylor had engaged to send, and not finding them at Portsmouth, the captain was very earnest to have them; he wished that I should go up to Southampton immediately, as they were essentially important; I consented, and, with brother Eyre, took a place in the Hoy for Southampton that very day at noon.

“We had not sailed far in the Hoy, before I took an opportunity of rebuking a person for swearing, as we were crowded with passengers; this brought on a little conference, and we had an opportunity of speaking the things of God to some, who appeared attentive hearers. Among the rest, I observed the captain of the Hoy to listen very seriously. ‘Do you, sir,’ said I ‘know anything of this precious Redeemer?’ He said, through mercy he did: on this, I inquired if he belonged to Mr. Kingsbury’s congregation, and found he did; when I told my business to Southampton: ‘Dear sir,’ said he, ‘I have had the blocks aboard my vessel a week, with orders to carry them off to the Duff the moment she arrived, and I have heard nothing of her being in the harbour.’ We were now half way to Southampton; it was impossible to return with the blocks; so on we went, and a more delightful passage we could not have had. The scenery on both sides the river beautiful beyond every thing I had seen; the harvest getting in—the number of fine villas—the beautifully wooded country—the castle of Calshot—the majestic ruins of Netley Abbey—the approach to Southampton—and the numerous vessels passing and repassing, to us, unused to the sea and its beauties, was like a scene in a magic lantern, pleasing as surprising. As I had resolved to preach in every place which had favoured and contributed to our mission, I readily accorded with the desire of Mr. Kingsbury to preach for him that evening: met Mr. Taylor and

family, and a good congregation on the short notice given. They are very zealous for the cause. Returned next morning in the same vessel with the blocks to the Duff at Spithead. Mr. Taylor's liberality is well known; he had largely contributed in money, and now much more in these valuable stores. Went on shore on Thursday, to preach for Mr. Griffin. He is most zealously friendly, and a most amiable man of God. Made inquiries at the admiralty, was informed that the Adamant is appointed to convoy several ships to Lisbon and the Mediterranean. Went on board the Adamant with Mr. W. Wilson, to Captain Wame, and, a second time with Mr. Eyre, received very politely. Observed a lot of bibles in the cabin; gave many to the sailors; they were received with avidity; continued to dispose of many hundreds to the several men-of-war's boats and others: always received with thankfulness, and more requested. We concluded to wait for the Adamant's sailing, and go under convoy as far as she went.

"Multitudes visit us from all parts, and leave tokens of their kindness with the missionaries. The people of Portsea particularly zealous and liberal. Captain Wilson, all attention, wrapt up in his awful charge, will not leave the ship to visit any friends on shore; during the six weeks, he was only thrice on shore, and then on business. He is greatly devoted to his work.

"The Adamant's signal for convoy out. The missionaries all on board. The Lord Jehovah be their guide and guard!

"The missionaries rise daily in our estimation. I have heard many of them speak and pray: they have greatly refreshed my spirits: their gifts and abilities far exceed my expectations. Blessed for ever be God for his grace to them. I was particularly affected with Nott's prayer and address; my spirit has not on the voyage had a greater refreshment. I trembled when Clode's turn came, how he would acquit himself; but I was pleasingly disappointed. His exposition of Heb. iii. was so simple, and perfectly according to truth; and his prayer such as could not but refresh with its spirit of devotion every feeling heart; not a word improper, or false English could I observe: it was not ornamented, but it was 'full of grace and truth:' had I not heard him myself, I should have doubted the possibility of his acquitting himself so creditably. My brother Eyre and Griffin preached on board, whilst I and the missionary ministers were engaged ashore. Now, Griffin made a charming address to the captain, who was one of his congregation for the last two or three years. The seamen all attend with deep seriousness; each has one of Lady Huntingdon's hymnbooks, the collection most frequently used, and join heartily in prayer and praise. It is indeed a scene affecting as new.

"The wind continuing adverse, our stay now becomes uncertain, and may be longer than I expect; I resolve, therefore, to lay myself out on shore, and preach wherever the Lord opens a door for me; and the applications are many.

"We have been visited by a succession of Directors, Messrs. Rayner, Fenn, Greathead, Cowie, Love: Mr. Greathead and Love have preached on board: all things are promising, and the missionaries employed in work or study, and quite satisfied with their choice, eager to be gone.

"A great desire on shore is expressed to hear the missionaries preach; we have, therefore, employed them at Portsea and Gosport repeatedly with great acceptance and utility. Malignity, which is always at work, had represented them as a set of poor illiterate men, leaving their country because they had not a provision in it; but confusion and conviction silenced every opposer, when they heard Cover, Eyre, Jefferson, and others, and found them ready speakers, full of life and zeal, able in the work, and some of them remarkably eloquent men. Many acknowledged to me the pleasing surprise of finding so many men, so admirably qualified for the work to which they were going; their ministry was fully attended, and their labours much blessed to the people around.

"Among other attempts to serve the cause of the great Master, I have been endeavouring to get the Jews to hear the word of truth: they are, I found by conversing, very numerous in this place; the intelligence I had from London of their attendance at Zion Chapel made me resolve to invite them. I conversed with some zealous friends, and drew up the following address, which they circulated among them.

“Children of the stock of Abraham, a friend and well-wisher to your nation desires to address a kind word to you on the present state of your people, and the prophecies concerning you. He wishes to remove, if possible, the barriers of prejudice which have separated us; to cultivate a spirit of union and reciprocal kindness between us and God's ancient people. The reign of the Messiah, you believe, as well as we, will one day extend over all nations: they who truly long for him, and are prepared to meet him, will be careful to examine their ways, that they may be found of him in peace. To engage your attention, and to awaken our own, to the things which make for our eternal peace, is the only motive which engages me to offer my services to you. I intend not to say a word to grieve you: mine will be good words and comfortable words! oh, that God's Israel would hear them!

T. HAWEIS.'

“P.S.—If the elders and people of the Jews will attend at Mr. Griffin's, Orange-Street, Portsea, to-morrow evening, they will be welcomed and accommodated; and should any word of mine engage their attention, I shall repeat the labour on Monday evening at the same place. Many of your brethren in London have desired to hear at Zion Chapel. To consider the matter can do you no harm—may do you much good.’

“I wished the Jews would have admitted me into their synagogue, and offered with their most intelligent men to consider the writings of Moses and the prophets respecting the Messiah. I applied to them for this purpose through friends who knew the heads of the synagogue, but this they were unwilling to accede to. I met at a friend's house the most intelligent man, I think, among them: at first, our conversation was cool: he claimed the antiquity of his religion; wished neither to convert others, nor to have his own faith shaken. After producing several scriptures, and receiving evasive replies, I fixed strongly on Haggai. He said the glory of the temple referred to in Haggai was not the second temple, but a glorious temple described in Ezekiel, which should hereafter receive the Messiah. I urged, the context and whole reasoning were evidently only applicable to that temple, long since destroyed, and that, therefore, the Messiah must be come. He grew warm, rose up, said he should hinder all he could from hearing me, and, though he should be ready to converse with me on other subjects, would never more on religion, and left me in heat. However, the next day, at night, many Jews and Jewesses attended at Mr. Griffin's, and I addressed them not from any text, but with a preface of my wish to serve Jew and Gentile, in the great concerns of their immortal souls. I wished to interest their attentions by the importance of the subject to us all, whether the Messiah were come or not. I entered (1st) into a view of the law of Moses, moral and ceremonial, and urged the impossibility of any Jew, on his own showing, being saved according to the law of Moses; because, that, transgressing the law of the Ten Commandments, it was impossible to escape the penalty; and the ceremonial law, even admitting all they could say of its perpetual obligation, could not now be practised: there could for them, therefore, be no atonement, as there was now no blood, no sacrifice, no altar, no priest, nor any possibility of making peace with God according to the law of Moses: and their self-ordained fasts and irreverent gabble of prayers could in no wise form a substitute, but rather would be condemned as unhallowed additions, not of Divine institution. (2d.) That the Messiah must have been long since come, was evident from their own prophecies. Considered Genesis xlix. Micah v. Daniel ix. Haggai ii. The whole closed with a solemn address to the Jews and Gentiles to consider their ways, and no longer to be fools and slow of heart in believing all that the prophets had spoken, as the moment was short, and the consequences awful and eternal.

“The crowds of persons were immense, and hundreds obliged to go away: the heat within great—much exhausted with perspiration. The attention was solemn: perceive so great an impression, I gave out I should preach the next evening on Luke xv., last verse. The same vast auditory. Endeavoured to affect their consciences with views of an eternal world, combated the dreadful Sadducean spirit I found universally imbibed among them, that there would be no punishment eternal, and that the devil was but a bugbear; opening the narrative of Dives and Lazarus, I led to the conclusion, and sought to impress their consciences with the consequences that would follow rejecting the counsel of God against their own souls. To avoid introducing the subject again,

I shall collect all that passed relative to the Jews here. Thursday, preached again : the audience great—several Jews: text, ‘God is love,’ and sought to engage their heart by a view of the Divine character. After I had concluded, an hearty amen came from one voice audible to the whole congregation : it was remarked that it was from one of the Jews. Desired much that some of them would come to me : got an Hebrew Bible and Septuagint, but though I was promised that three of their most informed men would call on me, they came not. One, however, of the name of Levi, said to be the most learned among them, visited me. He professed to have been a teacher eleven years. I found many thought him well-informed, but when I conversed with him, he appeared to be very ignorant, very infidel, and very profane. They don't know their own history, and state of their country when Christ came.

“Saturday, was on the platform looking after the Duff : many Jews just come from the synagogue : addressed myself to them, collected in numbers around me ; spoke to them of their ignorance of their own prophets ; observed Levi with many more around him ; those I had conversed with acknowledged their ignorance, and directed me to him as better informed ; I desired them to go with me to him. By this time a crowd had surrounded us, and Gentiles and Jews, priests and people, listened. I addressed myself to Levi particularly. He attempted to defend his infidelity, and, uttering an oath, he gave me a fuller opportunity to address him and the audience. I appealed to the Jews, how impossible it was for a man, who profaned the name of God, to be a disciple of Moses ; how contrary the infidel principles they allowed were to everything in the law and the prophets, and that if there was any Judge of quick and dead, how awful it must be to fall into his hands without a shadow of hope, if they continued in impenitence ; that, whoever was right, they must be wrong. Levi asserted, that ‘the devil himself, if there was one, would be destroyed, and *dat Got* was too good to *tamn* any *poly*, *dat* was his *fate*.’ He wished to turn the discourse, and when I pressed the word of God on their consciences, he said, ‘*Vell, fly dont* you sent to us *te* Archbishop of Canterbury to preach to us, and try to *too us goot* ! I *tink* he has money enough for *toog* it. I replied, I have nothing to do with others, Mr. Levi ; I am trying to do you good, and look for no reward but the pleasure of doing it. I continued my discourse to the bystanders, applied to them on the necessity of searching the scriptures, and not living, as Jews and Gentiles do, alike in sin and ignorance, and fancying they shall be saved. After about an hour's conversation, we parted. A Jewess, who heard me on Sunday, expressed her thankfulness for the civilities shown her, and said she should bring her mother with her the next day.

“One of the name of Moses Hart, a poor but civil man, and I thought more seriously minded than any I had seen, came to me : I asked him if he knew the Hebrew ; he said yes ; on which I brought out the Hebrew bible, and wished him to consider a variety of passages, which I read to him, and reasoned with him concerning them : he, too, denied all torments as eternal for the wicked, and said that every body would be saved at last : I pressed upon him the fearful consequences of adopting such unscriptural opinions ; pointed out to him various passages in the prophets, which speak in the strongest manner on this subject ; he could only reply, ‘I am not a *larnit* man, but their rabbies said so ;’ I wished him, as he was able to read the scriptures, to look them through diligently, and, if he could find *that* doctrine in Moses and the prophets, I would become a Jew. He promised me he would look. I asked him some days after for the proofs, but he said he had not found them yet. However, one thing I got from him, which was a written acknowledgment that I was conversant with the Hebrew Scriptures, and had read various passages to him ; for Mr. Wolf, the person I mentioned before, had sent to me by Mr. Brown, a note, that if I would read to any of their learned men, a chapter in the Hebrew bible, he would give a guinea to the Missionary Society ; but he rather chose to forfeit his promise, than give the guinea, and quietly pocketed Levi's certificate.

“A few days after, I met in the street another person named Hart ; he was almost the only man who admitted the punishment of the wicked in hell for ever. Some gathered around us in the Jews street, whilst we were speaking, whom I addressed with great freedom, and there was always attention paid ; whether from curiosity or real

concern, I know not : of one thing I am certain, that they deserve our compassion, as men outcast, degraded by us, and from their very humiliating situation rendered more abandoned. Their infidelity, ignorance, and impiety are great, and cannot but lead to all the dishonesty they are charged with. When I rebuked one for profane swearing, he said it was a little *ting*, and ' *dat* a man who did it in a passion was excusable ; ' I said, ' just the contrary, that his passion constituted a double crime.'—But they seem to have no fear of God before their eyes.

" I have thrown together the principal incidents which occurred to me on this subject, and am fully sure, that if with kindness and zeal we endeavoured to do them good, the case is not more desperate than that of multitudes of others : and all I have seen confirms my hope, that something may and will be done for the outcast of Israel. If but a few receive the knowledge of the truth, it would be worth all the pains employed. I have been proposing to Mr. Hardcastle a Jew-lecture, at Dr. Watts' old meeting, in Duke's Place, and really hope some good might be done by the attempt. A host of us are ready for the service ; and whether it succeed for the Jews or not, it will excite attention and awaken inquiry, and that is never in vain.

" Mr. Howell, the clergyman of St. John's, who has been so very friendly in communicating his papers, called on me at Portsea and Gosport, with Mr. Sarjant, the agent for the Society : I was on board, and did not see them. It hardly entered into my ideas after the manner in which I had been labouring for the last six weeks, that I should receive such an invitation to the noblest church and most respectable congregation in the place ; it is a happy proof of the subdual of prejudice, and I hope will enable me always to see, that a sincere desire to do good in every way, will be no obstruction to my admission into the churches of my brethren, to whom I particularly wish to be serviceable ; but, the well-known reproach attached to us, often shuts the doors of the Church against us, and compels us to labour where we are more welcome.

" Thursday, looked at the vane as soon as I rose, which I had so many times done before with disappointment—found the wind veered to the north : hastened to the shore, saw the *Adamant* under sail, turning down to St. Helen's : got on board as fast as possible, just as the ship weighed : rejoiced together : communicated to them the reviving accounts that morning received from Mr. Latrobe, of the happy impression the missionary efforts had made on Germany, Norway, Sweden, Denmark, Livonia, Hungary, Transylvania, Switzerland, and America : left a copy of the letter with them for their encouragement. The whole Christian world seemed interested in them, and crying to God for them. The missionaries greatly comforted. Under sail. The scene beautiful beyond description, the day fine, the breeze gentle, the men-of-war, who are the convoy, leading the way, and about sixty vessels under sail on different tacks, crossing each other, and falling down with the tide to St. Helen's : and to heighten the grandeur, at one o'clock, it being the king's coronation day, all the men-of-war by whom we were passing, fired a royal salute of twenty-one guns, with the forts, filling the air with smoke and thunder. Came to anchor when the tide turned. Called all hands on the quarter-deck, captain, mates, missionaries, and mariners : met once more, for a parting word. If the wind be fair, we are separating. Ah ! what a thousand considerations rushed on my mind. We had much of the presence of God with us. I preached to them from Hebrews iii. 1 : rejoiced in praise ; sung, ' Jesus, at thy command,' &c. ; and after commending them solemnly to God, and the work to which he had appointed them, we closed the affecting solemnity with " Blest be the dear uniting love," &c., sung with peculiar sensibility and many tears. I then went round to every missionary, to give him my parting benediction, and shook them by the hand : to the good women the same ; they wept much ; wished me every blessing ; commended themselves to all their kind friends and benefactors ; and, then with reluctance, yet with pleasure, we parted, the destined time being come when they were to proceed to the great object of their call and wishes. Not a person discovered the least dismay or regret, but all with united hearts looked forward with courage, and looked up with faith. The dear, good captain bid me farewell : I blest him and his work. The evening approached : I must go. I descended, with a thousand different sensations, the ladder I had so often mounted, and sat myself down in the stern of the boat : the sail was

hoisted—I looked back, and prayed for them; we were in a moment out of hearing—we waved to each other—the boat flew through the water—the distance increased: the *Duff* began to mingle among the multitude of vessels around her—soon she became undistinguishable from them: I shall see them probably no more. God be praised, who has led us hitherto; we will bless him, and say, hitherto he hath helped us, for his mercy endureth for ever.

“And here, I cannot but pause, and look back with wonder and thankfulness on all the way in which our great Lord and Master hath led us, from small beginnings to a magnitude so far surpassing all our own hopes or thoughts, providing all the means for the execution of this desirable attempt, and bringing it to so successful an issue hitherto, as has excited the wonder of those who could scarcely believe the possibility of the event. Bless the Lord, O my soul! The work is now in his own hands; they are ploughing the billows of the deep. We have heard from them, safe and happy in their voyage as far as Falmouth, and since off the rocks of Lisbon; every thing well, and proceeding according to our prayers and wishes. O Lord God, our God, cover them as with the wings of the cherubim, conduct them to the haven where they would be, and crown their labours with all the blessings and success which we are supplicating.

“Friday, the convoy gone; the last turning round St. Helen’s at day-break—we see them no more. Wrote Mr. Taylor my intention of calling on him. Wrote to Mrs. Haweis, Lady Ann, and Mrs. Hardcastle, informing them of my intended return to town. Visited Major Macklean, who is confined to his bed by an accident: he is a truly precious man. After dinner went to Gosport; unintentionally compelled by that worthy man Mr. Minchin to spend the evening and sleep there: a large company. The evening spent, I hope, profitably and agreeably, in reading the scriptures and prayer, with conversation. He is an excellent man, and a lawyer, and I am much mistaken if he does not sometime prove a burning and shining light in that neighbourhood. He is full of zeal, and devoted to God.

“I hear with thankfulness, and, through mercy, with a deep sense of my own unworthiness, how much good has been produced by our missionary visit, that many hearts have been warmed with the gospel truths, and fresh life excited in the congregations here; the audiences have been always large and attentive—often overflowing; many have attended who were never seen to have done so before, and some, during the whole five weeks, have not missed one discourse; not to advert to the Jews, of whom I have spoken before. All concur in rejoicing to see how much the prejudices of many are abated. I am pleased myself, and surprised, at the cordiality and civility with which I am treated by persons of all denominations, and cannot but rejoice to see, that during my stay, there hath been evidently a softening of prejudices, and a more kind intercourse between Church and Dissenters, between Dissenters and Dissenters, between Christians and Jews. May God more unite all our hearts in his love, bring forth greater blessings than we can ask or think, and keep every eye single to his glory, that the Lord alone may be exalted. Found myself very fresh at night; supped, having eat nothing solid before; slept as well, nay better, than I am accustomed to do on Sunday night.

Wednesday, 28th. Wrote to Mr. Eyre, but too late, I apprehend, for insertion in the Magazine this month: I have been so hurried, I could not find a minute before; I mentioned to him, what I forgot to take notice of before, that the captain’s nephew has given me a beautiful drawing of our ship, which I think may be made a valuable assistance to our Society’s funds, if well ordered; when I get to town, this must be considered.

After breakfast, took horse, and went to visit Netley Abbey. Crossed the ferry to Itchin; a beautiful day and ride; a most splendid pile of ruins. The church and cloisters, once so magnificent, are now sunk into desolation. The ivy clings to the beautiful cornice and elevated pillar, and half covers the walls. The floor is strewed with vast fragments of the fallen roof, and trees of various kinds growing out from the spaces between them, overtop the craggy walls. The hoots of the owl and the clamours of the jackdaws have supplied the mummery of monkish devotion. As I stood admiring the once beautiful church and its

remaining windows, amidst the confused fragments, I was struck with the grandeur of the scene; a melancholy silence reigned around me; no voice was then heard, nor living creature seen, except one little wren which flitted across from the ivy to the broken window; the only tenant now seen to occupy these magnificent remains of former greatness. As I rode round the precincts to admire the various views presented by different parts of the ruins, I made a stand under a venerable oak, at the skirt of an adjacent wood, which looked down upon the building, with a fine view of an arm of the sea, and the rising coast on the opposite side terminating the prospect, a scene of singular beauty: I regarded with a kind of veneration this still living inhabitant of the place, and reflected, with a sort of magic revival of the former days, that this oak had probably beheld the noble pile in all its beauty and glory; had often sheltered the tansured fathers beneath its shade, and perhaps been itself the produce of the acorn sown by some one of this sequestered fraternity, many, many ages ago, and now surviving them, and looking upon their desolated heritage. What a changing world is this! Vanity of vanities, all is vanity. Returned slowly, musing, to dinner, at Southampton; Mr. Taylor's coach came to convey me to Portswood, to drink tea and spend the evening, and hear Mr. Newton preach; what a contrast between the vast church in ruins and the magnificent abbey, with a little newly-erected building for the purpose of public worship, where about two or three hundred persons were assembled to hear my aged friend; no vaulted roof of stone, or carved imagery, adorned the simple structure; even the walls were yet in the rough plaster; but the presence of God our Saviour, and the indwelling Spirit of Jehovah, consecrated the living temples. How transcendently superior to all monkish magnificence and mummery, as well as to all modern empty-pewed, ancient, consecrated, but deserted, churches, where ignorance of all evangelical truths fills the chair, and "Ichabod" is written on the walls (for the Divine inhabitant is fled.)

I confess, I rejoiced to see my brother Newton so profitably and liberally employed: his own practice will forbid him from ever objecting to a like conduct in his brethren; whether it be a barn, or under a tree, if the people are assembled with a thirst for the words of truth and righteousness, he cannot consistently forbid to draw for them the water of life from the wells of salvation. The Lord God hath spoken, who can but prophesy? I was much pleased to find him as clear in his intellect, and as strong in his voice, as twenty years ago. "To grey hairs will I carry you." He is nearly ten years older than me; and in his former days endured hardships, that might naturally have brought on decrepitude and premature old age; but his bow abides in strength: through the arm of the mighty God of Jacob; may his last days be his best days.

Returned to Southampton with some precious friends; there is a precious seed of faithful people under Mr. Kingsbury's ministry; may he see a great increase,

Friday, went early to Mr. Kingsbury; very kindly gave me a parcel of Mr. Romaine's letters to look over, and select what I thought may be of use in his life. Dr. Romaine had already taken the greater number.

Visited a number of Mr. K.'s congregation; he is vastly desirous to join in a like effort with those of Portsea, which is begun, and to send out, two and two, such zealous members as are willing to go into the country around, on the Lord's day, and converse with the ignorant, and such as are too distant from a place of worship, or too careless ever to think about it: two or three lively men seemed very ready to accede to Mr. K.'s proposal; and may the Lord bless the attempt. I am sure it will be to the quickening of the congregation where such efforts are made. He that watereth others shall be watered himself.

The coach came to convey us to dinner at Portswood: walked round General Hibbert's fine place. I am not unaffected with the beauties of nature, but, I confess, I take a thousand times more pleasure in seeing such a congregation of attentive hearers on the word of God, as assembled to hear Mr. Newton at night when he was to take his leave. Both of us start for London to-morrow. The meeting was crowded, and his discourse excellent. Returned to sleep at Mr. Toomer's; took an affectionate leave of them; they are the excellent of the earth.

Saturday, at five, entered the coach; a fatiguing day, though fine weather. Company mostly French. No good to be done.

Arrived once more in safety at the habitation I had quitted, to embark with the Mission, six or seven weeks ago. Have abundant cause to bless God for the support and blessing I have experienced, for the good health in which I am returned, and for all the pleasant prospects here opening for the greater spread of the everlasting gospel. Be still, Lord, my strength and my Redeemer, and let me ever experience the good hand of my God over me for good.

Spa Fields, October 1st, 1796.

In a good old age, full of peace, and animated by the bright hope of eternal life, Dr. Haweis entered into the joy of his Lord; leaving behind him, in the hearts of thousands of God's people, a grateful recollection of the zeal and fidelity with which he had cherished the infant cause of Protestant missions, and the vital interests of evangelical and primitive Christianity.

MEMOIR

OF THE LATE

REV. EDWARD PARSONS.

FORTY-ONE YEARS PASTOR OF THE CONGREGATIONAL CHURCH ASSEMBLING IN
SALEM CHAPEL, LEEDS.

THE Rev. Edward Parsons had purposed, during his last retirement, to write a memoir of his own life, especially recording the various interesting events in the Christian church with which he had been associated. It is to be regretted that his sudden removal prevented the accomplishment of this design; and that nothing remains but a brief and rough memorandum, respecting his early days.

In that document, he mentions that he "was born in the parish of Stepney, London, on the 16th July, 1762; that, as to his origin, there was little in which he could glory, but nothing of which he ought to be ashamed;" and that he was in a peculiar sense "a child of Providence." He refers to his boyish character as mischievous and daring,—attributes which gained him much popularity with his "small contemporaries," although often causing him to suffer severe punishment; "and," he says, "like many older sinners, I was a very orthodox penitent, as long as

the smart of the rod was upon me." After narrating an instance of extraordinary daring, which it is truly wonderful did not occasion a sudden and violent death, he touchingly notices his utter carelessness as to the great concerns of religion, and his destitution of guidance in the pursuit of knowledge. Here his manuscript terminates; and we are only able to state summarily as to the events of the years immediately succeeding those of his early youth,—that his course was speedily controlled by the operation of Divine grace upon his mind; that he was brought under the notice of the late Countess of Huntingdon; and that, under her auspices, he became a student at her college at Trevecca, where, after one or two discouraging failures, he gave signs of high qualification for usefulness in the work to which he was devoted.

The first place at which he exercised his ministry after leaving Trevecca, was Tunbridge Wells, and from thence he was removed to Norwich, where his public engagements were very laborious and trying, consisting of five services during each week. His constitution was then delicate, and his health, in consequence of his exertions, became soon and seriously impaired. By the advice, and with the assistance, of friends who had become much attached to him, he then retired to Brighton, where his disorder assumed a more alarming character by the rupture of a blood-vessel, and where he remained for some time in anticipation of a premature consummation to his course. Continued repose, however, at length produced beneficial results: and a residence at Bristol Hot Wells, at the suggestion of Lady Huntingdon, who supplied him with whatever could minister to his comfort, finally re-established his strength, and enabled him once more to engage in the duties of the pulpit.

After a short ministration in Bristol, where he formed some ministerial connections which had much influence on his subsequent life, he was requested by the Countess to visit Wigan in Lancashire; a favourable opening appearing in that place, for the increased administration of evangelical truth. Thither, accordingly, he proceeded. An incident occurred in connection with his residence there, which merits preservation, not only as affording an indication of his own character, but an example of the manner in which the "wrath of man" is so often overruled for the furtherance of the gospel. A magistrate in the vicinity, an ignorant, bigoted, and impetuous man, entered the

little chapel on the morning of one Sabbath, while Mr. Parsons was conducting the service; and, perhaps presuming on his youth, interrupted it by ordering him to leave the pulpit, and the congregation to disperse. The intruder was, however, reminded that the assembly was under the protection of the law, and informed that, except he instantly retired, he must be prepared to suffer the penalty which the law had provided, and which certainly would be enforced against him. This terminated the scene; much excitement was of course created by the occurrence, and a report was widely circulated in the town and neighbourhood that "a young dissenting parson was about to send Mr. Justice —— to jail." The consequence was, that on the following Sabbath the place of worship was crowded: and that when mere curiosity had spent itself, there remained, from better impulses, a spirit of continued attention to divine ordinances, which issued in the erection of a new and larger sanctuary. It is remarkable further, that one of the most liberal donations to that edifice was presented by the sister of the individual by whom the illegal disturbance had been made.

At the commencement of the year 1784, Mr. Parsons went from Wigan to London, principally in consequence of measures suggested by leading individuals in "the connection," the determination to adopt which led to the important step of his withdrawal from it. It is not advisable here to enter into the detail of those measures, or the proceedings which they produced: it is enough to observe, that the subject of this memoir, accompanied by some others, conscientiously dissented, and that he henceforth avowed himself to have adopted the principles of church-government which are held by the Congregationalists—principles towards which he had been for some time tending, and of which he remained, to the end of life, a steady, enlightened, and able advocate.

In consequence of the separation which thus occurred, Mr. Parsons relinquished an engagement at the chapel in Mulberry Gardens, and accepted an invitation to preach for some months in Manchester to the Independent church and congregation assembling in Cannon-street; there he met with much acceptance, and there divine providence conducted him to Leeds—destined to be the scene of his long-continued and eminently successful labours. The circumstances by which he was thus

led, and which were somewhat singular, were as follows :—The Rev. John Edwards, minister of the White Chapel, at Leeds, had been long declining in health, and had commissioned his friend, the Rev. Mr. Grove, of Rotherham, to look out for a young minister, who might be suitable to act as his co-pastor, and to become his successor after his anticipated death. Mr. Grove was supplying at the Tabernacle, in Bristol, when Mr. Parsons was officiating at Lady Huntingdon's chapel in that city, after his dangerous illness. After hearing him preach with much pleasure, and after conversation in a private interview, Mr. Grove deemed that he had found one adapted for the proposed sphere, and stated and urged the commission he had received. The request was at that time declined, in consequence of the existence of other associations; but when those associations had been broken, Mr. Parsons stated his willingness to visit Leeds with a view of occupying the position Mr. Edwards desired; and, an arrangement being made, he accordingly came.

The settlement of Mr. Parsons at Leeds was followed by much ministerial prosperity: and not long after that event, another sphere of usefulness was presented, in the occupation of which was involved various important results. While on a visit to some private friends in London, in 1786, the Rev. Dr. Peckwell, at that time supplying the pulpits of Tottenham Court Chapel and the Tabernacle, became the subject of sudden death in consequence of an accident in attending a dissection. Mr. Parsons being known to some of the leading friends connected with Tottenham Court Chapel, was procured, to occupy his place on the following Sabbath; and from that period he held an annual engagement, which he retained with popularity, usefulness, and honour, for more than forty years. Besides that this renewed connection with the metropolis was from time to time the instrument of the conversion of numerous individuals to God, it was especially interesting, because it identified him with the formation of the London Missionary Society. His intimate intercourse with the Rev. Matthew Wilks was, doubtless, in a great measure the means of influencing his mind, and engaging his exertions; and his name is found both in the preparatory circular, which explained the nature and urged the claims of the institution, and in the list of those honoured men who were first chosen as the Directors

of its affairs. He was deeply and actively interested in the original operations of the Missions to the South Seas—operations which he sometimes vividly detailed in subsequent years. In 1797, he was called to engage in an important public service connected with the departure of two Missionaries (Messrs. Russell and Cappe) to the Foulah Country, in Western Africa. The proceedings, which took place on the 9th of October in Surrey Chapel, were afterwards published at the request of the Directors. On that occasion, after a general sermon, preached by the Rev. W. Nichol (afterwards D.D.) one of the ministers of the Scots Church in Swallow-street, Mr. Parsons delivered a charge, founded on 1 Corinthians xv. 58; a production which exhibits a high estimate of the Missionary work, and in which is much excellent advice, admirably expressed and enforced. The closing paragraphs, especially, are very beautiful and solemn.

To the addresses of the ministers, when published, the Directors appended two documents, entitled “General Instructions to the Missionaries about to Embark,” and “A Farewell Letter.” In them are stated the circumstances which induced the formation of the mission, and the views of the Directors as to the precise course in relation to civil and religious affairs, which it was deemed proper the missionaries should pursue. Some mistakes, arising from want of precise information, may be easily detected; but there is much of pious principle, and practical wisdom; and not the least matter of interest is the fact the instructions indicate, that this early movement toward the evangelization of injured Africa owed much to one whose efforts on her behalf have ranked him among the first of Christian philanthropists—it is enough to mention the name of Zachary Macauley, at that time governor of Sierra Leone.

It is not intended minutely to follow Mr. Parson’s course in relation to his pastoral engagements. Those engagements were followed by long-continued tokens of the Divine blessing. After several enlargements of the “White Chapel,” a new and spacious edifice was erected, which, under the name of “Salem Chapel,” was opened in the year 1791, and which was the scene of his ministry for forty-one years. During that long period, he was known as an ardent friend of civil and religious liberty, on some occasions rendering public exertions on their behalf, which manifested wisdom and firmness possessed by very few,

and which were very instrumental in promoting their advancement. He was unremittingly active in advocating the claims, and extending the influence of the Congregational denomination throughout Yorkshire and the north of England; and perhaps no one of his time was so frequently employed in preaching at the openings of chapels, and the ordinations of ministers. In the services of the latter he much excelled, particularly in the delivery of charges, several of which are published, and contain a large amount of valuable counsel, expressed in a style always clear and nervous, and sometimes rising into true eloquence. Besides giving to the public numerous original compositions, he engaged, in conjunction with the late Rev. Dr. Williams of Rotherham, in editing the works of Watts and Edwards: he also edited the works of Charnock, published a valuable abridgment of Neal's History of the Puritans, which appeared after the defeat of Lord Sidmouth's notorious bill, and obtained a large circulation, and also reprinted Simpson's Plea for the Divinity of Christ, accompanied by a memoir, and by an extended preface, exposing the spirit of modern Socinianism. His health suffered, at intervals, some severe interruptions; but, on the whole, he was perhaps favoured with an unusual degree of vigour, until he reached the age of seventy, when, on the ground of increasing infirmity, he was induced to resign his charge—the church and congregation securing to him a liberal provision for the remaining portion of his life.

Referring to Mr. Parsons' connection with the Missionary Society, we know that it continued to receive from him strong and steady attachment, and he frequently pleaded its cause. In 1811 he preached the annual sermon on behalf of the parent institution at Surrey Chapel, from John iii. 30, "He must increase, but I must decrease,"—perhaps the ablest of his printed discourses. He urged, and cordially assisted in, the establishment of the valuable auxiliary for the West Riding of Yorkshire, which took place at Leeds, in August, 1813, and was attended with much delightful and useful excitement. The preachers on that occasion were the Rev. Drs. Bogue and Waugh, and Messrs. George Burder, William Thorpe, and Thomas Raffles; who delivered sermons, varying, of course, much in character, but all possessing a high order of excellence. The last service was the administration of the Lord's Supper, in Salem Chapel, when a remarkable impression was produced by

Mr. Parsons: the benediction had been pronounced, and the vast assembly were engaged in silent prayer, when, after a pause, he rose, and—his usually firm and manly voice trembling with emotion—proposed that all should seal their devotedness to the missionary cause by singing the last verse of the 116th Psalm, “Here in thy courts I leave my vows,” &c. It is impossible to convey any idea of the emotions which pervaded the audience, while, in the music of the sanctuary, they answered the appeal: none who were present can ever forget it; and some, it is believed, will have reason for grateful recollection through eternity.

Among his subsequent missionary engagements, perhaps the most effective was a sermon he delivered at the anniversary in Manchester in 1816, from Haggai ii. 6, 7. A valuable missionary, the Rev. R. Moffat, who was at that time ordained, has stated to us the powerful and lasting effect it had on his own mind; and although the manuscript of the discourse, which we have seen, is very imperfect, there was evidently an extraordinary richness of illustration, and some passages would do no dishonour to men acknowledged among the most eloquent of the age. It is not uninteresting to record, that missionary services were among his last, and that some engagements of this hallowed nature were left unfulfilled by his sudden removal.

In noticing the closing days of this eminent minister, we cannot perhaps do better than adopt the narrative which appeared in the *Evangelical Magazine* in December, 1833, shortly after his decease:—After the resignation of his charge, he was still enabled to preach with frequency; and in the spring of the present year fulfilled his usual arduous engagements at the Tabernacle and Tottenham Court Chapel. On returning from the metropolis, his friends found his health greatly impaired. After a short interval, at the commencement of July, he went, with the hope of deriving benefit from the change, accompanied by his oldest unmarried daughter, to Douglas, in the Isle of Man, a spot to which he had become much attached during a short residence there in 1831. His health appeared gradually to improve, and he preached at the Independent chapel on the mornings of the four Sabbaths immediately preceding his death: his subjects were the following,—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed

us with all spiritual blessings in Christ ;”—“The glorious gospel of the blessed God ;”—“My times are in thy hand ;”—and, “To those that fear my name shall the Sun of Righteousness arise with healing in his wings.” The last sermon is said to have been peculiarly animated and delightful.

He had been much agitated on the week preceding his departure, on hearing of the dangerous illness of his youngest daughter, and resolved that one then residing with him should leave him, for the purpose of attending her. She accordingly went on the morning of the 26th. Towards the close of that day he was not well, but the following was as well as usual. On the 28th he had a slight attack of the disorder to which he was much subject, but recovered in the afternoon, and walked out. Early in the evening, he called at the house of a pious friend, Mr. John Calvin, where he became worse, and was unable to take any refreshment. On feeling a measure of sickness, he was persuaded to have medical assistance, the result of which was a direction that he should instantly return to his lodgings, and, after adopting some needful precautions, retire to bed. He took the arm of the friend with whom he was, and said to the surgeon, with his usual cheerfulness, “Good night—you will find me a very patient patient,” and departed. Mr. Calvin offered to remain with him, but he said, “You had better get me a kind nurse, who will be of more service than you can.” This accordingly was done. Mr. Calvin called several times during the evening, without perceiving any material change, and left him between eleven and twelve, requesting that he might be summoned if any such change took place. He was sent for at six in the morning, and found that Mr. Parson’s had had violent vomiting during the night, and was unable to converse or even to recognize him. In this state of apparent unconsciousness, and without any pain, he continued until about half-past nine, when he gently and peacefully expired.

The disease, previous to his departure, had assumed the form of malignant cholera, and he was therefore interred early on Friday, the 30th, in the picturesque churchyard of the town that witnessed his end.

The nature of the disorder to which Mr. Parsons fell a victim prevented his engaging in any conversation that might indicate

the precise state of his mind in the near prospect of dissolution. It is, however, a matter of grateful remembrance to the friends who enjoyed the nearest intercourse with him, that for some time previous to the event which well-nigh overwhelmed them, there were manifestations of character which could leave no possible doubt of his being the subject of a spiritual process eminently preparing him for his end. His simplicity, his singular amiableness of temper, his habits of devotion, his unaffected and deep humility, much and tenderly struck them. His daughter, who was most with him, especially towards the close, says, "his whole character appeared perfectly transformed," and the instances she has given of the fact, are both melting and delightful. His mental anxieties were, for some weeks previous to his departure, terminated in the peace that passeth all understanding; and he told her, immediately previous to their last separation, that "they were the happiest of his life." It may not be uninteresting to observe, that, just before his end, he had completed the re-perusal of the New Testament, commencing with the Epistle to the Romans, and that he marked all the passages which most struck him, and to some he attached a special mark for peculiar force. The last passage that had the special mark was Rev. xxii. 20, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." At two passages, deriving much impression from the fact that he has entered among the realities of which they speak, leaves were folded down, evidently for the purpose of particular emphasis. "They are Heb. xi. 13, "These all died in faith," &c., and Rev. xx. 12, "And I saw the dead, small and great, stand before God," &c. Many similar particulars might be stated, but it is enough to say, that he left abundant testimony that the sudden coming of the Lord has summoned him away to the rest of paradise, and that the "Sun of Righteousness," whose glories were his last theme from the pulpit, now shines upon him in celestial splendour.

Mr. Parsons had been twice married: his first wife died early, without children: by his second, the daughter of the late Dr. Hamilton, of London, who died in 1829, he has left a numerous family.

Those who were privileged to attend upon the ministry of Mr. Parsons must ever remember the judicious and pungent

character by which it was distinguished. A warm and energetic defender of the evangelical scheme of doctrine, he was at the same time a nice discriminater in matters which in his estimate did not belong to it. There was nothing vague and indefinite in his theology. He was a lucid and argumentative defender of the truth as it is in Jesus, and never thought it alien to the functions of the Christian pulpit to reason with men about their eternal interests. The Deity of the Son of God was with him a favourite topic; and we can well recollect, more than twenty years ago, hearing him insist on this doctrine in the Tabernacle pulpit, till we trembled and agonized for the condition of those unhappy men who will not bow down their proud reason to receive this vital and consolatory truth of the Christian system.

Mr. Parsons' manner, indeed, was calm and dignified, but his appeals were singularly pointed, and his modes of assailing the human conscience were such as abundantly to indicate his close study of human nature, and the intimate acquaintance which he had with the motives upon which human beings are wont to act in certain given circumstances. He made free use of a scriptural phraseology, and thereby evinced the confidence which he entertained in the power which belongs to the very letter of God's word. Without any peculiar ornament of style, and in the absence of all laboured compositions, Mr. Parsons continued, for nearly half a century, an interesting, a popular, an indefatigable, and a highly useful minister of Jesus Christ.

M E M O I R

OF THE LATE.

REV. ROBERT SIMPSON, D.D.

TWENTY-SIX YEARS AND TEN MONTHS RESIDENT AND THEOLOGICAL TUTOR OF
HOXTON (NOW HIGHBURY) COLLEGE.

It is deeply to be deplored that the materials for a satisfactory memoir of this distinguished servant of Christ, to whom so many pastors of the Congregational denomination are under the most weighty obligations, are so extremely scanty. His papers scarcely contained any reference to himself; and his laborious duties as a theological tutor prevented him from engaging in correspondences not strictly connected with his responsible office. His deep humility, too, restrained him from indulging in those disclosures of personal history, which to minds differently constituted present no formidable difficulty. Those of his students, who narrowly watched his progress, as he pursued the even tenor of his way, might acquire a just view of his character; but even they were thrown far more upon the study of the philosophy of his mind, than upon any details of facts or feelings received from the lips of their venerable and revered tutor.

To the members even of his own family he rarely laid open the interior of his spiritual history; and, though he exerted a most salutary and powerful influence over the minds of his children, it was less the result of hortatory appeal, than of that silent majesty of holy character and spotless worth, which seldom fails to leave behind it the impress of its own goodness. Yet he was by no means an uninteresting companion, having always at command a train of subjects which rendered his conversation alike instructive to the student and the private Christian.

Mr. Simpson was one of the first of the London ministers who signed that memorial, in favour of the London Missionary Society, which yet stands among its early records; and though, from his retirement of character and incessant occupation in

the college, he was able to devote but little attention to the business of the Society, he was known, through life, to watch its movements with intense interest, and to hail with gratitude to God, every fresh token of the Divine blessing vouchsafed to the labours of its devoted Missionaries. He was one, too, of that influential circle of pious and enlightened men who originated the Evangelical Magazine, many of whose early meetings were held under Dr. Simpson's roof. He entered warmly into the design, and under the signature of "Nospmis," (an inversion of his own name,) he contributed some valuable papers to the early numbers of the work. In the highly important sphere which he occupied, as theological tutor of one of our most popular Dissenting colleges, his known attachment to the interests both of the Magazine and of the Missionary Society, contributed, in no inconsiderable degree, to draw towards them the confidence and support of the Christian public.

Dr. Robert Simpson was a native of Scotland, born at the farm of Little Tillerie, in the county of Kinross. For many generations his ancestors had been distinguished by their attachment to the cause of religion, and by the interest which they took in the maintenance and spread of evangelical truth. His parents were persons of good standing in society, but far more remarkable for their good education, their intelligent habits, and their moral worth. His father had been originally intended for the Christian ministry, and, with this view, had received from his parents the best classical training which his parish school afforded. He thus knew how to estimate the value of knowledge, and employed all his leisure hours in conveying to his son Robert, whom he had devoted by prayer to the ministry of the word, the elements of sound classical learning. In confidential moments, Dr. Simpson was wont to express himself with much gratitude in reference to the care thus bestowed upon him in the early culture of his mind, and more particularly for the parental anxiety which was felt and indicated in endeavouring to impress upon his youthful heart the great and saving lessons of Christian truth. It would appear that his position, while under the parental roof, was eminently favourable to the growth both of knowledge and piety; though there is no reason to believe that he underwent any divine change at this early period of his history. As he showed no predilection for the sacred calling, and was, moreover, undecided in his religious habits,

his father, after a season of watchful solicitude, relinquished, his purpose of training him for the ministry, and waited the guidance of Divine Providence in determining his son's future walk in life.

About this time young Robert's grandfather died, and left some landed property in possession of his widow, who expressed a wish that her grandson might be permitted to assist her, in her widowed state, in the management of the farm. Her request was yielded to, and the subject of this memoir forthwith entered on the occupations and cares of husbandry. In this situation he remained for several years, actively and usefully discharging the duties of his trust, until his grandmother retired from the farm, and it became necessary to seek for other employment. He was now apprenticed to a respectable clothier, in the vicinity of Dumfermline, with whom he remained till the expiration of his articles; after which he removed to the north of England, for the purpose of perfecting himself in the knowledge of his business, and gaining an acquaintance with the best kinds of machinery employed in the particular manufacture in which he was engaged. But little is known of the state of young Simpson's mind during the period of his apprenticeship; save only that he was sprightly and energetic in the bent of his mind, and at all times distinguished by a high sense of honour, and an utter loathing of every thing bordering on meanness and vulgar depravity.

On his removal to England, he settled at Cutherstone, near Barnard Castle, in the county of Durham; and in this providential movement the hand of God became very manifest. Although he had previously been strictly moral and correct in his general deportment, regular in his attendance on the ordinances of religion, and, from his intimate acquaintance with the doctrines of Christianity, was looked upon by others as a hopefully pious youth; yet his own estimate of his state, at this time, was the very opposite of favourable. His religion was far more an intellectual theory, than a vital principle; and partook largely of that spirit of pharisaical self-complacency, which substitutes outward homage to the rule of duty, for a simple and self-renouncing dependence upon the cross of Christ. At this period of his history he went about "to establish his own righteousness, refusing to submit to the righteousness of Christ." He felt neither the quickening energy of divine grace, nor that

inward peace which comes by believing in Jesus. He described himself afterwards as “a self-complacent and pharisaical religionist;” and, in conversing with young men from Scotland, trained up in religious habits, was wont to warn them, in pointed terms, against resting in a piety of mere form and education. In his own quaint way, he once said to the writer—“If you have been converted in Scotland, take heed that you do not stand in need of conversion still.”

His arrival at Cutherstone was a new era in his spiritual existence. Here it was, while attending the ministry of the excellent Mr. Prattman, of Barnard Castle, that divine light and real conviction broke in upon his mind.

There was a dash of enthusiasm of the best kind in his character; and his religious experience, in its earlier and later developments, partook, in no small degree, of his constitutional temperament, eminently sanctified by divine grace. He hated, to intensity, a phlegmatic piety; though no one could be more anxious than he that religious fervour should spring from the real workings of grace and truth in the human heart.

Though the change which had taken place in Mr. Simpson’s religious views and feelings had little to effect in his moral and social deportment, it was yet evinced by symptoms peculiar to itself. In a sense obvious to those who knew him, and more particularly to Christians in whose circle he moved, “old things had passed away, and all things had become new.” He became a centre of holy influence in Mr. Prattman’s church, and in the social prayer-meetings evinced a power of devotional utterance and feeling, which made him an object of interest to all who had seen him abandon the cold insipid religion of his earlier days.

It was no matter of surprise that a youth, so remarkably brought under the power of divine truth, and possessed of sterling ability, and good educational attainments, should attract the notice of his pastor, and should be regarded as a fit candidate for the work of the ministry. His strength of intellect, freedom of communication, excellence of character, and eminent devotion to God, all marked him out for eminent service in the Christian church. His early scruples to the sacred office were now overcome; and accordingly he was introduced as a student to the theological academy, then at Heckmondicke, under the care of the late venerable Mr. Scott; where he distinguished himself by his close attention to classical and theo-

logical studies, and particularly by his proficiency in the acquirement of Hebrew literature.

Having thus passed through his course of study with eminent credit to himself and satisfaction to his excellent tutor, displaying, at the same time, all the graces of the Christian character, he received and accepted a call from a village congregation, at Haslingden, in the county of Lancaster. The sphere of labour, however, proving too contracted, he speedily removed to Elswick, where he exerted himself with much zeal in the cause of his Master, and won for himself the reputation of "a good minister of Jesus Christ." Still it was obvious, that a wider field of exertion was required, in order to give full scope to the energies of a mind bent on attempting and effecting great things. Accordingly, Divine Providence opened the way to his introduction to the town of Bolton, where he attracted a large audience, and exerted a beneficial influence over the public mind of the place. Here he hoped to live and die. He was only ambitious of doing good; and finding himself in the midst of an attached and pious flock, who valued his ministry, he had no wish to change his abode, or to seek for other employment in the vineyard of his Lord.

God, however, had otherwise determined; and the result proved that the dispensation which drew him from a scene of labour he greatly loved, was under the control of Divine wisdom and goodness.

In the beginning of 1791, having become acquainted with the venerable founder of Hoxton College, he received a pressing invitation to become the resident and theological tutor of that rising institution. At first sight, he trembled at the thought of the responsibility connected with such an appointment; but after mature deliberation and prayer, and after consulting some of his most judicious and experienced friends, he was induced to consider it as the will of God that he should concur in an invitation, which had come to him without any plan or solicitude of his own. He removed, therefore, from Bolton to Hoxton, in the spring of 1791, and entered upon his new and interesting duties with that characteristic ardour of mind which marked all his procedure. Here he continued, without interruption, to discharge the important duties devolving upon him, for the space of nearly twenty-seven years, terminating his labours with his life, on the 21st of December, 1817.

In his new character, as the President of a College, he was well received, from the very first, by the students committed to his care. If any of them disliked him, it was the sure evidence of worthlessness on their own part. His deportment in the family and the lecture-room, was so simple, unaffected, and uniformly correct, that it was impossible not to look upon him with blended feelings of reverence and love. Considering his comparatively slender means of previous training, he brought to his task of tuition a highly respectable share of well-digested knowledge. His acquaintance with theology in general, and with the Latin divinity of the continent in particular, was extensive and accurate, and his intimacy with the Hebrew of the Old Testament scriptures was such as to indicate close and critical attention to this favourite branch of study.

His main defect as an instructor, was the want of method, and analysis, in his modes of conveying the vast stores of information he possessed: still there was something of a redeeming quality belonging to his very failures. His great earnestness, connected with the many striking remarks he was wont to drop in the lecture-room, gave a feeling to the minds of his students, more easy to conceive of than to describe. Never can the writer of this forget the impression which he received from some pungent sayings of his revered tutor, which entered into the very vitals of ministerial responsibility and character. There was a certain energy of manner connected with his class-exhibitions calculated to produce the most salutary and permanent effects upon the minds of his students.

His prayers, too, in the family! who that ever heard them, can forget them? They were the very sublime of devotion. The mortal seemed lost in the immortal. There was a certain depth and majesty pertaining to them, which made ordinary prayers seem dull and insipid after them.

To these qualities were added a guileless simplicity and transparency of character, which never permitted him to stoop to the ways of ordinary men. He was all that a theological tutor ought to be—"a man of God," "an Israelite indeed;" so that every one was enabled to regard him as the incorruptible friend of integrity and truth. His utter ignorance of what is ordinarily termed *policy* and *expediency* unfitted him, in a great measure, for comfortable co-operation with many for whom he entertained a profound respect; and ultimately brought him to

the determination of confining himself almost exclusively to his immediate college occupations. Yet his mind was never soured or chagrined by any impressions he had received of the infirmities of human nature; his conviction rather was, that he best consulted his own usefulness, by abstaining from branches of labour for which he felt himself constitutionally disqualified.

Dr. Redford, in his very powerful sermon, preached on occasion of his death, has so admirably sketched the outline of his character, and portrayed the closing scene of his bright career, that the editor avails himself of it as preferable to anything he could himself supply.

“ I shall now attempt,” he observes, “ to delineate his character.

“ *His principles* were, from education, but still more from conviction, but most of all from feeling and experience—Calvinistic. He believed most firmly in the sovereign and eternal purpose of God, as the foundation of the everlasting covenant; in the irresistible and indispensable influence of the Spirit of God, as the first moving cause, and the great promoting and effectual agency of conversion. He held the supreme divinity, the real atonement, and the almighty grace of the Lord Jesus Christ, the doctrine of justification by the imputation of the Saviour’s righteousness to all that believe. In short, he maintained clearly, but yet moderately and scripturally, all the distinguishing doctrines of the Calvinistic theory, as most consistent with the plain testimony of revelation, and the dictates of the soundest philosophy; yet he held these doctrines in close connection with the use of means. He never suffered them to dissolve the bonds of natural and moral obligation; nor was he so absurd as to preach or teach them apart from their genuine effects. He carried them all out to their personal fruits and evidences, and required that, at least, the consolation of them should never be appropriated, where they were unconnected with sanctification and obedience. While, in his preaching and teaching, he knew well the value of the free grace of God, and of justification irrespective of human merits, he was well aware how that very grace might be abused to licentious purposes; how even the pure element of divine truth may be perverted to give a malignant luxuriance to the worst passions of the heart, and religious principle be made a pander to the lusts of the flesh. Hence, he never forgot that *profession* was to be brought to the test of *practice*; and that, though God had a chosen people in the world, yet, that in ascertaining them, the Redeemer’s rule was the only safe one, ‘ By their fruits ye shall know them.’ . . .

Of his talents I say as little as I can say, when I affirm, that he possessed a sound, an acute, and a penetrating judgment. For a man so retired in his habits, I have often been struck with his knowledge of human character, and the excellence of the advice which he was capable of giving in most practical cases that came before him. His memory was strong, and well stored; his imagination bold and vigorous, and, in the earlier period of his labours, capable of astonishing and confounding, by the strength and brilliancy of its creations. His learning was rather theological than philosophical or critical. It lay more in the immediate line of his duties, than in the general fields of science and literature. In theology he was always at home: in other studies he made not great professions. He was too modest to boast of what he knew, and was always unwilling to raise high expectations. Nevertheless, I am decidedly of opinion that his learning was under-rated; and that those who may have represented him as incapable of appreciating the beauties of classic diction, or of discovering the charms of Greek and Roman poetry, are in an error. If he directed the attention of his pupils with more ardour to the theological Latin authors, with the Greek Testament and Hebrew Bible, it was from a deliberate conviction of the more immediate connection between these studies and their future duties. He always aimed rather to make his students *sound*

divines, than refined classics. His attainments in the classics were highly respectable, and such as justly to entitle him to rank, if not with the class of minute and philosophic critics, yet with the sound and accurate interpreters of the classic tongues. In the Hebrew and Chaldee he was distinguished; and he could not only read the sacred text of the Old Testament fluently, and analyze it critically, but he possessed a kind of enthusiastic attachment to that study.

“*As a tutor*, from having lived nearly four years in his family, I may be allowed to say, he was beloved and honoured to an unusual degree. His regularity in his official duties, his separation from the world, the blameless tenour of his way, his kind and unostentatious mode of conveying his instructions, made his pupils venerate him as a father, and esteem him as a friend. While he never descended to any ungraceful familiarity, he was yet most easy of access, and always ready to assist our inquiries. Yet he rather required to be sought. He never obtruded unsought advice, nor officiously and unseasonably pressed his instructions. On the one hand, he gained our affectionate esteem, by the concern he manifested for our progress in study, our comfort in his house, and our success in the ministry; while on the other, he preserved, by his unbending integrity, by the fervour of his piety, and by the moral dignity of his deportment, our highest veneration. He never himself lost sight of the end for which his students were put under his care; and he was deeply anxious that all who went forth from under that care, should go with the resolution of Paul, determined to know nothing among men, save Jesus Christ, and him crucified. He always manifested the greatest pleasure in the success which attended the labours of his pupils in preaching the gospel; and to visit them, in the spheres of their usefulness and comfort, was one of the highest luxuries his heart could enjoy. And of more than two hundred and twenty students who had been under his care, there was not one who did not feel the sincerest veneration for his name, and cherish the remembrance of an abode under his roof as one of the happiest periods of their life.

“*As a preacher*, he was not so much distinguished either for taste in composition, or for gracefulness of delivery, as for the strong, manly sense, the pure evangelical sentiment, the impressive earnestness of his discourses. In the earlier part of his ministry, and in the north of England, where the ears of auditors are not so refined in their discrimination of tone and accent, he was exceedingly popular, and produced impressions both on the understanding and the heart, which are retained by many to the present hour. I have known him as a preacher for nearly twenty years, and can well recollect the strong sensations which his discourses always produced. They reminded his hearers of the energy and simplicity of the great apostle; for, like Paul, he gave such a prominence to the doctrines of the gospel, led them out so ably to their practical bearings, and accompanied them with such a divine energy of soul, as made one soon lose the dissonance of his tones, and the ungracefulness of his manner. He was never heard but with affection and interest. His discourses were solemn and impressive to a degree, which I could well imagine to have very much resembled the ardour and earnestness of Richard Baxter. For some years after his settlement at Hoxton, he was minister of a small chapel that stood adjoining the Academy. But the chapel being taken down, to make room for one much larger, and a regular change of preachers being deemed more expedient, he resigned his office. After this he became pastor of a congregation in Artillery-street; which however, he soon left, and never afterwards accepted any regular charge.

“Upon the whole, his character exhibited a very rare assemblage of considerable natural talents, great acquired stores, combined with the most valued Christian graces, and all these associated with a firmness and stability, both in doctrine and practice, which made him indeed an immoveable rock in the cause of truth. He never vacillated. Where he began, there he finished his course: and no indecision upon any of the essential truths of the gospel, and no flexibility in any of the moral qualities of his mind, ever deformed his character, or weakened the confidence of the public in his ministerial or his academic engagements. Having laboured in the Dissenting College at Hoxton twenty-seven years, he finished his course with indescribable joy; a joy the more remarkable, since it increased with his bodily sufferings, and evinced its celestial

nature, from its anticipations of the Divine presence, as he approached the hour of death.

“ After above twelve months of acute and almost incessant pain, he was compelled at last to relinquish the instruction of his beloved pupils ; a work which had been the delight and glory of his better days. He resigned his office as tutor, but continued to reside in the Academy-house. During the early part of his affliction, he expressed but little of the state of his mind. It seemed to be peaceful and resigned ; and though from the first he was aware of the dangerous nature of his complaint, no murmuring word ever escaped him. He was always cheerful, and always instructive. But within the last three months of his life, his frame of mind became unusually spiritual. His soul seemed daily to be ascending towards the skies. He felt not only ready to die ; he welcomed the hour. He longed to be gone. The eye of faith beheld the glittering prize, far surpassing all worldly pomp and power ; and he panted to embrace it. During this period I had very frequent opportunities of seeing and conversing with him, and engaging in devotional exercises. Many of his sayings, which fell from his *lips trembling* through the rapid decay of bodily strength, yet seemed like gleams of most heavenly light reflected from the bright eye of that ascending spirit, which had already left this atmosphere of clouds, and was rapidly passing into the region of uncreated light. The rays of glory fell upon the pinions of his faith, and from this vale of tears we caught the reflected beam, as he went upward towards the radiant throne of his Father and his God. But it is impossible to impart, in the repetition of his sayings, that emphasis, that ineffable effect which he gave them, even with an enfeebled and emaciated body, and a dying voice. Many of these sayings I was privileged to hear ; and many have been already made public in a sermon preached by Mr. G. Clayton. I shall add two or three others, which have not yet been related. A very few days before his death, standing at his bed-side, I said, ‘ Well, sir, you are getting nearer home.’ ‘ Home !’ he exclaimed : ‘ yes, it will be an *indescribable* home to me.’ I added, it will be rendered sweeter by the pains and sufferings you are now enduring. ‘ Sufferings !’ he replied ; ‘ my sufferings, sir, will all be forgotten *in an instant*, when I come to his presence.’ To the Rev. Mr. Turnbull he said, ‘ Do you know what it is to be in the *PRESENCE* of God ?’ He replied, ‘ No, sir, I know but very little indeed about that.’ ‘ No !’ said Dr. Simpson ; ‘ nor I either ; but I soon shall know.’ Referring to several friends in the room, I said to him, on another occasion, ‘ Well, sir, we shall follow you ; and what a consolation it is to think we are all going one way, and shall soon meet.’ He said, ‘ Yes, that we shall, it is certain and sure : there is no doubt at all about it : Christ will take care of that ; he is quite full of the Father’s love.’

In comparatively early life Dr. Simpson entered into conjugal relation with a lady of truly amiable character, and distinguished piety, with whom he lived in unbroken harmony and love to the close of his earthly pilgrimage. He was much blessed in his children, several of whom survived to emulate the virtues of their revered parent, and occupy spheres of honour and usefulness in the church and in the world. Some of them soon joined him in the skies, while those that remained longer in the wilderness “ pressed onward toward the mark of the prize of their high calling of God in Christ Jesus.”

M E M O I R

OF THE LATE

REV. WILLIAM ROBY,

OF MANCHESTER.

THERE is not, perhaps, on the records of the London Missionary Society a name more sacred to the cause of Missions than that of William Roby. He was one of the first to respond to the appeal of the venerable Bogue, in 1794, and, for the space of thirty-six years, employed his vast influence in the county of Lancaster, in extending the interests and consolidating the claims of an institution, whose catholic principles, and unsectarian procedure had won the entire confidence of his generous and comprehensive mind. No pastor in this land ever identified himself more closely or energetically with the labours and triumphs of the London Missionary Society, than did the devoted subject of this memoir. His heart glowed with sympathy for the perishing heathen, and both in his pulpit labours and private walks, he aimed, with fervent and steady zeal, to imbue the minds of his flock with a portion of his own apostolic spirit. A hundred such ministers as Mr. Roby would speedily double the income of the Society, and render all our principal towns and cities as much centres of Missionary operation as the far-famed town of Manchester. It is no disparagement to the noble-minded Christians of that place to say, that, instrumentally, they owe to Mr. Roby's missionary spirit and devoted character much of that disinterested benevolence, by which for many years past they have been so honourably distinguished. The writer of this sketch well remembers touching on this very topic, on the missionary platform, at the memorable anniversary of 1829, when Manchester first distinguished itself by the unrivalled munificence of its contributions to the cause of Missions; and how the reference convulsed the assembly with applause, as the venerable patriarch of their town sat in meek humility in the front-rank of the ministers convened, indicating but too plainly,

by his enfeebled appearance, that he had well nigh reached the close of his brilliant and useful career.

In the life of Mr. Roby, we have a fine illustration of the principle, that if a Christian minister will but devote himself, with full purpose of heart, to the cause of Christ, and the good of souls, he will be sure to gain for himself an envied distinction among his contemporaries, and to pass down to posterity among the friends and benefactors of his species. To his warm and energetic espousal of the Missionary cause, Mr. Roby owed a large portion of that extensive influence which he acquired in his native county; and, as one conscious of the liveliest emotions of gratitude, he gave back to the object of his early and conscientious preference, every particle of the influence which he thus acquired. The Missionary enterprise had ennobled all the perceptions and faculties of his intelligent mind, and gave a character of unity and dignified bearing to all his ministerial engagements. He was always at home when urging the claims of the perishing heathen, and, to the very close of life, clung with steadfast attachment to an undertaking, which, like some mighty current, had borne him along triumphantly upon its surface, from the first moment that he embarked on its mighty waters. To him pertained the honour of rearing up in his church some of our most useful Missionaries; and, while the London Missionary Society exists, the name of Roby will be associated with its early progress, and with its later triumphs.

William Roby was born at Haigh, near Wigan, in the county of Lancaster, on the 23d day of March, 1766. His parents belonged to the Established Church, and, being in comparatively easy circumstances, determined on training their son for the office of the ministry in that particular community, though it does not appear that either they or their son had any just conception of the nature of true religion. In furtherance, however, of their plan, they placed him, when young, in the grammar-school at Wigan, where he enjoyed the benefits of a good classical education, and where his progress in human learning was in every way hopeful. At the close of his grammar-school course, it was their purpose to introduce him to one of the universities, and thus to place him in a sphere of active and honourable occupation in the national church of his native land.

Their plans, however, were speedily interrupted, by one of those revolutions of mind which illustrate, in a remarkable way,

the wisdom and sovereignty of the Divine government. While thousands glide along the stream of education into the most sacred of all human occupations, and have no other call to the ministry of the word but the wishes of their parents, and the appointments of their ecclesiastical superiors, it was far otherwise with Mr. Roby. As a boy, indeed, he might have dreamt with others of the mere honour and respectability connected with the office of a clergyman, and might have gladly seconded the wishes of his revered parents; but when at the early age of nineteen, he began, under the ministry of Mr. Johnson, of Wigan, one of Lady Huntingdon's ministers, to contemplate the awful responsibility connected with the care of souls, and felt, as he did, by Divine grace, the unutterable value of his own, he shrank with instinctive dread from an undertaking, to the duties of which he regarded himself as wholly inadequate. By a train of events, and, as the result showed, by the mighty power of the Spirit of God, he was at this time roused to an impressive sense of his guilty state before God, and his sad unpreparedness to stand before the bar of an avenging Judge. So deep was the current of religious conviction, that it threatened to overwhelm his spirit, and followed him day and night into all the scenes of his more active or retired moments. He formally renounced all idea of the Christian ministry, and with it all purpose of entering the university; being far more concerned to find peace with God, than to foster dreams of a calling for which he perceived that nothing but solid religious character could be an adequate preparation. In all this he acted with deep sincerity, as before God; and he who listens to the sighing of a contrite heart, soon poured into his bosom the balm of heavenly peace, and enabled him to discern and embrace the revealed method of acceptance by faith in the atonement of the Son of God.

Having relinquished all design of accepting orders in the church, he became anxious to devote himself to some regular occupation in life; and that Providence which so remarkably guided all his future steps, opened to his acceptance a congenial occupation connected with the education of the rising generation. About this eventful period in his history, a vacancy occurred in the classical department of the endowed school at Bretherton, and being invited to occupy it, he felt it his duty to obey the call, partly from his love of youth, and partly from the desire of prosecuting his classical and other studies. In the full vigour

of opening manhood he entered upon this interesting post of labour, with a heart panting to be useful. The first object which powerfully arrested his attention, in commencing his official labours, was the extremely ignorant and profligate state of the peasantry, among whom he was called to discharge his scholastic functions. He deplored their sad neglect of God, and the guilt and crime with which it was associated. Having just come to feel the power and comfort of religion in his own heart, he was animated with the generous desire, common to new converts, of doing something, if possible, to meliorate their wretched state. But what to do, he scarcely knew. He was young and inexperienced, and the tide of prejudice against vital religion ran very high. But here again he found direction, where it is never sought in vain. On examining the trust-deed of the school, he found, to his inexpressible joy, that one of its clauses required that the classical master should devote a portion of every week to the religious instruction of his pupils; and though the wholesome practice had fallen into shameful disuse, he determined to revive it, and to make trial of what he could do in this way, through the medium of the children, to reach the minds of the parents. He entered on his delightful task, on the evenings of the Lord's days, taking as the basis of his instructions the Articles of the Church of England, and portions of the Church Catechism. The exercise was so new and striking at that time, and the parents were so much pleased with the care which Mr. Roby took of their offspring, that many of the inhabitants of the place flocked to the school-room, to listen to the devoted teacher, as he stood amidst his youthful group, inculcating the great lessons of Christian truth. In these labours of love, God was pleased eminently to smile upon him. Some, both of the young and old, were brought to "repentance and the acknowledgment of the truth;" and there is reason to believe that a calm review of the results of these simple efforts to benefit a village-population, exerted a powerful influence upon his mind, in inclining him, notwithstanding all his previous resolves to the contrary, to devote himself to the work of the Christian ministry. He had shrunk from it only because he deemed it presumptuous for one estranged from God to aspire to so high a calling; but since then, Divine peace had not only flowed in upon his soul, but God had taught him, by palpable facts, that he had purposed to employ him as an instrument of good to the

souls of his fellow-creatures. The events, too, which sprung out of his conscientious endeavour to benefit his pupils and their parents, contributed in no small degree to mature his purpose of serving Christ with his spirit in the gospel. Strange to say, Mr. Roby's school-room exercises awakened the jealousy of the parish clergyman, who insisted on his relinquishing his addresses to parents and adults, threatening, at the same time, that his pupils would be removed, if he did not comply with his request. Conscious of upright motive, and that he was doing nothing inconsistent with the spirit of his office, as defined in the trust-deeds of the school, Mr. Roby persevered in his delightful work. The result was, that the clerical threat which had been levelled at his unpretending efforts was carried into effect, by which he was compelled to resign an office, the duties of which, for the first time, had been discharged with real efficiency to young and old.

Attached on principle, at this time, to the platform of doctrine and discipline obtaining in the Established Church, and feeling an almost superstitious veneration for everything pertaining to an institution which education and conviction had rendered alike dear to him, he was strongly disinclined to separate himself from her communion; though the ungenerous treatment he had received, added to the lukewarm state of many of her clergy, occasioned him many anxious thoughts. A train of events, however, had awakened suspicions that his faith in her Articles, ritual, and constitution, was too implicit; and he determined to investigate them afresh, and to satisfy himself whether or not they were in accordance with the word of God. The result of this reluctant, and somewhat painful process, was a conviction, impartially and deliberately formed, that he could not, if he became a clergyman, adopt her form of baptism, her burial-service, her offices for the visiting of the sick, and her article upon the power of the church "to decree rites and ceremonies." He could not, therefore, enter the ministry of the Establishment with mental reservation, or seek shelter in explanations of her services opposed to the plain grammatical sense of terms. He had but one course open to him, and that was, to seek introduction into the ministry in some connection as little unfriendly to the Establishment as possible. Such introduction he obtained, through the medium of his friend Mr. Johnson, who laid open his state of mind to the late Countess

of Huntingdon, and procured admission for him into her ladyship's college at Trevecca, where, for a short season, he prosecuted his studies with signal success. In his new sphere of occupation, he became acquainted with several non-conforming ministers, and his scruples against taking orders in the Establishment were rather increased than diminished. He at last abandoned all idea of subscription, and determined to cast in his lot among Protestant Dissenters.

As he was well educated, well informed, and fluent in address, Lady Huntingdon very soon sent him forth to preach in those places where she had erected chapels. His first engagement was at Malvern, in Worcestershire, where he preached with more acceptance than could have been expected in a place where prejudice against Methodism ran very high. From thence he removed to the city of Worcester, and was well received by a large and respectable congregation. He had not been two months, however, in this promising sphere, when he received an invitation to become the assistant of his friend and spiritual instructor Mr. Johnson, of Wigan; and from the desire which he entertained to revisit the scene where he was first brought to the knowledge of the truth, and where God had owned his humble endeavours to benefit the poor, he was induced to accept the invitation. Here an inviting field of labour opened before him; and so gladly was his message received by all classes, particularly the poor, that, on the retirement of Mr. Johnson, soon after, he received and accepted an unanimous invitation to become the sole pastor of the congregation. With a most commendable ardour he devoted himself to the work, preaching not only three times on the Sabbath in his own pulpit, but five times in the week beside in the surrounding district. For seven years he did the work of an evangelist, and made full proof of his ministry, "labouring in season, out of season," and prosecuting a round of evangelical ministrations, the benefits of which, in not a few instances, remain even to the present day. So quenchless was his zeal, that the most untoward circumstances could do but little to repress it. Once, in one of his week-night exercises, he had but three persons to hear him; but nothing daunted, he preached with great earnestness and affection, and the result was, that two of his select audience were converted to God under the discourse.

When Mr. Roby repaired to Wigan, Socinianism was very

prevalent in the town ; but by his enlightened and faithful exhibition of scriptural truth, its adherents were gradually much reduced in number.

It is but due to truth to remark here, that although Mr. Roby was happy and useful in Wigan, he became gradually less satisfied with the forms of government obtaining in the Countess of Huntingdon's connection. His investigations of the New Testament, which were close and laborious, inclined him every day more and more to the Congregational platform of church discipline ; and much as he revered her ladyship, and fervently as he was attached to many of her ministers, he began to feel that conscience demanded a public avowal and support of principles, which he held to be eminently conducive to the well-being of the church. His altered state of mind began to be well known to many of his friends ; and the Independent Congregation assembling in Cannon-street, Manchester, having heard that he was likely to come over to the Congregational body, invited him to become their pastor, in 1795. He accepted their call, and, from that time to the hour of his death, evinced a steady attachment to the cause of Independency ; though his conscientious preference was entirely dis severed from all bigotry in the support of his principles, and in his modes of expressing himself in reference to other sections of the visible church.

To a man like Mr. Roby, Manchester was just the appropriate sphere. Its population was dense, and there was a character of reflectiveness belonging to its inhabitants, which adapted it, in no ordinary degree, to the qualities of mind possessed by Mr. Roby. He found a congregation at Cannon-street much reduced, in consequence of the removal of most of its members to the new chapel then erected in Mosely-street ; but he had not been long in the place before the empty pews were again filled, and the cause put on the aspect of prosperity and joy. His zeal, both in and out of the pulpit, was most indefatigable ; and there is reason to believe, that, even at this early period of his ministry, his constitution received a shock from incessant labour, from which it never altogether recovered. In addition to his regular ministrations three times on the Lord's days, he was often found proclaiming the gospel in the public streets, between the afternoon and evening service ; by which efforts he became speedily known as the real benefactor of the town, and the number of his hearers increased day by day. From a hun-

dred and fifty, his congregation soon multiplied to a thousand ; and the members of his church, from a mere handful of people, to three hundred and fifty. There were, indeed, all the symptoms of a genuine revival of religion under his devoted ministry. Many souls were truly converted to God ; and the missionary spirit having burst forth at this time, in connexion with the formation of the London Missionary Society, Mr. Roby was careful to imbue the minds of his people with a deep and hallowed interest in its first mission to the South Seas. From his first entrance among them, they became a missionary church ; and their zeal for the evangelization of the distant heathen, reacted in a most beneficial manner upon their own religious prosperity ; so that, in a short time, it became necessary to provide a more spacious sanctuary to accommodate the numbers who flocked from all parts of the town to hear their faithful and devoted pastor. The chapel in Grosvenor-street was accordingly undertaken, with that public spirit which distinguishes all the movements of the Manchester Christians ; and in that commodious place of worship Mr. Roby continued to labour with distinguished success till within a few days of his removal to the kingdom of heaven.

Intensely devoted to the cause of Missions, and anxious ever to produce the like sympathy in the minds of his flock, he did not fail to secure their co-operation for the promotion of home-objects of benevolence. He was one of the most zealous friends of Sunday-school operations in the town of Manchester ; and won for himself the confidence of all the Sunday-school teachers in the place. The great and commendable interest which he took in the welfare of the young, surrounded him, in process of time, by a number of zealous and attached coadjutors in the work of God. Never was a pastor more beloved by the people of his charge than Mr. Roby. Though he avoided all dictation, and all display of mere authority, he lived in the hearts of his flock, and became the patriarch of a circle which continued to widen and expand to the close of his earthly pilgrimage.

The "County Union," formed for the spread of the gospel in the destitute parts of Lancashire, was largely indebted to Mr. Roby, both at its commencement and during its subsequent progress. The deep interest which he took in its success inspired the public mind with confidence in its plans and operations ; and the energy which marked its successive movements

afforded ample proof of the fact, that those who feel for the miseries of the heathen abroad, will be the first to compassionate the heathen at home.

Some time after Mr. Roby had settled in Manchester, Robert Spear, Esq., an eminently liberal individual, whose soul glowed with affection to the Saviour, became the patron and supporter of an academy, in which both single and married men were trained for the work of the ministry. Over this institution the subject of this memoir was appointed to preside; and Mosely-street Chapel vestry was immediately selected for the library and the lecture-room.

This institution continued under the care of Mr. Roby for the space of five years; when it was removed to Leaf-square, and subsequently to the town of Blackburn, and back again to Manchester, where it has flourished under the able superintendence of Dr. Fletcher, Dr. Paine, Mr. Wardlaw, and Drs. Vaughan and Davidson.

But though Mr. Roby possessed a finely balanced constitution, and had a bodily frame which was a fit index of his mind, his long-continued and indefatigable labours superinduced infirmities, which but too strongly indicated to his anxious friends that he would not be spared to them to "a good old age." By exposure to great vicissitudes of temperature, in the discharge of his arduous duties, he contracted an asthma, which gradually impaired his strength, and wore down a constitution otherwise masculine and robust. In his latter years he suffered much from this distressing malady; though he bore his affliction with uncomplaining submission to the Divine will, presenting, in his own person, a fine example of that patience and undisturbed serenity of mind, which he had so often inculcated upon those who were under the chastening hand of God. During the whole of 1830, and more particularly towards its close, he exhibited symptoms of declining energy, truly alarming to those who watched all his symptoms with a kind of filial solicitude. On the morning of New Year's Day, 1830, he went out to a prayer-meeting, at seven o'clock, in a state of feebleness and exhaustion, which would have deterred a less devoted mind from the effort. The service will long be remembered by all who participated in its ardent devotions; but the severity of the season, added to the excitement which it occasioned, produced upon the enfeebled frame of the pastor of Grosvenor Chapel an effect, which all who

knew him deeply deplored. On the following Lord's day, however, though unable to preach in the morning, he would dispense the Lord's supper to his flock. The service was unutterably solemn. He felt himself on the borders of eternity—on the threshold of heaven, and, as he gave to his attached flock the memorials of his Saviour's death, he spoke with that tenderness and pathos, which dissolved his whole church in tears. In the evening he preached his thirty-fifth annual sermon to the young. Nothing could dissuade him from the attempt. He loved the young; and he was anxious that his last appeal on earth should be made to them. "He preached on the hopeful youth falling short of heaven, and then went home to die, breathing out his life in a gentle and peaceful manner, on the 11th of January, 1830, in the sixty-fourth year of his age."—"So gentle was his exit, that not a sigh or struggle informed his surrounding friends when his happy spirit took its flight, and 'the weary wheels of life stood still.'"*

The death of this truly distinguished minister of Christ created a sensation, among all ranks in the town of Manchester, most creditable to human nature: and made an equally powerful impression in the Metropolis. From the commencement of the London Missionary Society, he had been wont to pay an annual visit to London at the anniversary meetings in May; by which he had become well known to hundreds of devoted Christians, who regarded him with profound veneration, as a humble, devoted, and consistent servant of Christ. It was not a mere act of formal compliment, but a sincere homage to departed worth, when the Directors of the London Missionary Society passed the following resolution:—

"With deep and unfeigned regret, the Directors of the London Missionary Society have received the intelligence of the death of the Rev. William Roby, of Manchester, who has been connected with the operations of the Society from the first, as one of its founders, and most zealous supporters; whose personal and ministerial services, both at Manchester and elsewhere, have often conferred the most important benefits on the Society; and from whose church some of its most valued missionaries have gone forth to labour among the heathen. The Directors most sincerely sympathise with the widow of their departed friend, with the bereaved church and congregation, and also with the various religious institutions in the county of Lancaster, which have been deprived of his efficient and influential labours."

Mr. Roby's funeral bore ample testimony to the universal respect and esteem in which he was held. "The procession consisted of about fifty clergymen and gentlemen, all attired in

* Imperial Magazine for February, 1830.

deep mourning, with hatbands and scarfs. Among these were several clergymen of the Established Church, and a great number of Dissenting Ministers, not only of the town and neighbourhood, but from distant parts of the country. The four beadles of Manchester were in attendance, in their official dresses." Dr. Raffles delivered the funeral oration, and was at times so deeply affected, as scarcely to be able to proceed with his address. It was a truly eloquent and pathetic delineation of the exalted worth of the "man of God," over whose mortal remains it was delivered; and betrayed, in every sentence, the profound attachment of the preacher to one whom all loved and admired.

Mr. Roby was a man of rare endowments for the work of God. To piety the most profound, he added soundness of judgment and practical wisdom but seldom to be met with. His counsels were always confided in, as dictated by calm reflection and matured experience. His self-government was so perfect, that through a long career of public usefulness he was never known once to commit himself. Yet he never seemed to know the strong points of his character; and walked in humility and self-diffidence all the days of his life. His friendships were most sincere and devoted, and inspired unusual confidence and love. No man was ever more entirely trusted. Young ministers, in particular, looked to him as the guide of their path. The writer once heard Dr. M'All say, that he owed all his success in life to the tender friendship, and fatherly counsels, of Mr. Roby.

In domestic life, Mr. Roby was pre-eminently happy. United to one who sympathised in all his public labours, but who never interfered with the discharge of them, he found in his home and at his own fire-side, all the solace of domestic love and friendship.

Mr. Roby was an author to some extent, having published no fewer than twenty-three separate pieces, most of them single sermons or pamphlets. His controversial tracts with Socinians, Catholics, Swedenborgians, and other enemies of the pure gospel of Christ, were well written, and eminently useful. But his "Lectures on the principal Evidences, and the several Dispensations, of Revealed Religion, familiarly addressed to young People," may be regarded as the work which will carry down his name to posterity, as a theologian of no mean rank in the age in which he lived.

Dr. Bennett has well said, that "he was a fine specimen of that race which swelled and adorned the ranks of Dissenters during the last period of their history; men who were not descended from the Nonconformists, but called out of the Establishment by the power of Evangelical preaching, which made them first Christians; then, by a slow process, Dissenters; and, at last, successful propagators of dissent, for the sake of its connexion with the salvation of men, and the honour of Christ."

MEMOIR

OF THE LATE

REV. GEORGE LAMBERT.

OF HULL.

WHEN the London Missionary Society was formed, the subject of this memoir, George Lambert, had been for six-and-twenty years the beloved and devoted pastor of a church and congregation, which had been gathered under his own ministry, in the town of Kingston-upon-Hull. Those who enjoyed his ministry had given proof of the profit they derived from it in the works of faith and labours of love by which they were already distinguished. Trained to habits of benevolent exertion, as well as of holy meditation, they were prepared to enter with him into those more enlarged operations for the spread of the gospel, to which clearer views of duty and responsibility were beginning to direct the awakening church. The part which he himself took in the work, according with the devotional and pastoral habits, was rather that of the intercessor with God, and the leader of his own flock into wider fields of contemplation and labour, than of the public or general advocate. So far as the operations of his mind can now be ascertained, on a subject which then appeared to some startling from its novelty, and to others utopian from its difficulties, there was neither excitement, nor doubt and indecision; but the calm dignified movement of one, whose habit it was to advance wherever God opened the way, deeming nothing impossible which had the authority of his command, but the security of his

promise. The equal steps of such an individual are, however, more difficult to trace and describe than is the course of one who is moved by the power of occasional, and sometimes it may be erratic impulses; as the light shining more and more unto the perfect day, furnishes fewer points for observation and remark than does the kindling meteor, and the eccentric comet. It is much to be regretted also, that materials which were once collected for a memoir of Mr. Lambert, and entrusted to one who knew him well, and whose hand could have drawn a full and faithful portrait, have been, by some unaccountable neglect or accident, irrecoverably lost, and a few fragments only remain to be here gathered up and preserved.

Mr. Lambert was born on January 31st, 1741-2, at Chelsea, on the borders of the parish of St. George's, Hanover-square. He was the only child his parents were permitted to rear. His own constitution in early life was feeble, and frequent attacks of disease seem to have produced that kind of thoughtfulness on the solemnities of death and eternity, which disqualifies for the innocent recreations of childhood, and generates a morbid and slavish fear. At nine years of age, when suffering in the small-pox, he distinctly heard the medical attendant pronounce his case to be hopeless, and the conclusion he immediately drew was, that hell would be his portion. On subsequent occasions, when fear drove him to prayer, his mother would endeavour to soothe his mind, not by the communication of gospel truth, but by commending, as though it were meritorious, the fervency he displayed. Indeed, whatever the tenderest affection might prompt in ministering to the wants of a feeble and suffering body, his parents knew not the remedy which the diseases of his mind required; and hence he had to struggle unaided through many difficulties in his early religious exercises. He was left to feel after God in the uncertainty and darkness of a troubled mind, instead of being taken cheerfully by the hand, and led to that Saviour, who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In the seventeenth year of his age, the mind of Mr. Lambert was more effectually awakened to a concern for the salvation of his soul by the sudden death of a youthful companion. In a brief summary of his early life, written by himself, he thus refers to this event:—

“Having been brought very low by a nervous fever, I was ordered by the physician into the country. I gained strength very fast, and was able to return to London in a few weeks. On the Lord’s day following my return, I called upon an intimate friend—when, to my great surprise, I was informed that he had been suddenly removed, and had been buried that day week. This roused my sleeping conscience. I stood amazed at the patience and kindness of God in sparing me. A sense of my ingratitude for his late deliverance, and a solemn view of death, judgment, and eternity, pressed with such weight upon my mind, that night and day I could get no rest. I was even afraid to close my eyes, lest I should wake in everlasting burnings. The sins of my life, and the opportunities I had neglected, were continually in my view, and there was no person that I knew to whom I could open my mind.”

How desolate must be the feelings of a heart thus deeply conscious of its maladies, yet compelled to keep the whole burden of its wretchedness within itself! How dark and fearful the region around, when every object receives its form and aspect from the workings of a guilty conscience, and there is no ray of gospel light to direct the weary and solitary mourner to Christ! In this utter destitution of parental, ministerial, and friendly guidance, it is no cause for wonder that Mr. Lambert, in his earnest efforts to find a refuge for shelter and peace, should have taken the wrong path.

“I now resolved,” says he, “upon a change of conduct. Duties were followed with the rigid severity of a pharisee. After some time spent in this course, I began to fancy that now I was in the favour of God. No pains were spared to establish a righteousness of my own. I prayed three times a day, read the ‘Whole Duty of Man,’ the ‘Practice of Piety,’ and several books of similar character.”

With these dry places, the barren and monotonous walks of formalists and pharisees, the mind of Mr. Lambert, which was thirsting for wells of salvation, soon became dissatisfied. He was led to reflect more closely on his former course, and to reason, that though he might now perform his present duty, yet this rendered no satisfaction for past neglect, and that if former sins were not pardoned, he was still as far from the favour of God as ever. Referring to the exercises of his mind at this period, he relates one incident, which, though trivial in itself, throws a vivid gleam of light on the general state of religion at the time in question, as well as on the pitiable uncertainty of that peace which is built upon a legal basis. He had prepared himself, according to the directions given in the guide he had consulted, for the worthy partaking of the sacrament at church. There was prayer to be mentally repeated before receiving the elements, but, so few were the communicants, that before he had had time for this exercise, the bread was placed in his hand, and involuntarily conveyed to his lips. The order he had purposed in the service was deranged. One

of the corner-stones in his building was left out ; and all the hopes he was intending to raise upon it fell at once to the ground.

While mourning in disappointment over the ruins into which his attempted good work had so unexpectedly fallen, a sense of his past sins revived, and the thoughts of death, while these were unpardoned, filled his soul with alarm and dread. But God was now about to lead his sinking feet to that Rock on which at length they found a settled rest, and to which, during a long and faithful ministry, he was so successful in inviting others to try with him its firmness and security. And doubtless the conflict through which his mind had been called to pass, before he found peace in Christ, was one part of the process by which he was to be prepared for the work he was afterwards honoured to perform. Increased capacity in the range of his views and depth of his feelings, compassion for those who were ignorant and out of the way, sympathy with the perplexed and troubled, and the power of kind and earnest persuasion in delivering the messages of the gospel, would have their remote origin in these painful exercises of his own trembling and agitated mind. In how many cases is it true that—

“ The bud may have a bitter taste,
But sweet will be the flower.”

Hervey's Dialogues between Theron and Aspasio were at this time publishing in periodical numbers. Mr. Lambert took them in, and from their pages light began to break with cheering influence upon his mind. While the finger of the first evangelical guide he had ever met with was pointing him to the Lamb of God, the Saviour was, by a still more heavenly teaching, made manifest to his view. In reading the scriptures, he came to that passage in the first epistle of John, “And the blood of Jesus Christ his Son cleanseth us from all sin.” These words were opened to him with divine power. Every one of them seemed precious and important. The path that might conduct to pardon and peace, and for which he had been so long and so anxiously groping in the dark, was now straight before him, radiant with the light of heaven, and so plain and easy of access, that none need err therein. At first he hesitated and trembled. It might not be for him. His sins were great beyond those of others, and in many respects peculiarly aggravated. But then this thought would return: “If the blood of Christ cleanse from *all sin*, then my sins cannot be beyond the

power of pardon." He ventured—found peace and freedom with God, to which he had been a stranger before.

As though it were the purpose of God, who delighteth in mercy, that there should be at this time in his experience a confluence of light and consolation, the streams flowing in upon him from various quarters, he was now providentially directed to an evangelical ministry; and the first sermon to which he was privileged to listen, was from that, to him appropriate, text in Isaiah: "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." He had been trained by his parents in strong prejudices against that class of ministers, whether they were Dissenters or Episcopalians; but now, having heard for himself, the barriers, which ignorance had reared between his mind and the faithful preachers of the cross, gave way at once. He found, without the camp, the manna for which his soul had been longing, and he resolved that from this time he would go forth and gather it—even though, in so doing, from those dearest to him in natural ties, he should bear reproach. The struggle between filial affection and the convictions of duty, was painful and severe; but there was the admonition, "He that loveth father or mother more than me, is not worthy of me," and he durst not turn his back on that which now was all his support.

His parents, finding their efforts to withdraw him from these new courses ineffectual, amid the multiplying opportunities which London now offered to those who were hungering for the bread of life, resolved on trying another expedient. They sent him into Yorkshire, and placed him under the care of a friend, who, in the management of their son, was at length disposed to go far beyond any instructions he could have received from them. The probability is, indeed, that they themselves knew not either the principles or character of this man to whom they entrusted their only child, or they would rather have endured any fanaticism than have exposed him to the dangers he here encountered. Whatever profession he might assume, this friend was in heart a Deist, and of most ungovernable temper. His measures, in the moral treatment of his youthful charge, were very decisive; and doubtless he expected them to prove very effectual. Complete abstinence from evangelical ministrations was secured. Disputations were frequent

and earnest. But, instead of being shaken from his steadfastness, the young disciple gathered strength in the combat ; and, not content with defending himself against the deistical warrior, endeavoured to bring into captivity to Christ such members of his family as would give him a hearing. At length, the humbled champion, foiled in his efforts, and mortified and enraged at his failure, endeavoured to give vent to his passions in the infliction of personal violence. Mr. Lambert fled from his house, to see him no more till they meet before the judgment-seat of Christ. He afterwards, on his death-bed, confessed to Mr. Lambert's father, " that hatred to his son's religion had been the cause of his anger ; that it had been his fixed purpose to have killed him ; and that he had often regretted his want of power to carry that purpose into effect."

While his earthly parents, in their mistaken concern for his welfare, had unconsciously placed their son in the den of the lion, his heavenly Father not only spread over him the shield of his protection, but ministered richly to him in spiritual supplies, and stirred up his mind to desire that office, to which, having been delivered from the jaws of the devourer, he was now about, in a most unlooked-for manner, to be introduced.

Before Mr. Lambert was sent into Yorkshire, there is reason to conclude, that his mind had received at least some incipient directions towards the work of the ministry. A pious lady, who resided near the dwelling of his parents, had witnessed his serious deportment in his occasional attendance at the Lock Chapel, and frequently invited him to her house. She told him, on one of these visits, that she was fully persuaded God had intended him to be a minister, and she presented him with a copy of Bishop Reynold's works, as a contribution towards his library. This volume Mr. Lambert sometimes showed to such friends as were admitted to his study, and evinced much pleasure while relating its history. It was a *visible* link in the chain of that providence which he loved to contemplate and adore; perhaps the earliest finger-post he had found in his path, directing him in the way in which God intended that he should walk.

Banishment from the means of grace, and from Christian society, and perpetual conflict with the sceptical and ungodly, might seem a very unlikely road to the Christian ministry ; but it was the path which, in this case, God had appointed ; and in

due time—indeed, much sooner than could have been anticipated—He made darkness light, and crooked things straight.

“While I was in this solitary situation,” says he, “I gave myself much to reading; and, when I had opportunity, spoke about divine things to such in the family as would give me a hearing. I wished to have it in my power to minister to souls, and to devote the remainder of my time to the service of God in the sanctuary. My mind was more particularly inclined to the Dissenters; and my convictions, gathered from the reading of the Scriptures, were in favour of the method of those called Independents.”

He had yet formed no religious connections, and the ministers, on whom he had been accustomed to attend in London, appear to have been evangelical Episcopalians. But now, in fleeing from the persecution of his father's friend, he was directed to a member of the Independent church of Heckmondwicke, then under the pastoral care of the Rev. James Scott; who was also the tutor of an academy for preparing young men for the work of the ministry. The interest which this good man took in Mr. Lambert's forlorn and perplexing case, encouraged him to open his heart, and make known to his new friend, whom God appeared to have raised up for him in the time of his need, his desires for the work of the ministry. His friend advised him to apply immediately to Mr. Scott, and offered to accompany him to his house. Mr. Scott received him as a child of Providence, committed specially to his care. The consent of his parents, whose minds were softened by a knowledge of the dangers to which they had exposed him, was easily obtained; and Mr. Lambert entered, as a student at Heckmondwicke, in the year 1764, being the twenty-third year of his age.

With the commencement of his preparatory studies for the work of the ministry, Mr. Lambert also commenced his fellowship with the visible church, and Mr. Scott sustained towards him the two-fold relation of pastor and tutor. There are no materials remaining, from which we can trace his academical progress. There is some reason to conclude that Mr. Lambert himself did not review the literary portion of it with entire satisfaction; but he found in Mr. Scott a steady friend, to whom he ever felt under the deepest obligations, and towards whom he cherished a truly filial regard. On the other hand, the estimation Mr. Scott had formed of his pupil, may be gathered from a reply which he made to a gentleman, who was describing to him the qualifications which were required in a minister that would suit the place for which he was seeking a supply. “I have a student,” said he, “who is sufficiently

dignified to be chaplain in the palace; and sufficiently simple, to preach to poor travellers under a hedge." No elaborated eulogy of Mr. Lambert, when he had finished his course, could convey a more correct impression of his character, than did this pithy remark of his tutor, when that course was just commencing.

Mr. Lambert continued at Heckmondwicke five years, but it does not appear that he began to minister in holy things until three out of these five years had elapsed. We gather this fact from a comparison of dates, in a remark which occurs in a review of his life, which was taken on his thirty-ninth birth-day.

"Lord's Day, Feb. 11th, 1781, (New Stile.)—It is nine and thirty years this day since I began to sin. So long is it since I was brought forth in iniquity. So far have I got towards eternity. What mercies have followed me! What changes have happened! She that brought me forth has now been fourteen years and fifteen days in the state of the dead. But God has not forsaken me. I have been spending a small portion of my breath in his service. For upon a review I find *the first sermon I preached was at Field House, January 1st, 1767, upon Prov. xviii. 10.* 'The name of the Lord is a strong tower.' But how little have I done for God! How much has he done for me! How little have I lived to him to whom I am indebted for my being and every comfort! Lord, teach me to profit more for the time to come! While I live, may I live to thee! and spend every day as though it were my last! I would this evening consecrate myself to thee afresh. Lord, receive me—employ me—honour me as thy child and servant. Permit me now to say, *I am the Lord's*, and help me ever to live as such. My times are in thy hand, and my powers are at thy disposal. I take thee for my portion. This God shall be my God for ever and ever. Thou shalt be my guide even unto death."

That Mr. Lambert's early ministrations were very acceptable and full of promise is evident, not only from the remark we have quoted from the lips of his tutor, but also from the fact, that the churches of several places, which he visited as an occasional supply, were earnest in their entreaties that he would settle with them as their pastor. Among these may be mentioned the church at Cleck-Heaton, Gloucester, and Nottingham, as well as Hull. It was understood that the latter place, to which he gave the preference, presented pecuniary prospects far less inviting than were offered at either of the others. Indeed, when it is understood that there was in Hull a chapel to build, and a congregation to gather round a little nucleus of eleven individuals, four of these eleven being females, and some of them in humble condition, it will be seen that *faith* in God's providing care was one essential qualification that would be required in the minister who should comply with an invitation to settle in Hull.

The moderation of Mr. Lambert's earthly expectations in Hull will appear in still clearer light, if we insert an extract

from the call he received from the church in Gloucester. The clause is evidently framed with a knowledge of his leanings towards Hull, and of the difficulties likely to arise in a settlement there; and is intended to place that which was substantial, settled, and certain, in the one place, against that which was yet crude and visionary in the other; and the fatness of the one flock against the leanness of the other:—

“ And now, dear Sir, will he that holds the seven stars in his right hand, permit you, as one of the angels of the churches, to come and shine at Gloucester, or not? Some stars of the first magnitude have shone here before you, if that can be an encouragement or motive to you. Worldly motives we shall not insist on, and therefore *only mention* that we have a newish meeting-house—an easy-speaking pulpit—a pretty parsonage-house, that would hold half a dozen inhabitants—a vestry for private meetings, especially on Thursdays—and a library over it well stocked with ancient authors in various languages, not less than 2,000 or upwards—and in general a plain people somewhat given to prayer. The salary (usually paid quarterly) will be (God willing) fifty pounds per annum. [The reader will remember Goldsmith's pastor ‘ passing rich with forty pounds a year.’] And, if Heaven sends you soon to us, we are persuaded it would be rather better than that. [It is also very ingeniously shown how he might benefit Hull by giving Gloucester the preference.] If you, sir, are pleased to come and dwell with us, we promise to join with you in affectionate prayers for our brethren at Hull, and add, that 'tis probable, by your presence with us, and interest among us, that something here might be collected for them towards building their new meeting-house. Jehovah-jireh.”

But Mr. Lambert had seen the pillar of his guidance resting over Hull. God had opened before him there a field for labour; and, while performing his appointed work, he could trust cheerfully for his promised supply. Nor did he trust in vain, or ever repent, as rash, the step he had taken. On reviewing the first eleven years of his residence in Hull, the only period, perhaps, in which the want of family resources, combined with the struggling difficulties of a newly-forming congregation, would be likely to expose him to pecuniary emergencies, he thus writes:—

“ I have found my heart much led out this evening in family and private prayer, and felt a grateful sense of the many privileges which my gracious Father hath bestowed upon me. Specially for my *situation*, in being cast amongst a kind and affectionate people—for my *success*, in being made the instrument for gathering such a church and congregation—for the goodness of God, in giving me *so affectionate a companion*—for the perfect formation of my children—for having supplied our wants—and, finally, for the many wonderful, unexpected, I had almost said miraculous appearances, to furnish that supply to us. God has sometimes sent our provision as it were in the mouths of ravens. Many friends have been raised up at seasons when I seemed to be at the last extremity. Lord, bless my benefactors; forgive my enemies; and lead me more fully to enjoy thee in every relation and friend.”

When Mr. Lambert settled in Hull, the state of religion was exceedingly low in the town. Causes of dissatisfaction with a

minister, who had recently been elected by a Dissenting congregation, had arisen. Eleven individuals, who, after prayer and deliberation, thought they had just grounds for such a proceeding, resolved peacefully to withdraw from his ministry, and seek the formation of a church in closer conformity to their views of New-Testament principles and requirements than was that with which they had hitherto been connected. They applied to Mr. Scott to supply them with students from Heckmondwicke. Mr. Lambert had previously had some packages of furniture, which had been left to him, conveyed by water to Hull, and housed there till he might have occasion to use them. This circumstance, though trivial in itself, gave him a little interest in the place, and furnished one reason why Mr. Scott, who took a paternal interest in all the affairs of his pupils, and had written, two years before, a letter, which is still preserved, to get this business arranged for him, first thought of sending him thither. On his visit, an impression was produced by his preaching, so deep and powerful, that the little band, in the warmth of their affection, and strength of their faith, undertook to build a chapel, if he would consent to become the minister. They ceased not their importunity until the object on which they had fixed their hearts was accomplished. Mr. Lambert's promise was obtained in the beginning of November, 1768, and such was the expedition employed, that in the next five months, being also the months of winter, a chapel, 36 feet by 43, was reared, and ready to be opened. This first sanctuary was built in Blanket-row. The Rev. Titus Knight, of Halifax, assisted Mr. Lambert in the services which were conducted at its dedication, and which took place April 9th, 1769.

The first work which demanded Mr. Lambert's attention on his settlement, was the formation of the little band, at whose solicitation he had taken up his residence in Hull, into a church. This was done on Lord's day, May 21st; and the following letter to his pastor and tutor, after referring to the opposition they were called to encounter, relates the mode of procedure on that occasion:—

“Dear and Reverend Sir,—It may be thought a breach of duty from a son to his father to have been silent so long, after he has received so many favours from him; but I have been so much engaged in making sermons, visiting my flock, &c., that I have little spare time. I have reason to hope that the Divine presence has been with me, thereby enabling me to swim against a stream of opposition which we have had to encounter. The method we take to silence reports against us, is, to be silent ourselves.

Our opponents grow weary of holding the sword continually, as it wearies their arms, while it strikes but the air. I pray to be kept from indolence in my studies, and from trifling in my visiting, and find the people are attentive to the word, and refreshing to me when I go to see them. In short, dear sir, I am agreeably settled, and find pleasure in my work. The Lord hath done great things for us, not only in raising a building, but also in quashing the inventions of men, thus proving that his fingers are potent ; and drawing a people to hear, thus showing that his grace is sufficient. I have seen more of the stability of Divine councils, and of the frailty of human inventions, since I have been at Hull, than ever I saw before.

“Last Lord’s day there was a church connexion formed in the most solemn manner I ever saw a work gone about. I engaged in prayer, and afterwards spoke a little of the ends and intentions there should be in such a connexion ; together with its glory, when properly conducted, both in the sight of God and man. Mr. Robertson, as senior, then prayed ; after which they each one gave an account of God’s dealing with their souls—he giving the right-hand of fellowship to them. Then they stood up, forming a ring, with hands united, while Mr. Riddell presented solemn prayer to God for his blessing upon them, and that this transaction might be ratified in heaven. Then the covenant and confession was read, (which I had drawn up, and shall present to your inspection when I see you.) Each of them signed it : on which, as standing in relation to another church, I gave them the right-hand in approbation of their order. The 132d psalm having been sung, I concluded with prayer, and promised to report these things to the pastor and deacons of the church at Heckmondwicke.

“Thus, sir, has God thrown up another little hill in this wilderness, which, I hope, will prove to be a hill of Zion, having for its basis the rock Christ Jesus ; and I commend it to your prayers, to call down showers of blessings upon it.

“Your affectionate son in the gospel,

“GEORGE LAMBERT.”

His desires have been fulfilled. For more than seventy years, the church, thus feeble in its origin, has been preserved and supplied. Reckoning those who have gone to be citizens of the heavenly Jerusalem, with those who remain, the little one has become a thousand. The promise, too, has been fulfilled, “And I will make them, and the places round about my hill, a blessing, and I will cause the shower to come down in his season ; there shall be showers of blessings.”

If celibacy be more expedient for one who has to discharge the general and itinerant work of an apostle, the minuter details of pastoral occupation are likely to be more prudently and efficiently performed, by one who is experimentally acquainted with all the feelings, and even the perplexities, which grow out of the varied domestic relations. This qualification for the duties of his new sphere, notwithstanding the limited and precarious nature of his pecuniary prospects, Mr. Lambert obtained without much delay. The birth of his eldest son is registered as having taken place Dec. 17, 1770 ; so that not many months could have elapsed between his arrival in Hull and that memorable period in our fleeting and changing history—his wedding-day. There must have been, on the part both of himself and

the excellent individual who proved truly a help meet for him, quite as much faith as prudence on this occasion. The two graces seem, indeed, to have been in proper combination in this case; and though in the rearing of a numerous family, there was a full share of difficulty and trial, there was a share equally full of help and enjoyment.

The name which the lady resigned on her marriage, but which her husband delighted to entwine with his own on the baptism of their first-born, was Ansley. Miss Hannah Ansley was the daughter of Mr. John Ansley, cloth-dresser, of Leeds. She survived her beloved husband, whose heart ever trusted in her, nearly sixteen years; and fell asleep in Christ, 12th Jan. 1832, aged eighty-three. They had ten children, two of whom died in infancy.

In a paper which Mr. L. superscribed, "To my dear children, to be read by each of them when I am dead," there are some observations which may here be appropriately introduced, as showing how Mr. Lambert reviewed this event in his history, and how tender were the feelings which he exercised towards one who had then been for more than six-and-forty years the faithful and devoted companion of his pilgrimage.

"As to your dear mother, I charge you to be very tender over her—affectionate to her—and by every filial duty, do every thing in your power to render her latter days happy, and to fill my place as much as possible. If absent, write to her often; and if present, sympathize with her, and support her. Above all, take care that she want for nothing that you have it in your power to communicate to her. When you have thought of marrying, look up to the Lord for direction and counsel, and plead with him to enable you to follow your judgment rather than blind affection. Marry in the Lord, and be more concerned about the beauties of the mind than of the body—for godliness than gain. A good husband, or a good wife, is from the Lord; therefore seek from him. *God gave me a good wife—one of a thousand—but she was an answer to prayer.*"

We may now advance to the year 1779, and there take the following review of the first ten years of his ministry, from Mr. Lambert's own pen.

"MY DEAR BROTHERS AND FRIENDS,—It is now about ten years since I had the honour and happiness of being first acquainted and connected with you, during which space the Lord has been pleased to smile upon us in a very gracious manner. We have seen his power, and have been blessed with his presence, in our solemn meetings; and, from a very small beginning, by the good hand of our God upon us, our numbers are considerably increased. Our society is enriched with what may properly be styled the glory of every religious connection—unity of sentiment, and disinterested affection. Privileged with the presence and blessing of God in his ordinances, sinners have been convinced, saints comforted, and some ripened for glory: they have been removed from us without leaving even a suspicion of their sincerity, or a doubt that they were gone to Jesus. May we be followers of them, who through faith and patience do now inherit the promises. Under the solemn weight of the ministerial charge, the infirmi-

ties of a feeble body, and the discouragements which are the inseparable companions of a timorous disposition, I have often found myself ready to sink. But next to those supports which come more immediately from above, (without any design to flatter, which I would studiously avoid,) I am bound in duty to declare, that your prayers for me, and carriage towards me, have in no small degree contributed to my relief.

“The most warm, steady, and uniform respect, both to myself and ministry, has not only been professed in words, but confirmed in your conduct. It has been your study to keep my mind serene, and to make me happy in your connection. And, on the other hand, it has been my desire to commend myself to the conscience of every one amongst you, as in the sight of God; convinced of this truth, that faithfulness commands respect. And as the affection was real, mutual, and increasing by your prayers, my heart was encouraged, and my hands strengthened. This has often been a refreshing thought to me in my studies, that while I was engaged in searching the Scriptures for your profit, you were pleading for me before the throne, that God would assist, guide, and prosper me. The people’s prayers are a sure presage of a minister’s success.

“Truly I may say, the lot has fallen to me in pleasant places. Happy, not only in the friendship and connection of my own congregation, I feel that happiness increased by that favour which the Lord has evidenced to the town of Hull in general. He hath not dealt so with every people; and the singular appearances of Divine providence for us in this respect, call for our most grateful admiration. How has the King of Zion sent one minister after another, till almost every pulpit, both in the Establishment and out of it, is filled with the proclamation of complete redemption and free salvation. Sinners are invited, Christ exalted, bigotry in a great measure banished, and the spirit of forbearance prevails. An agreeable harmony subsists between the several ministers; an harmony which, I trust, is more than the shadow of ceremony, or the sound of report. As their aim is one, so (circumstantials apart) they wish each other success in the pursuit of it.”

This extract is part of the dedication to his people of the first volume of sermons which he published, “On various useful and important Subjects, adapted to the Family and the Closet.” This volume was well received, extensively circulated, and in many places, far remote from the circle of his personal acquaintance and influence, was made very useful. Encouraged by its reception and success, a second volume was published in the year 1788. These sermons open to the reader’s views a mind richly fraught with heavenly treasure, familiar with its value, and perfectly at home in its administration. You have before you, as you read them, not the orator, but the steward, well acquainted with the contents of the treasure-house and the wants of the family, and faithfully and skilfully distributing to each one his portion.

At this period of Mr. Lambert’s life, the ministers of Hull were accustomed to hold a monthly meeting for conversation on some previously-appointed passage of Scripture, and the fellowship of mutual sympathy and prayer. In these exercises, Milner, then Lecturer at the High Church, and Master of the Grammar-school, and Beatson, the highly-esteemed pastor of a Baptist congregation, with Mr. Lambert and others, whose

names are now less known, enjoyed the refreshing foretaste of that perfect communion into which they have subsequently entered into heaven. They found it good and pleasant thus to dwell together in unity; but the dew of Hermon was in this case but the early dew which passeth away. They were nearer the millennium in their spirits, than in the times on which they were cast. Political dissensions, connected with the French revolution, arose. The subjects of dispute were never entertained in the ministerial conference, but they separated its members from each other.

In his own pastoral walks, Mr. Lambert continued to enjoy peace and prosperity. The flock steadily increased. The chapel in Blanket-row became too strait for them, and a second and larger sanctuary was reared for them in Fish-street. To this they removed in July 1782. The last sermon preached in the old chapel was from Exodus xxxiii. 14: "My presence shall go with thee, and I will give thee rest." To the record of the event is appended the prayer, "Lord, go with us to our new habitation. A palace, yea a temple magnificent as that built by Solomon, would be an empty place without thy presence." At the opening services, the Rev. Thomas Groves of Rotherham, and the Rev. S. Bottomley of Scarborough, preached. This chapel at length required enlargement, to accommodate the still increasing congregation, and was extended to its present dimensions in 1802. It marks the matured estimation in which Mr. Lambert was now held by his own people and his fellow-townsmen, that at the re-opening, no other ministerial attraction was deemed necessary beyond that which was found in the influence of his own name and character. He himself preached from these passages, so appropriate to the circumstances of the case, and the pleasantness of the relation in which pastor and people stood to each other. Exod. xxxv. 29. "The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring, for all manner of work which the Lord commanded to be made by the hand of Moses;" and Psalm xxii. 22. "I will declare thy name unto my brethren, in the midst of the congregation will I praise thee."

The qualities which gave him so much influence at home had been gradual and silent in their development, but steadily progressive in their operation. There was also a constitutional timidity, and shrinking sensitiveness, in his character, which

prevented their full manifestation on any ground but that on which he found a firm and familiar footing, and felt the confidence of friendship in those who were around him. The probability therefore is, that in the councils of the founders of the Missionary Society, at which he was present, and in the delivery of the sermon which he preached at its first anniversary meeting, in May, 1796, he would yield to influences which would carry him below the ordinary average of his powers, instead of feeling the excitement which impels to an extraordinary effort. The sober estimate recorded of the sermon is, that it was "plain, serious, and persuasive." But the cause of the Society was in his heart. He pleaded it annually with his people before the local auxiliary was formed, and made a regular entry in the church-book of the sum he remitted to the treasurer.

In January, 1812, he presided at the formation of the Hull Juvenile Auxiliary to the London Missionary Society, and in August of the following year, he welcomed to Hull a deputation sent by the Directors to organize a more enlarged association, which was denominated "The Hull and East Riding Auxiliary." The visit for that purpose of Bogue, Waugh, Burder, and Bennett, was to his own mind most cheering, and to the cause very productive; and the proceedings on that occasion, and on the next and following anniversaries, the only seasons of the kind he was permitted to enjoy, are very fully entered among the memoranda of the church under his pastoral care.

It was Mr. Lambert's happiness to have around him an active as well as liberal people, who were ready on all occasions to second, and sometimes even to anticipate, his own benevolent desires for the diffusion of the gospel. The rapid erection of the first chapel in which he preached in Hull, was attributable to the zeal and energy of one of his earliest friends, who was a builder by profession. Nor was it in Hull only that this peculiar talent was consecrated to the service of God. Those who were endowed with gifts for instruction and edification, employed them in self-denying exertions through the surrounding neighbourhood, and the skill of the builder was repeatedly required to furnish permanent accommodation for the congregations which were formed. In one instance, the pen, as well as the voice, was employed, and the seed of that most useful tract, "The Swearer's Prayer, was dropped in a sermon from Mr. Lambert's lips, quickly germinated and blossomed, and continues still to bear fruit."

Mr. Lambert's labours were frequently subject to interruptions from the feebleness of his health; and in 1808, his strength had so far failed, that it was deemed advisable to procure permanent assistance in his ministerial work. The Rev. G. Payne (afterwards of Exeter,) was first associated with him in this employment; and on his removal to Edinburgh, in 1812, the Rev. G. Browne, afterwards of Clapham, succeeded him, and continued a harmonious fellow-labourer with Mr. Lambert till his death.

That event only remains to be narrated. The following account of the scene was furnished to the sorrowing church and congregation by a beloved daughter, who still survives:—

“For some years before my father's last illness he was very much troubled with an oppression in his breathing. The disorder which produced it was an ossification of the heart. But his work was not yet finished. He was still in a state of trial, and had to learn—‘they do his work who wait his will.’ He had still to glorify his Master in the fire of affliction, and richly to experience the truth of the promise, ‘As thy day is, so shall thy strength be.’ In September, 1815, he went to spend a short time with a friend a few miles from home, and, while there, his disorder seemed to have increased, but when he returned home he appeared to his family to be much as usual. On Lord's day, October 1st, he preached with his accustomed animation and fervour from Job xxxvi. 3. ‘I will fetch my knowledge from afar, and will ascribe righteousness to my Maker;’ but he found such difficulty in going to and returning from chapel, that he thought ‘Surely my work is done.’ From the commencement of his last illness he said it would terminate in death, and he would often dwell with joyful anticipation on the subjects of death and eternity. In former illnesses the concerns of his family and the church pressed on his mind with great weight, but now he had no uneasy thoughts. He was enabled to leave all his concerns in the hands of his gracious Redeemer—‘casting all his care upon him.’ He was exercised with most excruciating pain, particularly in the night, but not a murmur ever escaped from his lips. At those times he often had near and sweet communion with his God, and clearer views of the Redeemer's sufferings and death than he ever enjoyed before. To all his family it was evident that he was ripening for glory. There was such earnestness and holy fervour in his petitions in family prayer, that he appeared like one who pleaded with a friend, and who could not be denied. On the Saturday preceding his death, he had a very painful night, and in the morning was much weaker. He left his room and walked into his study, and said to a near relative, “‘To die is gain;’ but my breathing is so bad I cannot tell you *how great gain.*” Not more than an hour before his death, the physician came. He acknowledged his obligations to him, and said, ‘Doctor, I am not afraid to die. The gospel I have preached, and the Saviour I have exhibited, support me.’ A short time after, he walked to the sofa, assisted by one of his sons. He was asked if Mr. Browne should be sent for. He replied, ‘No. The service is begun; but give my love to him, and all the church. I am yet in the valley, but the staff supports me, and the rod points straight forward.’ The difficulty in breathing increasing, he said, ‘Come, Lord Jesus! come quickly! Why is his chariot so long in coming!’ Then reclining his head on the shoulder of one of his sons, he exclaimed, ‘Come! come! come!’ and his emancipated spirit took its flight to the throne of God, at half-past two o'clock on Lord's day, March 17th, 1816.”

He was interred on the following Friday in a vault prepared beneath the pulpit in which he had preached. All parties seemed anxious to honour his memory by uniting in the funeral

solemnities. Tradesmen closed their shops as on a day of general mourning. The clergy walked to his grave arm in arm with their Dissenting brethren. The procession of mourners seemed interminable in its extent. A more sincere, spontaneous, and universal homage to departed moral worth and Christian excellence, was never offered than the inhabitants of Hull that day paid to the mortal remains of George Lambert. Many funeral sermons were preached both in the pulpits of the Establishment and among the various denominations of Dissenters on the Sabbath following his death; and on Sabbath, March 31st, the Rev. E. Parsons, of Leeds, preached a discourse on the event, to the bereaved church and congregation, which was subsequently published. This service was closed by reading, amid the most profound silence, bordering on awe, an exhortation, or farewell address, recommending to his beloved flock, unity and brotherly love: it appeared as if it came from the grave of their departed pastor.

The following inscription on a monument erected behind the pulpit in which he preached, will give an appropriate close to this sketch of his history:—

By the bereaved People of his Charge, this Monument, near which are interred his remains, is erected in memory of

THE REVEREND GEORGE LAMBERT;

for near half a century the Pastor of this Christian society, nurtured from its birth by his ministry, and left by him flourishing in numbers and in peace; to testify, when their tongues can no longer utter his name, and an age shall have arisen which knew him not, how God favoured the church by the long-continued labours of a minister, whose meek wisdom, enlightened charity, and holy deportment, whose mild fidelity, tempered cheerfulness, and chastened zeal, were accompanied by the conspicuous blessing of God, and secured for him the universal esteem of man: and, to recommend to his successors, like him to preach Christ both in their sermons and in their lives, that, like him, after turning many to righteousness, they may shine as the stars for ever and ever.

He was born January 31st, 1741-2; accepted the charge of this church April 9th, 1769; and entered into rest March 17th, 1816.

MEMOIR

OF THE LATE

REV. SAMUEL GREATHEED, F.A.S.

OF NEWPORT-PAGNELL.

THE subject of the following memoir was the intimate friend, for many years, of Cowper the poet, and ranked, in his day, as a man of taste and letters. The original bent of his mind was acute and discriminating, and by close study, and long-continued application to books, he possessed himself of stores of information, in various branches of knowledge, by no means general, either among clergymen or dissenting ministers, at the period when he occupied the largest space in the public eye.

He was born in London soon after the middle of the last century. His father was a principal clerk in a banking-house of respectability in the city of London, where he acquitted himself with distinguished honour and fidelity; and was nephew to Samuel Greatheed, Esq., for many years member of parliament for Coventry, and an ancestor of the Bertie Greatheeds of Guy's Cliff.

The subject of this sketch was, by his own express choice, educated as a military engineer, at a school which was then conducted in the Tower, under the patronage of the master of the ordnance, then Lord Townsend; by whom, owing to the talent and zeal evinced by him in his studies, he was sent out to the Canadas, as an assistant engineer.

Up to this period of his history, he lived "without God, and without hope in the world;" not only neglectful of eternal interests, but greatly addicted to the folly and dissipation of life. His removal to a foreign land might have been expected to give an impulse to all those influences which made him a "lover of pleasure more than a lover of God;" but how sovereign and inscrutable are the ways of the Eternal! This event in his history was overruled by that Saviour who had thoughts of mercy concerning him, as the occasion of plucking him "as

a brand from the burning," and gathering him into the fold of his church. Whether he was awakened to a sense of the importance of religion by the private study of the word, by the ministry of the gospel, by the effort of some Christian friend, or by any peculiar train of providential events, is not precisely known; but one thing is certain, that a somewhat sudden and striking revolution took place in his religious sentiments, feelings, and conduct, which placed him in strong contrast with his former self, and which excited the ridicule of some, and the gratitude of others. He was always remarkable for his decision of character; and no sooner was his mind subdued by the grace of God, than he entered with full purpose of heart upon the Christian life; "old things passed away, and all things became new."

From Canada he was soon ordered, in the discharge of his professional duties, to St. John's, Newfoundland, where he united himself in church-fellowship with a congregation of Independent Dissenters, under the pastoral care of the Rev. Mr. Jones, a most worthy and devoted man, of whom Mr. Greatheed afterwards wrote an interesting memoir in the *Evangelical Magazine*. Here, during his stay in that quarter of the globe, he entered fully into the spirit of the Christian life, and exhibited all the symptoms of a genuine conversion to God.

On Mr. Greatheed's return to his native country, he was stationed at Landguard Fort, where he was enabled to hold communion with a Congregational church at Ipswich, then under the pastoral care of the Rev. Mr. Edwards. How vast and striking was the revolution of mind and character which he had experienced, during the period of his sojourn in a foreign land! With what new and conflicting emotions did he look upon his native shores, and upon all the pursuits and occupations of his future life! Formerly, he had lived to himself, now he desired to live to God. Existence was now contemplated through a different medium. Schemes of worldly honour and ambition now faded on his view; and he began anxiously to present the solemn inquiry to his heavenly Master, "Lord, what wilt thou have me to do?" His thoughts were speedily directed to the ministry of the gospel, he resigned his commission as assistant-engineer, and was introduced, in 1784, into the evangelical institution at Newport Pagnell, then under the care

of the venerable and Rev. Thomas Bull, the intimate associate and correspondent of Cowper, and father of the Rev. T. B. Bull, of that place.

On entering upon his studies, Mr. Greatheed evinced a great love of sacred literature, in all its branches, particularly biblical criticism, in which, as well as in other departments, he made great and commendable progress. There was a tastefulness and a precision about his mind, which raised him to distinction among his fellow-students, and which gave promise of that eminence in theological studies, and general science, by which he was afterwards distinguished. He became a linguist and a divine of no mean pretensions, thereby securing the esteem and respect of his discerning tutor, and recommending himself to the confidence of the surrounding pastors. There was a compact elegance about his pulpit exhibitions, which strongly commended them to the suffrages of educated youth; and they were, at the same time, so free from all confusion of thought and language, that they won their way to the hearts of the plainest and most untutored who listened to his appeals. Original conceptions, pointed address, and evangelical fulness, were the characteristics of his discourses; combined with neatness of manner, and agreeable and persuasive delivery. He knew how to detect error and sophistry of every kind, and chastened with sore rebukes those who attempted to unsettle the great landmarks of revealed truth.

These qualities, added to great depth of knowledge, and marked facility in conveying his mental stores to others, suggested the thought to his venerable tutor, and others, of the propriety of associating him in the tutorship of the academy; a step which was afterwards resolved upon, and which conferred a real benefit on the institution. The lectures, examinations, free conferences, spirit, and general deportment of such a man, could not fail to be a benefit to candidates for sacred work, who came under his superintendence.

In 1788, he married a lady, belonging to Newport, of great personal worth, and of very considerable fortune, by whom he had two sons, the eldest of whom, Samuel, was trained for the Christian ministry in the Establishment.

During the same year in which he was married, Mr. Greatheed received an invitation to become the pastor of an Independent church, at Woburn, Bedfordshire, which he accepted, as pre-

paratory to his solemn ordination to the work of God. Here he laboured with much acceptance for the space of nearly twenty years, continuing, even after he dropt his connection with the academy, to reside at Newport, and from thence journeying to Woburn to the discharge of his pastoral duties. He had an assistant who resided on the spot, and supplied that lack of service which resulted from his distance from the immediate scene of his ministerial responsibilities. The same reason, namely, delicacy of health—which induced him to seek an assistant, ultimately compelled him to relinquish the pastoral office, and to addict himself to those literary pursuits which told less unfavourably upon his enfeebled constitution. He was most affected by vicissitudes of temperature, and by the physical effort of preaching.

It is worthy of remark, that at the time when he was in the full zenith of his mental power, and when his literary and theological pre-eminence began to be fully estimated, divine Providence was pleased to place him in circumstances in which his studies and attainments were all rendered conducive to the advancement of the cause of God and souls. In 1793, the Evangelical Magazine first made its appearance, under the auspices of a band of excellent and enlightened men, of whom Mr. Greatheed was one of the most active and devoted. He took the liveliest interest in the origin and progress of this eminently useful periodical; and by his skill and promptitude as a writer, did much to stamp respectability on its early numbers. He was a warm supporter of it to his dying day; and contributed many papers, in the first years of its existence, which reflect equal credit on his head and heart.

About the same time, the London Missionary Society sprung up into public notice, and called forth a burst of primitive zeal and love, the effects of which have not subsided even to the present day. Mr. Greatheed gave his whole soul to this glorious movement of Christian benevolence. It fell in with all his catholic predilections, and afforded scope to many of those musings about the state of heathen and unenlightened nations, which he had long been wont to indulge. In the early meetings which paved the way for the formation of the Society, Mr. Greatheed's wisdom, penetration, and loving, generous spirit, were of eminent service to the cause; and his discourse, preached at its first anniversary, upon the words, "Who is my neigh-

hour?" is an admirable specimen of the acute and discriminative powers of mind by which he was almost proverbially distinguished. To found the whole Missionary undertaking upon the law of love to our neighbour, and to show that we cannot be ruled, in any proper degree, by that law, while we neglect to carry the greatest of all blessings to those who are perishing for lack of knowledge—was a noble and hallowed conception. The discourse will bear the closest inspection, and will defy the objections of the boldest critic.

Mr. Greatheed took an active part, likewise, in originating that truly valuable Dissenting organ of the press, known by the name of the *Eclectic Review*, and which continues to exert a growing and salutary influence upon the morality, religion, and literature of the age. He was one of the most zealous of its founders, and, by common consent of its early friends, was regarded as so well qualified for entering into the objects of such a publication, that he was unanimously chosen to be its first editor. In this office he continued for several years; and those who can trace his style, have only to refer to the early volumes of the work, in order to discover the energy and comprehensiveness of his mind.

But biblical criticism was his favourite study; and on it he expended much time, various reading, and deep research. Most seriously is it to be regretted that his MSS. did not fall into the hands of persons who would have felt it a religious duty to give a selection of them to the public; for there can be no kind of doubt that many of them, from his close and accurate habits of study, would have been very valuable, had they passed through a careful and searching revision.

In church-history, he was profoundly read; having spent years of laborious research into some of its most abstruse and difficult departments. A work on this subject from his pen would have been very valuable, as he well knew how to separate the precious from the vile, and to discriminate between the real movements of the church of Christ, and the political intrigues of men only bent on worldly aggrandisement and fame. It is understood, and indeed known, by some of his intimate friends, that he wrote a *Missionary History*, from the commencement of the Christian era, which he left in a state of great forwardness for publication, but which, with his other valuable MSS., has passed into complete oblivion. The truth is, his family

are now in the Church of England, and perhaps they shrink from publishing the works of a Nonconformist.

Those who wish to form an accurate idea of the powers of research which pertained to Mr. Greatheed's mind, may consult, in the Transactions of the Antiquarian Society, a dissertation written by him on the origin of nations, and for which he was elected a member of the society.

In all the relations of life, Mr. Greatheed was a fine example of the virtues which it becomes a Christian to cultivate. In his own family he was venerated and loved in an almost equal degree. His friends confided in him, and greatly valued his intercourses. As a tutor, pastor, and private Christian, there was an admirable keeping and propriety about his conduct, which shielded him from censure, and procured for him a large measure of respect. The most conspicuous defect in his character was a slight dash of critical severity, which arose far more from the nature of his literary pursuits, than from any acerbity of disposition, for he was essentially benevolent and tender-hearted.

He passed through life without a stain; and devoted his accumulated and diversified stores of knowledge to the cause of truth and godliness. He died at Bishop's Hull, in the full enjoyment of that peace which springs from simple and conscious reliance upon the death of Christ. No cloud of terror or darkness flitted across his evening sky; his hopes were full of immortality; he slept in Jesus, and passed into that rest which remaineth for the people of God.

M E M O I R

OF THE LATE

REV. WILLIAM FRANCIS PLATT,

THIRTY-NINE YEARS MINISTER OF HOLYWELL-MOUNT CHAPEL, LONDON.

THE zealous and effective service rendered by Mr. Platt to the interests of the London Missionary Society, for the space of more than thirty years, entitles him to an honourable record in the pages of a work expressly devoted to the biography of the Fathers and Founders of the institution. He was one of the

first to feel the necessity of a great catholic movement for the conversion of the world; and in the preparations made for the South Sea Mission, he took a decided and active part. In the subsequent history of the Society, his attachment to the cause was never known to abate. His attendance at the meetings of the Board of Directors was commendably punctual, and on all private committees he could be fully relied on, for the discharge of the duties entrusted to his care. He felt the deepest interest in the well-being and comfort of the Missionaries, and often invited them to his home and his fire-side, to share the hospitalities and friendships of his domestic circle. He was by no means a man of brilliant parts, or polished intellect; but he possessed a warm and friendly heart, and, by "patient continuance in well-doing," earned for himself the respect and confidence of his brethren in the Direction. The following brief, but authentic memorial of this servant of Christ will be acceptable to many who yet remember him as the centre of a circle, of which they delighted to form a part.

The Rev. W. F. Platt was born in London, on the 1st of August, 1758; but passed his earlier years in the county of Lincoln. His parents had formerly resided in the village of Southouram, near Halifax, in Yorkshire; but removed to the metropolis sometime before the birth of their son. About the age of fourteen, Mr. Platt returned from Lincolnshire to the place of his birth, where it pleased God "to reveal his Son" in him, under the faithful ministry of the excellent Romaine, whom he regarded ever after as his "father in Christ," and whose views, in Christian theology and experimental godliness, he minutely imbibed. The conscious benefit Mr. P. derived from the public instructions and private conferences of Mr. Romaine, produced a feeling of veneration and love so intense, as almost to border on a species of mental idolatry.

Mr. Platt had not long felt the power of religion in his own soul, till he began to cherish thoughts of entering the Christian ministry, hoping thereby to become the instrument of more extensive good to his fellow-creatures. His purpose was single and sincere in this matter, and Providence soon smiled upon his path. By the intervention of an influential friend, he was introduced to the late excellent Countess of Huntingdon, who being well satisfied with his piety and talents, received him forthwith into her college at Trevecca, where he enjoyed the benefits of a

useful education, and evinced a laudable diligence in the culture of his mind, and in the study of theology. How long he remained in the College is not precisely known; but there is reason to believe that, as his talents for popular address soon developed themselves, his term of study was but comparatively brief; it having been Lady Huntingdon's plan to send forth her acceptable preachers as soon as possible.

From a text-book, which Mr. Platt kept from the commencement of his ministry, we learn that he preached his first sermon on November 10th, 1779; and from various sources it is ascertained, that his early efforts were both acceptable and eminently useful. After visiting many parts of the country, where he was well received by several respectable congregations, we find him stationed at Helmsley, in Yorkshire, in August, 1781; where he commenced the stated duties of the pastoral office amidst circumstances of peculiar encouragement. The sphere, however, was but limited; and accordingly we find him removing to Sunderland, in the county of Durham, in December, 1783, where ampler scope was afforded for the exercise of his devoted talents.

About this time he entered into married life with Miss Hannah Creighton, of York, with whom he lived for many years in great conjugal happiness.

Mr. Platt's ministry at Sunderland might have been more useful and happy, had it not been for a spirit of strife and division, fomented by certain followers of the late William Huntingdon, whose writings, at that time, exerted a baneful influence on the public mind. The effect of their mischievous proceedings was such, that after an ineffectual struggle for five years to restore the lost harmony of the church, he was compelled to resign his charge, which he did with the full consent of Lady Huntingdon, who invited him to London, in November, 1788, where he supplied for some time at Spafields Chapel, and resided with his family in her ladyship's house immediately adjoining it. His ministry was so gratefully received by the congregation, that application was made by them to Lady Huntingdon to allow him to be settled among them as their stated pastor. This arrangement, however, being contrary to her ladyship's plan of supplying the chapel by a succession of popular preachers, was not acceded to; though she greatly rejoiced in the acceptance and usefulness attending the labours of her young and valued friend.

From Spafields Chapel, Mr. Platt was removed to the city of Gloucester, where he laboured, for some months, with more decided tokens of Divine approbation, than had hitherto attended his opening ministry. Many flocked to hear his message, and not a few souls were “born of the incorruptible seed of the word, which liveth and abideth for ever.”

An event occurred at this precise juncture, which gave a new direction and impulse to the whole of his future course. The minister of Holywell-Mount Chapel,* London, having been removed by death, the trustees of the place applied to Lady Huntingdon, to recommend them a minister; and the result was, that her ladyship gave a warm testimony in favour of Mr. Platt, who became pastor of the congregation, in September, 1789, and continued to occupy that important sphere for the space of nearly forty years, labouring with much zeal and success in the work of God. There are those yet living who well remember with what earnestness and affection he devoted himself to the duties of his ministry, and how much God was pleased to crown with success his anxious and prayerful efforts.

Soon after Mr. Platt's settlement in the metropolis, circumstances arose which led on to the formation of the London Missionary Society, an event which was hailed by him with peculiar delight, and towards the realization of which he contributed no small share of influence. Of all the early friends of the cause, no one devoted more time or labour to the business of the Society than did Mr. Platt; he was “instant in season, out of season,”—“always abounding in the work of the Lord.”

In 1798, when the ship *Duff* returned from the South Seas, two native youths of these islands were brought to this country, and were committed to the care of Mr. Platt, with whom they remained till it pleased God to remove them into the eternal world. The last illness of one of these youths presented very pleasing illustration of the power and riches of divine grace. His name was Joseph; he was a native of Tahiti. When he became an inmate of Mr. Platt's house, he knew but little of the truths of Christianity. In a short time, however, they arrested his attention, and evidently began to influence his heart and life. Mr. Platt took the greatest pains to instruct him, and his youthful companion, in the great and saving truths

* This chapel was built by a clergyman of the Church of England.

of the gospel; and enjoyed the unspeakable gratification of seeing Joseph become a true disciple of Christ. His whole conduct was most exemplary; and his death was peaceful and triumphant.

The other youth, whose name was Temo Teilei,* and who was a native of the Marquesas, and the son of a chief, refused to embrace the gospel, although it was quite as frequently and faithfully urged upon his attention, as upon that of his less prejudiced companion. He could not even be prevailed upon to apply with diligence to any study; so that he made but little progress in reading or writing, or in any other branch of mental culture. He was proud, haughty, and disdainful in his temper of mind; though deeply attached to Mr. Platt, whom he always addressed by the endearing title of "Father." When he lay very sick of the disease which terminated his earth'y career, he was often affectionately entreated to seek pardon through the blood of Jesus; but with persevering and affecting obstinacy, he always replied—"You pray to your God, Jesus Christ: I pray to my God—Alicá." But a few days before his death, his heart was much softened, and he told one of the members of the family, that he had been praying to Jesus Christ.

In 1820, a youth, a native of Tahiti, was brought to England in Mr. Birnie's ship, the Tuscan. He had been picked up by that vessel at Sydney, which place he had reached by a series of adventures; having first with a companion been driven out to the whale-fishery, then taken up and set on shore by one ship after another, till, at last, he was conveyed to Sydney. He went by the name of John Tuscan, and appeared to be about eighteen or twenty years of age. He, like Joseph and Temo Teilei, was committed to the fatherly superintendence of Mr. Platt, until the Tuscan should again sail for the South Seas. He could speak but a few words of English. About three or four days after his arrival, Mr. Platt, wishing to ascertain whether he knew any thing about the Missionaries in the South Seas, while sitting with him one day, began singing the well-known verse—"Praise God from whom all blessings flow," &c. to a popular tune. Poor John immediately jumped from his seat, and testified his evident joy, endeavouring by signs to express his familiarity with the sounds, and with the import of

* A portrait of this youth appeared in the Evangelical Magazine.

the hymn, and to describe the worship of God as conducted by the Missionaries at Tahiti. He mentioned the names of several of the Missionaries; and referred to his own baptism, by the hands of Mr. Henry, when he had received the name of Robert.

It had been observed on the first night of his arrival, that at family prayer he conducted himself as a person accustomed to domestic worship; this had created some surprise; but when the fact of his acquaintance with the Missionaries came to light, the feeling of wonder ceased. His conduct was now watched with feelings of deep interest; and it soon became manifest to all who saw him, that he was not only a Christian by profession, but one in sincerity and truth. He was frequently overheard, after retiring to his chamber for the night, pouring forth his heart in prayer to God. The Gospel of St. Luke in the Tahitian language having been procured, he expressed the utmost joy at the opportunity of reading parts of it daily. Frequently, when a verse was begun, in the best way practicable, by a member of the family, poor John would finish it with great energy long before the reader.

Once, when taken to a friend's house, he observed a picture representing the celebration of the Lord's Supper, which he instantly recognized, and, turning to Mr. Platt, indicated, by means of his fingers, the chapter and verse in which the institution of the supper is recorded.

On another occasion, he expressed extreme surprise at seeing a fire in the house on the Lord's Day, intimating that the converts in Tahiti would have deemed such a provision inconsistent with the due sanctification of the Sabbath.

During his residence with Mr. Platt, he constantly attended divine worship at Holywell-Mount Chapel; and remained occasionally, with apparent solemnity, to witness the celebration of the communion. When about to return to his native land, he expressed deep regret, that he had not been permitted to approach the table of his Lord; observing, at the same time, that he had been admitted to the communion while at Tahiti. Mr. Platt, however, did not think it prudent to comply with his wishes in this matter; for although perfectly satisfied of his true conversion in his own mind, he felt that it would not be easy to establish the evidence of the fact to the minds of others who had not an opportunity of witnessing his daily conduct, and

who were somewhat anxious as to the character maintained by him in his native country.

John Tuscan remained under Mr. Platt's roof for two months, and sailed for Tahiti in company with the deputation, Messrs. Tyreman and Bennett, by whom he is incidentally mentioned in their narrative, though it does not appear that they took any special notice of him during their voyage to the South Seas. It is much to be regretted, that the subsequent history of this native convert has been lost sight of in the records of the London Missionary Society.

Such was the deep interest taken by Mr. Platt in the objects of the London Missionary Society, that he was wont to receive into his family several of the Missionaries, or their wives, about to proceed to the South Seas, or other parts of the world: among these were the late Mrs. Ellis and Mrs. Barff, both of whom were married from Mr. Platt's house.

It is a somewhat memorable fact, that the lady who was afterwards married to Mr. Platt, as his second wife, was the very first subscriber to the London Missionary Society. The circumstances are as follow. In June, 1795, the late Rev. John Hey, of Bristol, was supplying at Surrey Chapel, and, during his visit, he mentioned to the lady whom Mr. Platt afterwards married, the projected Society, and his own appointment to preach one of the first sermons on its behalf, in the following September. On that occasion the said lady gave Mr. Hey a guinea, promising, at the same time, to become a subscriber to the Society. It is confidently believed by the members of Mr. Platt's family, that the venerable companion of his life was the first annual subscriber to an institution which occupied more of his thoughts, and prayers, and exertions, than all the other public objects of his existence combined.

The above anecdote was mentioned to the Caffre chief, when lately in the metropolis, in Mrs. Platt's presence; upon which he observed, in broken English, "Then, madam, you are the mother of us all."

Mr. Platt was a man of public spirit, and employed himself in many walks of usefulness, in addition to his pastoral engagements, and his labours in the Direction of the London Missionary Society.

In 1804, he published an edition of Gurnall's *Christian in Complete Armour*, with a brief recommendatory preface. He

was much attached to Gurnall's pointed method of writing, and edited the work from love to the theology which it contains.

Mr. Platt was associated, for several years, with the late Rev. John Townsend, in the pastoral charge of the congregation assembling in Orange-street Chapel; officiating alternately with that venerable servant of Christ in the monthly celebration of the Lord's Supper.

He was also, for many years, one of the Sunday morning lecturers, at the seven-o'clock service, in Artillery-street, Bishop's-gate.

In the earlier part of Mr. Platt's ministry, he was one of the regular supplies of the Tabernacles at Bristol and Plymouth; and, in later years, of the Tabernacle at Lewis; in which place his memory is affectionately cherished by a numerous circle of surviving friends.

Like many others of Christ's faithful servants, Mr. Platt experienced many serious afflictions in life; having been called to weep over the death of a beloved wife, and to consign his two only children to an early tomb. In 1810, his only son died suddenly in Throgmorton-street, by the sudden rupture of a blood-vessel, at the interesting age of twenty-eight. In 1821, he was deprived of his only daughter, who expired a few hours after giving birth to her eighth child. These afflictions, though deeply distressing to flesh and blood, were borne with becoming equanimity, and uncomplaining submission to the Divine will.

Growing infirmities having reminded him of his incapacity to sustain the labours of former years, Mr. Platt expressed a desire to his flock that he might have an assistant in his ministerial work. Accordingly, in 1825, the Rev. Robert Owen, of Lady Huntingdon's college, Cheshunt, was invited by himself and congregation to become co-pastor. The invitation was accepted by Mr. Owen; but in the following April he was mysteriously removed by death. For the three following years, Mr. Platt continued sole pastor of the congregation, receiving the assistance of occasional supplies; but in 1828, finding his general health rapidly declining, he came to the resolution of finally resigning his charge.

During the three remaining years of his life, he frequently preached for friends who required assistance; and, in the immediate vicinity of his own residence, he regularly conducted a Sunday evening service in a school-room, built by subscription

among friends, till within a month of the commencement of his last illness.

In the month of April, 1831, he complained of more than usual pain, but much as perfect rest was expedient, he preached every Sunday in that month. On Lord's day, May 1st, he administered the sacrament at Spafield's Chapel. The service produced considerable fatigue; but having received a sudden pressing application, in the course of the afternoon, to preach for the Rev. Dr. Reed in the evening, (who had been engaged to preach for the London Missionary Society, but who had failed in procuring a supply,) he considered it his duty to relieve the anxiety of his friend, and to supply his lack of service. He preached with great animation and zeal, from Luke vi. 21. "Blessed are ye that hunger now, for ye shall be filled; blessed are ye that weep now, for ye shall laugh." This was his last sermon. On returning home he felt acute pain in one foot. His excellent constitution resisted, for a long time, the progress of mortification, and he lingered for three months, suffering during the whole of that period intense anguish. But even in moments of sharpest pain, his mind was sustained by the hopes of the blessed gospel, and the consolations of the Holy Spirit. The Saviour was "ALL IN ALL" to him. He delighted most in such passages of scripture, and hymns, as set forth most strikingly the dying love, and prevailing intercession, of his divine Lord and Redeemer.

While he lay in this state, he gave token of the deep interest which he continued to take in the grand objects which had engaged his attention through life. Having heard that a conference of the ministers of Lady Huntingdon's connection was being held at Spafield's Chapel, he sent a message to them through the medium of the Rev. Mr. Stevenson, (since removed to glory,) expressive of the peace and happiness of his mind in prospect of eternity, and conveying his Christian regards to his beloved brethren in the connection.

To which the ministers assembled, made the following reply.

"That the Ministers in conference having received an affectionate message from their brother, the Rev. W. F. Platt, beg leave to express their sympathy with the sufferings of his declining years; and they pray that the gospel he has so long preached may be to his soul the source of his sweetest hopes and richest consolations, and that whatever may be the will of his heavenly Father concerning his present affliction, his mind may be filled with the joys of the Holy Ghost."

To the moment of his dissolution, he continued to repose

unshaken confidence in his God and Saviour. He fell asleep in Jesus, on the 1st of August, 1831, (his birth-day,) aged 73.

His remains were followed to the Bunhill Fields cemetery, by a deputation of Directors of the London Missionary Society, who sought to express their veneration for the character and services of the deceased.

When the news of his death reached the Board, the following resolution was unanimously and cordially passed:—

“Resolved,—That it is with feelings of unfeigned regret, that the Directors have heard of the death of their esteemed friend and brother, the Rev. William Francis Platt, who was one of those ministers who subscribed their names, on the 17th February, 1795, to a Declaration, that they would unite together in promoting the formation of a Society for introducing the Gospel to Heathen and other unenlightened Countries; who was a Director of the Society nearly thirty-six years; who was deputy-chairman of one of its most important standing committees, for a period of about thirty years; and who, whether acting in that capacity, or as a member of the Board, or in any other way connected with it, ever manifested a readiness to advance, to the utmost of his power, the interests of the London Missionary Society.

“The Directors sympathize with the bereaved and afflicted widow and family of the deceased; and feel a melancholy satisfaction in recording on their minutes the departure of another of those honoured individuals, who, having taken part in the formation of the Missionary Society, have continued to the end of their lives to evince a deep interest in its great object and extensive success.

“JOHN ARUNDEL, Secretary.”

From a text-book, kept by Mr. Platt, it appears that the number of sermons preached by him, during a ministry of more than half a century, was *ten thousand four hundred and seventy-six*.

MEMOIR

OF THE

REV. JOHN TOWNSEND,

FOUNDER OF THE ASYLUM FOR THE DEAF AND DUMB, AND OF THE CONGREGATIONAL SCHOOL.

IF high philanthropy, distinguished moral worth, and indefatigable zeal in the cause of truth and godliness, can entitle any one to the grateful recollections of posterity, it will readily be conceded by all who knew anything of the subject of this memoir, that he was one of those exalted characters who deserve to “be had in everlasting remembrance.” In the singularly influential career of the Rev. John Townsend, we perceive, as

has been well expressed, "how much persons, neither elevated in rank, nor endowed with extraordinary genius, may effect, by God's assistance, for the advancement of his honour, and the benefit of their fellow-creatures."* Though an example of all that was modest and unassuming in his deportment, Mr. Townsend acquired an influence which falls to the lot of but few of the most gifted of the human race. In his case, weight of character was seen to be the result far less of adventitious circumstances, than of that Christian simplicity, and that uniform pursuit of goodness, which are the only solid basis of honourable and lasting distinction. Few men ever pretended less, or effected more, than John Townsend. He was truly a most humble, unostentatious, and yet public-spirited individual, who abounded in works of piety and benevolence, from the real pleasure of being useful to his fellow-men. To say, then, that he was one of "The Fathers and Founders of the London Missionary Society, is only, in other words, to state, that he was the watchful observer of "the signs of the times" in which he lived, and that he stood ready equipped for any "work of faith, or labour of love" to which he might be summoned by the course of providential events. He was one of a united and happy circle, now met in the world of perfected light and love, who realized days of heaven upon earth, in prosecuting plans for the evangelization of the heathen world. The friendships which were formed and fostered in the councils of the London Missionary Society between such men as Waugh, and Burder, and Wilks, and Harcastle, and Townsend, were among the choicest fruits of that religion which descended from the God of love.

The subject of this sketch was born in the parish of Whitechapel, London, on the 24th March, 1757, and baptized by the curate of that church. His descent was not from the rich and noble of this world; but his parents were persons of real worth; and his father was a follower of the immortal Whitefield, to whose ministry, on his arrival in the metropolis, he was under the deepest spiritual obligations. His attachment, indeed, to this devoted servant of Christ was the occasion of his enduring no small share of persecution from those who had no fault to find with him, except in the matter of his God. The thought of his becoming a member of the Tabernacle, at a time when Methodism was held to be next to a crime, "so degraded him

* See Memoirs of the Rev. John Townsend, &c., 8vo. 1828, p. 2.

in the estimation of his father's family, that he was menaced with loss of station and property. His god-mother, a rich aunt, promised to make him her sole heir, if he would forsake "*that enthusiast*;" a whole night was passed in entreaties and discussions, but conscience or principle prevailed over human pride and policy. The treasures of Egypt were renounced, the humble path of poverty chosen, and things eternal estimated more highly than things temporal.*

In reviewing these events in his father's history, Mr. Townsend made the following remarks, in an autobiography which he left among his papers.

"It is a greater mercy to be the child of Providence than the child of fortune. How many have I seen left by their parents in affluence, but it made to itself wings and flew away. I am, perhaps, placed in easier circumstances than some of those who inherited the property referred to. It is an honour to descend from those who suffer for righteousness' sake."

It appears that the first seeds of heavenly truth were sown in the mind of young Townsend by the tender efforts of a beloved mother.

"I owe much," said he, "to the love and care of an affectionate mother, not only for her regard to my personal safety, but also for her instructions and admonitions. Well do I remember standing at her knees to repeat Dr. Watts's hymns, and kneeling to say my prayers, which was often very irksome to me, and which I therefore tried to evade by the most frivolous excuses. As a proof of her regard to my religious interests, I recollect that on one occasion, when I had committed a great fault, and then told a falsehood to conceal it, (having the strongest possible conviction of my guilt), she kept me fasting in my chamber till I confessed my sin."†

Who can fully estimate the effect of such tenderness and fidelity blended in the maternal character? It was impossible for a child thus dealt with ever to forget that strength of character which prompted an affectionate mother to do violence to her own gentle and kind nature in visiting a marked offence against the law of God. It is highly probable that this resolute stand for the sanctity of truth exerted a powerful influence in the formation of a character, which was prominently marked by the sensitive love of that excellent virtue which had been impressed upon it in the morning of life.

After acquiring the art of reading under the care of one of those venerable old ladies, to whom many a distinguished man has been indebted for the elements of his education, Mr. Townsend, by the influence of a wealthy uncle, was introduced as a scholar, in 1774, into Christ's Hospital, an institution in which

* Memoirs, &c., p. 3.

† Ibid, p. 3.

not a few eminent men have been reared up to occupy and adorn the several walks of life. In this seminary Mr. T. remained for five years, during which period he made a creditable, though by no means a distinguished progress, in the several branches of education to which he devoted himself. Among the records of his early history, he did not fail to preserve many interesting memorials of the scene of his youthful culture. The following anecdote is well worthy of being preserved. Referring to the state of Christ's Hospital at the time when he entered it, he gives the following sketch :—

“Its masters possessed first-rate talents. The discipline of the school, so far as discipline in large schools can be maintained, was good. The steward, Mr. Perry, was a rigid and vigilant disciplinarian, and the slightest deviation from order and morals was reproved and punished; and no age or connexion could save the delinquents. I had a proof of this in my own experience. Playing in the cloisters one day, I *profaned the name of God*, and having been overheard by a governor, he reproved me for the sin. I felt conviction and shame, but hoped nothing further would be said about it.”

It appears, however, that young Townsend's offence was reported to the steward, and, according to custom, he was placed at the *stone*, a memorial of guilt, which stood near the centre of the dining-hall, at which those who were chargeable with any offence were compelled to stand during the hour of dinner, as the precursor of more serious visitation on some future occasion. On the following morning, as Mr. T's punishment was about to be decided, Mr. Bowyer, the grammar-master, with whom he was a special favourite, inquired into the nature of his offence, and finding him very penitent, and fully determined not to repeat it, interceded on his behalf, and procured the remission of the corporal chastisement awaiting him, though he suffered the loss of some of his privileges.*

It does not appear, however, that up to this period, any saving impression of divine things was made upon the mind of young Townsend. His conscience had not ceased, indeed, to be a reprover; but he had failed to listen to its voice. A solemn occurrence took place in the school, about this time, which very considerably affected his mind. One of his schoolfellows had been climbing on some part of the premises, and, falling down, sustained an injury, of which he soon afterward died.

“On this occasion,” observes his biographer, “according to established custom, the boys followed the corpse round the hospital, singing the funeral anthem. The procession did not begin to move till after the gates were shut. The stillness of the walks,

* Memoirs, &c. p. 5.

compared with the buzz of the play-hours; the darkness of the night, illumined only by lamps and flambeaux; the sweet and solemn music of the anthem sung on this solemn occasion: all these circumstances conspired to promote reflection, and encourage the most serious thoughts."

"This service made a deep impression upon my mind. I felt some alarm for myself; the sins of my youth lay with weight upon my conscience. I was perplexed about the way of remission and pardon; but I solved it in this way to myself; that those who had not sinned so much as others were forgiven, and the more wicked punished. The good and pious instructions I had received under the parental roof, were almost forgotten. During the five years of my attendance at church, while at school, I remember only one text and sermon that excited my attention. That sermon was preached against the Methodists, from the words of Jude, verse 19. "*Sensual, having not the Spirit.*" Knowing my father to be a hearer of Mr. Whitefield, and, of course, involved in this erroneous application of the text, I was roused, and felt some indignation against the preacher."*

A circumstance of a very peculiar kind was overruled by God in recalling some of the impressions which he received from the pious counsels of his devoted mother. One of his schoolfellows, in the same ward, was Mr. Pentycross, afterwards the eloquent and laborious rector of Wallingford. He was a sprightly youth, and displayed a marked fondness for theatrical amusements; and possessing no mean talent for dramatic representations, he was wont, during the first part of his residence at school, to assemble the boys of his ward, and to teach them to act with him those plays, or portions of them, which were then popular on the London stage. For a time, these ensnaring engagements occupied much of Mr. Townsend's attention, and, had they been persisted in, would doubtless have proved very injurious. A very remarkable change, however, took place in young Pentycross's mind, about this time, by which he was led to exchange his theatricals for public addresses on subjects connected with the Holy Scriptures. His mind "became as deeply imbued with the truth and spirit of the Scriptures, as it had been with the genius and sentiments of Shakspeare." The nurse of the ward, who had felt no anxiety about the theatricals, became seriously alarmed at the rise of Methodism among her youthful charge, and, as it began to spread, she felt herself compelled to report Pentycross and his companions at head-quarters. He was accordingly summoned before the steward, who requested an explanation of the proceedings to which he had become a party. Pentycross assured Mr. Perry, that he only heard the boys their catechism, and endeavoured, by familiar conversations, to explain their contents, to urge them to diligence in their studies, and propriety in their general

* Memoirs, &c. p. 6.

behaviour. Upon which the complaint was dismissed, Mr. Perry observing, "that as Pentycross was a Grecian, and monitor of his ward, he employed his time usefully, and begged the nurse no more to interfere."*

These exercises were chiefly conducted in the evenings of the Lord's day, and Mr. Townsend refers to them as having exerted a considerable influence in reviving the better feelings of his early childhood; though still there was no decisive evidence of his real conversion to God.

The time had now arrived when it became necessary to determine whether he should pursue his studies, and be sent to college on the foundation of the Hospital, or quit school for the prosecution of some secular calling. His uncles, who wished to see him educated for the church, advocated the former measure; but his pious father, who perceived no settled marks of piety in his character, strenuously opposed the idea of training him for a profession, the highest qualification for which was the conversion of the candidate. It was then proposed to place young Townsend in a public office; but this was equally unacceptable to his anxious parent, who dreaded the contamination which might arise from intercourse, at so early a period of life, with individuals of gay and thoughtless habits. The result was, that Mr. Townsend returned to the parental roof, and was bound apprentice to his excellent father, who delighted in the opportunity of placing his beloved child within the range of those Christian privileges which formed the solace of his own mind, and the best hope of his children. His hopes were not disappointed. The ministers who then officiated at Tabernacle and Tottenham-court Chapel, were heard by young Townsend with deep interest; the pious circle in which his father moved impressed him favourably with the excellence of true religion; and a sermon preached by the Rev. Mr. (afterwards Dr.) Peckwell, from Psa. ciii. 13, "As a father pitieth his children, so the Lord pitieth them that fear him," was blessed, by the Holy Spirit, in leading him to an effectual surrender of himself to the service of God. Alluding to the solemn and lasting impression of this discourse upon his mind, while preaching his Missionary sermon, in 1816, Mr. T. gave utterance to the following touching and impassioned sentence:—

"It was in *this* house of God that the gospel came home to my rebellious heart with

* Memoirs, &c. pp. 7, 8.

a saving power. I have in my immediate view the spot where I sat, when, with a mind deeply impressed, and eyes streaming with tears, I implored the mercy of heaven. Nor can I say, whether I wept most tears of sorrow, because I found myself a lost sinner; or tears of joy, because I perceived the fulness and the freeness of that salvation, which I have long been, and am still, privileged to preach to others.”*

The year in which this great change was wrought in Mr. Townsend's mind was 1774, and the next event of importance which followed it was his union to the Christian church assembling in the Tabernacle. This step was taken with much prayer and deliberation, and the conversations which were held with him, preparatory to his being admitted to the Lord's table, appear to have been eminently blessed in strengthening all his former religious impressions. Of the prayer-meetings held at this time in the Tabernacle connexion, Mr. T. was accustomed to speak in the highest terms. Some of the young men who attended them were among his chief companions; and the familiar expositions of scripture to which he was accustomed to listen, not only promoted his growth in grace, but produced a habit of ready address, which had no small influence on his subsequent pursuits. An exhortation delivered at this time, in the Tabernacle society, by his elder brother, the Rev. George Townsend, who studied for the ministry in the Countess of Huntingdon's college at Trevecca, greatly interested him, and awakened some faint desires to enter the Christian ministry; though he shrunk instinctively from that high calling, under a sense of his own incompetence for the work.

On occasion of his brother's leaving the metropolis for Trevecca, he became very intimate with the Rev. Mr. Beck, of Berry-street, who took much pains in directing his reading, encouraged him to deliver occasional addresses; and on one occasion, when indisposed, prevailed on him to supply his lack of service. This was his first public effort, and it is recorded that he preached with much energy and simplicity on the inviolable security which pertains to Christ's little and despised flock. Speaking of this period of his history, Mr. T. observes—

“I had no wish to intrude into the ministry; had I consulted my own family, I should probably have been discouraged, as they had no idea I possessed talents for so important a station. Providence effected it in a gradual and silent manner, most congenial to my own feelings and habits. I continued my visits to Mitcham, praying and occasionally exhorting in the little chapel, when, owing to a sudden indisposition, Mr. Beck insisted on my preaching. In the most candid manner I expressed dislike, urging my insufficiency and unpreparedness, which would increase my diffidence and fear. It seemed impossible to enter the pulpit before I had obtained a more full and accurate

* Memoirs, &c. p. 10.

acquaintance with divinity, and till I had studied at some college. My friend now endeavoured to convince me, that the various exhortations I had given, had afforded considerable satisfaction, and whatever was my ultimate destination, I ought to exercise my "talent" till some arrangement could be made, as proofs had already been given of my acceptance and usefulness. The conversation was closed by an assurance, that as illness prevented his preaching, I must be responsible for the disappointment of the people. This threw my mind into a state of great perplexity and agitation, its reasonings and fears were beyond anything I can describe; a sense of duty decided me to overcome my reluctance, and as some hours intervened, I prepared the skeleton of a sermon; selecting that easy and familiar text, from Luke xii. 32, 'Fear not, little flock,' &c.

"My distress of mind on riding to Mitcham was so great, that I thought I must have returned; on my arrival, anxious to find an apology to the manager of the chapel for my apparent intrusion, I said, '*It is a week-night and an emergency.*' My fear and trembling were great; but I looked to God for strength and assistance, and found them; yet such was my terror, that the pulpit shook beneath me. I had made rather a long plan, and if ever I cried to the Lord for help, it was at this time. When I had read my text, my fear so far subsided, that I was enabled to forget every thing but my subject, and I found tolerable ease of expression. After the lapse of an hour, finding I had not proceeded more than half through my subject, I left off abruptly. On entering the vestry, many individuals came forward to express approbation and pleasure. Among the number were a lady and gentleman, the sight of whom had increased my distress, as I knew they were accustomed to hear Mr. Romaine and Mr. Foster. The lady, who, on first seeing me, had objected to my youth, said, this young man would be acceptable for one sabbath at Kingston. The gentleman, Mr. Whitver, of the ordnance-office, now pressed my consent to this; but I refused—on which he replied, "God has given you talents, and you must use them." I returned home with very different feelings. The Lord, as it were, turned my captivity, and I was like them that dream. It was a night long to be remembered. To this hour, when I look back to it, and review all the circumstances of the case, my reluctance to engage, and my fear and agitation, I think it was obvious to the people that I was oppressed in spirit; and *this*, under the Divine blessing, disarmed them of their prejudices, created their sympathy, and constrained them to pray for me; and their prayer seemed to return into their own bosoms, for they not only came to me and expressed kindness and good wishes, but they seemed to have sat under the shadow of the tree of life, and *found its fruit sweet to their taste*. Oh, how wonderful that the feeble efforts of an instrument so weak and insignificant should be effectual, in the hand of the Most High, of good to souls; but I recollect where it is said, 'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us,' 2 Cor. iv. 7. Still I have looked back with feelings of anxiety and regret, and feared lest I did wrong. I have not only felt, but mourned the want of those advantages which I might have had, if I had resolutely persevered in my first intention of going to some academical institution before I commenced preaching; for it will be seen that this first sermon led to the abandonment of the plan of going to college, and became the step to all the series of services which followed, and to that chain of connections into which I have been insensibly conducted. On the other hand, when I call to mind the goodness and mercy which have accompanied me in my progress, how much acceptance and success have attended my ministerial labours, I am overwhelmed with surprise, and hope I feel both humility and gratitude." *

This is the estimate of a truly candid and humble mind; and no one can contemplate the useful and exemplary career of Mr. Townsend, without expressing a measure of disappointment, that a mind so rarely endowed as his was, had not passed through a regular course of academical training. But the current of

* Memoirs, &c. p. 13.

events bore him, with almost resistless force, on his first appearance as a preacher, into the pastoral office ; and the result fully proved that he had not run without being sent ; though such instances ought rather to be regarded as the exception than as the rule. The success of such a devoted man ought never to be pleaded as a reason for dispensing with that mental culture, which is essential, in most cases, to the respectability and efficiency of the Christian ministry. A main cause of Mr. Townsend's success was the high value which he placed on academical education, and the consequent pains which he took, through life, to improve his mind, by storing it with useful and varied information.

From the period of his first appearance in the pulpit at Mitcham, it was agreed by the managers of the Tabernacle, that Mr. T., should be employed as a regular supply of the vacant pulpits, in that and other orthodox connections. And, though we find him still oppressed with feelings of his own incompetency, yet we rejoice to follow him from place to place, preaching with acceptance the glad tidings of the kingdom. At Kingston, Lewes, and other towns or villages, we trace him laboriously discharging "the work of an evangelist." It was his habit to prepare for the pulpit with great care ; and God eminently rewarded him by the favour which he gave him in the sight of the people. While residing in Lewes, two events occurred, which had some influence on his future history. He became acquainted with the excellent Mr. Cecil, from whose ministry he derived great benefit ; and meeting with a good library of old and valuable books, he was induced to read Claude's Essay on the Reformation, and De Laune's Plea for the Nonconformists ; the result of which was a decision to cast in his lot among Protestant Dissenters of the Congregational order.

At the close of the first year of Mr. T.'s labours as an occasional preacher, he was invited to become the pastor of the Congregational church at Kingston-upon-Thames, where he had delivered his second public discourse, at the limited salary of sixty pounds per annum. Here he began his ministry with an industry most commendable, endeavouring, by all means in his power, to make up the deficiency in his original education. In the prosecution of this object, he employed, in general, *fourteen hours a day*, devoting himself to the study of Greek and

Hebrew, of theology, systematic and practical, and of general literature.

“Method,” said he, “being necessary, I procured three quarto books, consisting of four hundred pages. One of these I appropriated for the Old, another for the New Testament, and the third, for a body of divinity alphabetically arranged. If any text, either in private or family reading, impressed my mind, I indulged the feeling, and wrote all that was freely suggested in its proper place. . . Somewhat resembling the industrious bee, I strove to make the flowers of every garden contribute to increase the stock of my (as yet) ill-furnished hive.”*

In 1781, Mr. T. was ordained to his new charge at Kingston, and in the same eventful year was united to the amiable companion of his life, Miss Cordelia Cahusac, of whom he thus writes with characteristic fidelity and affection :—

“Her person, her piety, her prudence, her industry, her economy, have been all that a Christian could expect or desire. She has been a help meet in reality. In our lives we have been pleasant to each other ; and our parting will be truly painful. But, oh ! the blessedness of a good hope through grace ! Our friendship will be renewed and perfected, and will become unfading in the kingdom of glory.”†

Kingston was a sphere, at the time when Mr. T. entered upon it, somewhat unpropitious. Great opposition was made by high and low to evangelical religion, and the Dissenters did not escape reproach, and even violence, from their inveterate enemies. The religious tone of the congregation, too, was in some measure impaired by the leaven of antinomianism. The followers of William Huntington were numerous in the town and neighbourhood of Kingston, and a bad spirit sprung up in connection with the spread of his writings and opinions.

The prevalence of this pestilence ultimately led to the removal of Mr. T. to the congregation in Jamaica-row, Bermondsey, where he laboured with many tokens of the Divine benediction to the close of a long life. His departure from Kingston was deeply regretted by the best portion of his charge, to many of whom he stood in the endearing relation of their father in Christ. Two of his converts became pastors of Baptist churches ; and others also were monuments of the grace of God.

It was at Midsummer, 1784, that Mr. T. entered upon his new charge at Bermondsey ; and the difficulties he had to contend with at first were many and formidable, arising mainly from a seed of Arianism which he found among the people ; but by prudence and firmness, and, above all, by conscientious adherence to the rules of the New Testament, he was enabled, in due time, to overcome them, and to form a society, the basis of which was union in the vital truths of Christianity, and sub-

* Memoirs, &c. p. 22.

† Memoirs, &c. p. 24.

mission to the practical precepts of the gospel. His public settlement took place, Oct. 28th, 1784; on which occasion Mr. Crole and Dr. Addington took part in the solemn service.

Mr. T. had not long succeeded in remodelling the church at Bermondsey, when it was thrown into new disorders by circumstances similar to those which occasioned his removal from Kingston. Unhappily, some of the followers of William Huntington had found their way into the neighbourhood of his place of worship, and began to sow the seeds of error and discord. The result was, that a party of high doctrinalists began to form themselves in the church, and to give no small share of annoyance to the minister and the flock. But by the blessing of God upon a firm line of conduct, the moral plague was soon stayed; and the diseased members of the body having been cut off, it was the privilege of Mr. Townsend and his people to live in undisturbed harmony and love for the lengthened period of half a century.

The subject of this memoir now entered on a career of eminent and devoted service in the cause of religion and humanity, which terminated only with his valuable life, and which will hand down his name to posterity with equal veneration and love. Of him it may be truly said, that he was a labourer indeed, who never sought repose till he found it in the bosom of his God and Saviour. Year after year beheld him pursuing the even tenor of his way, devising some new method of usefulness, until his faculties, both of body and mind, were entirely exhausted, and he exchanged the toils of earth for the rest and joy of heaven.

One of the early efforts of his catholic mind was to secure a closer union among the ministers belonging to his own denomination in the metropolis. With this view, he associated himself with a few kindred minds, in a society denominated the *Evangelical Association*, who held a monthly meeting at Pinner's Hall vestry, for united prayer, and the discussion of theological subjects. "These meetings," Mr. T. observes, "were seasons of great pleasure, and of much profit." Out of this brotherly fellowship many plans of usefulness sprung up, which survived the union itself.

In his own neighbourhood, Mr. Townsend distinguished himself by the deep interest which he took in the spiritual welfare of the poor. The overseers of the parish, knowing well the benevolence of his character, invited him to preach a weekly

lecture to the inmates of the workhouse. To this request he cheerfully consented, and might have become an instrument of extensive good in this interesting sphere of labour, had not ecclesiastical jealousy and illiberality issued their veto against the irregularity of the proceeding. He retired in peace from a post which he could not occupy without becoming an object of painful jealousy and observation.

In the year 1787, Mr. T. became one of the stated preachers at Orange-street Chapel, where he laboured with great zeal, fidelity, and success, for the space of thirty-nine years. The arrangement originally entered into with the managers was, that he should preach four times a month; and many striking facts are on record to prove, that God smiled on the undertaking; though there were not wanting persons, in the first instance, to censure an Independent minister for consenting to stand in immediate relation to a society which practised liturgical worship. Mr. T. lived, however, to see such narrow views subside in his own denomination.

In the same year, two events occurred, which greatly affected Mr. T.'s feeling and sensitive mind, namely, the death of his beloved mother, and that of his spiritual father, Dr. Peckwell. He preached the funeral sermon of Dr. P. at Orange-street Chapel, from 2 Sam. iii. 38; and, on the decease of his mother, he penned the following touching memorial:—

“Peace to thy memory, thou tender, affectionate, and faithful guardian of my youthful years! To thee, I owe, under God, the education I have obtained, and, consequently, the honourable station I fill, and the useful, though not splendid, services I have been enabled to render to the church and to the world, for a long and happy course of years. Thy sterling worth, my endeared and departed parent, is now imprinted so deeply on my heart, that scarcely one day passes without paying to thee, in the recollections of my mind, some homage of esteem and affection. While my eyes were blessed with the sight of thee on earth, I had not fully learned thy excellence, nor felt thy intrinsic worth.”*

The period had now arrived when Mr. T. was to put his hand to a work of benevolence, which was to be the ornament of the British metropolis, the lasting memorial of his industry and worth, and the minister of mercy to a most forlorn portion of the human race. It is unnecessary formally to state, that reference is here made to the Asylum for the Deaf and Dumb, which owes its existence to the venerated subject of this memoir. Efforts had previously been made to convey instruction to the children of the rich, who were born deaf and dumb; and more

* Memoirs, &c. p. 34.

than half a century ago an inefficient attempt was made to found an institution for the benefit of the 'poor ; but it remained for the pious pastor of Bermondsey Chapel to erect an asylum for the deaf and dumb, which should be the monument of British generosity, and which should occupy the rank of a great national charity. The event which directed Mr. T.'s mind to this noble undertaking might have occurred in the history of an ordinary individual, without producing any remarkable effect. He became acquainted with a lady of property, whose son was deaf and dumb, and who evinced an intellectual capacity very surprising to all who knew him. The sum of £1,500 had been spent upon the culture of his mind ; and his benevolent parent, deeply feeling for the children of the poor, unable to command such resources, pleaded with Mr. T. the cause of the deaf and dumb with so much of the eloquence of the heart, that he at last admitted " the *necessity* and *practicability*" of raising an asylum for the children of the poor afflicted with these maladies. Mr. T. was not the man to admit the "*necessity* and *practicability*" of such an institution, and yet to put forth no effort to realize the object he approved. Accordingly, on Lord's day, June 1st, 1792, he and three others enrolled their names as annual subscribers of one guinea each, to set the plan in motion ; it was a small beginning, but God smiled on the undertaking, and it prospered exceedingly. Next day Mr. T. waited on the excellent Henry Thornton, Esq., who promised his countenance and aid ; a prospectus was forthwith drawn up and published ; and in less than three months from the day on which the first four subscribers enrolled their names, a general meeting of the friends of the infant charity was held, premises were engaged, and a treasurer, secretary, and tutor were chosen. On the 14th of November, 1792, four children were admitted into the asylum, and two more before the close of the year. It is impossible almost to over-estimate the zeal and energy of Mr. T. in building up this admirable charity. Wherever he went, he urged its claims, on all ranks and classes of persons ; and God blessed his endeavours in an almost unprecedented manner. In 1807, it was found necessary, from the growing popularity of the institution, to erect a new asylum upon a larger scale ; the first stone of which was laid by his late Royal Highness the Duke of Gloucester ; on which was written the following inscription :—

“ A Society to provide Education for the Deaf and Dumb Children of indigent Parents, was first projected and established in London, A. D. 1792, by the Rev. John Townsend and the Rev. Henry Cox Mason. And this first stone of a new asylum, built by voluntary contributions, was laid on the 11th July, in the year of our Lord 1807, and the 47th of the reign of King George III., by his Majesty’s nephew, his Royal Highness Prince William, Duke of Gloucester.”

In the space of less than three years from the period when the first stone of the new asylum was laid, Mr. T. raised, by his own personal exertions, no less a sum than £6000 towards defraying the expenses connected with the new building, which is now capable of accommodating two hundred deaf and dumb children, and which has conferred innumerable benefits on a most desolate but numerous and interesting portion of the human family. In the course of his efforts to raise funds for the deaf and dumb asylum, Mr. T. visited almost every town in England; and had the happiness, before he died, of knowing that many kindred institutions were established, both in Great Britain and on the European continent.

In 1793, the year after the institution of the asylum for the deaf and dumb, we find Mr. Townsend united with that public-spirited circle of devoted men who originated the Evangelical Magazine, of which in after years he remarked,

“ Notwithstanding the contempt of some, and the opposition of others, it has been the instrument of incalculable good. It should ever be remembered that it was intended by its founders as a miscellaneous collection of good and useful things, some of greater and some of lesser importance; but all calculated to serve as a vehicle of religious information, and, by their combined influence, to become powerful engines for the promotion of the general interests of religion; and I doubt not that the work will continue to be so, when the heads of all those who originally promoted its interests shall have been laid in the silent grave.”*

The following year, 1794, was, in many respects, an eventful one in the history of the individuals who originated the Evangelical Magazine. Mr. T. had read the spirit-stirring letters of the Rev. Melville Horne on Missions, which made their appearance in that year, and the effect produced upon his mind was almost electrical. He “ felt powerfully stimulated,” as his biographer informs us, “ to desire that some measure might be adopted to procure a simultaneous movement of British Christians in this honourable service.” When Dr. Bogue met with Mr. T. about this time, he found in him an ardent co-operator in his Missionary plans, and invited him to that select meeting of ministers which took place at Baker’s Coffee House, on the 5th Nov. 1794. There were present, the Rev. Dr. Bogue,

* Memoirs, &c. p. 55.

the Rev. Matthew Wilks, the Rev. John Eyre, the Rev. J. Stevens, the Rev. John Love, the Rev. J. Reynolds, the Rev. J. Brooksbank, and the subject of this memoir. At this meeting Mr. T. expressed a wish that the Society should extend its operations to France and other countries under the dominion of the papal see; but his plan was overruled, and the heathen world was selected as the sphere of the Society's operations.

From the formation of the Society, to the hour of his death, he was the steady, active, and persevering friend of the cause; a regular attendant at the meetings of the Board; and a willing advocate of its claims, when invited to visit its auxiliaries in various parts of the kingdom. When the transporting news of the revival of religion in Tahiti reached the Board, he entered the following passage in his diary:—

“ June 26. Attended the meeting of Missionary Directors. What glorious intelligence from the South Seas! Such heart-reviving news have not been published for many years—may I not say, ages? What a scene presented itself when the king and queen, with nearly six thousand of their idolatrous subjects, assembled to worship the living God, and to unite their assent to a code, framed upon the principles and laws of his holy word. Shall we not exclaim, ‘What hath God wrought!’ The north is now giving up, and the south does not keep back; the sons and daughters of our God are coming from the east, and from the west, to sit down with Abraham, Isaac, and Jacob.”*

Among the friendships which Mr. T. formed in connection with the London Missionary Society, and the discharge of the duties of the pastoral office, there appears to be no one on which he dwelt with more unmingled satisfaction than that which he realized in the united and happy family of Joseph Harcastle, Esq.

Diary. “ Feb. 27. This day paid a visit to my dear friend, Mr. Harcastle, who is gradually sinking. He is perfectly resigned to the dispensation of Him, whose wisdom and mercy form the basis of hope and comfort to the Christian. The dying saint is willing either to live or die. In this submissive temper of mind, he said, ‘If I am to live, I shall welcome life, and thank its Giver—if I am to die, I shall welcome death, and thank its Conqueror; but, if I have any choice, it is to die, and be with Christ, which is far better.’”

“ March 12, 1818. This has been a day of deep reflection. The honourable, but arduous service of giving the address at the interment of my dear friend Mr. Harcastle devolved upon me. As I passed among the tombs in Bunhill-fields, the recollection of many whom I had loved and valued rushed to my heart; and I looked on that grave where lie buried my honoured and beloved parents. The last enemy is mowing down the few friends that remain; soon will he number me with those who are gone before. Do I know this? Do I feel this? Why then am I not less careful for the things of time, and more enamoured of the realities of another and a better world?

“ Mr. Townsend's spirits,” observes his biographer, “were much depressed by the loss of his long-esteemed friend, Mr. Harcastle—His impressions, on visiting Hatcham House after the decease of this excellent man, are given in the following passage:—‘The tears started to my eyes—a gloom seized my spirits—the trees—the favourite dog—the closed windows—all seemed to say, he is gone—yes, he is gone! The darkness—

* Memoirs, &c. p. 203.

the silence that reigned in every room, completed the melancholy tale. The sadness and tears of the servants, silently, but eloquently, proclaimed the worth and excellency of the master they had lost. Mr. H. died as he had lived, tranquil and devout. We shall meet no more till I see him in the world of light and happiness above.' ”*

Besides being the sole founder of the Deaf and Dumb Asylum, and one of “the Fathers” of the London Missionary Society, he contributed to the formation of the Religious Tract Society, in 1799; was one of that honoured band who, in 1804, prepared the original draught of the British and Foreign Bible Society; in 1807, took an active part in originating the London Female Penitentiary; in 1810, laid, with his own hand, the foundation of the Congregational School, for the Education of the Sons of Ministers with straitened incomes; and contributed his powerful influence to bring into existence and active operation the London Hibernian Society, the Irish Evangelical Society, the Society for the Conversion of the Jews, besides many other religious and charitable institutions which adorned the age in which he lived.

In his passage through life, Mr. Townsend had to encounter many severe and distressing afflictions. His latter years were often visited with interruptions of health, which were both painful and alarming, insomuch that his valuable life was more than once despaired of. He suffered under an affection of the lungs, which at last deprived the church of Christ of one of its brightest ornaments on earth. But during these repeated attacks of indisposition, by which his nights, from the nature of his malady, were fearfully disturbed, his sweet serenity and cheerfulness of disposition never forsook him; and, what is still more remarkable, his daily walks of benevolence were but seldom interrupted. Night after night was he tried with tossings to and fro till the dawning of the day; but when the sun arose he addressed himself amidst languor and weakness to the toils of public duty, and that Master whom he served rendered his strength equal to his day.

The death of his youngest son, in 1816, inflicted a deep wound in his tender and feeling heart. He received intelligence of the event at a public committee, and made the following record of it in his diary when he returned home:—

“January 4, 1816.—This was a day of deep distress to me, and mine; but I hope I *felt* as a Christian ought to *feel*, and *spoke* as a Christian ought to *speuk*. I hastened to my family, to mingle my tears with theirs, and weep over the loss of one whom we all loved and pitied. Never until now could I so well understand the meaning of

* Memoirs, &c. pp. 192, 196, 197, 223, 119.

David's words, or so fully enter into his feelings, when he exclaimed, 'O Absalom, my son, my son!' I have often thought that some texts resemble pictures; if you would see them to advantage, you must stand in one particular position: in that position I then stood; I had lost an open-hearted, a generous, but unfortunate son."*

In the autumn of 1825, it was discovered, to the great distress of Mr. T.'s attached family, that retirement from public duty, and the enjoyment of invigorating air, had failed to produce their wonted effect upon a frame now evidently fast sinking into decay. Still he continued to labour with a diligence and zeal which Christian prudence would scarcely have dictated.

During the month of December, agreeably to his deliberately formed purpose, Mr. T. continued to labour with almost uninterrupted frequency in the cause of his divine Lord. At Fetter-lane, he preached on the 29th from Matt. vii. 20; at the Adelphi, on the 30th, from Matt. xxi. 22.; on both which occasions, the impression produced is said to have been peculiarly solemn.

"We are now," observes his biographer, "approaching the last scenes of life—scenes ever most interesting to survivors, and whose details are sought with avidity. Affection would catch the last look; friendship would treasure up in memory the last sentence. We cannot follow the spirit of those who wing their flight to unknown and untried worlds; but we like to descend into the valley with them—we linger on the shore, and anxiously watch their passage over the river. Such scenes are opening to us; but ere we record them, we must tell of Christian principles, evidenced by sermons delivered when the preacher was, in fact, a dying man. In January, Mr. Townsend preached on the first four sabbaths—twice on each; he also performed all his other pastoral duties, and attended most of the committees. On Thursday the 19th, he officiated at Orange-street; and on Sunday, the 22d, delivered his last sermon there, and at Jamaica-row, from the text, 'Consider what I say, and the Lord give thee understanding in all things.'

"On the Saturday evening previous, his daughter had observed symptoms which told her that the last hours were rapidly approaching. With all the solicitude of affection, she implored him not to preach on the morrow; but the father's ruling passion was love to the souls of men, and this, strong even in death, prevailed over every consideration of prudence. So decided was her conviction of her parent's real danger, that she passed the night without sleep. On the Monday morning, his usual medical friend was summoned; who, on leaving him, said, 'Never have I seen Mr. Townsend so ill.' Distressing symptoms rapidly increased, and all gave signs that the overtaxed frame would, ere long, dislodge the 'tenant soul.' Now were the humility, patience, and resignation of this eminent servant of God in full exercise. The self-abasement which had attended him through his long and useful life, was most conspicuous, together with a deeper sense of the purity and holiness of God. . . . His humility deepened, while his hopes were within the veil, and his soul was sustained by that peace which is perfect. The hovering shades at the entrance of the dark valley did not appal him, for he was irradiated by the beams of the Sun of Righteousness.

"There was no dependence upon past duties; all hopes of salvation rested upon the atonement of a Saviour, and the immutability of Divine love. He was overwhelmed with regret that he had done so little for God; the rectitude of his conduct, the purity of his motives, were mourned over as defective. On a minister recalling to him the prospect of meeting those in heaven, to whom he had been useful while on earth, he replied, 'I hope so.' The same friend mentioning to him the promised crown as wait-

* Memoirs, &c. p. 115.

ing for him, he exclaimed, 'It is well for me that it is a blood-bought crown, or I could never expect to wear it.'

"On the 1st of February, having considerably revived, he expressed a hope that he might be able to address his people at the sacrament of the Lord's Supper, on the following Sunday; his daughter said, 'I do not think you must attempt that.' The reply was in the words of the beloved disciple, 'My dear, I would only say, *Little children, love one another.*'"*

In his last hours, he spoke with much gratitude of the Christian love he had uniformly experienced from his brethren in the ministry, when a beloved member of his family referred to his own amiableness as the cause of the respect which had been cherished towards him. He shook his head significantly, and said, with emphasis, "My dear, do not praise me, only pray for me."

When he was enduring great sufferings from the nature of his complaint, he would utter such expressions as the following:—

"My sufferings are not worth a thought,
When, Lord, compared with thine."

With a look of inexpressible tenderness and affection, he turned to the faithful and beloved companion of his life, and said—"You have made an idol of me, and God is removing me: but look up to him; he will take care of you." These words were accompanied with a solemn charge to his family and friends, and particularly to his daughter, to care for and comfort one so justly dear to him and them.

As his brother, the Rev. George Townsend, stood by his bedside, and evinced intense emotion, as he witnessed the approaching struggle of mortality, the dying saint looked up to him, and said, "You must be still, and remember it is the will of the Lord." To a relative devoted to the sacred office, he said, "As a minister of Christ, let usefulness be your constant aim." For the spiritual interests of his grandchildren he expressed the tenderest concern to the last hour of existence, often exhorting them to remember their Creator in the days of their youth, and presenting suitable petitions to God on their behalf.

"On Tuesday evening," observes his biographer, "the 7th February, his brother, who was to preach the lecture, saw him previously, when he asked what was the proposed text, making some remarks which proved that there was no decay of intellectual vigour. After this conversation, he had a short quiet sleep; on awaking from which, his daughter inquired how he felt. His reply was, 'I am refreshed, but my disease is not abated.' She said, 'Your mind seems perfectly composed.' The answer to this remark, was a testimony to the fidelity of God, 'Yes, the Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.' The sands were now

* Memoirs, &c. p. 166.

running low; the tide of life ebbed rapidly. The dearest object of a hallowed affection entered the room: his lips uttered an expression of deep tenderness; he gently laid his head on her shoulder, and the unfettered spirit took its flight to that world with which he had long been in communion. So favoured was he, that the cold waters of death had been seen only in perspective. None of the usual precursors had agitated the dying saint. So calmly did he die, there was no sting. One moment expressing the tenderest earthly love; the next ushered into the presence of the Best Beloved. The angel of death had a short triumph—the wing was felt—the arrow was pointless.”*

Mr. Townsend's death was sincerely and generally lamented. His funeral resembled more that of a prince than of a peculiarly humble minister of the gospel. Thousands, poor and rich, flocked with spontaneous emotion to the scene of his interment to do homage to the character of one who had been emphatically the friend of the destitute and the “apostle of charity.”

The following affectionate testimonials from several public bodies with which he was connected, addressed to his sorrowing and bereaved widow, will prove the high esteem in which he was held:—

“FROM THE COMMITTEE OF THE DEAF AND DUMB ASYLUM.

“At a special meeting of the Committee of the Asylum for the Deaf and Dumb Children of the Poor, held at the City of London Tavern, on Thursday, the 9th of February, 1826.

“Resolved unanimously—That this meeting have to record, with feelings of the deepest regret, the lamented death of the Rev. John Townsend, the founder of this useful and extensive charity.

“That the committee beg to offer their sincere condolence to his widow, and his bereaved family, and to request permission to attend his funeral, as a testimony of respect for the memory of their excellent and much esteemed friend.

“That a communication be requested with the executor, in order that the intentions of the committee may be carried into effect in the way that shall be considered the most respectful on the occasion, and most in accordance with the feelings of the family.”

In the hall of the Deaf and Dumb Asylum, a marble bust of the deceased, presented to the institution by his Royal Highness the Duke of Gloucester, is placed, which will perpetuate the memory of its honoured founder, and remind posterity of what may be effected by a single individual fully bent on doing good.

“RELIGIOUS TRACT SOCIETY.—“At a meeting of the committee held this day, February, 28th, 1826.

“Resolved—That the committee offer to the bereaved family and friends of the Rev. John Townsend, their sincere condolence, and, at the same time, recur to his memory with sentiments of profound respect, and most cordial regard; sensible that, in losing him, the church and the world have lost a bright ornament, and an eminent benefactor.

“On his devotional spirit, on the soundness of his judgment, the simplicity of his manners, the suavity of his disposition, and his exemplary zeal in the numerous departments of labour in which his piety and philanthropy conducted him, it were both easy and gratifying to expatiate. But to speak more appropriately,—‘In him the committee welcomed one of their earliest friends, an acceptable contributor to their publications,

* Memoirs, &c. p. 172.

for many years a member of their body, and they feel persuaded, to the latest period of his life, an individual, whose congratulations and prayers accompanied the progress of the Society, in its operations throughout the world.'"

"BOARD OF CONGREGATIONAL MINISTERS.—At a meeting of the Board of Congregational Ministers, on Tuesday, the 14th February, 1826,

"It was unanimously resolved—That though it has not been the usage of this Board to advert to the decease of its members, it is, nevertheless, deemed proper to record on its minutes a special resolution, expressive of its deep regret at the recent event, which, in the dispensation of Divine Providence, has removed from their fellowship on earth the Rev. John Townsend; whose memory they desire to venerate with grateful recollections, on account of his EMINENT CHRISTIAN PHILANTHROPY, and especially the PRACTICAL AND EFFICIENT BENEVOLENCE which he displayed on behalf of that denomination to which this Board more particularly belongs.

"On this occasion, they deem it an incumbent duty to pay this marked tribute of RESPECT and AFFECTION to the CHARACTER of their DEPARTED FRIEND, as the only practicable method of expressing their respect and veneration.

CONGREGATIONAL SCHOOL.—"The following resolution was passed unanimously, by the Committee of the Congregational School, at their meeting, held on Monday, the 20th April, 1826.

"It having pleased the Great Head of the Church, in the arrangements of his unerring providence, to call home to himself, since the last meeting of this committee, the venerable and excellent founder of the Congregational School,

"Resolved—That this committee is anxious to embrace the earliest opportunity of recording its sense of the very great loss which this School, in common with the numerous religious and benevolent institutions with which the late Rev. John Townsend stood connected, has sustained by his removal.

"This committee will long and fondly cherish the memory of his amiable deportment, of his unaffected piety, of his disinterested zeal, and of the eminent services which he rendered, not only to this institution, but to the cause of Christ at large."

These and other equally honourable testimonies were borne to the philanthropy and eminent worth of Mr. Townsend, by the committees of various benevolent institutions, which he had either originated, or essentially aided by his counsels and devoted labours.

From the preceding sketch it will be seen, that Mr. Townsend was no ordinary character. Few Dissenting ministers, in his day, rose to greater eminence. In the qualities of sterling piety, and never-tiring beneficence, he attained to a most enviable distinction. In all the relations of life he proved himself an honour to the ministerial and Christian character.

As a *preacher*, he was solid, edifying, scriptural, and affectionate; much accustomed to seize upon and improve passing events. He insisted habitually upon the doctrines of free grace; but urged them in a practical and experimental manner. To those who were weary and disconsolate, he knew how to speak a word in season. His *pastoral* duties were performed with exemplary skill and diligence. The poor, the afflicted, the aged,

the young—all received a measure of his assiduous attention; and considering his numerous engagements with the religious public, he was a singular example of pastoral diligence. In his *domestic character*, Mr. T. shone with peculiar brilliancy. As a husband, a father, a master, he walked before his house with patriarchal simplicity, dignity, and gentleness. The law of kindness was on his lips, and his family government was maintained by the combined influence of holiness and love. His *friendships* were regulated by a nice and discriminating delicacy, which ever prompted him to consult the interests and the feelings of those who were the objects of them. The consequence was, that his friends were unusually attached to him, and that he knew less, perhaps, than most men of the sorrow of heart connected with the instability of human friendships. *Humility* was a marked feature in the character of Mr. Townsend. Though he met with more circumstances calculated to fan the pride of human nature than falls to the lot of most public men, he was never seen, in the slightest degree, elated by the commendations and flatteries which his philanthropy drew forth from the lips even of princes.

But though humble, he was, in the best sense of the term, a man of a public spirit. This was shown, on many marked occasions; but more particularly in his very energetic reply to the attack made by Bishop Horsley upon the proceedings of the Dissenters, in their strenuous efforts for the instruction of the young in their Sabbath-schools. But Mr. T. was no party-man in his denomination; though a Dissenter on principle, he breathed a catholic spirit towards sincere Christians of every name; and cordially united with all who loved the Lord Jesus in sincerity and truth.

His firm attachment to the principles of the Protestant Reformation was clearly evinced in his preface to Claude's celebrated "Defence" of that wonderful revolution of human thought and conduct. Had he written nothing but that preface, it would have been sufficient to stamp him as a man of varied reading, of sound judgment, and of exalted devotion.

MEMOIR

OF THE LATE

REV. EDWARD WILLIAMS, D.D.,

OF ROTHERHAM COLLEGE.

To have ranked the first theologian of his age in the list of its founders, was an honour to the London Missionary Society, of which its friends might well be permitted to boast. Profound in his researches after truth, and eagle-eyed in the detection of error, Dr. Williams was, at the same time, a meek and humble disciple of the cross, and a man of apostolic zeal and devotion in all that pertained to the diffusion of vital Christianity, both at home and abroad. In his own personal history, he illustrated the possibility of combining the loftiest powers of abstraction, with the fervour of a childlike devotion, and with the vivid appreciation of the simplest elements of evangelical truth. Never was polemic better equipped to wage successful warfare with the embattled hosts of error; and never was Christian more disposed to sit down as a little child at the feet of Him, who exalts his disciples by humbling them. The world is truly the better, that such men have lived; for in them posterity may learn the important lesson, that strength of mind and varied research are in no way incompatible with Christian simplicity, and active beneficence.

Edward Williams, like Dr. Owen, was a native of Wales, and was born Nov. 14th, 1750, at Glanclyd, near Denbigh, on a farm which had been occupied, for nearly a century and a half, by the family of the Edwards. His ancestors appear generally to have been persons of fair and honourable reputation; and some of them, particularly his great-grandfather, Mr. Samuel Williams, of sincere piety. He was the only surviving son of Thomas and Mary Williams, who reared him with much parental tenderness, but who taught him nothing more of religion than mere reverence for its outward forms. His childhood, however, gave promise of his subsequent distinction. Grave and reflective,

he received an impression in his fourth year, from the death of his younger brother, an infant of a year old, which was never effaced. He had loved his little brother as ardently as his tender years would permit; and well knowing the strength of his affection, his parents had concealed the fact of the child's death, for a season, fearing the effect it might have upon his sensitive mind. The concealment, however, could not long be practised upon such a mind; he insisted on knowing what had become of his brother; and when told that he was dead, his heart was overwhelmed with anguish; he retired into a solitary place; wept in the bitterness of grief; pondered the mighty thought of the immortality of the soul; and anxiously longed to know if his beloved brother had gone to be happy in an invisible state. The touching imagery of this scene was never effaced from the recollection of young Edward; it was a grand epoch in his spiritual history, by which his mind was ever afterward disposed to receive impressions of unseen and eternal realities.

His tender childhood appears to have been blameless in a degree very uncommon in the early development of our fallen nature. So little was conscience burdened with the memorial of juvenile delinquencies, that only two such instances stood recorded on its faithful tablet; and so faithful was its witness on the side of God, that they were dwelt upon with as much frequency, and with as much emotion, as was the death of his little brother. The offences committed by him, consisted in his taking the name of God in vain; and the terror of mind awakened at the remembrance of his guilt was, to use his own vivid description, as if "a dagger had pierced his heart."

At the age of five he was sent to a neighbouring school, where he remained for four years, spending only his Sabbaths at home. His teacher was an elderly female, who ranked so high in her calling, that she had under her care the grandchildren of those whom she had taught the magic power of their A B C.

"In this school," said her distinguished pupil, "a scrupulous attention was paid by our aged governess, to a set of prayers for night and morning, the Church Catechism, and Collects for the Sundays and holy-days, which made some good impressions on my mind. When conscious of having offended God in the day, my customary atonement was, to repeat a larger portion of my prayers at night, from the stores of memory, and, through fear of mistake in the recital, to go over the same things two or three times, especially for some greater offence."

In 1759, Mr. Williams was removed to another school, where he might acquire a knowledge of writing and arithmetic. Here

he was seized with the small-pox, and lay blind, and without hope of life, for two and twenty days. His conscience was tender, and his soul was as much agonized with guilt, as his body was tossed with pain. He trembled at the thought of death, and feared the wrath of God. It pleased God to rebuke his fearful malady, and to recall him from the borders of the grave; but, instead of rising from his sick-bed to exhibit the effect of sanctified affliction, it is painful to relate, that he became less serious, during the two years which he remained in this school, than he had ever been from the period of his earliest childhood. The cause of this, perhaps, may be traced in the following facts:—

“The master,” he observes, “was very remiss, spending much of his time, and some of that on which his pupils had a claim, in drinking-companies, and suffering his own sons, alike neglected, to prove the greatest snares to the sinful propensities of his scholars.”

But conscience, though blunted, was not as yet seared.—

“Though punctuality,” he says, “in repeating my prayers, was not so much observed as before, I was occasionally much concerned about my soul; and I well remember one night in particular, in which I was extremely affected with the thought of dying, and the possibility of being eternally separated from my nearest relatives. While in bed, I wept much, and, for the first time, felt great anguish of spirit for the apprehended state of my living associates, especially my nearest and dearest relatives, which deep sorrow was followed by some small degree of hope.”

Soon after this, he was mercifully preserved from a watery grave. While bathing, he was persuaded by one of his companions to go beyond his depth, and sunk to the bottom; but by a great effort, he was rescued from his perilous situation. “*Then, indeed,*” he says, “I considered it a *lucky* circumstance; *now,* I regard it as a part of that merciful plan by which I have been so often and so much befriended.”

He had completed his eleventh year, and his parents began to think of a profession for their son. Though but little attention had been paid by his parents to his spiritual culture, they yet longed to see him a clergyman of the Established Church. For this purpose they sent him to a school at St. Asaph, which was famous for preparing youths for the Universities. He entered this seminary in 1761. The pupils were numerous, and the classical and other advantages were far from inferior. Young Williams was not indifferent to the literary opportunities which now offered themselves to his notice; but, happily for him, he carried with him a susceptible conscience, and the scenes of gross impiety and dissipation which he there witnessed so completely shocked his better feelings, that he was overwhelmed with some-

thing bordering on disgust; yet he did not altogether escape contamination, as will appear from his own testimony.

“On my return home,” he observes, “in 1763, when I had leisure to reflect, I found myself much altered for the worse. I had omitted prayer with little remorse, and my mind was injured by bad example. I observed, that as I grew in stature and years, I grew also in folly and sin; and so deep was the impression, that the bare recollection of this period now fills me with confusion, and grieves my heart. Therefore God, who never left himself without a witness in my breast, took another method with me. Gentle admonitions, whispers of conscience, and providential deliverances, were in a great measure unavailable; now a scourge of a nature very different from anything I had before experienced was prepared, and which I may introduce in the words of Eliphaz, with as much propriety of application, perhaps, as any man living: ‘Now a thing was secretly brought unto me, and mine ear received a little thereof, in thoughts from the visions of the night, when deep sleep falleth on men; fear came upon me, and trembling, which made all my bones to shake.’

“What I saw in my sleep was so ghastly and terrible as to cause me to cry and shriek out in the dead of the night, to the disturbance of the family. It was equally out of the power of pencil to delineate, and of pen to describe. I thought I was in outer darkness, surrounded by fiends, and enduring the pangs of the worm that never dieth. So insupportable was my anguish, that for a very considerable time afterwards I dreaded the hour of rest as the hour of torment. Indeed it produced a manifest change in my countenance and deportment, though I was still unapprised of its design and end. My conscience was alarmed, and I was unhappy; but my uneasiness, however, arose more from a conviction of defect than of positive crime. I felt that my mind and affections were irregular; that I was naturally unclean; and from this condition I despaired of being ever released. After some months, the effect which might naturally be expected to result from this visitation began to wear off, and I returned to my former habits; but now I was tried in a different manner, by a visitation as delightful as the other was terrific.

“This, indeed, was the exact reverse of the former, both as to place, company, enjoyment, and consciousness. The recollection gives a more affecting, and, I think, a truer idea of heaven than any thing I ever met with. ‘Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glory.’ The difficulties I had experienced before seemed only to heighten my joy and thankfulness, and when I awoke I was as much grieved at the thought of returning to the realities of life, as I was before comforted to think that what I had beheld was but a dream.”

Of these remarkable dreams Dr. William says:—

“In my coolest and most thoughtful moments, I can ascribe them to nothing less than the distinguishing goodness of God, warning and calling me to himself, like an indulgent father, employing sometimes frowns and sometimes smiles to reduce his untoward child to filial obedience.”

Mr. Williams’s two dreams were eminently fitted in various ways to affect his conscience with the solemn realities of eternity; and as God overruled them for this purpose, it was a religious duty to view them as sent by him for his real benefit. The three years which he had spent at St. Asaph determined him not to seek admission into the Christian ministry through such a medium. His studies were therefore in the mean time formally abandoned, though his ardent thirst for knowledge did not suffer him to sit down in indolent repose.

The disappointment of his family was great, when they

learned that his views were decided against entering the Church. His father next thought of the legal profession, and proposed it to his son; but this also he declined. The only alternative, therefore, that remained was to send him for a time to another school, till Providence should decide his future course. Accordingly, in the year 1766, we find him attending the Grammar-School at Caerwys, under the tuition of the Rev. J. Lloyd. Here his associates were less depraved than at St. Asaph; but he boarded with a relative of his family, who did not exercise that control over him which a mind like his required. Among his companions at this school was Thomas Jones, afterwards a minister at Denbigh, who bore the following testimony to him as a boy.

“At that time,” said he, “I regarded him as a youth of uncommon parts, and endued with a seriousness and solidity of temper beyond his years, and far above what was possessed by myself and the generality of our schoolfellows. At times he would converse with us in a jocular strain, and show his skill in telling a diverting story; but he appeared to have no delight in our common diversions and boyish plays, although several in the school were above his age.”

As time and reflection did not reconcile young Williams to the profession of the law, his father determined on his following his own occupation as a farmer and grazier. He was accordingly removed from school to the parental roof in 1767, where he found but little congenial in his new occupations, save the journeys he had occasionally to perform, which afforded him opportunity of visiting different parts of the country, and even of seeing the Metropolis itself, which greatly excited his ardent and reflective mind. The effect, however, of his new pursuits and associations was the very opposite of beneficial. He contracted a love of worldly pleasure, fell into many unprofitable not to say sinful habits, and became altogether less anxious about his spiritual concerns. Still God followed him with fresh rebukes of conscience; and the very follies in which he now began to indulge, became the means of correcting him.

It is deeply to be deplored, that as Mr. Williams grew in an acquaintance with vital religion, and began to act under its influence, his parents expressed disappointment and chagrin.

“His altered manners and deep concern for his soul, became very conspicuous, and his parents regarded him as a ruined youth. Such was his attention to the Bible, religious books, and devotional duties, that they became apprehensive lest he should lose his reason. His mother wept over him, and showed her solicitude by her most tender entreaties; but his father not unfrequently gave vent to more angry emotions. He suffered without murmuring, and, as far as he could, proved his obedience and dutiful submission.”

These afflictions at home would have been almost insupportable, had it not been for the witness of God's Spirit within, and the kind sympathies of a circle of devout and simple-hearted Christians.

"The religious people," said Mr. W., "with whom I now associated, manifested much affection to me, and gave me to understand, that they considered my company as an acquisition to their despised cause. Some of them were of long standing—grave and circumspect; others novices—full of zeal, without discretion. These latter especially, appeared extremely affected under the word, and even could not avoid expressing the warmth of their feelings, by external signs of pleasure. While singing, they sometimes clapped their hands, and leaped for joy. This I could not do, and, for that reason, I considered myself deficient in my love to Christ; and was tempted to suspect the truth of my past experience of grace. Yet after leaving the congregation, while in my way home, I often felt so full of joy, that it rose even to triumph, and I thought that I could go through fire and through water for Christ. But at length I was taught, that though the passions are always moved, more or less, in turning to God, yet, that there may be a great deal of agitation, where real affection for his name is not found."

Severity having failed to reclaim young Williams from his seriousness, his father procured a friend to argue with him about his new courses, and, if possible, to persuade him to relinquish them; but finding that all was in vain, he instructed his friend to propose to him, once more, the ministry in the Establishment, and support at Oxford. He pleaded, in reply, his deficiency in learning; but to remove this difficulty, he was promised a private tutor, to prepare him for entering college. He was at last persuaded, and in Oct. 1770, he was placed under the care of a clergyman at Derwen, by whose aid his powers of mind wonderfully expanded, while his conduct was alike serious and diligent.

While residing in this place, an ordination took place at St. Asaph; and, in prospect of taking orders himself, he hastened to the place, to witness the solemn transaction.

"On the road thither," observes his biographer, "he was passed by some fashionable charioteers, who driving furiously, swore with loud oaths that they should be too late. At the inn he met with the same again, and observed in them the same kind of behaviour. Having entered the cathedral, he recognized the young men, whom he had so lately known to be influenced by an evil spirit, among the number of those who declared that they were moved by the Holy Ghost to take upon them the office of preaching the gospel. Shocked at the sight, he was led to reconsider the propriety of conforming to a church, the bonds of whose discipline were so relaxed. The question, thus brought a second time under review, was again resolved as before, and from this period he was determined to think no more of the Establishment as a field of labour."

Mr. W. had the painful task now devolving upon him of acquainting his father with his final determination not to enter the Establishment. The intelligence was received amidst indications of resentment and grief, and he was once more withdrawn from his studies, and recalled to the farm at Glanclwyd. Here

he found an introduction to the Rev. Daniel Lloyd, the worthy Independent minister at Denbigh, whose church he forthwith joined, and under whose counsel and guidance he began to urge his more thoughtless neighbours "to flee from the wrath to come." So bold did he soon become in this work, that, while attending the market at Holywell, he stood up in the midst of it, and preached Christ to the people, who only requited his zeal for their salvation by pelting him with mud.

Such an individual, who had been led by God in so remarkable a path, was not long to remain in obscurity. His talents, his character, his marked decision for God—all pointed to some higher sphere than the one now occupied by him. Happily, his pastor duly estimated the qualities of his mind, and encouraged his consecration of himself to the work of the Christian ministry. The result was, his entrance, in 1771, upon a course of study, preparatory to that great work, at Abergavenny, under the tuition of the late excellent Dr. Davies, of that place. It was a high honour to Mr. Lloyd to be the instrument of introducing such a man as Mr. Williams to his ministerial studies. His well-advised patronage was never forgotten by his young friend, who kept up a close correspondence with his early patron, till death severed the link which bound them together.

From the moment that Mr. Williams entered the academy at Abergavenny, he became honourably conspicuous for his intense and successful application to various branches of learning. Nor was he less remarkable for the high tone of religious sentiment and feeling which distinguished his college life, and which sought expression for itself in most touching correspondences with his beloved parents, with a view to deepen in their minds the sense of eternal things. Never, perhaps, did a candidate for the ministry pass through the course of his studies with a deeper sense of the responsibility of the work to which he had devoted himself.

Having completed his preparatory studies with more than ordinary credit to himself, and made attainments in theology not by any means common to young men of the highest standard of intellect, Mr. Williams received an invitation to become the pastor of an Independent church, at Ross, in Herefordshire, in 1775, where he commenced his ministry amidst very pleasing tokens of the Divine approbation. The sphere was small, and retired; but it afforded opportunity for

prosecuting those studies he had already begun, and gave him leisure for the cultivation of the religion of the heart. The diary which he kept, at this early period of his ministry, shows how intimate was his fellowship with heaven.

On the day before his ordination, which took place on March 27, 1776, we find the following entry:—

“Was deeply affected this morning with the view of my great undertaking, so nearly approaching. Had a humble earnestness in a solitary walk, devoting myself to God, renouncing positive decisions, and earnestly desiring to follow the divine order.”

He received his charge from the lips of his tutor, Dr. Davies, from 1 Tim. iii. 15; and the sermon to the people was preached by the Rev. Mr. Fawcett, of Kidderminster.

Soon after this period we find him reading with devout care such works as Beveridge on frequent Communion, Baxter’s reformed Pastor, Scougal’s Life of God in the Soul of Man, &c.; and occupying himself in extensive circuits of preaching. Fer-vent piety seems to have glowed in his soul, as will appear from the following extract from his diary:—

“Oct. 3.—This day six years I entered upon my studies. I praise thee, O my God, who has indulged me with so many blessings since that period—many meltings of soul—frequent breakings of heart—much joy in the Holy Ghost. But, alas! how much time have I lost—how numerous have been my backslidings. Yet thou hast not left me. This morning I had a new testimony to the power of thy redeeming grace.”

At Ross, Mr. Williams laid the foundation of his subsequent reputation, as a divine, by his intense application to the study of theology. As his own mind was peculiarly inquisitive, it inclined him to investigate the several subjects which passed in review before him, with more than ordinary care; and the result was a mastery of difficulties which do not even occur to ordinary minds.

On the 28th of July, 1777, he experienced a great increase to his earthly happiness, by entering into married life with Miss Mary Llewellyn, a lady of highly respectable connections, of devoted piety, and of singular amiableness of disposition. This important event in his domestic history was speedily followed by another, in his public life, which involved important consequences to himself, and many of his fellow-creatures. He had now laboured for two years at Ross; and his success was quite equal to anything that could fairly have been anticipated in so limited a sphere of action. He had no wish to leave an attached, though poor flock; but, an invitation to become the pastor of the Independent church at Oswestry having reached

him, through the advice of his revered tutor, and of others, on whose judgment he relied, he was led to feel that the pillar and cloud directed his steps to another part of the vineyard. Accordingly, on the 13th of September, 1777, he removed to Oswestry, where a large and inviting field of labour presented itself to the eye of his Christian philanthropy, and where "his days were passed in uninterrupted activity." His diary, about this period, not only bespeaks the deep piety and the active diligence which marked his conduct; but the highly intellectual character which distinguished his several trains of meditation.

In 1781, Mr. Williams was solicited to undertake the education of a few young men for the Christian ministry, at the expense of the late excellent Lady Glenorchy; to which proposal he readily consented, it being in every way congenial to his mental tastes. Two young men, accordingly, were placed under his care, and more would have been sent, but for an occurrence which gave a new direction to the whole of his future pursuits.

Dr. Davies, his beloved friend and instructor, accepted an invitation to become one of the tutors of the old college, Homer-ton; and, at his suggestion, Mr. Williams was requested by the Fund Board to occupy his place at Abergavenny. This he declined, on account of the claims which his new charge at Oswestry had upon him. But, after many delicate and interesting negociations, it was finally agreed to remove the college from Abergavenny to the sphere of Mr. Williams's labours, for the purpose of securing his invaluable services. This event took place May 14th, 1782.

The plan of study chalked out by Mr. Williams, for the young men under his care, was equally judicious and effective; and "the academy flourished in peace and piety, and the students made a respectable proficiency in learning." Lady Glenorchy continued to place young men under the care of Mr. Williams until the time of her death, in the year 1786. In that year, Mr. Williams published a new edition of "Morrice's Social Religion Exemplified," a work well fitted to instruct church-members as to the nature of their duties and privileges. Mr. W.'s notes and life of the author are extremely valuable.

Soon after this, Mr. W. entered the field of controversy, as a polemic, with the justly-celebrated Abraham Booth, in reply

to that able writer's work, entitled, "Pædo-baptism Examined;" and there can be no mistake in determining, that Mr. W.'s work is the most complete defence of infant-baptism in the English language. Mr. Gilbert's critique upon this controversy, in his life of Dr. Williams, is a very masterly article, and well deserving the serious attention of all Pædo-baptists—ministers and private Christians.

His next literary undertaking was an abridgment of Dr. Owen's magnificent work upon the Epistle to the Hebrews; and though it was never intended to supersede a reference to the original publication, it will be admitted, that, in many respects, Mr. Williams has done that for Dr. Owen, which he had not leisure to accomplish for himself. This abridgment of Dr. Owen's work on the Hebrews, is additionally worthy of notice, on account of the letters which it contains—one addressed to Dr. Priestley, and another to Mr. David Levi, a descendant of Abraham. The letters are very striking exposures of the unbelief both of Socinians and Jews.

Mr. W.'s next publication, in 1791, was "A Discourse on the Influence of Religious Practice upon our Inquiries after Truth;" to which he appended a very pungent letter to Mr. Belsham, in reply to the following very remarkable statement made by that gentleman.

"The men who are *most indifferent to the practice of religion*, and whose minds, therefore, are least attached to any set of principles, will ever be the *first* to see the absurdities of a popular *superstition*, and to *embrace a rational system of faith*."

Never did Socinians receive a more resolute or gentlemanly chastisement, than in Mr. Williams's reply to their unscrupulous champion.

Much as Mr. Williams loved his occupation as a tutor of the rising ministry, various reasons now conspired to induce him to form the purpose of relinquishing his responsible office. The state of his health, his love of retirement and study, the long-continued illness of his beloved wife, the death of five of his children, the difficulty of combining the duties of the pastor and the tutor,—all contributed their share of influence in leading him to seek relief from the toils of a college life, and to desire to give himself exclusively to the engagements of the pastoral office. He accordingly sent in his resignation to the gentlemen of the Fund-Board, which they very reluctantly accepted, after a strenuous but unsuccessful endeavour to change his purpose in

reference to this step: at the same time, he relinquished his pastoral charge. The testimonies to the acceptableness of his labours, both in the college and in his church, which poured in upon him from all quarters, must have been gratifying in the highest degree, even to a mind as humble as his.

Two separate spheres of occupation now presented themselves to his notice. He was invited to succeed Dr. Addington, at the Mile-End Academy, and to become the pastor of the church and congregation assembling in Carr's-Jane Meeting, Birmingham. The last of these prevailed, as his predilections for the pastoral office were peculiarly strong. He entered on his new sphere in January, 1792, and opened his ministry among his people by delivering his celebrated discourse on "Glorying in the Cross of Christ," which was afterwards published, and which will sustain his reputation as a preacher, wherever it is read.

In the midst of these anxious changes, and without any wish or solicitation on his part, Mr. Williams received a diploma from the University of Edinburgh, conferring on him the degree of Doctor of Divinity, signed by twenty-five of the professors; by which the senatus of the University did no less honour to themselves than to the eminent individual upon whom they conferred this mark of their respect. In referring to this instance of liberality on the part of the Edinburgh professors, Dr. Davies observes, "In my opinion, no Dissenting minister has received this mark of honour so deservedly within the last twenty years."

One of the first public objects not immediately connected with pastoral engagements, which solicited Dr. Williams's notice, after his settlement in Birmingham, was the projection, in 1793, of the Evangelical Magazine, a publication in which he took a deep interest from its very commencement. He was one of its first editors, and for many years, while his engagements would permit, a stated contributor to its pages. The excellent letters on Sanctification, which appeared in 1795, under the signature, E. W., were from his enlightened pen. Of these letters Mr. Gilbert well observes, that

"They are worthy of particular notice, both on account of the practical importance of their judicious statements and directions, on a topic so essentially connected with spiritual improvement and happiness; and because they embrace an extensive survey of the most necessary considerations connected with the doctrine. They are worthy of distinct publication."

In the year 1793, Mr. Williams inserted in his diary a most

touching and edifying review of God's dealings with him and his, during the whole of his public life up to that period. His references, in this beautiful document, to the long and continued affliction of his beloved wife, and to the death of so many of his endeared offspring, indicate a deep current of piety in the heart :—

“The more habitually,” he observes, “we give up ourselves and our comforts to God, the less violent will be the convulsions of our nature at parting ; and certainly the more likely to be sanctified. I trust it is good for me to be thus afflicted. Our turn, my turn, will soon come ; another year has rolled away ;—O for more affections in eternity, whither the stream of time is bearing us ! and O for a realizing faith to view, and live upon, the everlasting High Priest !”

Alluding to his retirement from his former sphere, and the blessing which had there attended his labours, he thus writes :—

“What changes have attended us in the course of the past year, and what mercy reigns in all ! Our leaving Oswestry, the resignation of the pastoral care there, as well as the academy, the shaking off of a people and pupils who clung to me with sincerest affection ;—I cannot easily forget. Such a farewell-meeting I never saw ! But what a comfort that, while constrained to leave that situation on account of my health and family, we were received into the present with open arms of cordiality, generosity, and unanimity. And among the mercies of the year, attending these changes, are those instances of ministerial success, with which the Lord has honoured me as his unworthy instrument. Mrs. H., of Oswestry, was hearing my parting sermon there, and was awakened from her deep sleep of sin. She was before, rather an enemy than a friend to the gospel, and above *fifty years* of age.

“A few years before, her daughter, who had left London on account of ill health, came to Oswestry to live with her mother ;—was awakened under the word,—followed with deep convictions,—established in the faith and experience of salvation ;—was received into the society or church there,—persecuted by her mother, who upbraided her for the time lost in attending week-day opportunities ; at last, went again to London ; but no sooner was she gone, than her mother was apprehended by grace ! How does she now blame herself for her conduct to her daughter, and how does the latter rejoice, that God has heard and answered her prayers for her mother ! May mother and daughter be kept by the power of God !”

In this year, 1793, it pleased divine Providence to confer on Dr. Williams a signal, and what has proved a lasting honour. In the month of June a meeting of ministers was held at Warwick, when, after much deliberation and prayer, it was agreed, that Dr. Williams should be requested to prepare a circular letter, for the purpose of awakening a deeper interest in the churches of the Congregational order, on behalf of the diffusion of the gospel both at home and abroad. The letter was written, and presented to the ministers at their next meeting, held at Nuneaton, in August of the same year. The body of the letter was addressed to the ministers in Warwickshire ; but the postscript contained a heart-stirring appeal to all the associations of Independent ministers throughout England and Wales.

“The objects proposed were, the revival of religion in the churches—the introduction of gospel truths in the places where most wanted at home; and the communication of them to nations abroad, by the support of Missionaries in foreign lands.”

This letter led to the general establishment of monthly prayer-meetings for the spread of the gospel; and did much to pave the way for the noble and specific appeal of Dr. Bogue in the pages of the Evangelical Magazine, in the following year, 1794. So that Dr. Williams and the Warwickshire ministers, with Mr. Moody at their head, did much to bring on the crisis of the formation of the London Missionary Society.

On July 22, 1795, Dr. Williams was deprived by death of his truly pious and affectionate wife, with whom he had lived in unbroken harmony and love for the space of eighteen years. He felt the event acutely; though he had long been taught to look forward to it; but he bore his trial with the magnanimity of a true Christian.

The same year, events occurred, in the providence of God, which issued in Dr. Williams's removal from Birmingham to Rotherham. The Independent college in Yorkshire, which had been established in 1756, and placed under the care of the Rev. James Scott, of Heckmondwicke, near Leeds, from (1783 till 1794), and, subsequently, under that of the Rev. Samuel Walker, of Northouram, had fallen in some measure into decay; and on the death of Mr. Walker its friends rallied round it, and determined on raising it, if possible, to a higher state of efficiency. But their best wishes could not be accomplished without a suitable tutor. Their minds turned instinctively to Dr. Williams; though their hopes were not sanguine of success in applying to him. But he still clung to his cherished occupation, as an instructor of the rising ministry; and on March 12, 1795, he was unanimously appointed to be the principal tutor of the seminary, which was removed to Masborough, in the vicinity of Rotherham, in consequence of Dr. Williams receiving and accepting a call to the pastoral office in the latter place.

We now contemplate Dr. Williams, in the full vigour of his faculties, and with stores of sanctified knowledge that fall to the lot of but few of the human race, entering upon the last and most important scene of his labours. He removed to Masborough, on the 30th September, 1795; and entered upon his college duties on the 5th of the following November. How

ably and successfully he performed the duties allotted to him in this inviting sphere of labour can be testified by many most valued ministers of Jesus Christ still living, who were honoured to sit at his feet. Rarely, perhaps, have students for the ministry enjoyed a greater privilege, than to listen to the instructions of such "a master in Israel,"—one so profound, and at the same time so condescending and humble.

During the first vacation of his college, in July, 1796, Dr. Williams had a service devolved upon him truly congenial to his heart, though he had too little time given him to prepare for it. He was selected by the Directors of the London Missionary Society, to deliver the charge to the first company of Missionaries who proceeded in that year to the islands of the South Seas; and though written in one day, delivered on the next, and printed on the third, it was a noble and appropriate charge, founded on the words of God to Abraham, Gen. xvii. 1. "I am the Almighty God; walk before me, and be thou perfect."

In the latter part of the year 1796, Dr. Williams was induced, by many weighty considerations, to enter a second time into conjugal life, with Miss Yeomans, a lady belonging to the city of Worcester, whose "good sense, amiable character, pleasing manners, and Christian virtues, have consecrated the recollection of her amongst all her surviving friends." She survived her husband from the 9th of March, 1813, till the 2d of February, 1823. Her only child, a son, bore the name of his honoured sire—Edward Williams.

In the year 1800, Dr. Williams, ever active in the cause of his Divine Master, published his excellent compilation, entitled "The Christian Preacher," which is now in some measure superseded by other more elaborate works, but which, at that time, was quite a desideratum in the libraries of the rising ministry. In the same year, too, he consented to the publication of a Charge, delivered by him to the Rev. Samuel Bradley, then of Doncaster, in which "the duties and qualifications of a Christian pastor" are most ably and eloquently set forth.

In 1802, besides publishing a discourse, preached before the Nottingham Association, on "the Certainty of the Resurrection, argued from the Nature of Christ's Mediatorial Kingdom," he united with the late Rev. Edward Parsons, of Leeds, in publishing a complete and elegant edition of the works of Dr. Doddridge, in ten volumes, royal octavo, with more than one hundred

original notes. Three years were occupied in the completion of this undertaking. During this interval of time, Dr. Williams published a large collection of hymns,* an "Introduction to Music," and a discourse on "Predestination to Life," which last production excited considerable speculation, from the reference which it contained to his theory of moral evil, afterwards more fully developed.

In 1805, Dr. Williams was called to preach before the London Missionary Society, in Surrey Chapel; on which animating occasion he delivered a sermon on Rom. ix. 3, which he entitled, "Apostolic Zeal recommended," and in which the nature and relations of true Christian zeal were clearly set forth, and its various counterfeits and antagonists were ably exposed.

The next great undertaking in which Mr. Williams embarked, was the publication of an edition of the whole works of President Edwards, in which, in the form of notes, he introduced many valuable dissertations upon moral obligation, the nature of virtue, the origin of evil, &c., &c. Like all writers on such theories, he was, perhaps, mistaken by some, and certainly misrepresented by others. But judicious men in general, whatever might be their personal opinions, looked upon his notes as pre-eminently serviceable to the church of Christ.

The subject of this memoir, though a firm Congregationalist, was deeply impressed with the importance of a general union among the churches of his denomination, and did all in his power to bring about so desirable a consummation; though, like some other efforts of a similar kind, both before and after, it failed in conducting to any great practical result. He preached a discourse in London before the friends who thought with him on the subject of union, in the year 1808; and printed an address on the topic, under the title, "Thoughts on a general and explicit Union of Congregational Churches; occasioned by an Address from the London Committee to Ministers and Churches of the Congregational Order; in a Letter to the Gentlemen of the Committee." Had Dr. Williams lived to the present period, he would have rejoiced in seeing some part of his plan carried into effect.

His great work, which will carry down his name to future generations as a profound thinker and an accomplished divine, made its appearance in 1809, after having been announced to

* The Rev. J. Boden, of Sheffield, united with him in this work.

the public for the space of nearly twenty years. Its title was—

“An Essay on the Equity of the Divine Government and the Sovereignty of Divine Grace, wherein particularly the latitudinarian hypothesis of indeterminate redemption, and the Antinomian notion of Divine decrees being the rule of ministerial conduct, are carefully examined.”

Instead of pronouncing upon the merits of this masterly undertaking, it may be more acceptable, perhaps, to the public if the opinion of the late venerable Mr. Lambert of Hull be here inserted. Writing to Dr. Williams, he thus expresses himself:—

“As an individual, you have my most grateful acknowledgments, as being the instrument (and more I am certain you do not wish) of communicating much light to my mind, on a variety of subjects which had often perplexed and sometimes confounded me. The doctrine of Divine sovereignty is placed in its truly amiable and scriptural light. Reprobation is divested of its gloomy horrors, and assigned to its proper source—the defection of the creature; not to any arbitrary decree of the Almighty. The distinction made between the work of Christ as a Redeemer and a Surety, tends to clear away those mists and offensive vapours which had risen from the deep valley of partial or particular redemption; and, as to your ideas of regeneration, they have established and confirmed those sentiments which I have had on that subject ever since I first engaged in the work of the ministry.

“You may, my dear Sir, be misunderstood by some, and misrepresented by others, and bespattered by the dirt raised by the calumnies of many more; but without pretending to a spirit of prophecy, you may depend on it, that this work will not only outlive yourself, but its author's name will be handed forward with veneration and gratitude for ages to come; that it will be accompanied with a blessing from above, and finally receive the sanction of Him who is truth itself, when all the adversaries to, and the admirers of the sentiments it contains, shall be assembled before that Judge of sentiments and characters. You, Sir, have certainly weighed well those sentiments before you dealt them out among the honest inquirers after truth; but I feel a concern that you should have kept them so long laid up in your own napkin.”

In 1809, on occasion of a public fast, Dr. Williams delivered a discourse on the prevailing evils of the times, and afterwards published it, under the general title of “National Reform.” It contained a faithful and deeply-affecting picture of our national delinquencies, and depicted the irreligion and profligacy which then abounded in some of the higher circles, in anything but flattering terms. The author did not fail, at the same time, to point to the only sources of national reform.

A severe trial awaited Dr. W. soon after this, in the death of his eldest daughter, Mrs. Hill, the beloved wife of the Rev. Mr. Hill, at that time resident tutor of Homerton College. This saddening event took place on the 1st of June, 1810, two days after he had delivered, in a very foreboding and anxious state of mind, a charge to the late Rev. John Hawksley, the then newly-chosen pastor of the church assembling in Aldermanbury Postern.

In recording the public services rendered by Dr. W. to the interests of truth, his "Defence of Modern Calvinism" must not be overlooked. In 1811, Dr. Tomlin, then Bishop of Lincoln, published a somewhat elaborate work, entitled "A Refutation of Calvinism :—" Such an attack upon all who held the doctrines of grace, Dr. W. could but ill endure; he regarded himself, therefore, as called by Divine Providence, to reply to the prelate; and few will hesitate in awarding to the author of the "Defence of Modern Calvinism" the palm of victory, whether the logic, the theology, or the candour of the performance be taken into account.

But this extended notice must be brought to an almost abrupt close. The unparalleled activity of Dr. Williams's mind, must have impaired the vigour of the best constitution. He scarcely ever knew what it was to relax. The result was a serious derangement of the digestive organs, which issued in a settled disease of the liver; and which gradually increased, until medical prescriptions could effect but little for his relief. He expired on the 9th of March, 1813.

In calmly reviewing the intellectual and moral elements which composed the character of Dr. Williams, nothing can be conceived of, in the form of imperfect humanity, as more exquisitely beautiful. His open, manly, and dignified mien was but the index of a mind in which lofty sentiment and generous affections found a settled dwelling-place. In every relation of life he was esteemed, admired, and loved; while his private and public virtues were always in strict harmony and good keeping. In the domestic circle, the pastoral office, and the professor's chair, he exhibited rare and shining virtues; while upon his friendships were stamped the sterling qualities of sincerity, warmth, and constancy. As a theologian, and especially as a controversial theologian, he brought to his task acuteness of perception, varied and accurate research, solid learning, and, withal, that love of truth, which prevented him from aiming at victory for its own sake. Such men as Dr. Williams are blessings to their own age, and to the generations who come after them.

N. B. The Editor takes this opportunity of expressing his deep sense of obligation to the Rev. Joseph Gilbert, of Nottingham, for the very valuable assistance he has derived from his "Memoirs of the Life and Writings" of Dr. Williams. He makes this general acknowledgment, instead of referring to individual quotations.

MEMOIR
OF THE LATE
REV. MATTHEW WILKS,

FOR MORE THAN HALF A CENTURY MINISTER OF THE TABERNACLE AND
TOTTENHAM COURT CHAPELS.

THE extraordinary services rendered by the subject of this memoir to the interests of the London Missionary Society, for the lengthened period of thirty-four years, entitle him to special honour in the pages of any work professing to delineate the characters of its early and warmly attached friends. It is only to be regretted that materials for a minute and characteristic biography of this distinguished man are so lamentably scanty; and that, like many other individuals equally tasked in the cause of benevolence, he left but little behind him, among his papers, which could be of real service in elucidating his truly original and eminently devoted character. To the pages of the Evangelical Magazine the public are mainly indebted for all that is now likely to descend to posterity respecting this faithful and laborious servant of the Lord Jesus. In referring then to that periodical, for the substance of this rapid sketch, the Editor has the consolation of knowing, that the documents which he has laid under contribution were supplied by one who intimately knew the deceased, and who did all in his power to collect the outlines of an authentic narrative.

The Rev. Matthew Wilks was born at Gibraltar, on St. Matthew's day, which gave rise to his name, in the year 1746. His father was an officer in the army, and was quartered with his regiment at Gibraltar, at the period of his son's birth. From that station he was soon after removed to Ireland, where the regiment remained for many years. Subsequently to this he retired from the army on half-pay, and settled with his family at Birmingham, where he resided till the period of his death. Only three years before his death, the Rev. Matthew Wilks, in company with one of his sons, and two of his grandchildren,

went to visit his father's grave; on which occasion tears of filial love were seen streaming down his furrowed cheeks. He greatly revered the memory of his father, and taught his children to pronounce his name with affectionate veneration.

Mr. Wilks was distinguished, from his infancy, by an acute intellect, and by a certain sprightliness of mind nearly allied to wit, and certainly identified with genius. When but a lad, he was apprenticed by his father, in the town of Birmingham, to a respectable trade, which he speedily acquired, and in the exercise of which he manifested becoming diligence and integrity. It does not appear, however, that the morning of his days was hallowed by the influence of divine grace. Like others around him, he lived according to the course of this present evil world, and proved that childhood and youth are vanity.

In the year 1771, a new and happy era commenced in his existence. His steps were providentially conducted to the town of West Bromwich, where the Rev. W. Percy (afterwards minister of Queen's-square Chapel, Westminster, and subsequently one of the pastors of the Episcopal Church of the United States of America) was curate of the parish; a decidedly evangelical and faithful preacher of the word. This clergyman was one day, according to custom, preaching in a private room in the neighbourhood of the town, and the subject of this memoir, hearing the sound of his voice, stationed himself, out of mere curiosity, under the window. The word fell with almighty and resistless power upon his spirit; he was pricked to the heart, and began to cry earnestly, "What must I do to be saved?" The change of character immediately produced showed that the work was of God; "old things passed away, behold, all things became new."

It may here be stated, as a somewhat remarkable circumstance, that the ministry of the Rev. W. Percy was also blessed to the conversion of Miss Shenstone (afterwards the wife of the deceased), and of his brother, Mark Wilks, for many years a respectable Baptist minister at Norwich.

Mr. Percy soon discovered a standard of intellect in his young convert, which promised, under favourable auspices, extraordinary usefulness to the church. He therefore embraced an early opportunity of intimating his desire that Mr. Wilks would devote himself to the duties of the sacred office. At first the proposal was received with hesitation by his young friend; but

after mature deliberation, and repeated entreaties on the part of his beloved minister, he was induced to enter the College belonging to the Countess of Huntingdon, at Trevecca, in Wales.

While a student in that seminary, he made great progress in the study of theology, and acquired habits of preaching very far above mediocrity. During the latter period of his college life, a sermon, delivered by him, was heard by Robert Keen, Esq., one of the executors of Mr. Whitefield, and a manager of the Tabernacle and of Tottenham-court Chapel. As the result of this casual hearing, Mr. W. was invited to preach in London; and in the autumn of 1775 was appointed minister of the Tabernacle connexion. His opening ministry in the metropolis was attended by all the best symptoms of a desirable popularity. The truth preached by him to crowded assemblies, was blessed to the conversion of many, "and the Lord added to the church daily such as were saved."

His respectability and usefulness experienced a considerable accession, at this time, from his union, by marriage, to Miss Shenstone, of Halesowen, in Staffordshire, who was cousin to the poet, William Shenstone, of the Leasowes, and of a very distinguished family. To this lady, whose praise for Christian meekness, good understanding, and humble piety, is in all the churches, he was most tenderly and devotedly attached. She died more than twenty-one years before himself; and though he felt her loss most keenly, for it was sudden, yet he displayed a fortitude which only a strong mind and great principles could have produced. To the Rev. T. Jackson, of Stockwell, who asked him on that occasion, how he was able so well to support himself? He replied, in his own characteristic way, "Do you wish to know? Then hear! My little troubles I think I can bear myself, and often find my strength is weakness; my great troubles I take to God, and he sustains me. Through life, take little and great to him."

Few men, perhaps, have been so useful, in such a variety of ways, as Mr. Wilks. He entered, indeed, on his public labours in a connexion, and at a time, pre-eminently favourable to success; but the result more than equalled the expectations which could reasonably have been formed.

During the whole period of his ministry in Mr. Whitefield's two chapels, the cause of God abundantly prospered under his assiduous care. Among the "affectionate people," as he was

went to designate them, of these two congregations, he lived and laboured with unabating zeal for more than *fifty-three* years; during which period, no serious misunderstanding ever took place, nor was any diminution of mutual esteem ever permitted to arise.

The early years of his ministry were distinguished by almost unprecedented labours in the cause of God. Field-preaching was then much practised in the connexion to which he belonged; and, being popular, he engaged repeatedly, both in the metropolis and its vicinity, in that most useful exercise. Nor did he become less an object of interest to his people when the glow and energy of youth had passed away. The solidity, practical tendency, and original complexion of his discourses, added to his well-known integrity and benevolence of character, rendered him, to the very close of a long life, more than ordinarily acceptable as a minister of the word. His general success, as a Christian pastor, may be judged of by the circumstance, that so many useful ministers were called to the knowledge of the truth under his preaching. At one period of his life, there were ten pastors of churches, all of whom attributed their conversion to him as an instrument, and all of whom had been introduced to their spheres of labour by his kind and effective patronage.

His labours in the pulpit and out of it were so incessant, that none but a vigorous constitution could have borne up under the pressure. In preparing for the pulpit, in preaching at home and abroad to crowded auditories, in pastoral calls, in visits to the sick, in attending the committees of Christian and charitable institutions, he showed himself "willing to spend and be spent." In order effectively to meet such repeated and overwhelming claims, he was, by principle and habit, an early riser; thus redeeming time for private study and devotion. For the same reason, also, he practised a most commendable abstinence from all the luxuries of the table, and partook even of plain fare with a rigid observance of order and rule; maintaining, at the same time, a prudent and taciturn habit, which prevented the unnecessary waste of his animal strength, and never suffered him to degrade himself by becoming the ministerial buffoon of the company. If he ever appeared silent and gloomy, it was only to those who were strangers to his general rules and habits.

His regard for the people of his charge, was only equalled by that generous glow of redeemed hearts, which he experienced in

return. The anxieties of the faithful pastor were reciprocated by the kind attentions, prayers, and sympathies of a devoted people. In his family devotions he was accustomed to pour forth his heart in agony for the welfare of his charge; especially when any of them seemed to be lukewarm and inconsistent in their Christian walk. To the members of his congregation, poor and rich, he was strongly and impartially attached. "Did you ever," said he to Mr. Wilkinson, who had been clerk at the Tabernacle for thirty-four years, and who apologized for asking him to bury some very poor person in a cold winter's day—"did you ever know me ask whether a person was rich or poor, when my duty was to be performed, or good was to be done?"

Long, indeed, will the poor members of the Tabernacle have reason to regret the death of their sincere friend and benefactor. To them he was pre-eminently kind, both by his personal charities, and the influence he exerted with others on their behalf. To him mainly they were indebted for the erection of twelve almshouses for the reception of poor and deserving widows; and also for the establishment of a daily school for clothing and educating one hundred poor children; besides two or three Sunday and catechetical schools, for the religious instruction of the rising generation.

But though his labours in his congregation were so abundant, his ministry was conducted upon principles unrivalled for their disinterestedness. For many years, when he had seven children, his income, as minister of the Tabernacle, did not exceed £100 per annum; and though it might have been considerably augmented, had he been disposed to encourage the measure, it never amounted to more than £200—one half of which sum was regularly expended in Christian charities, or on the poor. But though he was thus careless as it respected his own income, he stipulated for a more liberal provision for his colleagues, and obtained on their behalf an increase of salary, and a decent competence for their families after their decease.

His last colleague was the Rev. John Hyatt, whom he regarded with a love such as Paul cherished to his son Timothy. For the comfort and honour of that distinguished minister of Christ he was ardently solicitous, and never ceased to lament his removal till the hour of his death. Of his happy fellowship with Mr. H. he has written in the following terms:—"To me he was, indeed, a brother beloved; and I can add, that during a period of more

than twenty years, in which he was my coadjutor, an angry word or look was never exchanged.”*

From the period of Mr. Hyatt's death, the entire pastoral duty, connected with the two places of worship, devolved upon him; and though his age was such as to preclude the possibility of the exertions of past years, yet he was enabled to act so as to preserve unbroken harmony, and to acquire a firmer hold than ever of the affections of the people. During the whole of his ministry, his attention was pre-eminently directed to the welfare of the rising generation, especially the young members of the church. To their intellectual, as well as spiritual, improvement, he devoted a large portion of his valuable time; and, in not a few instances, did he take upon himself the task of imparting the elements of useful knowledge to individuals, who are now most usefully employed in the work of the Christian ministry.

Nor were his labours for God confined within the limits of his own immediate connection. He did the work of an evangelist, both in town and country; so that his name became intimately associated with almost every labour of love undertaken in the age in which he lived. To the work of itinerating he devoted much time in his early ministry, and retained a strong attachment to such services to the very last, often encouraging individuals to devote themselves to that work, whose pretensions to the stated ministry of the word might be too slender to justify their introduction to any of the existing academies. Among the distinguished objects which were benefited by his effective aid and patronage, the following may be briefly enumerated.

The Book Society, which has been the instrument of diffusing so much religious knowledge and vital godliness among the poor, received from Mr. W. an early and energetic support. He was one of its first friends, and did much to establish it in the public confidence.

To him, too, the College at Highbury, in the first stage of its existence, was greatly indebted. Before its removal to Hoxton, and while under the care of Dr. Addington, it received from Mr. Wilks many substantial marks of genuine regard; and though in after years he was identified with another similar institution, yet he looked on its students and tutors, to the last,

* See Dr. Morison's Memoir, prefixed to Mr. Hyatt's last volume of Sermons.

with affectionate concern, wishing them all success in the work of the Lord.

With the deceased, the Evangelical Magazine, which has distributed so much intelligence, and gladdened so many widowed hearts, originated in the following manner. The Rev. John Eyre, who greatly loved and respected Mr. Wilks, called, and said he had been applied to by Mr. Priestley and a printer, to unite in a religious magazine, of which the profits were to be equally divided. Mr. Wilks endeavoured to convince him of the pecuniary hazard he was likely thereby to incur; more especially as he had property, and would necessarily become chargeable for all deficiencies. Mr. Eyre was thence induced to decline the undertaking; upon which Mr. Wilks proposed the catholic principle of the Evangelical Magazine, which instantly met the generous views of Mr. Eyre, and which, after some preparatory meetings with other efficient brethren, was carried in effect in the year 1793; since which period it has continued to be conducted on the plan suggested by its venerable founders. For some time Mr. Wilks engaged to supply the biographical articles of the work, and wrote, with his own hand, the lives of Berridge, Newman, Trotman, and others, in the early volumes of the Magazine.

He was also one of the founders of the London Missionary Society. The very first meeting, which was attended by Messrs. Bogue, Stevens, Love, Reynolds, Brooksbank, and Townsend, was convened in the joint names of Mr. Eyre and himself.

To the Village Itinerancy, which originated in the benevolent heart of Mr. Eyre, he acted as gratuitous secretary for twenty-five years, during which period he procured for it large supplies of money, and augmented to a happy degree the sphere of its influence, rendering it an object of respect and attachment throughout the country.

His was the honour, too, to attend the very first meeting convened for the purpose of Establishing the British and Foreign Bible Society. On that occasion he contributed his assistance, as also at the two or three subsequent meetings; but when he saw that Mr. Owen and the evangelical clergy came forward, he said to his friends, Mr. Platt, Mr. Sloper, and some others present, "Thank God! the ship is launched; now let us retire: let them take the helm, and let us content ourselves with filling the sails."

He assisted also, most efficiently, in the formation of the Irish Evangelical Society; an institution which shared in his most ardent attachment; for which he raised very considerable funds, and in the furtherance of whose objects he actually officiated, for several months, as secretary in the eighty-first year of his age, when it pleased God to remove, by death, its late valued advocate, the Rev. Mr. Gilbert.

Among the first band of holy men who met to concert measures for the formation of the Religious Tract Society, the name of Mr. Wilks will be found to occupy a distinguished place. From such a cause he could not, and did not, stand aloof. It had his early, warm, and generous support. In its original constitution, as a voluntary society, composed of Christians of various denominations, for distributing small and useful tracts among all classes of human beings, he cordially sympathized and greatly rejoiced.

The Female Penitentiary might be said to originate with him; for it literally grew out of some papers sent at his request to the Evangelical Magazine, by his son, the Rev. Mark Wilks. He attended its first meeting, and took £50 in his pocket, to contribute to the rising cause; but finding the Chairman and several opulent friends contributing only ten guineas, he presented the same sum, telling them publicly that he had brought fifty pounds, and only subscribed so moderately lest he should be thought ostentatious and profuse.

Constitutionally, and on principle, devoted to the interests of religious freedom, as a great instrument of promoting vital godliness among a people, he was one of the principal excitors of opposition, in the metropolis, to the far-famed and justly odious bill of Lord Sidmouth. In its utter overthrow he greatly triumphed, and gave his full influence to the establishment of "The Protestant Society for the Protection of Religious Liberty," which has done so much to prevent and punish intolerance throughout the land.

Mr. Wilk's ministry was greatly blessed from its very commencement. Before the late Rev. George Burder's settlement at Coventry, in 1783, Mr. Wilks was in the habit of preaching occasionally in that city, and the effect of his discourses was such as to render him an object of distinct and grateful remembrance to very many. To some, indeed, his message became "the savour of life unto life." On one occasion he preached

from the words of the Psalmist—"He shall deliver thee from the snare of the fowler," (Psal. xci. 3.), when a profligate character, who had spent the Lord's day morning in bird-catching, was so struck and alarmed at what the preacher addressed to sinners, that his conversion from the error of his ways was the happy result; a result which was fully sustained by his subsequent holy walk.

In Bristol, too, Mr. Wilk's occasional visits, during a long series of years, were received with extraordinary approbation. In the pulpit he was admired for the vigour of his discourses; and, in the private circle, he was looked up to as a father, for wisdom and counsel. Many still connected with the Bristol Tabernacle would be ready to confirm this testimony, and to add their regrets to those of thousands of British Christians, for the loss which has been sustained by the church of Christ in the death of this faithful and eminent servant of the Lord Jesus.

Nor must his frequent journeys, especially in former years, for the Missionary Society, be overlooked, as they were productive of equal reputation to himself, and benefit to the great cause. In Wales, in Scotland, in Ireland, and in most parts of England, he had pleaded with distinguished success the interests of the perishing heathen. His texts, his manner, his illustrations, his personal intercourses, on such occasions, all tended to draw down attention upon the special object of his mission, and to render him one of the most effective advocates ever employed by the London Missionary Society. We have often heard our country friends speaking with admiration of sermons that had been preached fifteen or twenty years before.

And here we cannot but refer for a moment to Mr. W.'s discourse, preached before the Missionary Society, at Surrey Chapel, in the month of May, 1812, which, if not the most eloquent, was, beyond all dispute, the most ingenious, and we might add with safety, the most effective sermon ever preached before that Society. The text was selected from Jer. vii. 18.—"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes for the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." When the text was announced, in the midst of a crowded assembly, every eye seemed to express astonishment at the preacher's choice. He had not proceeded far, however, in his undertaking, when the

feeling of astonishment gave place to that of pure delight, and when all present seemed convinced that though the text was uncommon, it was by no means inappropriate. Having glanced at the idolatrous worship of the queen of heaven, the ardour of the worshippers, and the persons employed in it, he then said, "I will contrast your objects; compare your ardour; and muster your agents." The appeal was admirably directed, and energetically sustained; and from the hearing and perusal of that part of it which referred to the agents, (viz. the men, women, and children,) arose that system of auxiliary institutions which now pervades the whole country, and combines in its support young and old, rich and poor. Such an extraordinary effect has seldom, perhaps, sprung from the preaching of a single discourse. Irrespective, however, of its impression, as delivered from the pulpit, it possesses considerable merit, as an argument and as a composition. No one can peruse it without feeling, that if the deceased did not often appear before the public as an author, it was not because he was less qualified for this task than some other contemporary divines.

We have referred to those societies which realized from Mr. Wilks a warm and generous support. To the list mentioned we might have added many others; for scarcely was there any good cause among Protestant Dissenters with which he did not stand, in some measure, identified. During a life unusually protracted, he showed himself the humble and devoted follower of Him who "went about doing good." With but very few abatements, indeed, his energies and his usefulness were continued till the autumn of 1828. The infirmities of old age approached him so very gradually, that few of those works of faith and labours of love, in which he delighted, were relinquished by him, till he was called to exchange them for the nobler employments of heaven.

The last illness and dying hours of Mr. Wilks presented scenes of moral sublimity, eminently illustrative of the power of faith, and of the veracity of a covenant-keeping God. The following characteristic notices will bring him vividly to the recollection of those who had the happiness of a personal acquaintance with him:—

"In the autumn of 1828, that illness may be said to have commenced with our late revered friend, which, after many flattering alleviations, terminated his useful and happy career. The nature of his complaint was an inflammation of the stomach, superinduced, in all probability, by the anxieties connected with the effort to obtain a

successor; and by the doubtful situation of Tottenham-court Chapel, in consequence of the exorbitant demands made by its proprietors at the expiration of the former lease. During the various stages and fluctuations of his disease, he evinced an elevated state of religious experience, and ministered to the edification of all around him. One Sabbath morning, he requested his grand-daughter to read the 46th, 87th, 99th, 122d, 132d, and 147th Psalms: after which he said—‘What do all these Psalms express?’ She replied, ‘I should rather you would tell me.’—‘No,’ said he, ‘I ask you.’—‘Well, I suppose,’ said his grand-daughter, ‘they express the blessedness and security of the church of God.’—‘Yes,’ replied he; ‘and the interest and delight every Christian must feel in its welfare! David says, I was glad when they said unto me, Let us go unto the house of the Lord. We should be glad, too, my dear, to be at the Tabernacle to-day. But it is well for us, that when we can go to Tabernacle no more, we shall have a better church—a better Sabbath—and (after a pause) a mansion in heaven!’

“On another occasion he said—‘Pray for me, my dear child; and tell me all the faults you see in me.’ His grand-daughter smiled; but he proceeded—‘I am serious. I shall love you, and thank you for it; and I will act so towards you: and let us always pray for each other, but never slander each other.’

“His grand-daughter calling on him one morning, found him very poorly. He said, ‘I believe I am not worse; but I have been reading the account of good Tyerman’s death, and it has nearly upset me. I dare not finish it. God’s ways are mysterious, but wise and good!’ On January the 21st, he attended the committee of the Village Itinerancy as secretary; on which occasion Mr. Hill remarked how well and competent he appeared. In the afternoon, he conferred with his friends about the appointment of Mr. Campbell, whom, with the utmost confidence, he had recommended as his successor. When he returned to his chamber, smiling serenely, he uttered the mournfully prophetic words—‘Well, now, my dear, my work is done, and I can die!’

During Mr. Wilks’s illness in November, a most interesting conversation took place between him and a friend who had happened to oblige him, and to show him some marks of peculiar attention—that friend was a Unitarian. One day Mr. W. said to him—“You cannot be a Socinian!” His friend replied, “We do not like to be called by that name!” “But it is your name,” said Mr. W. “though you say, we are Unitarians, and not Socinians. I am a Unitarian. I worship one Lord Jesus Christ, who is God over all, and blessed for ever!” His friend continued—“Well, sir, I say, let every man be fully persuaded in his own mind.” “Yes,” observed Mr. W., “but let it be on scriptural grounds, and after much examination and prayer. I, sir, am an old man, soon to meet God—and this is my hope—

‘Jesus, thy blood and righteousness,
My beauty are, my glorious dress,
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.’

and more—

‘Bold shall I stand in that great day,
For who ought to my charge shall lay?
Fully, through Thee, absolved I am
From sin and fear, from guilt and shame.’”

“There, now, I have done. I never wish to be always attacking people: but you are very amiable—very kind—and very

clever : yet this alone will not do ; and I wish to do you good, as you have done me."

The friend with whom this sublime conversation was held, has since confessed how much he was interested and impressed, both by the manner and feeling of his venerable and dying counsellor.

To Mr. Mully, who was brought up in the Tabernacle connection, and who had been introduced by him into the ministry, Mr. W. addressed himself one day calmly and kindly in the following terms :—" Well, Mully, I am going to die." " And then," as Mr. Mully states, " he spoke with the same placidity of his death, as though he had only been informing me he was going to the country for a month, and was simply giving me directions how to act while he was absent."

In a letter written to Mr. Roby, of Manchester, in the month of December preceding, he particularly evinced the happy Christian frame of his mind. After stating that he had been ill, and still feared he should be laid aside for the winter, he added, " But though I am a suffering, I hope I am not a murmuring, servant of God : I feel satisfied with his will, and am ready for either world—for earth or heaven."

His will, bearing date the 2d of January, 1829, concludes in the following touching and eminently devout strain :—

" I conclude by expressing my affection for the managers, congregations, and brother ministers of the Tabernacle, and late of Tottenham Court Chapel ; and my gratitude to God for their long attachment to me, their unworthy minister and friend. May God preserve them pure in doctrine and practice, and bless us with a happy meeting in glory, through Jesus Christ our Lord."

Thus lived, and thus died, the Rev. Matthew Wilks, fifty-three years the gifted, faithful, laborious, useful, and beloved pastor of the Tabernacle and Tottenham Court Chapels, and one of the most zealous promoters of the cause of Christ both at home and abroad.

On the following Lord's day, funeral sermons were preached, at the request of the family, in the morning, by the Rev. George Collison, at the Fitzroy Schools ; and in the evening, by the Rev. Andrew Reed, at the Tabernacle. These excellent discourses are both published, and must be very acceptable to all who knew and loved the deceased.

We shall close this brief and imperfect memorial of this good and great man, by attempting to sketch the leading features of

a character which was strongly marked, and which deserves to be had in everlasting remembrance.

1. He was a man of masculine intellect.—His thoughts were in general vigorous and original, and always the opposite of what is weak and common-place. In the pulpit, and in more private situations, he often evinced talents of the first order, in conducting a particular argument. And, if by some of his brethren, he was surpassed in mental polish, and in continuity of thought, to none was he inferior in the force and justice of his sentiments. Like all men, however, of considerable powers, he was the subject occasionally of strong prejudices.

2. He was a man of great practical wisdom.—Human nature was his constant study. In prosecuting this study, his opportunities had been ample; but his real acquirements in it far surpassed those of public men in general. He could sift, with remarkable success, the pretensions of an individual, and could often detect a weak or a vicious point, which other men did not so much as suspect. Upon this part of Mr. Wilks's character, Mr. Burder observed, in his funeral sermon, the notes of which we have seen, that "he had a remarkable insight into the human character. He knew much of human nature, and showed a penetration in discovering the dispositions of men, beyond any one I ever knew. This rendered him a very useful member of the committee of examination in the Missionary Society. His talent in this particular was certainly of a very superior order, and it enabled him also to make uncommon appeals to the consciences of his hearers." It was this feature of his character which drew towards him, in private life, so many persons eager to share his advice, and to make him their counsellor in almost all the practical movements of existence. It was this, too, in public committees, which attached an almost apostolic weight to his opinions, and which led all wise and prudent men to reflect ere they differed from him.

3. He was an enlightened and steady divine.—During a very protracted ministry, which had been greatly blessed of God, he was never known to waver or vacillate in a single point of Christian theology. He commenced his career with a clear, and affecting, and influential view of the doctrines of grace, and he continued steadfast and unmoveable till his Lord came. In his funeral sermon for his deceased friend, the Rev. George

Burder well observed of him, that "he had a correct and extensive knowledge of the gospel, in all its parts; not confining himself to two or three of its principal points, but embracing the doctrinal, experimental, and practical parts of religion; as appeared in a small tract which he published, in which he showed the harmony between God's promises and men's duties. He preached the gospel constantly, clearly, and fully, but always practically: he was neither Arminian nor Antinomian."

With an attachment inviolable to the doctrines of election—effectual calling—justification by faith alone, without the works of the law—and the final perseverance of the saints, he was, beyond all doubt, a preacher of the most practical order. He was a faithful reprove of sin. His appeals to the conscience were unhesitating and direct. Never did he lose sight of man's accountableness. He was not like many, who corrupt the word of God under the mask of a professed attachment to free and sovereign grace. He felt strongly that Christ was not the minister of sin. He never dreamt, with enthusiasts and antinomians, that Christ came to destroy the law, or to absolve us from a single moral obligation. He dealt most faithfully with all the different kinds of religious professors. His knowledge of the human heart, and of the word of God, enabled him to reprove, rebuke, and exhort with all long-suffering and doctrine. His addresses to the consciences, both of saints and sinners, were very awakening. He knew how to wield the terrors of the law in a due subserviency to the proclamation of mercy through Christ Jesus. Fidelity to the souls of men was his great aim, and to this all other departments of his ministry were rendered subservient. Nevertheless, he knew how to speak a word in season to them that were weary. He could unfold the tenderness of the Great Shepherd, and show the security of his little flock. To the afflicted in spirit he could minister the balm of heavenly consolation; and he well knew how to bind up the broken in heart.

4. He was a man of extraordinary influence.—In the present age there is not a single minister among Dissenters whose influence is greater than was that of the deceased. Were we to speak of the numerous charities he established, of the sanctuaries he reared, of the societies he instituted, of the tens of thousands he raised, of the multitudes of poor brethren he assisted, of the control which he exercised over the opinions

and property of the wide circle in which he moved, the public would scarcely credit our report. His real worth and wisdom were perceived, and therefore he was confided in. Hence, too, his advice, in certain critical situations, was regarded with that deference which real character, when combined with great practical skill, rarely fails to inspire. Thus, often, in the disposition of property, individuals sought counsel from the deceased, because they knew that in appealing to him they were asking the best uninspired advice.

5. He was a man remarkable for his kindness and fidelity to young ministers.—With an exterior, at first sight, somewhat forbidding, he knew well the heart of a young minister, and could speak to him in a manner, as many living witnesses could testify, calculated to cheer him amidst the difficulties and discouragements of his opening ministry. But his kindness was always blended with fidelity, and bespoke a fatherly solicitude for the true welfare of the young evangelist. He knew how to caution and rebuke, as well as instruct and animate.

6. He was a man justly celebrated for the help often afforded by him to poor and distressed ministers.—Of the many faithful and able ministers who labour in the British metropolis, it may be safely affirmed, that no one was a greater friend to his needy and suffering brethren than the Rev. Matthew Wilks. Instances might be mentioned, indeed, of a liberality most prompt, sympathizing, and even splendid. Many in heaven, and not a few on earth, could tell how he cheered their drooping hearts, and sent them home to their needy and destitute families praising and blessing God. We could name such instances, but forbear.

7. He was a man of a most affectionate heart.—Those who knew him not, or who viewed him at a distance, were in danger of drawing an opposite conclusion. But his friends knew well how he loved them. It was, indeed, a high Christian gratification to spend an hour in private with him, and to receive the accustomed marks of his friendly regard. He was not like some who find a new friend every day, and who, after the most extravagant pretensions of regard, abandon old associates. Fidelity and steadfastness were the distinguishing features of his more intimate fellowships. The strength of his mind gave a character of stability to all his friendships, and rendered them an object of deep and sacred regard by all who shared them.

8. He was a man eminent for his sympathy with the oppressed.—It was not because the breath of calumny had swept over the surface of a character, that he was tempted to abandon it. No: he knew that good actions are often liable to misconstruction, and that some of the best of men have been cruelly aspersed. While he was bold and determined against sin, never did a more sympathizing judge sit upon the merits of any character that happened to have passed under a cloud. If he was convinced that the individual accused was really upright, he would do his utmost to re-establish him in the public confidence; or if he could not exculpate him from all blame, yet if he saw him humble and repentant, he would take him by the hand, and endeavour to prevent him from being swallowed up of over-much grief. He felt the force of that apostolic injunction—“If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

9. He was a man of great generosity of character.—He did not urge others to be liberal, while he was himself niggardly. He gave at one time, we are informed, £300 to the London Missionary Society, besides innumerable donations of a smaller amount to that and other institutions. Indeed, he was always ready to distribute, and willing to communicate. One noble act of his generosity, which has come to our knowledge, deserves particularly to be recorded. He had a small incumbrance on part of a freehold estate, at the east end of London. That estate was previously mortgaged for a large sum. The mortgagee sought to foreclose the mortgage, and gain the estate. The parties were poor, though respectable, and, resident in Wales, could not make a title to the estate. To secure his own incumbrance, Mr. Wilks came forward, and rescued the estate from the mortgagee, and then prosecuted the suit of foreclosure in Chancery, till he acquired the absolute right of the whole estate. Because legally and honourably the owner, he let it on building leases, and greatly improved it, till it became worth from £8,000 to £10,000. By sale of a small part to the Trustees of the Commercial Road, and by the rents, he at last reimbursed himself the principal money he had advanced, with interest; and then, though the estate was his own, he sought out the heirs of the original parties, called them to London, showed them the accounts of all his receipts, and

divided it into three parts, and settled it on them, for themselves and their families, and made two of his Tabernacle friends their trustees; thus presenting to strangers, with unexampled liberality, an estate worth then at least £200 per annum, and which will produce, at the expiration of the leases, £1,000 a year! His real motive in this affair was an almost romantic sense of honour, and a desire to show the real effect of religion, in producing disinterestedness in the human heart.

10. He was a man of prayer and deep and chastened devotion.—It was impossible to listen to his more private prayers without feeling that he was a man of God. There was an unction upon his spirit, that kindled a flame in other bosoms. It was most edifying to join with him in this holy exercise, especially of late years, since age and experience had mellowed his spirit. He was accustomed to press the duty of prayer on young ministers, and those who knew him best were fully aware that he daily walked with God.

It may be said, then, had he no faults? Was he altogether perfect? No, by no means. His failings were as obvious as his excellencies. He was, perhaps, too impetuous; sometimes too inconsiderate of the feelings of others; and was apt, occasionally, to indulge unduly a certain vein of wit and sarcasm which belonged to him. But is it not human to err? and may we not be permitted to throw the mantle of charity over a character adorned by so much Christian excellence? Never was any man more sensible of his imperfections than the deceased. He was the first to feel and to confess his errors; and there are not wanting instances in his history in which he has acknowledged his fault at the very moment it was committed.

How delightful to contemplate the death-bed of such a man! To see him full of days—full of faith—full of honours, yet, as a humble penitent, throwing all at the feet of Jesus, and crying, as it were, with his last breath—“God me merciful to me a sinner!” How should the impenitent, the self-righteous, the unconcerned, tremble while they mark the calm and holy surrender of such a spirit! How should the aged dying Christian rejoice, to mark an additional proof of the divine power and faithfulness of his gracious Redeemer! How should ministers be stimulated to renewed diligence and fidelity in the work of God, when they see how he sustains and how he crowns his faithful servants! Oh, the unspeakable honour of being made

wise to win souls! and oh, the transporting bliss of being enabled to taste the sweetness of that Redeemer's love whom they have made known to others as the consolation of Israel! Let the churches of Christ unite in imploring that he would heal the breaches he is making, and that as the fathers of many of our Christian institutions are dropping one after another into the grave, a double portion of the Spirit may rest on those who are called to enter into their labours. Blessed be God, the Redeemer liveth, and remains the same yesterday, to-day, and for ever. When Elijah ascends to heaven, his mantle shall fall on some surviving prophet, and thus shall the bright succession of apostolic men be perpetuated till time shall be no more.

The following anecdotes respecting Mr. Wilks will not be unacceptable to those who knew him.

“A poor minister, from a distant part, and not one of his own denomination, came to London in great distress; he laboured among a poor people, who, owing to the failure of the staple manufacture of the country, were unable to support their pastor. In consequence of this failure, the poor man was £30 in debt to his baker, for bread for his numerous family; he called on Mr. Wilks and told him the facts, stating, that he intended to solicit aid from his own denomination. In his laconic way he said, ‘It will not do; your scheme will ruin you. If your people know that you are in debt, they will look down upon you as long as you live. You must go to-morrow (the Sabbath) to G—, and preach twice, and come to me on Monday afternoon.’ As soon as this minister had left the house, he put down his own name for a certain sum, and then went forth among his friends and collected £35, without informing them of the name of the person for whom they gave their donations. On the Monday afternoon the minister returned, when he put the above sum into his hand, saying, ‘Return this night by the coach, and when you arrive at home, retire with your wife, and tell her what God hath done for you and your’s; go down upon your knees, and bless him for this deliverance, and be sure you do not let any one know of your embarrassment, or of the design of your journey to London.’”

Mr. W. knew well how to administer seasonable reproof, when it was necessary.

Once travelling with a young nobleman, and a female of improper character; the nobleman degraded himself by engaging in conversation with the coachman and this female, in a highly offensive way. When an opportunity occurred, he looked seriously in the face of his fellow-traveller, and said, ‘My lord, maintain your rank.’ The nobleman felt the reproof, turned away from the coachman and the woman, and directed his conversation to him, in the most pleasant and gentlemanly manner, through the remainder of the journey. When they parted, he asked the name of his reprover, thanking him for his faithfulness, said he hoped long to remember his reproof, and that he should ever recollect his name with respect.”

MEMOIR
OF THE LATE
REV. JOEL ABRAHAM KNIGHT,
OF LONDON.

THOUGH a man of extreme modesty, and of retiring habits, the subject of this memoir was a minister of indefatigable zeal in the cause of Christ, and took an interest, beyond that of many, in the formation and early proceedings of the London Missionary Society. His surviving daughter expressed herself in reference to her revered parent in the following terms:—

“The formation of the London Missionary Society is an event not within the compass of my recollection; but I have frequently heard my late dear mother refer to it, and to the intense interest my father took in all that pertained to the institution. His days and *nights* were given to assist the Rev. Messrs. Eyre and Love; and there is reason to believe, that his close attention to this department of labour, might, and did, prevent his more public attendance at the early meetings of the Board. His heart was in the good and great work to the last, though a protracted and painful affliction deprived him of the ability of actively serving the cause.”

Mr. Knight was the intimate friend of the Rev. Matthew Wilks, and the following autobiography, communicated to that venerable servant of Christ, and published in the Evangelical Magazine for 1808, will be read with deep interest by the religious public. The document is described in the following terms:—

“Brief memorials of covenant mercies, bestowed by ‘the God of all grace,’ on J. A. Knight, his unworthy servant in the ministry of the gospel. ‘Thou shalt remember all the way which the Lord thy God hath led thee.’ Deut. viii. 2. ‘And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.’ 2 Tim. iv. 18.

TO THE REV. M. W. —

“MY DEAR BROTHER,—In the course of your long experience, as a minister of the gospel, you have no doubt made some profitable reflections on the pious resolution of the patriarch Jacob, when he said to his family, ‘Let us arise and go to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way that I went.’* But there is one thing in this pleasing part of sacred history, which shows that even the best of men are apt to forget the most evident displays of the Divine goodness; for even Jacob was reminded by the Lord of his own vow, before he went to Bethel and built an altar.

* Gen. xxxv. 4.

“ Your request that I would give you a brief account of the Lord’s dealings with me, led my thoughts to the above passage, which at once sets my duty and my insensibility before my eyes. Alas! how often I lost sight of the God of my mercies, and the mercies of my gracious God! Oh that, whilst I muse on the years that are past, the fire of divine love may be kindled in my heart, and sweetly constrain me, with the sacred Psalmist of Israel, to cry, ‘ What shall I render unto the Lord for all his benefits towards me ?’

“ I was born at Hull, in Yorkshire, on the 23d of April, 1754; and when about nine years of age, was brought to London, at the particular desire of a near relation, who, having no children of his own, had resolved to adopt me as his son. I was left an orphan when about fifteen; and can never sufficiently admire the goodness of the Divine Providence, in providing me such an asylum as I found in my kind friend and his ever-to-be revered partner. Soon after I came to London, it pleased God to give a very favourable turn to the temporal affairs of my friend, who entered into an extensive line of business; and as he had marked me out in his own mind as his successor in trade, I was, though much against my own inclination, apprenticed to him.

“ When about seventeen, I took great delight in reading. My heart was captivated by plays, poetry, history, and novels; and almost every shilling which the kindness of my friends imparted, was spent in procuring these, or in attending the theatres. When the period of the termination of my apprenticeship drew near, I looked forward to it with delight, as to a time of emancipation from bondage; and, indeed, through infinite mercy, it proved such, but not in the way that I expected or desired; for then it was that the Friend of sinners, who came from heaven to proclaim liberty to the captive, broke the iron yoke of bondage to sin and Satan from my neck, and gave me, in his matchless love, to prove that ‘ his ways are indeed the ways of pleasantness, and that all his paths are peace.’

“ It was, to the best of my recollection, in the month of July, 1775, when Jesus sent from on high, and raised my soul from the pit of corruption; and the circumstances which led to that blessed event are, to myself at least, too remarkable to be passed over. I had formed an intimate friendship with the son of our next-door neighbour, a youth of my own age and views; and such was our mutual attachment, that we were seldom apart after business was closed; and on the Sabbath afternoons we were almost invariably together. We had, as usual, made an appointment to spend the next Sabbath afternoon together; but our design was disappointed by the great Disposer of all things, for an end which I little expected. When I saw my young friend on the following evening, he told me, that in taking his usual walk in the fields, he met one of our former acquaintances, who had been hearing the Rev. Rowland Hill, in White Conduit Fields (where this person had some time before been called, under the preaching of that valuable servant of Jesus); ‘ And would you think,’ said he, ‘ Frank took me to task, and counted me a sabbath-breaker for only taking an innocent walk after church, (though it should have been observed, that this said innocent walk generally led us to the ale-house!)’ I well remember we both joined in laughing heartily at his fanatical folly; and, to my shame I confess, that I went to the most shocking length of ridicule and blasphemy respecting the things which I knew not. In the midst of this awful act, my conscience was struck with the arrows of conviction, which stuck fast in my soul; and, under feelings which are not to be described, I took an abrupt leave of the young man, and went home, resolved to search the word of God for myself, deeply conscious how shamefully I had despised and neglected it.

“ As I read the holy Scriptures, light broke in upon my dark mind; and from a sense of my misery and guilt as a sinner, I began to feel my need of prayer. At the house of one of Mr. Romaine’s people in the city, whom I sometimes visited, as the old friend of my dear mother, I recollected having seen a little manual of Prayers for every Morning and Evening in the Week, by the late Mr. W. Mason; and I believe the first sixpence which I ever spent in sound divinity, was in the purchase of that little book; for which I have to this day reason to be thankful.

“ Situated as I then was, it was impossible that such a change as I had felt, could pass on me unnoticed: I was no longer the gay, thoughtless creature which I had been: of

such laughter I could now say, with the wisest of men, 'It is madness;' and hence I soon became, in my turn, the butt of ridicule and contempt:—but this was not all; I was now out of my time, and a wide world before me, without property, and repeatedly threatened with the withdrawal of favour from the only earthly friend I had who could assist me. Under a sore conflict on this account, I well remember wandering in the fields one afternoon. Forlorn and disconsolate, at length I sat down on a bank, and begged of the Lord to give me counsel and comfort from his divine word, which had become 'the man of my counsel.' On opening my Bible, that scripture immediately presented itself to my view*—'Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brother, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.' I laid but little stress upon my opening the book on that particular passage, though it was very singular, but I was led to conclude that the word was given me from God; 1. From its exact suitability to my particular situation;—2. As I saw in it that no man can be a decided character as a Christian, without incurring the hatred and opposition of the world;—3. I was led from this infallible promise of God our Saviour to rest assured, that those who, through grace, were enabled to act with holy consistency of character, would, in every trial, find that divine Friend with them who has engaged by covenant, by oath, and promise, never to leave nor forsake the soul he has loved. Thus was my darkness turned into light; and I returned home, filled with joy and peace in believing.

"A temptation now beset me, not I suppose very uncommon to those young professors who have been left in the days of their unregeneracy to associate with dissipated characters, viz. What shall I do to shake them off?—but this, like many other fears which have assaulted me in my way, was totally needless; for no sooner did they learn that I had become a Methodist, and, as some of them were pleased to term it, gone mad, than they saved me all the trouble on this ground, by withdrawing themselves from me.

"There was, however, one of my former companions in sin and folly, whom I would gladly have sought after, (I mean the man whose faithful reproof, though directed to another, was spoken through him to my heart); but he had, in the interval, married, and removed from the place where he lived when I first knew him; but as he was, in the sovereign appointment of Providence, to be the instrument of greater good to my soul, I was directed to find him out in the following singular way:—I had then an only sister, who lived at Brompton; and on the Easter Tuesday morning, I set out from home with the view of spending the day with her. Just as I got to Hyde Park Corner, two persons overtook me, walking at a quick pace, and as they passed, I heard one of them say to the other, 'I hope Mr. Romaine will not have taken his text before we get there.' 'What,' said I to myself, 'is Mr. Romaine going to preach hereabouts this morning?—then I will go and hear him too.' I followed them to the Lock Chapel; and one of the first persons whom I saw on entering it, was the brother of my former acquaintance, from whom, after service, I learned the place of his brother's abode; and it was not long before I went to his house. With mutual and cordial greetings we once more met; and on the best of principles that friendship was again renewed, which only terminated with his life. Seemingly fortuitous as this incident was, I consider it as one of the most important turns of my life; and the subsequent part of my narrative will fully prove how very closely my future prosperity and comfort stood connected with it. 'Thus,' as an excellent writer observes, 'if we look back upon our past experience, it will generally be found that the leading facts, which gave a direction to all that followed, were not according to our own choice or knowledge, but from the hand of an over-ruling Providence which acts without consulting us.†

"In the person above referred to, I found what I much wanted—a spiritual guide and counsellor. With religious books, except my Bible, I had little or no acquaintance: in this particular he was very useful to me, especially by putting the Rev. J. Newton's

* Luke viii. 28—30.

† See Jones' Life of Bishop Horne, p. 20.

Twenty-six Letters, under the signature of Omicron, into my hands. He also introduced me to a prayer and experience-meeting, which proved a great blessing to my soul;—and first took me to Tottenham-court Chapel, to hear the gospel. With him I also constantly attended the ministry of the late Mr. Toplady, at Orange-street Chapel, on Sunday and Wednesday evenings; and I trust, for the preachings and writings of that eminent servant of Christ, I shall have cause to be thankful to God through all eternity. In attending at that chapel, I first met with my dear partner in life, whose constant affection, and unremitting regard for my happiness, I desire thus to acknowledge. We were married November 3d, 1776. As our connection took place without the knowledge of my relations, they were much incensed; and I was, in consequence of it, with an increasing family, exposed to many trials and difficulties: yet, in the midst of all, I trust I know something of that scripture—‘Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith,*—and that in a sense, and with a joy, which made ample amends for all.

You, my dear brother, know, by experience, what a pleasure the Christian traveller feels in setting up his way-marks, and reviewing the Ebenezers of past mercies; and therefore you will allow me to point you to one which I can never forget whilst memory remains:—When thus pressed with temporal difficulties, I was one night, after retiring to rest, ‘communing with mine own heart on my bed,’ and ruminating on the past events of my life—sleep departed from my eyes; and about midnight I felt something of the meaning of that scripture, where it is said of the father of the faithful, ‘an horror of thick darkness fell upon him.’ † It seemed as if all the sins of my childhood, youth, and manhood passed in gloomy succession before my eyes; and, in the agonies of black despair, I was brought at last to this conclusion—that, consistently with the holiness of God’s nature, and his inviolable regard to his divine perfections, I never could be saved. Just as I came to this point, my dear wife, in her sleep, repeated, with a peculiar emphasis, those words in one of Dr. Watts’s Hymns—

‘His powerful blood did once atone,

And now it pleads before the throne!’

Language cannot describe what I felt from the effect which was produced in my mind; yet unbelief suggested, ‘These are only the words of Dr. Watts; they are not the words of God;’—but, said I, are they not warranted by the word of God? and then these scriptures came with divine power to my soul—‘Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ ‡ Again, in Heb. vii. 25, ‘Wherefore he is able to save them to the uttermost that come unto God by him; and seeing he ever liveth to make intercession for them.’ But especially I John i. 7, ‘and the blood of Jesus Christ his Son cleanseth from all sin!’ Oh, how much did I find in these *great little* words, all sin! When my dear partner awoke in the morning, I asked her if the above words of Dr. Watts were not in her mind while she slept; she answered, ‘Yes; and they were sweet indeed to my soul.’ I then opened the matter to her; and we mutually rejoiced in God our Saviour.

“I will now proceed to consider the leading of my gracious Lord, in preparing the way for my entrance into the sacred work of the ministry; and, blessed be his holy name, in this, as in my call to the knowledge of himself, I was found of him, whom, in this sense, I did not seek. My old and esteemed friend, the late Mr. John Ledward, many years clerk of Spafields Chapel, had often pressed me to go with him to a meeting, which has been held there for some years on Monday evenings, for young men to engage in prayer, and exercise their gifts, by speaking from a passage of scripture for about a quarter of an hour each; but as the proposal was not agreeable to me, I declined it; till at length I was overcome by his importunity, and went with him on Monday evening, February 11, 1782. One of the gentlemen of the committee, who presided on those occasions, asked me to engage in prayer; with which request, after some hesitation, I complied; and while the clerk and people were singing a few verses of a hymn after prayer, the gentleman pressed me (as but few of the young friends who used to speak were present) to give a word of exhortation. I was struck with the sense of my entire

* Prov. xv. 17.

† Gen. xv. 11.

‡ Isa. i. 18.

unfitness; and the clerk was obliged to give out an additional verse or two, before I would consent. However, at length, I opened the Bible, and said something in a very crude and unconnected way, on Proverbs iii. 35. 'The wise shall inherit glory; but shame shall be the promotion of fools.' The friends present expressed much kindness, and pressed me to come again. From that evening, I continued to meet with them regularly; attended merely from the pleasure and profit which I found in their society, and, without the least idea of what proved the eventful issue. On Monday evening, April 15, 1782, just as I was about to stand up, and, in my turn, address the people, to my great mortification, the late Mr. Wills, and another minister, came into the chapel, and sat down at the table before me. I was instantly seized with such a trembling, that I could scarcely find the text, or read the words, which were in Rev. xv., 2, 3. 'And I saw, as it were, a sea of glass, mingled with fire,' &c. Having got through the appointed time for speaking, with much embarrassment in my own feelings, I sat down abashed and confused. After the service, I would fain have crept out; but the Rev. Mr. Wills, with great pleasure in his countenance, beckoned me to him, and made me promise to call on him ere long; and it was not long, indeed, before I saw him, on an occasion very far from my thoughts that evening; for the very next day, my friend who conducted our little society, came about one o'clock from Mr. Wills, to say that I must preach in his stead, at Lady Huntingdon's Chapel, in the Mulberry Gardens, and that he would take no denial; however, I immediately went with my friend to Mr. W., and entreated to be excused, especially on the grounds of youth, inexperience, and want of preparation. Mr. Wills only smiled at me, and told me to go, in the strength of the Lord; and, trusting in him, he would not leave me. As I saw it must be so, I went with the friend who brought me the message; and oh, what did I feel when I came to the place, and beheld a multitude assembled to hear an old experienced minister of the gospel; and I, a poor unlettered stripling, sent in his room! It pleased the Lord to give me a degree of comfortable enlargement in prayer; and I was enabled to speak on that text, 'My beloved is white and ruddy, the chiefest among ten thousand,'* with a liberty of spirit and utterance beyond what I could have expected. From this memorable evening, doors were opened for me in various places; and I was led on, by the good hand of God, from step to step, until I was, with five other young men, set apart for the work of the ministry at Spafields Chapel, on Sunday, March 9, 1783.

"To the affectionate regard of my late dear friend and patron, the Rev. Mr. Wills, I was indebted, under Providence, for admission into Lady Huntingdon's connexion; being appointed master of the charity-school, and assistant preacher at Spafield's Chapel. With him I continued to labour, as a son with a father, in the gospel, for above five years; and shall ever remember, with gratitude, the goodness of my God, and the kindness of that dear people; but, alas! an unhappy dispute took place between Lady H. and Mr. W., which procured his dismissal from the connexion, and (as I must either give up my friend and patron, or quit my post,) led to my withdrawal from the chapel.

"An apparently unanimous invitation was now given me to serve Pentonville Chapel, which, with the advice of my friends, I accepted. The chapel was opened on Sunday, Sept. 28, 1788; and I quitted it at Midsummer, 1789. My reasons for so doing are so generally known, that it is unnecessary to repeat them here. Painfully as my short period of service in that place was spent, in many views I humbly hope the word of God did not fall to the ground. Previously to my leaving Pentonville Chapel, I had the honour and happiness of preaching several times to my dear old friends at the Tabernacle and Tottenham-court Chapels; and when my dear and honoured friends, the late Messrs Keen and West, found my ground at Pentonville, from the offence which the gospel gave, would not long be tenable, they gave me a most cordial and affectionate invitation to settle in their connexion. With joy and gratitude I accepted it; and in the review of fifteen years, spent in my blessed Master's service, I do most thankfully bear this testimony to the uninterrupted kindness of the worthy managers and ministers in that honoured part of the Lord's vineyard! nor do I think it can be said with truth, that any minister has ever laboured amongst a more kind and indulgent people.

* Song v., 10.

“It has now pleased the Lord to continue his fatherly rod upon me for above twelve months; and how it may please him to dispose of me, is in his own eternal mind. The desire of my heart, I humbly hope, is, that his holy will may be done with me and by me; and for his appointed time would I be found waiting, even till he who took me at first, in his providence from the dust, and then, in the day of his power and grace, raised my sinful perishing soul from the pit of destruction, shall say unto me, even unto me, ‘Come up hither.’

“I know not how to conclude this long letter more properly, than with the following lines of the late Rev. Mr. Toplady; which are at once expressive of my past experience and my supreme desire.

‘Kind Author and ground of my hope,
Thee, thee for my God I avow;
My glad Ebenezer set up,
And own thou hast help’d me till now.

‘I muse on the years that are past,
Wherein my defence thou hast prov’d;
Nor wilt thou relinquish at last
A sinner so signally lov’d.’

—That he may long spare, and abundantly bless you, in your soul and in your labours, is the sincere prayer of, Dear Brother, yours in the Gospel of Jesus, “J. A. K.”

The early part of Mr. Knight’s youth was so strongly marked by a dislike to literary applications, that at the age of fourteen he could scarcely read or write; but after he had reached that age, his attention to these necessary acquirements was suddenly aroused, and his application in the pursuit of knowledge was as ardent as his previous inattention had been culpable. This may appear, at first sight, a circumstance of little importance; but when we consider it as preparatory to that scene of activity and usefulness for which his gracious Master had designed him, this seeming insignificance vanishes; and we cannot fail to esteem it the first step in the leadings of that Providence, which “ordereth all things both in heaven and in earth.”

From this period to the time of his conversion, the whole of his leisure hours were devoted to reading or gay company. After that memorable event, his thirst for knowledge was rather increased than diminished; but as God had been pleased to show him the error of his former ways, his object in these pursuits was entirely changed. His first essays at composition were inserted in the Gospel Magazine, about the latter end of the year 1779, and in the following year, under the signatures of Philemon, and J. A. K. The Magazine was at this time under the direction of the late Rev. A. M. Toplady; for whose memory Mr. Knight had the highest regard, and whose ministerial exercises had made so deep an impression upon his mind, that he could scarcely ever mention his name without emotion.

We feel the more inclined to be particular on this subject, as it will remove the imputation of precipitancy from the conduct of Mr. Wills, in wishing him to supply his place upon so public an occasion, in a few days after his first hearing him; as we have to remark, that these essays were pointed out to Mr. W. by a friend; and, together with his hearing him, gave Mr. W. so high an opinion of his talents and piety, as to induce that request.

Mr. Knight's respect for the memory of one of his relations, and a wish to avoid wounding the feelings of another, has doubtless led him to glance very slightly at the opposition he endured in his outset in the Christian career. These were particularly painful to his susceptible mind; but the God who gave him grace, added strength to that grace, and enabled him to persevere to the end. In this trying season he experienced the directing hand of Providence, at a time, and in a manner, too interesting to permit our passing over it in silence. One Thursday evening, after the business of the day was over, he was about to leave home for Orange-street Chapel, when this relation called him aside, and expostulated with him very severely concerning his religious views; promised to be a greater friend than ever to him, if he would renounce his new companions; and threatened to discard him, if he still persisted. After his friend had left him, he went out, much distressed in mind, not knowing what to do. His steps led him apparently insensibly to Orange-Street Chapel, where he arrived so late that the prayers were over, and Mr. Toplady had just opened the Bible to give out his text, when, under the direction of an over-ruling Providence, he read these words, "Regard not your stuff; for the good of all the land of Egypt is yours."* This passage, and the reflections made upon it, were, under God, so forcibly applied to his particular case, that all his doubts were removed, and he was enabled to give up all for Christ.

About five years previous to his death he was attacked with a very severe cold, which was followed by dropsical symptoms to an alarming degree. These were removed after a length of time, but left so great a degree of weakness as to render the rest of his life rather a series of repeated relapses and partial recoveries than positive restoration to health. In these intervals

* Gen. xlv. 20.

of comparative recovery, although removed from that extensive field of exertion in which he had previously moved, yet he was always anxious to embrace every opportunity to proclaim the name of his blessed Master, and of attending the administration of the Lord's Supper; and on such occasions both his soul and body were usually much refreshed.

A few extracts from his diary will show the devout state of his mind. It is to be regretted that the greater part of this precious document was destroyed.

"Jan. 1, 1807.—Gracious God! a worm, a poor sinful worm, is spared, in thy providence, to see the commencement of another year! Surely I may say, my sins during the past year have been more in number than the hairs of my head, and my insensibility of thy momentary mercies truly awful; but thy covenant blessings in Jesus are greater than all. Oh, how truly may I with the Psalmist (in admiring gratitude) exclaim, 'Nevertheless, I am continually with thee!' * &c. &c.

"N. B.—This is the passage I should choose, if any of my brethren thought fit to notice a poor unprofitable servant after his death. But let them say nothing of me, only as a brand plucked out of the burning; a sinner saved by free grace alone!

"Jan. 2, 1807.—As it is desirable in nature to view a prospect from a favourable point, so in experience there are certain points from which spiritual objects are best seen. My present state (if rightly viewed) is the proper one to see: 1st, the vanity of the world; 2nd, the weakness and sinfulness of my own heart; 3rd, the folly and danger of trusting in self; and, 4th, the happiness of that man who has a covenant God in Christ for *his* God. Gracious Spirit, help me so to do! Amen.

‘Lord, my best actions cannot save;
But thou must cleanse e'en them;
And if on Christ I do believe,
My worst shall not condemn.’

"Lord's day, Jan. 25, 1807.—I remember to have seen a coat of arms, some years ago, with this motto, 'Within the ark, safe for ever.' Blessed truth! When God sent Noah and his family into the ark, he shut him in; while he was in it he slept, and knew not aught around him; but he was safe from the deluge, because in the ark. This thought has been a comfort to me. Many persons in my disorder have been unable to speak in death. Should this be my case, my safety does not depend on what I can say (though it is desirable to speak to God's praise in going through the river); am I in Christ? that is the point; and that being settled, all is and shall be well.

"Feb. 1.—A prisoner still; but unworthy and vile as I am, and feel myself to be, I trust, through the Lord Jesus Christ, 'a prisoner of hope.'

"Feb. 11.—Twenty-five years this day since I was constrained to speak for the first time in the name of the Lord at Spa Fields Chapel, to the society. O how wonderful, that one so helpless and vile should be continued to this day! and, instead of being shut up, as I am, in my chamber, that I am not shut up in hell! O my merciful Lord, wash away all my guilty stains as a sinner, and an unprofitable servant, and give me fresh grace and strength, if it please thee, that I may begin at last to live to thy praise!"

At the conclusion of the year, we find the following remarks:—

"Under what particular circumstance it may please God to call me hence, is not for me to know: but, be that as it may, the blessed apostle Jude (verse 21) expresses my present, (and I trust it will be my dying) confidence—'Looking for the mercy of our Lord Jesus Christ unto eternal life.'

* Psalm lxxiii. 23—26.

‘ Though, while I’m below,
I painfully know
What other poor pilgrims partake ;
I’ve conflicts and fears,
Temptations and tears ;
But Jesus will never forsake.’

From this time to that of his dismissal from this state of trial and suffering, the state of his health was much the same as it had been for the four preceding years ; except that he gradually became weaker, though not so much so as entirely to prevent his having the privilege of proclaiming the name of his blessed Master, to his dear friends of the Tabernacle society occasionally. The last of these exercises was on the 16th of April, the Saturday preceding his death, the anniversary of his preaching his first sermon, which circumstance he was very particular in noticing ; his text was from Psalm xviii. 16—18 : “ He sent from above, he took me, he drew me out of many waters,” &c. ; upon which he spoke for a considerable length of time, and with a fervour that astonished his friends. On the day after, he assisted at the Lord’s table, which was the last time he appeared in public. It was his happiness to be favoured by the Lord with an unshaken dependence upon his providence, as it respected provision for his family. About two months previous to his decease, when giving instructions to his eldest son in what manner he would wish his affairs to be settled after his death, he said,—

“ I know what you and Dr. D. think of my complaint ; but I have no fears on that head. I trust I know in whom I have believed ; and to his care I can commit you, your dear mother, and the children, in perfect confidence, that as he has been my God, he will also take care of and provide for you all :” and then alluding to his state of suspension from his ministerial duties, he said, “ I believe that God sometimes lays aside his servants from a scene of activity, as a proof of his absolute sovereignty, to convince them and their fellow-men that he can do without them. Thus it was with Cowper, and my dear and honoured friend Mr. Newton ; and I know that when he has fulfilled his divine will by me, he will take me home. Blessed be God, I have no doubts of that !”

For a few days previous to his death he seemed much revived, and was more than ordinarily cheerful : on that morning (April 22d) he was so much better as to be able to dress himself, which he had not done for some months ; and upon Mrs. K.’s coming up, as usual, to assist him, he said, with a smile, “ My dear, you see I am quite a man to-day.” He took his breakfast and dinner with a good degree of appetite, and was conversing with his foster-father after tea, when, immediately after his having spoken, Mrs. K. happened to look at him, and saw his jaw had fallen. Much alarmed, she loosened his stock, and applied

some hartshorn to his nostrils, which he was sensible of, opened his eyes, smiled at her, and then shut them for ever, without a sigh or a groan, at half-past five o'clock in the afternoon, on Friday, April 22d, 1808. Thus easy and happy was the passage of this faithful servant of Jesus Christ to the bosom of his Lord. Had he been spared until the succeeding day, he would have attained the age of fifty-four; but he spent his birth-day with his blessed Redeemer in heaven.

On the following Thursday, his remains were interred in his own family-grave, at Tottenham-court Chapel. On the succeeding Lord's-day, a funeral sermon was preached for him by Mr. Wilks, in the morning, at the Tabernacle; and another in the evening, by Mr. Hyatt, at Tottenham-court Chapel, to immense and weeping auditories.

Mr. Knight was rather above the middle stature; of a fair complexion; with a solemn and commanding voice; and, till disease had ravaged his frame, of a prepossessing appearance. But his most attractive ornaments were those of the mind. Whatever frivolities might have characterized his childhood and youth, divine grace had entirely effaced these early traits, and formed him, in the commencement of our acquaintance, for the spiritual and uniform Christian, which shone conspicuously in him, through the vigour of manhood and the decrepitude of age.

As a public character, he ever evinced a love to his Master's service, which bore him through a series of labours beyond his natural strength. Nor were pulpit-exercises his only employments; he took heed to the flock;—the sick could bear testimony to the frequency of his pastoral visits;—the poor found in him an hospitality fully equal to his pecuniary means;—and the troubled convert proved with what tender sympathy he poured oil and wine into those wounds which sin and guilt had inflicted.

As a speaker, though not favoured with a liberal education, his diction was invariably chaste and manly; and his manner affectionate and pathetic. His sermons were generally considered rather as good than great. They were always richly imbued with the distinguishing doctrines of Christianity; but while salvation by grace was proclaimed by him in a decisive tone, no minister more strenuously maintained that the cordial recep-

tion of this doctrine must necessarily produce universal obedience to the law of God.

In private circles, he obtained the confidence and esteem of all classes of society. The urbanity of his manners, an inexhaustible fund of anecdote, appropriate to every topic of conversation, ever rendered him the easy, pious, and agreeable companion. His friends were many; of whom, through the whole of his Christian pilgrimage, he never lost a solitary individual. In the course of four years' extreme sufferings, in which all the arts of medicine were baffled, and in which his comely person was reduced to an object exciting universal pity and sympathy, he never lost the tone of spirituality, nor betrayed the murmuring word, or sigh, or look.

MEMOIR

OF THE LATE

REV. JAMES STEVEN, D.D.

OF KILWINNING, AYRSHIRE, AND FORMERLY OF CROWN-COURT CHAPEL, LONDON.

At the period of the formation of the London Missionary Society, and for twenty-five years subsequent to that date, the ministers belonging to the Scotch Church, in the metropolis, acted in full harmony with their evangelical brethren of other denominations, and thereby not only advanced the interests of their own congregations, but kept "the unity of the Spirit in the bond of peace." Such men as Drs. Hunter, Nicol, Trotter, and Steven could not have been converted into the mere organs of an ecclesiastical party; nor could they have been tempted to quit the high vantage-ground of "the communion of saints," for any selfish benefit which could thereby have accrued to the interests of that church to which they were honestly attached in life and in death. They felt the high and sacred pleasure arising from the fellowship of kindred minds; and could their testimony reach us from their seats of glory in heaven, we are persuaded it would be to this effect, "that the happiest hours of their earthly pilgrimage were spent in communion with men who did not rank

in the same ecclesiastical denomination with themselves." Indeed, we happen to know, upon evidence which cannot deceive us, that they were not the men of a party; and that they did what they could during the whole of their public life, to teach charity and good-will among the disciples of our common Lord and Master. Had they aimed, which doubtless they did, in the British metropolis, to secure the prosperity of that branch of the Christian church with which they stood connected, they could not have adopted a more effectual method for realizing the best objects of their heart. Their churches prospered; their places of worship were crowded; and all the orthodox Dissenters in the metropolis felt themselves bound by a kindly link to the church of Melville and Knox. Things have been very different of late years; but whether they have worked as well for the church of Scotland, and for the several Dissenting bodies, may be reasonably questioned. A few men like Dr. Steven would bring back the golden age, and would restore that harmony and good-will, which have suffered an unfortunate eclipse.* This honoured servant of Christ was one of the most devoted friends of the London Missionary Society, and acted a very prominent part in all the early meetings which led to its ultimate establishment, as a great organ of Christian benevolence. He was present at that pentecostal meeting which was held on the 21st of September, 1795, and was appointed, by his ministerial brethren, to lay open to the assembled delegates of the churches, the several steps which had been taken in order to prepare for the first great public meeting of the Society. His address on that occasion is said to have been marked by its pre-eminent wisdom and adaptation, as well as by its stirring zeal and devotion.

Dr. Steven was a native of Scotland, and was born in the town of Kilmarnock, in the month of June, 1761. His parents belonged to the respectable middle class in society; but were eminent for their piety, industry, and correct deportment. They educated their son in the fear of God; and early instilled those religious sentiments into his mind, which, by the Divine blessing, proved of signal advantage to him in after-life.

"Nor were," observes Dr. Steven's son,† "their labours in vain in the Lord. Early feeling the power of religion on his heart, he resolved to devote himself to God, in the

* We venture to believe that matters are a little improved since the above was written.

† The editor is much indebted for this sketch to a memoir drawn up by the Rev. C. B. Steven, of Stewarton, Ayrshire, the son of the deceased, which appeared in the Edinburgh Christian Instructor, for September, 1838.

gospel of his Son. Having finished his preparatory studies, for which his native town afforded him peculiar facilities, he entered the University of Glasgow; and after passing the ordinary course of academical and theological study, he was licensed to preach the gospel by the Presbytery of Paisley. He had not long received his license, when he was called to assist the venerable Mr. Dow, the aged minister of the parish of Ardrossan. While in this situation, his ministry was singularly acceptable, the church being well attended, and often much crowded. His connection, however, with the people of that parish was not to be of long continuance. After discharging the duties of an assistant for rather more than a year, he was called to a charge of his own, by being unanimously elected minister of a large and respectable congregation in connection with the Church of Scotland, in Crown-court, London."

Dr. Steven's settlement in London took place in 1787, when the churches belonging to the kirk were all in a highly prosperous condition, and when their ministers possessed an influence unrivalled in the metropolis. Dr. Hunter was in the zenith of his popularity at London; Dr. Trotter, a man of slender parts, but of great devotion, was eminently successful at Swallow-street; Mr. Smith laboured with success at Camberwell; and Dr. Love had just been placed at Artillery-street.

"With such men as these Dr. Steven was associated, and the value of his labours was justly appreciated by the flock which engaged them, as well as by those who were favoured with them occasionally. His congregation comprised a large portion of the wealth and respectability of the Scottish interest in London, and the number of members in full communion exceeded *eight hundred*. Dr. Steven preached regularly three times on the Lord's day, and his week-day labours in preaching and pastoral visitation were incessant.

"The situation of a minister in London, whose congregation is gathered from all parts of the metropolis, must be attended with considerable difficulties. He must cultivate intimacy with them by visitation and conference, while he must retain their attendance on his public ministry by a series of edifying and attractive ministrations. With all his disadvantages, a zealous and acceptable minister of one of the Scots churches in the metropolis holds a station of rare usefulness, and compared with which a small country parish in Scotland shrinks into insignificance.

"Soon after Dr. S. came to London, in November, 1787, he was united in marriage to Miss Corse, a pious and amiable young lady, who resided in the neighbourhood of Paisley, sister to John Corse Scott, Esq., of Sinton. By this lady he had two children, named William and Margaret; the first died of consumption while attending the moral philosophy class in Glasgow College, in May, 1808; and the latter, of the same disease, at Kilwinning, in April, 1820. From the birth of her daughter, in April, 1791, Mrs. Steven's health became extremely precarious, and in the autumn of the same year, unequivocal symptoms of decline manifested themselves, which terminated in death on the 12th December following.

"Dr. Steven was again married in December, 1795, (in the house of the lady's uncle, the late venerable and learned Dr. Robert Findlay, Professor of Theology in the University of Glasgow,) to Miss Barbara Bannatyne, eldest daughter of the Rev. Charles Bannatyne, minister of Irvine. With this lady, who was pious, intelligent, and accomplished, and in every way a help meet for him, he spent the residue of his days in much comfort. By this marriage he had four children,—James, writer, Glasgow; the Rev. C. B. Steven, minister of Stewarton; Miss Barbara, married to Captain Patrick, of Drumline, factor to the Marchioness of Hastings; and John, who died at Bombay, in May, 1832, while occupying an important appointment in the civil service of the Honourable East India Company."

In referring to Dr. Steven's position as a minister in London, it is but bare justice to state, that it was, in the highest degree, respectable. His talents as a preacher were of a masculine order, and commanded the approbation of men of all ranks and denominations; while his personal deportment was so gentlemanly and urbane, that it won the esteem and affection of all who mingled with him in private life. There was, moreover, such a full exhibition of the great truths of the gospel in his public discourses, that they not only attracted those who knew and valued the doctrines of grace to his chapel in Crown-court, but became, through God's blessing, the means of the conversion of very many souls. While he continued in the metropolis, it was difficult to find admission to his place of worship; and such was the attachment of his flock towards him, that nothing on their part was wanting to prove that they "esteemed him very highly in love for his work's sake." In the history, perhaps, of the Christian church, there never was a happier union subsisting between minister and people, than that which was realized for the space of sixteen years by Dr. Steven and "the flock of Christ, over which the Holy Ghost had made him overseer."

London was evidently the sphere to which Dr. S.'s talents and habits peculiarly adapted him. He was popular, active, and devoted to public business; and the societies which sprung up during his stay in the metropolis, and in which he took a zealous part, drew towards him a large measure of the public regard. The individuals, too, with whom he was called to act, were men according to his own large and generous heart. Drs. Bogue, and Waugh, and Love, and Nicol, and other kindred spirits, were the favourite associates of his public and private walks; with whom also he was wont to take sweet counsel, and on many happy occasions to repair to the house of God. These hallowed friendships were greatly strengthened and purified by the delightful and improving intercourses which took place in 1795, in connection with the formation of the London Missionary Society. Esteem ripened into confidence, and confidence into love; so that it may well be questioned whether, on this side eternity, there will ever be found a circle of holy and devoted men more cordially attached to one another, or more united in the noble purpose of honouring Christ, and promoting the immortal interests of the human race.

Dr. Steven's removal to Scotland, in 1803, was an event

deeply lamented by a large and influential circle of friends. Dr. Bogue, and many wise and good men endeavoured to dissuade him from accepting the charge of the parish of Kilwinning, which had been offered to him, without any solicitation on his part, by the patron, the Right Hon. the Earl of Eglinton; and many members of his congregation added their solicitations that he would remain: but a desire to labour in the land of his fathers, and some few disagreeables in his congregation, which were not regarded as formidable by any of his discreet friends, led him to determine on accepting the proposal of his new patron.

“Lady Eglinton, who adorned her exalted rank by eminent piety, and regular observance of divine ordinances, having repeatedly heard Dr. Steven preach in London, was deeply solicitous to give the people of Kilwinning a pastor of tried gifts, and acknowledged usefulness, especially as this was the church her family attended. Accordingly, Dr. Stevens was admitted by the Presbytery of Irvine to the pastoral charge of Kilwinning, on the 25th of March, 1803, and introduced to his people the Sabbath thereafter, by the Rev. Dr. Balfour, of Glasgow.”

Though thus removed from the metropolis, he did not allow himself to forget the scene of his labours for sixteen of the happiest and most prosperous years of his existence. He conducted a large and interesting correspondence with his friends in the south; from which it not unfrequently appeared, that he doubted the propriety of his quitting his attached flock in Crown-court. The editor once saw a letter to an intimate friend, in which Dr. S. frankly confessed, that he did not regard himself as blessed with equal success in Scotland as in England. We have understood, that between him and Dr. Bogue a frequent and confidential correspondence was conducted to the hour of his death, and that it would be truly edifying to the church of Christ, were its contents laid open to the Christian public.

The cause of Missions continued through life to engage a large measure of the attention of Dr. Steven; and to the London Missionary Society, in particular, his attachment was unabated to the hour of his death. In 1811, eight years after he had quitted the metropolis, he received and accepted an invitation from the Directors of that institution to preach one of its annual sermons. His appeal was animated and powerful, and, at the close of his discourse, which was preached in Tottenham-court Chapel, he gave utterance to the following striking and pathetic sentiments:—

“I was one of the founders of this Society, a circumstance in my life, the recollection of which I hope to carry with pleasure in my mind to the brink of the grave. Like other societies of mortal beings, this institution has already lost, and in the future lapse

of time must expect yet to lose, some very valuable members. Affecting thought! whether contemplated in retrospect, or anticipated. Although it delights me to see that your numbers appear to be scarcely, if at all reduced; yet, in looking round on this vast congregation, I miss from the front of these galleries many faithful associates, with whom we took sweet counsel on various occasions, but who are now gone down to the long oblivion of the grave! Let us, who survive, respect their names, and emulate their virtues. Soon we too must pass from the scene of service, to that of strict account and righteous retribution. Let us occupy till the Lord come, and then, having finished our course, may we rest from our labours, and enter into our Master's joy."

Rarely, perhaps, has any servant of Christ, in modern times, displayed a greater devotedness to the work of his heavenly Master than did Dr. Steven.

"'He was a good man, and full of the Holy Ghost, and of faith.' The duties of the closet and of the family were never neglected by him. In his family prayers, there was often a copiousness, an earnestness, and an unction, which showed a heart deeply impressed with a sense of the supreme importance of divine things, and calculated to affect the hearts of all who joined with him in worship. In his family he appeared to great advantage; for he was kind, social, cheerful, and very communicative. His long residence in London, and the respectable society in which he moved, had given an ease to his manners, which rendered them peculiarly conciliatory and attractive. His pulpit manner was dignified, and, at the same time, solemnly animated. His church was crowded by an attentive and respectable congregation, which waited steadily on his ministrations, until they were closed by a sudden and unexpected stroke. This event was attended with circumstances which were affecting in no ordinary degree.

"On the 15th February, 1824, being the Sabbath immediately after the dispensation of the sacrament of our Lord's supper to his congregation, he selected as his text the last clause of 1 Tim. iii. 16, 'Christ received up into glory.' This was the concluding discourse of a series of sermons on the preceding clauses in the same verse. Having gone through the public services of the day with every appearance of perfect health, and with even more than his usual animation, he returned to the manse, and dined with his family, still apparently well and happy. After dinner, he rose to retire to his room for the purpose of private devotion, as had been his habit for many years, and on seeing 'Henry on Prayer,' he took it up in his hand, saying at the same time to Mrs. Steven, who had been reading the book, 'You need not be afraid, my dear, that I am going to deprive you of your book; get tea ready early, when I shall be down, and faithfully restore it to you.' Soon after he entered his study, his daughter, who was in an adjoining apartment, thought she heard a slight noise like the falling of something; and on softly opening his door, she beheld the book fallen out of his hand on the floor, and her beloved parent leaning back on his chair, and rather inclining to one side. On going up and naming him, he was silent, and apparently lifeless. In great alarm she called on her mother, and now the whole truth flashed upon them. The medical attendant of the family was instantly called, and he declared a stroke of apoplexy had taken place. Every effort was made, that medical skill and great experience could suggest, but in vain. The vital spark had fled, and nothing was left but the mortal remains of one who, a moment before, was in all the vigour of health and usefulness.

"The closing scene of this devoted minister's life, so painful in all its circumstances, cannot be so well described, as in the words of a late eminent clergyman of the Church of Scotland, in a sermon delivered on the death of his no less eminent colleague: 'It pleased Providence to carry him away, as in a moment, from that work in which he delighted, to the enjoyment of its reward. His death was like an immediate translation from the work of the sanctuary on earth, to the employment of the sanctuary above. He was permitted to escape from the melancholy approaches of the last foe—he endured no long continuation of pain—he underwent no violent struggle—the garments of mortality easily dropped off; and the servant of God fell asleep in the Lord.'

MEMOIR

OF THE LATE

REV. HENRY HUNTER, D. D.

FOR THIRTY-ONE YEARS MINISTER OF THE SCOTS CHURCH, LONDON WALL.

THE powerful influence which this justly celebrated man exerted over the public mind of the metropolis, for the space of more than thirty years, connected as he was with all the early struggles and triumphs of the London Missionary Society entitles him to an honourable place in the pages of this volume.

Henry Hunter, the fifth child of David and Agnes Hunter, was born at Culross, in Perthshire, on the 25th of August, 1741. His early childhood was marked by that sprightliness of mental character which gave promise of his subsequent distinction. At the wise suggestion of a venerable grandsire, it was determined by his parents to furnish him with the best education which his native town supplied. The counsel thus given proved itself to be judicious; for the little grandson soon displayed a propensity for the acquirement of knowledge, which amply justified and rewarded all the pains bestowed upon him.

Having completed his school-education at Culross, young Hunter was sent to college, at Edinburgh, in his thirteenth year.

“ In taking this little journey, an incident occurred which tends to show at once the prevalent superstition of the times, and his contempt of it. On his arrival at the ferry, in order to cross the frith, the boat was about to set off with only one passenger, an old woman, well known round the whole country, under the name of Margaret Kidd, and dreaded and abhorred as being reputed a most dangerous witch. Contrary to the advice and entreaties of all his friends, who had accompanied him to the water-side, he seated himself in the boat, and was safely carried across with his companion. The old woman was struck with the behaviour of the young student, who conversed mildly with her; and her heart was affected by this first instance of human kindness that she had perhaps received for many years. On landing at Barrowstoness, she bade him farewell, and gave him her blessing—all the recompense she could make. ‘ I am called a witch,’ said she; ‘ but, however that may be, depend upon it, an old woman’s blessing will do you no harm!’ To the warm heart and enthusiastic mind of Henry Hunter, this blessing was like precious ointment on his head; and a very little time convinced his friends that the witchcraft of Margaret Kidd had either not been exerted, or had totally failed in its effect.”

At college Mr. Hunter was greatly distinguished by his application to study, and by the variety and elegance of his acquirements ; so that at the early of seventeen he was appointed tutor to Mr. Boswell, of Balmuto, afterwards one of the lords of session. The sudden alarming illness, however, of his beloved father, induced him to quit a sphere of honour and emolument, and to hasten to that fire-side, where he had spent the smiling morn of life.

“ For four months he attended the bed of his sick parent, never quitting the apartment but when his place could be supplied by a brother, who also took part in those offices of filial piety. At the end of that period his father died, and having discharged the last duties to his remains, he did not return to Balmuto ; but on receiving an offer to superintend the education of Lord Dundonald’s sons, he undertook the charge, and repaired to Culross Abbey. Of the advantages he himself derived from this situation, he appears to have been fully sensible, and strongly alludes to them in his sermon preached at the ordination of the Rev. Mr. Nicholson, in December, 1774. ‘ One of the most infallible methods,’ says he, ‘ of acquiring knowledge, of any kind, is to communicate that which we already possess to others. Whilst we teach, we necessarily learn ; while we study the illumination of our hearers, the darkness of our own mind is thereby dispelled.’ ”

On the 2d of May, 1764, Mr. Hunter, having passed through all the ordinary trials required of candidates for the ministry, in the church of Scotland, received his license to preach from the Presbytery under whose jurisdiction he was placed. This solemn service, it appears, was preceded and followed by great searchings of heart as to the state of his soul before God, and his qualifications for the momentous undertaking to which he had devoted his pre-eminent talents. He was distressed, and even agonized, lest he should prove unworthy of that high calling to which he so earnestly aspired. He had thoughts, at times, even of relinquishing the ministry ; so anxious was he not to run without being sent. These perplexities of mind gradually subsided, and he at last acquired a settled conviction that God had called him to serve him with his spirit in the gospel of his Son.

“ Soon after being licensed, he began to preach in public, and was always listened to with an unusual degree of interest and attention. The knowledge of his being appointed to preach at any church was sufficient to assemble a crowd of hearers. In a short time he was followed, admired, and caressed by all ranks ; extolled as a preacher, and sought after for his conversation. Perhaps he was the first—he certainly was among the first—of the Scottish clergymen of that part of the country, who united biblical knowledge and true religious zeal with real classical learning and taste.”

Dr. Hunter had only been ordained about a year, when he had an offer of the West Kirk, at Edinburgh, and of the Laigh Kirk, at Paisley. Both of these invitations, however, he

declined, in favour of the Kirk of South Leith; which, though inferior in emolument to either of them, was yet more agreeable, in many respects, to the wishes of his heart.

“Here he had first risen into celebrity while a probationer, and, in consequence, had formed many friendships; while the respect for his public talents was increased by the knowledge of his private worth. He was accordingly unanimously chosen and ordained minister of South Leith, on the 9th of January, 1766. In May following, he married Miss Margaret Charters, daughter of the Rev. Thomas Charters, minister of Inverkeithing, a young lady to whom he had been attached for many years; and being now completely settled in Leith, he seems to have entertained no idea but that of passing the remainder of his life in his native country.”

Not long after the birth of his first child, Mr. Hunter's grandfather died, to whom he greatly owed his early religious impressions, and of whom he has left the following pleasing memorial, in a letter to one of his friends, which indicates his own deep humility of mind.—

“A good part of the evening I spent with my grandfather, whose company I always delight in. He is within a day or two of his eighty-fifth year. What would I not give to be in his place to-night! And yet he seems afraid of death—is surrounded with much doubting and fearing. In what a condition am I then? Oh, how I blushed to observe the knees of his stockings worn out and out, and hear him talk of his own worthlessness, and complain of his deadness and stupidity! How my heart melted at the prayers he put up for me, and the earnestness of his looks, and the ardour with which he grasped my hand. How I was stung with conscious brutality, when I heard him express his fond hopes concerning me; and when I reflected on the disappointment they are likely to meet with if he lives much longer. And yet there are a good many particulars of his life which I think are resembled by several of mine. I fain would trace a likeness, and claim a nearer relation than that of blood.”

In another letter he thus speaks of his grandmother, after intimating the prospect of her approaching dissolution:—

“Though she be an old, a very old woman, yet I cannot help being sensibly affected with the thought of losing her; especially when I consider what will be the affliction of my poor grandfather upon the loss of her. They were born the same year, within three or four months of each other—were married in their twenty-second or twenty-third year, and have continued in that state for the space of sixty-two or sixty-three years, without the least cool of affection; on the contrary, I lately heard my grandfather say, that he loved his wife better that day than the day he was married to her. Such instances of conjugal affection are but rare; I am therefore not a little proud of owing my birth to it.”

In 1769, Mr. Hunter, from curiosity, first visited London. His observant mind was much excited and interested by the vast scale on which he beheld society in the British metropolis. He was introduced to the best circles, and received a cordial welcome from both Dissenters and Churchmen. The result was, that he received a very favourable impression of the Christian kindness and hospitality of those among whom he was called more immediately to mingle. During his visit, he preached with great acceptance regularly, every Lord's day, in

the London meeting-houses, particularly in those connected with the Scots' churches, in Swallow-street and London-wall. Soon after his return to Scotland, he received a formal offer of the pulpit at Swallow-street, which yielded, at that time, more than twice the income he received at Leith; this, however, he declined, observing to some of his friends, that "nothing would induce him to quit his charge at Leith, but the possibility of obtaining a call from the church at London-wall;" of whose urbanity, friendship, and religious character, he had received the most exalted impression, while in the metropolis. Strange to say, only eighteen months elapsed, before the pulpit of that place of worship became vacant, on occasion of the death of the Rev. Robert Lawson; shortly after which lamented event, Dr. Hunter received an unanimous invitation to become his successor. The call of such a church was so agreeable, in all respects, to his own feelings, that he did not hesitate to accept it; and accordingly, after some preliminary arrangements, he took leave of his friends at Leith, repaired to London, and entered on his new charge on the 11th of August, 1771.

Dr. Hunter's reception in the metropolis was more even than cordial. In a few months he became the most popular preacher in the city. He brought with him, too, a catholic spirit, which led him to seek intercourse with all the wise and good of every orthodox community. He exchanged pulpits with all the leading Dissenters of his day; preached public sermons on behalf of all popular charities; took part in the existing religious societies; and contributed his aid towards the formation of others not then in existence.

His writings, too, particularly his "Sacred Biography,"—the two first volumes of which appeared in 1784—were received with avidity by the public. Their diction was easy and graceful; their sentiment was decidedly evangelical; and their illustrations were ingenious and striking. They at once stamped his character as an author; and they will pass down to posterity as the productions of an accomplished mind, and a devout heart.

Dr. Hunter was passionately taken with Gaspar Lavater's Essays on Physiognomy, on their first appearance, and, after paying a visit to the excellent but eccentric author, in 1788, translated them from the French, and published them in this country, with illustrations entitling them to rank with the first

works of art then given to the public. He translated other foreign works, such as "Euler's Letters to a German Princess," "St. Pierre's Studies of Nature,"—"Sermons of Saurin," &c. &c. In all these labours he contributed to enhance the literature of his country, and evinced both his public spirit, and the correct mental discipline through which he had passed.

"The assiduity, however, with which Dr. Hunter prosecuted his literary labours, did not either prevent or retard his exertions in the cause of benevolence or religion. For many years he had been a strenuous supporter of the Society for propagating Christian Knowledge in the Highlands and Islands of Scotland; and on the 5th of August, 1790, he was elected secretary to the Corresponding Board of that society in London, by a very great majority of the members present, at a general quarterly meeting held on that day. He had already for a long time officiated as chaplain to the Scottish Corporation; and it is certainly not assuming too much to say, that a very large portion of the property which speedily increased the funds of both these institutions, was mainly owing to his exertions. Enthusiastic as he was in everything which he undertook, he was doubly so in support of establishments formed for the diffusion of knowledge, and the alleviation of misery and want. In the cause of both these charities, as his zeal was unbounded, and his abilities most conspicuous, so was his success proportionably great. Whatever opinion criticism may pass upon his writings, or however malignity may endeavour to heighten his failings, he has left, in the records of both these institutions, a lasting memorial of his benevolence and religious zeal—a memorial which criticism cannot censure, and which malignity dare not attack."

It was the same high philanthropy which enlisted the judgment and the heart of Dr. Hunter in the plans and proceedings of the London Missionary Society in 1795, and which led his brethren to fix on him as the chairman of some of its early and most responsible meetings. He was too wise a man, and too enlightened a Christian, to stand aloof from proceedings which proposed to unite the Christian church at home, and to send the gospel of Christ to the farthest verge of the green earth. His counsels, his public advocacy, his judicious presidency, on many important occasions, conferred great benefits on the cause at its first outset; and to the hour of his death, it continued to receive unequivocal tokens of his approbation and love. His discourse, in 1796, to the first missionaries of the society, at Zion Chapel, from the striking words, "See that ye fall not out by the way," is a fine specimen of the acuteness and pathos which distinguished most of the author's productions.

"In January, 1797, the Rev. John Fell, Tutor of Homerton College, began a course of lectures on the evidences of Christianity, which, by permission of the Doctor and the elders, he delivered on the first Sunday of every month at the church of London Wall. The design being interrupted by the death of Mr. Fell, Dr. Hunter was requested to finish what had been so worthily begun. He accordingly completed the lectures to twelve, the number originally proposed by Mr. Fell, and in 1798 published the whole in one volume; having previously published his funeral sermon, containing a well-written sketch of his life."

The Doctor was tried by very heavy domestic bereavements. In 1791, his eldest son Samuel, a promising youth, who had been sent overland to India with despatches to Lord Cornwallis, met with such disasters in his journey, that soon after his arrival, in an Eastern climate, he sunk into an untimely grave. In 1798, his eldest daughter, Christian, was removed, after a short illness, into the eternal world, in consequence of rupturing a blood-vessel.

“In 1800, the feelings of Dr. Hunter received a still severer shock, from the loss of his son Thomas, who had left England on a mercantile speculation, and died at Montego Bay in the island of Jamaica, within eight months from the time of his departure, at the age of twenty-three.

By these repeated and affecting bereavements, Dr. Hunter's health and spirits were gradually but seriously undermined. A gloom and depression seized on him, to which he had been an utter stranger before. The causes were physical, and beyond the power of religion entirely to remove. He neither repined at his lot, nor charged the Almighty foolishly; but his heart was stricken, and his nervous system had received a shock which no human remedy could repair. His only refuge was God; and beneath the shadow of his wings he endeavoured to put his trust. Amidst growing and deeply-felt infirmity, he continued to solace himself, by completing some of his literary designs. Thus, in 1801 and 1802, he published a translation of Castora's Memoirs of the Empress of Russia, and gave the seventh and last volume of his “Sacred Biography” to an anxious and expectant public. But his work on earth was now done, and the Master was even at the door. On the morning of Lord's-day, June 20th, 1802, he was seized, while in the pulpit, with a sudden faintness, which compelled him to stop in the middle of his first prayer; on that day fortnight he was similarly affected, to the great alarm and distress of his flock; and, on the 26th of September, he appeared for the last time in the pulpit at London Wall, on occasion of the dispensation of the Lord's Supper, but was unable to proceed in the solemn service. A settled cough and pain at the chest had now seized on him, and but slender hopes of recovery were entertained by his anxious friends. Still he was recommended to try the effect of change of air, and accordingly set off to Bath on the 8th of October.

This was, perhaps, the first time that he had ever left home unaccompanied by some one of his family; which constituted, indeed, the chief pleasure of his excursions, and this arose from two causes; the bad state of Mrs. Hunter's health at the time, and the

knowledge of his own situation, which induced him to spare the feelings of his children. He remained at Bath rather more than a week, maintaining a constant correspondence with his family, although every day growing weaker; and being advised to remove to Bristol, he departed for that city on the 18th of October. Previous to his departure, he sent a short letter to his daughter, which, as it was the last he ever wrote, may be interesting to his friends, and is here presented.

“My dear Agnes,—I have to acknowledge the receipt of your letter of yesterday, and its contents safe. I am so debilitated as to be incapable of every manner of exertion. To-morrow I proceed to Bristol. If I feel not immediate relief, I shall return home, and languish and die at my own house. Augusta Stephen has behaved to me in the kindest manner, as likewise has Mr. Jay, and many others. I am unable to sit longer, and must go and lie down.

Yours always,

HENRY HUNTER.”

“Bath, October 17, 1802.

Shortly after the receipt of this letter, his daughter and only surviving son in England, repaired to Bristol, where they arrived on the 24th of October. Their presence, although he had constantly avoided expressing a wish to that effect, was as high a gratification as his exhausted state would admit of receiving: but neither change of air, nor medicine, nor the presence of his children, could arrest the silent but rapid progress of decay. Being completely exhausted, he died, without pain, on the 27th of October. The body was brought to London, and interred on the 6th of November, in the burying-ground, Bunhill Fields, where his son Henry and his beloved daughter Christian also rest. An appropriate oration was delivered at the grave by the Rev. James Steven, (afterwards D.D.,) minister of Crown-court, and the funeral sermon was preached at London-Wall, on Sunday, the 7th of November, by the Rev. William Nicol, (afterwards D.D.,) of Swallow-street.

On a monumental pillar, erected in Bunhill Fields, to Dr. Hunter, appears the following inscription, from the glowing pen of his attached friend, Dr. Collyer.

Beneath this Pillar, raised by the hand of Friendship, slumber the mortal Remains of THE REV. HENRY HUNTER, D.D. Who through a long life, deemed by those who knew him, alas! too short, served with unwearied assiduity the Interests of Religion and Literature. In him, to Talents the most illustrious, and a Mind the most capacious, were united Energy of Disposition; Elegance of Manners; Benevolence of Heart; and Warmth of Affection. In the hearts of those who were blessed with his Friendship, is preserved the most sacred and inviolable Attachment; But his best Eulogium, and his most durable Memorial, will be found in his Writings; THERE he has an Inscription which the Revolution of Years cannot efface—a Tablet, which Time can neither injure nor destroy. When the nettle shall skirt the base of this Monument, and the moss obliterate this feeble testimonial of Affection; when, finally, sinking under the pressure of years, THIS PILLAR shall tremble, and fall over the dust it covers, HIS NAME shall be transmitted to Generations unborn!

Reader! Thus far suffer the weakness of affectionate Remembrance, where no adequate eulogium can be pronounced, and where no other Inscription was necessary to perpetuate his Memory, than

HENRY HUNTER:

Thirty-one years he was Pastor of the SCOTS CHURCH, LONDON WALL; and on Wednesday, the Twenty-seventh of October, 1802, left his Family and his Church to deplore, but never to retrieve, his loss; and silently took his flight to Heaven, in the sixty-second year of his age.

In reviewing the public life of Dr. Hunter, no doubt can be entertained as to the brilliancy of his talents, the energy of his character, the versatility of his genius, and the general benevo-

lence and usefulness of his ministerial career. He was, while living, one of the greatest ornaments of the London pulpit, and one of the most attractive writers of his age. If his discourses and writings were not distinguished by any remarkable depth of research, they were at least plain, perspicuous, and eloquent in a high degree. It may be doubted whether he did not live too much in the public, and whether he did not expose himself to temptation by yielding to the impulses of an eminently friendly and social heart. He allowed himself to be unduly influenced by a class of persons, who sought his society far more for the charm of his intercourse, as a man and a scholar, than for the benefit of his pious counsel and example as a Christian divine. In some instances, it is much to be feared, that he allowed himself to forget what was due to his vows as a Christian, and his obligations as a minister of Christ. Conviviality was his snare, and, on more occasions than one, his reproach; but, "let him that thinketh he standeth, take heed lest he fall." If at times he was carried away by the tide of worldly fellowships, let this melancholy fact, in the life of so great and good a man, lead ministers of Christ to stand at the greatest distance from all those intercourses which would first impair their spirituality, and then endanger their moral reputation.

The Editor thinks himself peculiarly happy in being able to lay before his readers, recollections of Dr. Henry Hunter, from the pen of his greatly valued friend, Dr. Collyer, who was, perhaps, more intimate with the deceased than any living man out of his own family.

RECOLLECTIONS OF DR. HUNTER.

DR. HUNTER was a preacher of the first order—eloquent and impressive to an extraordinary degree. His style was peculiar to himself, flowing, and abounding in the spontaneous effusion of a rich imagination. In composition he wrote slowly, having afterwards seldom occasion to correct either his first thoughts or expressions—and the difference between his earlier and later productions determines the diligence and success with which he cultivated his powers of language. His sacred biography is the most perfect example of his mode of thought, and felicity of expression. In prayer he was singularly devotional and sublime. A stranger who should enter his church at the moment when he was engaged in this holy exercise, must have been awe-struck with the venerable appearance of the pleader, and the solemn and affecting outpourings of his spirit in supplication. An overwhelming sense of the presence of the Divine Majesty seemed always before him; and it was impossible not to feel the awe-inspiring influence of his own impressions. In doctrine he was purely evangelical; and although he despised the technicality of a party, no one could hesitate as to the soundness of his creed, or the purity of his faith. What he said of another eminent minister, applies strictly to himself—'He was too great to be the echo of a Shibboleth'—but 'it is well known he was a firm and strenuous asserter of the peculiar doctrines of Christianity.' Bigotry, in all its forms and manifestations, was most abhorrent to him; and he embraced in his

'heart of hearts' those of every denomination, who aimed at the advancement of the cause of religion and humanity. His spirit could not be fettered by the prejudices of others, nor his expansive liberality limited by their narrow example. He would think and act for himself; and his decisions and deportment were always in unison with the most enlarged Christian charity. In an address to the Friendly Female Society, for the relief of aged and infirm females of good character, he guarded them against suffering party considerations to narrow their operations, and asked, 'What have the invidious distinctions of Churchman and Dissenter to do with the enlarged views of this society?' Upon the return of the Rev. Rowland Hill from Scotland, where some of the Established churches had been closed against him, in preaching a charity sermon at London Wall, that excellent and eccentric man said, in his peculiar manner, "I am once more in a Scots pulpit, thanks to my dear Dr. Hunter; I wish a gale would blow from the south for three months, to waft a like spirit of liberality into the north." Dr. Hunter preached unhesitatingly for all denominations, and to every useful purpose, and for every exchange of fraternal service, his own pulpit was open. It is not surprising, therefore, that he should be among the Founders of the Missionary Society, whose characteristic comprehension of Christians of every name, co-operating in the same grand design, accorded so entirely with the largeness of his own views, and the warmth of his own heart. In his public capacity, he rendered the most important services to society, by the application of his great talents and unwearied activity to the claims of humanity. Scarcely is there a charitable institution in London that existed half a century back, but either owed its origin to his benevolent conceptions, or derived new vigour, and support increased an hundred-fold, from his eloquent appeals and strenuous exertions.

In the walks of public or private charity he never tired. He did not in such cases urge upon others liberality which he did not practise himself; his purse was as open as his breast, to his ability, "yea, and beyond his ability." His beneficence was as diffusive as his benevolence was expansive. It has been alleged that the ardour with which he pursued these works of mercy, and the extraordinary power he possessed of captivating those public companies over whose festivities he presided, in connection with those various institutions which were so deeply indebted to him, betrayed him into a conviviality which sometimes transgressed the limits of propriety. If it were so, is the mantle of that Christian love which "covereth a multitude of sins," too scanty to spread over one infirmity, blended with so many excellencies, and even in part arising out of them; associated as these were with an uncommon warmth of temperature, and a vivacity more resembling that of a foreigner than that of a native of Great Britain? Alas! that even one spot should obscure the disc of so bright a luminary! Charity may well spare his memory, who never spake ill, nor in his hearing ever suffered it to be spoken, of another. On one memorable occasion, in a large company where he was present, some petty scandal was circulating against an individual, whom he well knew to be hostile to himself, and to have indulged in much bitterness of expression against him; he immediately rose, and addressing the person speaking, said, "Sir, Mr. ——— is a Christian and a gentleman, and I will never sit in any company to hear him defamed;" nor would he resume his seat until an apology was made. He was frank, open, and unguarded, to an extent that gave those who watched him with an evil eye advantages over him. His talents could not fail to excite the envy of little minds; and "who is able to stand before envy?" As the converse of all this, his own mind was incapable of this baleful passion. To place in the most conspicuous point of view the eminence of others, to rejoice in their success, and to promote it by all the means in his power, was the amiable and distinguishing characteristic of Dr. Hunter. He most especially delighted to foster rising genius, to discover and nourish talent, to draw out the latent faculties of modest worth, to invite the young minister or student to share his hospitality; to convey instruction with more than urbanity, with the most winning affability; to introduce him to his connections and into his pulpit, without respect of denomination; and all this he did with a sincerity and cordiality which could not but be most sensibly felt, but which cannot be advantageously described. His charity for the failings of others kept equal pace with his universal benevolence. To raise the fallen, to soothe the penitent, to shelter the deserted, to administer reproof with tenderness, and himself

to receive it with humility, entered into the very elements of his character, and regulated habitually his conduct. And if the combination of virtues which have been here ascribed to him deserve to be held alike in veneration and remembrance, they are such as even his enemies (should any remain), if they speak the truth, cannot deny him; and it is no mean praise to say, what cannot be contradicted, he was always best beloved by those who knew him most intimately.

MEMOIR

OF THE LATE

REV. GEORGE TOWNSEND,

FORTY-FIVE YEARS PASTOR OF THE INDEPENDENT CHURCH, RAMSGATE.

THIS venerable servant of the cross was one of the most zealous founders of the London Missionary Society, and at its first public meeting, in 1795, engaged that the county of Kent should contribute one hundred pounds to its funds; a sum at that time deemed considerable, but which he lived to see annually raised by his own immediate congregation. In May, 1802, he was invited by the Directors to preach one of their annual sermons at the Tabernacle, when, with his usual fervour and affection, he addressed a crowded auditory from the words of the prophet Isaiah, chapter lxvi. ver. 19. The text was deemed appropriate, and the sermon was well fitted to rouse and direct the zeal of the Christian church, in sending the gospel of Christ to the far-distant isles of the sea.

Such was the deep interest which Mr. Townsend took in missionary operations in general, and in the plans and proceedings of the London Missionary Society in particular, that so long as health and strength permitted, it was his regular custom to repair to the metropolis in the month of May, and to take part in those spirit-stirring services, which have fanned the zeal of many a Christian pastor, and thereby revived the slumbering energies of many a drooping church. Often have we beheld the amiable and kind-hearted minister of Ebenezer Chapel, Ramsgate, while listening to some powerful appeal, from eloquent lips, on behalf of the perishing heathen, dissolving into tears, or expressing, in his open and manly countenance, the most animated feelings of Christian delight. He was not one who could conceal his emotions, whether of joy or

grief; so that any one who sat near to him in a committee, on a platform, or in the house of God, could form an accurate estimate of the character and depth of his feelings, on any given occasion.

Mr. Townsend did not resemble his excellent brother in the order and regularity of his mind; and thus it is, that scarcely anything has been preserved respecting him worthy of a place in these memorials of departed worth. Gladly would the Editor erect an unostentatious column in honour of a man "whose praise was in all the churches;" but since this pleasure is denied to him, he must content himself by strewing a few sweet flowers over the grave of one whose Christian graces were an inheritance to his family, and to the church of the living God.

George Townsend was born in London, in the year 1755. His parents were devotedly pious, and were strongly attached to the ministry of Whitefield. Early was his cheerful and sprightly mind imbued with the holy principles of the gospel, for at the age of sixteen he became a decided follower of the Lamb; thus escaping the sad remorse of conscience which awaits those who are called by grace at a later period of life.

Mr. T. received his education at St. Paul's school, where he was distinguished by an exuberance of good nature, and by a moderate capacity for the acquirement of knowledge. By the power of conscience, and the inward strivings of the Spirit of God, he was preserved from the vices, and even most of the follies, which distinguish public schools; and relinquished the tasks of the schoolboy to prosecute his studies for the sacred office. About the period of his conversion, when just entering on his seventeenth year, he joined a society of young men, connected with the congregations of Whitefield, who met for religious conversation and mental improvement; from which, it appears, he derived considerable benefit in the way of increased knowledge, and augmented religious feeling. It was their habit to deliver brief exhortations, from given portions of Scripture, and discuss subjects connected with Christian theology and experience. But devotion was the main object of these select meetings; and while they contributed to extend the sphere of his acquaintance with evangelical truth, they effected a still higher purpose in deepening the pious religion of the heart.

These meetings, in the midst of a scoffing and profane age, when serious godliness was almost confined to the despised sect of the Methodists, brought a large measure of ridicule on Mr. T. and his devout companions. But the sneer of the thoughtless and impenitent only increased his boldness in the cause of Christ; and led him to rejoice that he was counted worthy to suffer reproach for the sake of his God and Saviour. He became, indeed, the song of the drunkard, and the derision of fools; but he bound the badge of Christianity around his brow, and gloried in being permitted to carry his Master's cross.

In referring to the contempt which then attended a decided profession of the faith of Christ, and expressing his dauntless courage in following out the convictions of his conscience, he said to a friend, about this time, "Had I a thousand lives, they should be devoted to the cause of Jesus, to his glorious work, to gather in those precious jewels, which shall adorn his crown to all eternity!" This conversation was reported to the late excellent Countess of Huntingdon, who expressed a wish to see a youth whose heart was so set on honouring Christ, whether by life or by death. That godly lady well knew how much decision of character it required to withstand the world's frown and contempt; and she knew, also, how to estimate the value of those agents who, like herself, were prepared to forsake all, and to follow Christ. Young Townsend was accordingly introduced to her ladyship, who treated him with great condescension and kindness, and urged him to "stand fast in the Lord," and to cling to the hope of ultimately entering the ministry of the gospel.

Soon after this interview with this distinguished Lady, Mr. T. was invited to preach a discourse, for the trial of his gifts and graces, at the Mulberry-gardens Chapel, St. George's in the East; and, at the age of twenty, the young champion accepted the invitation, and took for his text Rom. viii. 15, 16. His train of thought was devoted to the illustration of the Spirit of adoption, and the high privileges connected with the believer's joint-heirship with Christ. When he had closed this juvenile attempt, a friend expressed his surprise that a man so young as he should have chosen such a lofty theme for his subject; to which Mr. T. replied, "I am anxious to speak to others of the royalties of adoption, which I have known in my own experience."

“ It was on this occasion,” observes Mr. Bevis, in his funeral sermon for Mr. Townsend, “ when he put on the student’s gown, his excellent father, who was near him, rejoicing to see the commencement of his useful career, said, ‘ Let not him that putteth on the harness, boast as he that putteth it off.’—‘ My heart,’ said Mr. T., ‘ responded to this command;’ and he uttered a prayer that he might ‘ fight the good fight of faith,’ and obtain the crown of glory and immortality, before he put off the harness. Very beautiful are the reflections in the journal of our departed friend on this point.—‘ He who puts on the ministerial harness, has no reason to boast, as he who putteth it off. The ministry is an honourable and desirable post, but it is a dangerous post in battle. What enemies have the ministers of the gospel to encounter on the right hand and on the left!—their number is great; their shot and darts are galling; and the man who goes out on the gospel war, must set out by faith, go on by faith, live by faith, receive all his supplies by faith, pray by faith, fight by faith, stand by faith, gain strength by faith, obtain victories by faith, preach in faith, gain increase of strength by faith, grow by faith in the divine life; by faith live upon the promises of the gospel; and thus by faith live, fight, and die: and enter the triumphal realms of bliss, where his faith will be turned into sight, his hope into endless felicity, and his distresses into comfort, joy, and everlasting consolation.’ ”

The effect of Mr. Townsend’s pulpit effort in the Mulberry Gardens Chapel was the determination of the Countess of Huntingdon to send him to her College at Trevecca, where it was intended that he should remain for the space of four years, preparatory to his fully entering upon the office of the sacred ministry. The plan thus arranged, however, was speedily broken in upon; for young Townsend was so popular in the towns and villages to which he was sent on his entering College at Trevecca, that, whether prudently or not, he was almost wholly withdrawn from his studies, and was compelled to abandon them for the more public engagements of the Christian ministry. It was evidently the defect of Lady Huntingdon’s arrangements, that when a young man was acceptable in his public addresses, he was hurried away from his studies before he had had any fair opportunity for cultivating the powers of his mind, or making any solid attainments in theology or general literature. Yet it must be acknowledged, that not a few who were there *made preachers by preaching*, rose to great eminence and usefulness in the church of Christ; and it must also be allowed, that the spiritual destitution of our country at the time went far to justify a deviation from fixed rules of procedure, which in other circumstances would have been highly culpable.

Happily for Mr. Townsend, he had been blessed with a respectable school education; and such was his thirst for knowledge, that at a time when he was preaching all day, he read and studied books the greater part of the night. His general and miscellaneous knowledge, thus acquired, was such as to astonish

all who heard him or conversed with him. Wherever he preached, crowds flocked to listen to his message. His manner was energetic and bold, and his matter was full of unction and truth. Many, too, by God's blessing, were the memorials of his usefulness at Wigan, Kendal, Lancaster, Maidstone, Dover, Cheshunt, and other parts of his Lord's vineyard. A sweet savour of Christ attended his steps, and many have now welcomed him in glory, who were the fruits of this early, immature stage of his ministry. At Dover, in particular, his labours were blessed; and there, in one day, he received the cordial greetings of sixteen individuals who had been called to the knowledge of the truth under his ministry.

In 1783, Mr. Townsend was ordained over the Countess's congregation at Cheshunt, where for the space of two years, he did "the work of an evangelist, and made full proof of his ministry," gathering many souls into the fold of Christ, and building up God's people in faith and holiness. It was not the will of Providence, however, that he should long continue in this part of the vineyard; and the following narrative, selected from Mr. Bevis's funeral sermon, will explain the process by which his steps were directed to a scene of labour, where, for the space of half a century, he adorned the doctrine of God his Saviour.

"In the year 1784, when he was settled at Cheshunt, he was invited to visit some friends at Dover. In his way he passed through Ramsgate, and attended the week-evening service in Ebenezer Chapel. Dr. Stafford preached; and after the sermon Mr. Townsend went into the vestry to speak with him. It so happened that the congregation were unprovided with a supply for the next Lord's day. 'Oh,' said Dr. Stafford, 'our friend Townsend is always ready to preach, he will take your pulpit.' 'No,' replied Mr. Townsend, 'there are two ministers at Dover, and I will beg one of them to come; and if I cannot prevail, I will promise to come myself.' When he arrived at Dover, the ministers to whom he alluded had gone to France. He waited for their return till the last moment, and then came over to Ramsgate, and undertook the services of the day. The impressions produced on the people by his ministrations were so permanent, that when Mr. Bradbery, their minister, resigned his pastoral charge, eighteen months after, he was invited to take the oversight of them in the Lord. One circumstance may be mentioned, to show the leadings of Providence in his coming to Ramsgate; he had left Dover half an hour, before the ministers of whom he had spoken returned from France. If they had arrived in time, it is probable he would never have been the pastor of the church at Ramsgate."

Mr. Townsend entered on his new and promising sphere of labour with the same feelings of devotedness to Christ which peculiarly marked all his movements, from the period of his conversion. In his journal he inscribed the following prayer, as indicative of the solemn feeling of responsibility which now possessed his spirit.

“May the great Head of the Church grant that my acceptance of the call to Ramsgate may be overruled to accomplish his Divine counsel in the good of souls, in glory to his name, and in sacred prosperity to his cause! Even so, mighty Lord, grant it to us as a church and congregation! Oh that we may begin, go on, and end our days in God’s delightful work, till admitted to spend an endless sabbath in the blissful courts above!”

He began his ministry at Ramsgate amidst many tokens of Divine approbation, and through a long public life continued to prove that God did not suffer him “to labour in vain, or to spend his strength for nought.” Many were the fruits of his faithful ministry, and many doubtless are now the numbers who are his joy and crown of rejoicing. He had many trials and vicissitudes during his lengthened career of active service; but very few, perhaps, have laboured for so long a period among the same people with more abundant tokens of Divine approbation, with fewer crosses, and a larger measure of real comfort.

In the year 1797, he experienced an overwhelming domestic calamity, which greatly penetrated and afflicted his tender heart. While a malignant fever was raging in the town, it entered Mr. Townsend’s happy dwelling, and in the short space of six weeks bereaved him and his beloved partner in life of four lovely children. Expecting himself every hour to become the victim of the same fatal malady which bore away his beloved offspring to the tomb, and anxious, if it should be the will of God to call him hence, to leave some memorial that might touch the hearts of his bereaved church, he penned the following striking letter, which has happily been preserved among his papers, and which shows how ready he was to live or die, and how greatly he rejoiced in the bliss of his departed infants.

TO THE CHURCH, ETC.

“Dearly beloved in the Lord,—As God is pleased to visit me with mercy, in so early translating mine to heaven and immortal glory, and so commanding me to await the appearing of our Lord Jesus Christ; in full hope of eternal life by this Divine Saviour, I think it needful to leave a word, as in view of an opening grave, and judgment bar, and above all, in expectation of perfect joy when I shall close my eyes in death.

“I would assure you that I die rejoicing in those precious doctrines which I have delivered unto you for many years,—Man’s total fall in Adam, restoration in Christ, and regeneration by the Holy Ghost—Salvation by rich, free, electing, sovereign, unchangeable grace:—the doctrine of the saints’ eternal re-union to, and interest in, the person and righteousness of Christ, is my glory and delight. May grace be given you to live a life of faith, in denial of all ungodliness and worldly lusts, that you, my beloved, may walk soberly, righteously, and godly, kept by the power of God, through faith, unto salvation.

“It has been with imperfection, but my chief object has been to study, preach, and advise you with singleness of eye. In my public services, I have sought your good, advising you ever to act as independent of the fear of man, and of self-interest. I entreat

you, my dearly beloved, to discharge your public and private duties as God in his word commands you. Study 'unity of spirit, in the bond of truth;' let your motto ever be, 'In honour preferring one another.' In your choice of a pastor, seek Divine direction, and may you choose one with life and zeal in the service of Christ, superior to any you ever had.

"Pray earnestly to the Lord of glory to guide you with his word,—study that word, and prize it above gold, honour, and pleasure.

"Rejoice in a covenant God, as the fount and source of all good. Remember death is at hand, it will try all your graces. Trust him for a dying hour, but examine yourselves truly, whether you be in the faith; and make his glory the end of your every motive and action.

"I once again commend you to the God of Abraham, Isaac, and Jacob, praying for you, that his grace may be sufficient for you; may your daily feast and concert of music be in the joyful sound of eternal salvation. This has been the cordial of my life, and will be my triumph through eternity.

"And now farewell, my dearly beloved, may I meet you all on the great day, at the right hand of the Judge; for there is laid up for me a crown of righteousness, and for you an inheritance, incorruptible and undefiled, that fadeth not away.

"June 15, 1797.

"Mr. Townsend," observes Mr. Bevis, "lived near to God, and was truly a man of prayer. The heart of every Christian shows itself in the prayers he offers for himself and others. In the family prayers he showed his deep sense of God's providential mercy; he thanked God with a marked earnestness every morning, that he and his family were on praying ground; many times in the day he used the ejaculatory prayer, 'Lord, increase our faith;' his heart was constantly lifted up in prayer to a throne of grace, he would sometimes audibly pray in sleep; and to show how thoroughly he had the habit of prayer, when he was once lying in the stupor usually consequent upon his attacks, and could recognize none of those around him, he said to his attendant, read me a psalm; she hesitated, believing his unconsciousness to everything else would prevent him from understanding it; he renewed his request, which being complied with, he said, now we will pray, and offered up clear and fervent petitions as if the family were present, after which he relapsed into his former insensibility.

"In the domestic circle, Mr. Townsend was a father and a friend; he fervently loved his children, and committed them daily to God in prayer; whenever he expressed affection for any of them, he would usually say, 'Ah, my dear, I have offered up a thousand prayers for you.' He said on a late occasion to one of his daughters, 'I cannot leave you silver and gold, but I have lodged thousands of prayers for you in the treasury of Heaven.'

"He was a good man, and full of the Holy Ghost. There was great honesty and simplicity about him; his character was transparent, and his countenance was an index of the purity and benevolence of his mind. He had a great dislike to scandal; he would say to his children, or to any who told him of the faults of others, 'Have you weeded your own garden this morning? I have so many weeds to root out of mine, that I have not time to point out those of my neighbours.' He had a just sense of the nearness of eternity; on winding up his watch, he would quote the words of Lord Russell, 'I shall soon have done with time, and welcome eternity.' He lived on friendly terms with those from whom he conscientiously differed, and by the consistency of his life commanded the respect of all who knew him. He was a cheerful Christian: to use his own language, he was 'cheerfully pious, and piously cheerful.'

"He was an honourable specimen of the orthodox ministers of the old school: there was no indecision, compromise, or accommodation in his preaching; he was sound in the faith; his ministry commended itself to every man's conscience; there was no approximation to the modern style of preaching; he did not delight in abstruse speculations, or a metaphysical way of expressing himself; he had too much reverence for the gospel thus to handle it."

In his funeral oration, which was equally just and eloquent,

Mr. Bevis made suitable reference to Mr. Townsend's connection with the London Missionary Society:—

“He was,” said he, “one of the Founders of the London Missionary Society. ‘Our fathers, where are they? and the prophets, do they live for ever?’ It is no little honour to have been engaged in the foundation of such a society; the names of those worthies will be handed down to our children's children; their memory will be embalmed in the grateful remembrance of the church in ages yet to come. They cast their bread upon the waters—we find it after many days. They gave a mighty impetus to the chariot of the gospel, and sent it to and fro through the earth. They blew such a powerful blast with the silver trumpet of the gospel, that its music floated o'er the waters of the South Seas; it has reached the interior of China; it has been heard on the plains of India, and the mountains of Greenland; it shall float on the breezes till the whole family of man have heard its joyful sound.

“They planted the tree of life in the wilderness, and nourished it with their prayers and tears; and it sent out its boughs unto the sea, and its branches unto the river; beneath its wide-spreading shadow are gathered together a multitude which no man can number, out of every kindred, people, and tongue; and they all unite in ascribing salvation to God and the Lamb for ever.

“How great the honour of laying the foundation-stone of that mighty, that spiritual temple, whose boundaries shall be the east and west, the north and south!—on the foundation-stone is engraved the name of GEORGE TOWNSEND.

“In consequence of age and infirmity, he resigned the pastoral office in the year 1830. He was the honoured instrument of effecting much good; one hundred and seventy-seven members were added to the church, and the beneficial results of his labours have likewise been apparent in the addition of several who have since attributed their conversion to his ministry. He departed this life the 5th of June, 1837, in the 87th year of his age. The greatest possible respect for his memory was evinced by the inhabitants of Ramsgate; he was followed to the grave by ministers of all denominations, and a procession comprising most of the gentry and tradesmen of the place. The flags in the royal harbour, and on the churches of St. George and St. Lawrence, were hoisted half-mast high; and whilst the body was being conveyed to the chapel, the bells of the churches were tolled. He lies buried in the centre of the new burial-ground belonging to the chapel.

“The oration was delivered by the present minister, and the funeral sermon was preached by the Rev. W. Chapman, of Greenwich. A sketch of his life is contained in the oration, and the funeral sermon preached on the following Sabbath evening by the minister of the chapel, and published by request.”

The amiable and learned son of the deceased, the Rev. George Townsend, A.M., one of the prebends of Durham, and author of an admirable and useful work on the Scriptures, was present at his father's funeral, and evinced that filial tenderness, which none could witness without emotion, and which spoke volumes as to the real character both of the departed Nonconforming pastor, and the surviving dignitary of the Episcopal Church.

M E M O I R

OF THE LATE

REV. JOSEPH BROOKSBANK,

FORTY YEARS PASTOR OF THE INDEPENDENT CHURCH ASSEMBLING AT
HABERDASHERS' HALL, LONDON.

It would be no easy task to convey to the public mind an adequate idea of the real amount of service rendered by this good and amiable man to the objects and interests of the London Missionary Society. Seldom, indeed, did he appear on its behalf in the character of a public advocate; but by an unwearied attention, for a series of years, to the business of its committees, by the aid which he afforded to Dr. Haweis and others, at the time when the ship *Duff* proceeded to the islands of the South Seas, by his uniform friendship to its devoted missionaries, and by granting the use of his place of worship for the first missionary communion, and for the early anniversaries of the institution, he earned for himself the confidence and esteem of all the best friends of the cause.

Joseph Brooksbank was born at Thornton, a village near Bradford, in Yorkshire, Feb. 21, 1762. His father was a respectable farmer, in easy, not to say affluent, circumstances. His choice, then, of the Christian ministry as a profession, was dictated by inclination and deliberate preference, and not by any hope of bettering his worldly prospects. He was not one of those who thrust themselves into the "priest's office for a morsel of bread."

He received his early education in the grammar-school of his native place, where he continued to prosecute his studies till the age of seventeen, and where he made very respectable progress in the elements of classical and general knowledge. His religious impressions commenced with the dawn of reason; for at the tender age of nine he was a child of prayer and of Christian hope. It would appear that he owed, instrumentally, his first

feelings of piety to the prayers and conversations of an aged female of the name of Coulter, who knew her Saviour, and who was wont to speak of his love and kindness to her youthful friend. The impressions he thus received were neither effaced from his mind by subsequent temptations, nor were they suffered to lie dormant in a heart which God had quickened by his sovereign grace. In the bloom of youth his soul was animated by love to God, and benevolent concern for the salvation of his fellow-men; and so rapidly and vigorously did his youthful piety develop itself, that at the early age of eighteen his Christian friends prepared the way for his entrance upon studies introductory to the work of the sacred office.

“In September, 1780,” observes his son,* “he went to the Old College, Homerton, for the purpose of pursuing his studies, as preparatory to the work of the ministry, upon which his judgment and his affections were alike fixed. That ancient academy, always distinguished for its learning and utility, was under the superintendence of Drs. Gibbon Mayo, and Fisher. The first of these, after having finished his academical course with great credit to himself, and not less satisfaction to his tutors, he succeeded in the pastoral office at Haberdashers’ Hall Chapel, Staining-lane, Cheapside. The Independent church in that place, which succeeded the Presbyterian congregation dissolved in 1734, was of very considerable antiquity, having been first formed by the Rev. William Strong, in the year 1650, before Cromwell attained his supremacy, and met in Westminster Abbey. The church-meetings were originally held in the House of Peers. While he was a student, it appears that Dr. Watts was a member of the church.

“In 1785, Dr. Gibbons entered on his rest, and in September of the same year Mr. Brooksbank was ordained pastor over this society; on which occasion the Rev. John Clayton, sen. gave the charge; Dr. Davies preached to the people; Dr. Fisher offered the ordination-prayer; and Mr. Hamilton read the hymns. Of these, the first only remains, full of years and of honours, bearing on his head the almond blossoms of immortality; giving thus the sign of an approaching spring, which can never fade. The rest have received their palms and their crowns, and have entered into the joy of their Lord. †

“On the 1st of January, 1788, Mr. Brooksbank married Miss Shrimpton, daughter of Thomas Shrimpton, Esq., a lady of whom it is not too much to say, in respect of her intellectual endowments, that had she turned her attention to literature as a distinct pursuit, enough yet remains of her casual compositions to prove that she would not have fallen short of the highest attainments of her sex, to whom the world is so much indebted, in any department which she might have chosen for herself. She was pre-eminently distinguished for her love to her husband and to her children. In June, 1805, she left *him* a widower indeed, and *them* orphans! †

Mr. Brooksbank’s ministry, in the metropolis, opened amidst all the symptoms of a marked popularity. In his own place of worship, and elsewhere, he was followed by crowds of attentive listeners, who flocked to hear the young divine. Though he retained much of his Yorkshire accent, and was by no means remarkable for the easy or elegant flow of his diction, he drew

* In a Memoir of Mr. Brooksbank, by his son Mr. Brooksbank, of Edmonton, which appeared in the Evangelical Magazine for August, 1825.

† Since the above was penned, Mr. Clayton has entered on his blessed reward.

towards himself for years a large measure of the public regard. This, perhaps, was mainly owing to the decidedly evangelical tone of his pulpit addresses, delivered as they were with much earnestness and becoming zeal for the salvation of souls. That in his declining years, without any failure of character or moral reputation, his ministry should have been so lamentably deserted, is an affecting proof of the caprice of the public mind, and of the ever-shifting tastes of the professing world, in reference to the objects of its special favour and regard.

“Long before the blank created in the family of Mr. Brooksbank by the death of his beloved wife, he had honourably distinguished himself as the steady friend of every institution of religious or humane tendency. When bigotry would have laid restraints, if the infant Sampson could have been fettered, upon the gigantic efforts of the London Missionary Society, the struggles of whose childhood demonstrated what must be the greatness of its strength in that maturity of vigour to which it has not yet attained, and of which we are still but very inadequate judges, Mr. Brooksbank stood firm to the cause, the first to support it; and, when clouds and darkness appeared to encompass it, the last to despair of it—absolutely incapable of deserting it. In his own place of worship one of its first sermons was preached; there too, the first missionary communion was held; and during many years the meetings for public business continued there to be convened. Thus he pursued the even tenor of his way; always keeping pace with the march of his times; having no bigoted attachments, amidst the firmest fidelity; possessing a heart which spontaneously expanded as new schemes of benevolence and religion arose; the friend of God, and the friend of man. Can a higher tribute be paid to any man? and breathes there the individual who will not acknowledge that it was due to Joseph Brooksbank?”

In the year 1823, Mr. Brooksbank entered into the married state a second time with a respectable widow lady of the name of Ball; but the sudden failure of his health soon after this event, threw a gloom over the evening of his days, which even the solace of conjugal tenderness could not dissipate. The affection with which he was seized, and which terminated his valuable life on the 19th of April, 1825, was an attack of jaundice, which no medical skill was found sufficient to eradicate from the system. From the moment of the first onset of his complaint in January, 1824, he continued, amidst occasional gleams of hope, gradually to decline in health and vigour, until at last a short and severe attack closed the scene. The depressing nature of his affliction did not admit of much conversation; but all he uttered indicated the strength and simplicity of his faith. “I cannot tell,” said he, “how precious Jesus is to me, and how precious his name has been to me during all my pilgrimage, and in the most trying hours of my life!”

“Prayer, praise, confidence, humility, resignation, marked the closing hours of his life, less by words, indeed, than actions; yet both presenting an undivided testimony, and a beautiful consistency. He was buried in his family vault in Bunhill Fields, and

his funeral was accompanied by some of his oldest friends in the ministry, and attended by many of his congregation. Dr. Collyer conducted the whole funeral service, at his own desire, and that of his family; and on the succeeding Lord's day preached his funeral sermon at Haberdasher's Hall, from Col. i. 28; a text from which Mr. Brooksbank had prepared a discourse which he was never permitted to deliver.

"Thus lived and died Joseph Brooksbank, who finished his course at the age of 63; and of whom it is difficult to speak the truth without being suspected of flattery, or at least, of partiality. But his virtues were exalted, though his whole deportment was unpretending. It is but just that the hand of friendship should lift the veil, and discover to the world what manner of spirit has taken its flight to a purer region. More than thirty years' personal knowledge enables the writer to do this. The intimacy begun in patronage, at the early age of about twelve or thirteen; ripened into friendship, was confirmed by pastoral relation, was sweetened by constant and unrestrained intercourse, and remained until death broke the link, and dissolved the union—not for ever! But when again it shall be joined, nor time, nor death, nor accident shall break, nor eternity dissolve it. Such a biographer claims a right to speak that which he does know, and to testify that which he has seen.

"Mr. Brooksbank was distinguished for his ministerial fidelity, and not less for his ministerial diligence. To have cut off a right hand, or to have plucked out a right eye, would have been comparatively easy to him; but to conceal or compromise one truth of the gospel, was to him an absolute impossibility. He did not understand the art to soften down sturdy principles, or to shift with the wind for his own advantage, and sail at his ease. Christ was with him everything; and the world and its friendships, as nothing. He was no loiterer in his Master's work. He was instant 'in season—out of season'—and until the symptoms of his last fatal disorder had increased uncontrollably upon him—and that occurred to him, which frequently happens to a singularly hale constitution, that he was arrested in the midst of his work—his zeal never abated, and his labours were never remitted. He did not require the gale of popularity to fill his sails—he was impelled by a sweet and irresistible principle, which enabled him to swim against the winds and the tide as readily as with them, and which thus proved its divine origin, and its claim to be considered as in a great measure independent of mere circumstances. He was a steady friend—no butterfly basking in the sunbeam, and fluttering on the zephyr, driven before the gale, chilled by the blast, and disappearing in the tempest; he gave no man his hand, to whom he had not given his heart; and when he gave his heart, he so gave it as to place it beyond the reach of mere accident. He had great tenderness for others, and sympathized with their infirmities. All his reproofs were administered in secret. To cover with the mantle of charity a brother's weaknesses, and not to expose them, was his habitual practice. He was an undaunted defender of the oppressed, a strenuous supporter of the deserted, and a kind and affectionate friend of the afflicted. It was a peculiarity in his character—shame to an evil world that it should be peculiar!—that persons almost unknown to him previously, or enjoying only the privilege of a passing acquaintance, the moment they stood in need of assistance, or experienced the desertion so common to change of circumstances, found in him a sympathizing friend. An accusation against a brother he would never entertain, without the most decided proof, and even then he pitied, but was never heard to censure. He was the friend of the young; to them his countenance, his instructions, and his table, were all and alike afforded. There are many this day, high in public estimation, and in official rank, who owe their earliest patronage to Joseph Brooksbank. High integrity and unblemished purity of character distinguished his life, and followed him to his tomb. No blot could be attached to his name, even by malignity itself. No accuser dare stand forth to impeach his fidelity. No blush can be called up on the cheek of any one of his friends upon his account. And all those qualities were mingled with deep humility of spirit, with undivided simplicity of dependence upon divine grace, evinced through the whole of his life, and conspicuously in his last moments.

"As a man of God, it is unnecessary to say that he was a man of prayer. He was especially conversant with the scriptures; and besides his public and official acquaint-

ance with them, and that regular examination of them which stood connected with his family, or was elicited by his pulpit studies—he uniformly, in private, read the Bible throughout *four times* in the course of a year, during many of the last years of his existence.

“Farewell! Friend, Father, Pastor, farewell! Eyes not unused to tears, may well find their fountains broken up, when thine unfeigned love is called to mind, and associated with its loss: but thou hast ceased to weep; and he who thus waters thy sepulchre with his tears, hopes, at no distant day, again to meet thee, in that happy world where all tears are wiped away!”

MEMOIR

OF THE LATE

REV. HERBERT MENDS,

OF PLYMOUTH.

THIS truly amiable and devoted “man of God,” who was one of the first Directors of the London Missionary Society, and who evinced a lively attachment to its catholic principle to the hour of his death, was born at Brinkworth, in Wiltshire, in the year 1755. He was the son of the excellent and amiable Christopher Mends, whose memoir appeared in the seventh volume of the *Evangelical Magazine*, and removed, when a child, with his father, from the place of his birth, to Plymouth, where he afterwards became an instrument of much good to the souls of many.

The following piece of autobiography, selected from the pages of the work named, is so instructive, that we can only regret that the writer of it was not enabled to complete his purpose of supplying a memorial of his public and private life.

“Plymouth, 13th, 1810.

“After serious and mature deliberation I now sit down to record some of the leading dispensations of a kind and gracious Providence, which has attended every one of my steps through life; and, on the review, my mind is filled, and at times almost overwhelmed. Providence towards me has borne a just and remarkable resemblance to that miraculous cloud of old, which had a dark and a bright side. I have been made to sing of judgment and of mercy. I am a wonder to myself; and, under a consciousness of my insignificance and meanness, I bow with profound reverence, and, I hope, lively gratitude, for that goodness and mercy shown to me, who ever have been, in my own estimation, less than the least of the Lord’s servants. Such has been the general feeling of my heart, and at times so deeply have I felt my unworthiness and inability to fill the arduous station of a minister of the Lord Jesus, that I have been on the verge of relinquishing it altogether. This I say not from any sinister motive; but He who trieth the secrets of all hearts—He, whose ‘eye looks on me—on all,’ and before whom I write this, can witness my sincerity. Yet, having obtained help of my God, I am continued to the present; and, by the grace of God, I am what I am—a memorial of sparing, preventing mercy. And I now record it to the honour of free grace, that, according to my limited talents and abilities, I have been enabled to labour in the Lord’s vineyard

more abundantly than many in my circle of acquaintance; and, I humbly trust, not without success. But it has been a constant cause of fear, 'lest after having preached Christ to others, I myself should be a cast-away.' Forbid it, O my gracious God!

"That passage in I Cor. ii. 2—5, has been deeply impressed on my mind, as, in some of its parts, peculiarly applicable to myself:—'For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.'

"I shall, therefore, now endeavour to call to remembrance those periods of my life, which have been marked with the most prominent features of Divine Providence.

"In very early life, I well remember the strong impressions of my mind concerning the ministry; and the full determination, should it appear to be the will of God, to devote my time and abilities to that important employ. This inclination I felt long before I had reason to hope that my heart had experienced the constraining influence of the love of God, or my mind was at all aware of the infinite weight of the work.

"When very young, I constantly joined a society of religious friends of my own age; and spent several evenings, and almost whole nights, in the exercises of prayer, reading, and singing: in those exercises I experienced uncommon delight. But I have reason to conclude, from more mature reflection, that those feelings were more the result of natural passions, than sacred influences: and I have too much reason to fear, that this was the case with many of my then very zealous companions, as their future life discovered that those feelings and that zeal were not the genuine operations of the Holy Spirit of God: many of them went back, and walked no more with God.

"My dear and venerable father, about this time, seriously thought of devoting one of his sons to the work of the ministry; and therefore (as I have heard him often say) he caused all of them to pass before the Lord, as the sons of Jesse were called before the prophet Samuel. (See I Sam. xvi. 6—15.) I felt a satisfaction, not easily expressed, at the appointment having fallen on me; although, as I have before said, I fear my motives were more the effect of feeling, and, perhaps, other motives not of so pure a nature. I was placed at a grammar-school in Plymouth, under the care of the Rev. Mr. Lamayne. With him I continued some time, and received the rudiments of a classical education.

"After a year or two, I was placed under the care of the Rev. Samuel Buncombe, a truly pious and sensible minister, of the Independent denomination, at Ottery St. Mary, Devon. Three years were spent there; and I have ever thought that those years were to be numbered among the happiest and most merciful of my life. I received from Mr. and Mrs. B. so much tenderness and attention, that my affections were riveted to them in a more than common manner; and in that situation I have reason to hope that the Lord opened my mind to behold my state by nature, and the need of a vital union to the Lord Jesus. If any particular circumstance might be considered as making a more deep, lasting, and serious impression than others, it was a dream which I had when at school at Ottery. I felt the apprehension of the approach of the last great judgment-day. I well remember all the attending circumstances; and observed that they were perfectly corresponding to the description of that awful event recorded in the Gospel of Matthew. After I had perceived vast multitudes of the human race appearing before the throne of Christ, some being approved, and others rejected, I at length beheld my beloved father and mother, and several of the family, summoned to appear. Great agitation was awakened in my breast; but I heard them distinctly examined, and as distinctly heard the Judge say, 'Well done,' &c. At this period, my whole soul was filled with horror indescribable, being conscious that I was not prepared to pass my final scrutiny. At length my name was announced; and I felt all the agonies of a mind fully expecting to be banished from the presence of God, and the glory of his power. The Judge then, with a stern countenance, and in language which struck me with mingled shame and hope, said, 'Well, what sayest thou?' I fell at his feet, and implored mercy, and uttered these words—'Lord, spare me yet a little longer, and when thou shalt call for me again, I hope to be ready.' With a smile, which tranquillized my

spirits, the Lord replied, 'Go, then, and improve the time given thee.' The extreme agitation of my mind awoke me. But so deep was the impression, that I have never forgotten it; indeed, I soon after arose, and committed the whole to paper, with many other attendant circumstances, not proper to be here recorded.

"I would not, indeed, attach any undue importance to the impressions made on the imagination in the moments of sleep; yet, probably, these visionary representations may be one mean used by sovereign grace, to awaken thoughtless youths to seek the things that belong to their eternal salvation. This effect, I am convinced, was produced in my mind.

"After having continued at Ottery three years, I was removed to the academy at Bridport, in Dorset, under the care of the Rev. James Rooker."

On the completion of his academical studies, in the year 1777, he removed to Sherborne, in Dorset, where he was ordained over the church, afterward under the pastoral care of the Rev. J. Weston.* In 1782, on account of his father's infirmities, he was invited to be co-pastor with him at Plymouth. His labours in this important station were useful: the hearers and the communicants were considerably increased; and for several years previous to his death, nearly a thousand persons regularly attended upon his ministry. He expressed the sentiments with which he regarded his success, and the serious views which he had of the important work in which he was engaged, reverently, yet hopefully, in a letter (dated August 30, 1813,) to the Rev. W. Chaplin, of Bishop's Stortford.

And, in another letter, to the same individual, he poured forth his gratitude to God for having in his mercy kept the flock in Batter-street in a great measure free from the antinomian contagion, during so many years; "which," Mr. C. attributed, under God, to the wisdom and fidelity with which he persevered in preaching the gospel, as a doctrine according to godliness."

Mr. Mend's was firm and uniform in his attachment to evangelical truth, in the midst of various and conflicting errors. In his confession of faith, delivered at his ordination, which, together with the sermon and the charge, was published, he expressed his views in a tone of decision that evinced his conviction of their transcendent importance. At that period, opinions of an opposite description prevailed in the west of England, to a degree which is happily unknown at present, and this doubtless gave an edge to the zeal of our young minister, and induced him to avow his sentiments with no common energy. These views of divine truth he never renounced. If, in the latter part

* While he was at Sherborne, Mr. Mend's married Miss Jolliffe, who died several years after his removal to Plymouth. He afterwards married Miss Fowler, who survived him. All his children died in their infancy.

of his life, he dwelt more largely on the duty and obligations of those, "who believe in God, to be careful to maintain good works,"—it arose not from a diminished sense of the value of other branches of religion: the sovereignty, the riches, and the glory of divine grace were dear to his heart; and nothing was farther from his mind than a wish to cast into the shade what holds so conspicuous a place in the sacred volume.

This appears from the extracts from his correspondence which have been given, and was known to those who listened with attention to his public discourses, or who had frequent intercourse with him in private. But local circumstances induced him to bear a more pointed testimony against certain errors, which appeared to him injurious to practical religion, than in other circumstances he would have deemed either necessary or expedient. He preached not a partial gospel; but "warned every man, and taught every man, that he might present every man perfect in Christ Jesus."

Mr. Mends was an animated preacher. The liveliness and fervour of his address attracted a numerous congregation; and kept them together at a period when increasing years and infirmities frequently diminish a minister's popularity. His people have been long distinguished for the general steadiness of their attendance in their own place of worship. The constant variety which a large town affords, or the reported eminence or eccentricity of a stranger, seldom led his congregation astray.

Such a conduct, which at once reflects honour on their minister and credit on themselves, is a model for the imitation of other churches. In populous places, where are various preachers, religious rambling is an evil very common, and very much to be lamented. They who have deliberately chosen a minister, who continue to support him, and who profess to regard him with undiminished esteem, surely act inconsistently with all their pretensions, when they leave his ministry for that of another on any trivial occasion. If they respect his person, regard his feelings, or even if they value their own reputation, it becomes them to avoid such a pitiful fickleness. But still higher considerations deserve their attention. They may justify their love of change by the profit as well as pleasure which they flatter themselves that this variety affords. But such comfort and advantage are often delusive; the charms of novelty may be easily mistaken for religious consolations; and a temporary

emotion of the passions may satisfy the mind instead of the humble, spiritual, and sanctifying effects of Divine operations. Religious rambling may make a talkative professor, but seldom a watchful, teachable, and prosperous Christian. Should any one, however, be confident that he derives personal benefit from such a conduct, let him reflect on the baneful influence of his example upon others. While in imitation of him his children are wandering from minister to minister, what reasonable hope can he entertain that, amidst all this religious dissipation, they will become truly humble and holy? They will probably be strangers to all serious feeling, and will hear the word of God as judges not learners: they will soon listen to the preacher with no more personal concern than to an actor in a theatre, and will treat the messages of an ambassador of heaven as fit only to furnish materials for idle censure or applause. Whatever the father might have been, the son thus educated will regard religion with the mere feelings of the speculatist; and happy will it be, if the young critic should not prove a future Diotrephes in the church, or a leader or partisan in the divisions of some religious society.

Mr. Mendis often reflected with particular pleasure on the formation of the Association of Independent Ministers and Churches in the West of England, of which he had been the first and most active promoter. This occurred in the year 1785. A letter is still extant, addressed to the ministers of Devon and Cornwall, and of parts of the two counties adjacent, for the purpose of directing their attention to this object. It is pleasing to reflect, that within these limits the number of ministers to whom such a letter would now be addressed is more than five-fold; and it is not unreasonable to suppose that this association has been instrumental, under God, of promoting this increase; as we are convinced that the numerous associations which have followed this example in most counties in the kingdom have eminently contributed to the extension and success of the gospel. The efforts of Mr. Mendis, and of those who co-operated with him, in pursuing this object, were zealously opposed by many worthy persons. They feared lest the establishment of this association should place an influence in the hands of its members which would infringe on the liberties of their respective societies. But several of them lived to see that their fears were

groundless, and were ready to acknowledge the benefits of a union, which before they had deprecated.

Such associations of ministers and their people are in various respects useful. They promote brotherly love, and strengthen the hearts and hands of those who are zealous for "the common salvation." Modest and timid ministers are encouraged and assisted by the kindness and experience of their more established brethren; and the forward and conceited, should any such exist, soon find their level, and learn their own deficiencies, by associating with others wiser and better than themselves. Very frequently affecting information is communicated to those who are present at these meetings, respecting the spiritual wants of their neighbours, or of strangers, which stimulate those who hear it to greater exertions; and interesting tidings are sometimes imparted, with regard to the prosperity of the Redeemer's kingdom, which send home the servant of God to his friends rejoicing, and "are abundant by many thanksgivings to God."

Mr. Mends did not produce much from the press; but, in 1785, he published an *Elegy on the Death of William Shephard, Esq.*; in 1789, *A Sermon on the Injustice and Cruelty of the Slave Trade*; in 1790, *A Sermon on the Education of the Children of the Poor*; in 1797, *A Defence of Infant Baptism*; and in 1801, *A Sermon, preached in London before the Missionary Society*.

In the year 1785, he founded a charity-school in his place of worship; to the very close of life watched over it with a fatherly affection; and he endowed it with a legacy of £200.

The Dissenters of Plymouth and its neighbourhood were indebted to Mr. Mends's exertion for the removal of an illiberal measure which had existed for several years with respect to the dock-yard. No one was admitted as an apprentice in that establishment who could not produce his baptismal register from a clergyman of the Church of England. This was not only a grievance with regard to the individuals immediately affected by it, but it fixed a stigma on the Dissenters in general. After repeated efforts, Mr. Mends was successful in causing an application to be made, through a respectable channel, to the government, which was promptly attended to; and it was ordered that the registers of Dissenters should be accepted as readily as those of Churchmen.

The subject of this memoir was not permitted to confirm the truth which he had preached by his testimony in the immediate prospect of death; his removal was sudden. On the Sabbath preceding, he preached three times, and administered the Lord's supper; and on the Monday he delivered the address at the monthly meeting of the friends of missionary labours of different denominations at Plymouth. Having lately entered on a new year, he particularly adverted to the uncertainty of life, as a motive for Christian zeal and activity, and expressed himself in the following manner, which, on account of the afflicting event which occurred before the end of the week, could not pass without observation:—"We cannot expect," says he, "that all of us who are present shall meet again in this world. But who *first* will be removed is known only to God. Perhaps it is the youngest person, or perhaps it is the strongest; or perhaps it is he whose voice you are now hearing;" which last words, we presume, were literally fulfilled. On the Friday evening, as he was sitting with Mrs. Mendis and two female friends in his parlour, he complained of a violent pain in his back. In consequence of his indisposition, he was induced to go to bed. He walked across the room for this purpose with his usual alertness; but within a few minutes after he entered his bed, an important blood-vessel burst, and he expired. Mr. Mendis had frequently expressed a wish, that if it were the will of God, he might die suddenly; and his wish was gratified. So the pious Dr. Bates often prayed, that he might have a "tolerable passage through the world, and a comfortable passage out of it." This prayer, it has been remarked, was eminently granted him; for he died without any previous sickness. The views and wishes of good men on the subject of sudden death are various; but he who can say with the holy Cadogan, "I have settled my accounts for both worlds," may calmly rely on the wisdom and goodness of his unchangeable Saviour as to the time and circumstances of his departure.

Mr. Mendis was buried in the family vault in his own place of worship. The Rev. J. Doney delivered the funeral oration. On the Sabbath evening following, the Rev. W. Rooker of Tavistock, preached on the mournful occasion to a most crowded congregation: it is supposed that fourteen or fifteen hundred persons were present, and that as many went away who could

not obtain admittance. This was a testimony of the respect in which his memory was held, not only by his own people, but by the inhabitants of Plymouth in general.

[Funeral sermons were preached in the Tabernacle, and in the Baptist and Methodist meetings, by the Rev. Messrs. Doney, Gibbs, and Hill. Without a knowledge of each other's design, they all chose these words for their text, "Let me die the death of the righteous," &c.]

MEMOIR

OF THE LATE

REV. GEORGE JERMENT, D. D.

THIRTY-SEVEN YEARS MINISTER OF THE CONGREGATION ASSEMBLING, FORMERLY,
IN BOW-LANE, CHEAPSIDE, AND LATTERLY, IN OXENDEN-STREET CHAPEL,
HAYMARKET, LONDON.

THE subject of this notice belonged, originally, to that branch of the Secession Church of Scotland, known before the union, in 1819, by the term Anti-burgher;* a body of men who did noble service to the cause of religion in Scotland, at a time when the doctrine and discipline of the Established Church had sunk into woeful degeneracy. In the north of Scotland, in particular, where the degeneracy of the Kirk was most palpable, their influence was felt to be as the salt of the earth, preserving the whole mass of society from sinking into a state of moral putrescence. They were, in many respects, over strict and severe, and made too much of covenanting, and other things of like human origin; but they were men of exalted piety, of sound theological views, and drew the line of separation, with a bold and decisive hand, between the church and the world.

* The division of the Secession Church into two distinct ecclesiastical bodies, though agreeing substantially in doctrine and discipline, arose out of a difference of opinion on the subject of certain clauses in the burghess-oath, imposed upon members of the Scottish corporations, particularly in Edinburgh, Glasgow, and Perth. In March 1745, the Presbytery of Dunfermline transmitted an overture to the Associate Synod, while holding its first meeting at Stirling, the purport of which was, "That the Synod take under their consideration, whether or not the burghess-oath be agreeable to the word of God, and to the received principles of this church founded thereupon," &c. &c. When the Synod met in the May following, they entered upon the consideration of the said overture, at one of their private sittings. The clause of the burghess-oath

Dr. Jerment was a native of Scotland, and born at Peebles, in the year 1759, his excellent father being then pastor of the Antiburgher Church in that town. Enjoying, from the dawn of his being, the benefits of a strictly religious culture, he evinced that early seriousness of mind, and correctness of moral deportment, which encouraged his pious parents to devote him to the work of the ministry. With this high object before them, they aimed to give a special direction to the entire course of their son's education, and looked forward with sanguine expectation to the fulfilment of their best hopes, when the child of their prayers should rise to the distinction of "a good minister of Jesus Christ."

At the proper age, young Jerment was sent to the grammar-school of his native place, where he distinguished himself by the sedateness of his manners, the innocence of his youthful sports, the kindness of his disposition, the diligence of his application, and the solidity of his acquirements. After making such preparations for college as were customary in Scotland at that early period, he entered upon his university course, with that ardour and ambition of mind, which could not, and did not, fail to realize a favourable result. In the several branches of study to which he devoted his attention during his college life, he made a highly creditable progress; but was most of all remarkable,

which engaged their deliberations was the following;—"Here I protest before God, and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion, called papistry, &c." The particular sentence which became the bone of contention, was that in which reference is made to "the true religion presently professed within this realm," &c.; one party in the Secession Church maintaining that the clause was only to be interpreted as a legal exclusion of papists from holding the office of burghess in any of the corporations; and the other regarding it as tantamount to an approval of the Church of Scotland in her state of degeneracy, against which the Secession Body had borne their decided testimony. The decision of this question occupied the Synod until the spring of 1747, when, after many stormy debates, they divided themselves into two separate ecclesiastical bodies—the one holding the sinfulness of swearing the religious clause in the burghess-oath, and making it a term of communion so to regard it; and the other opposing the Synod's giving any decision on the subject, and contending that the question at large should not be suffered to assume the aspect of a term of communion. The former party were termed Anti-burghers, and the latter Burghers. The controversy was one which evinced a large portion of human infirmity, in all the parties concerned; but the conduct of the Anti-burgher Synod, at their meeting in August, 1747, in formally excommunicating and deposing from the ministry of the gospel, their brethren of the Burgher Synod, is one of the most lamentable instances of bigotry and party zeal in the records of any Protestant church.—For a full account of these transactions, see "History of the Secession Church," by the Rev. John McKerrow; "Bridge of Teith." 2 vols. octavo.

among his fellow-students, for the consistency of his religious character, and the depth of his pious feeling.

Having passed through the prescribed course at college, with credit to himself, and satisfaction to the professors, he entered the Divinity Hall of his denomination, then under the enlightened presidency of the late Rev. William Moncrieff, of Alloa; a man whose profound piety, and keen insight into the meaning of Scripture, were only equalled by the variety and extent of his general knowledge, and the lively interest which he took in the success and happiness of the rising ministry. In the theological class Dr. Jerment took a high standing, and evinced a powerful attachment to studies which were destined to become the main occupation of his future life. His exercises in systematic, controversial, and exegetical theology, were distinguished by their precision of thought, their extent of research, and the classical taste and elegance of their style as literary compositions. He was one of the most promising candidates for the ministry in the Antiburgher Church of his standing; and retired from the Divinity Hall with the respect of his tutor, and the confidence and affection of his fellow-students.

His first efforts as a preacher were highly acceptable, if not popular, among the churches of his own denomination in the north. But it was not the will of Divine Providence that he should long remain in his native land, to minister the word of life amidst the scenes of his youth; for soon after he had completed his regular course of study, an application was made to the Antiburgher Synod, from the church assembling in Bow Lane, Cheapside, for a young man of decided parts, to become the colleague of the late venerable Mr. Wilson, whose age and infirmities rendered such assistance indispensably necessary. Dr. Jerment was immediately fixed on, as a person in every way qualified for the responsible undertaking. He was young, energetic, eloquent, and well informed, and by no means indisposed to make trial of a sphere of duty in the British metropolis. Accordingly, in the last week of September, 1782, he was publicly ordained to the holy ministry, as co-pastor with Mr. Wilson, in the ministerial inspection of the church over which that man of God had so long and so honourably presided. It was no mean honour, as it was no easy task, to become the assistant of one who had waged successful warfare with John

Sandeman, one of the acutest controversialists of his age.* Yet such was the honour and such the responsibility devolved upon Dr. Jerment, at the early age of twenty-two. He was well received by his own and other denominations in London; and, for the space of thirty-five years, while the vigour of his faculties was preserved to him, he attracted large and respectable congregations to his place of worship, and acquired an influence among the Scottish residents in London of the most desirable kind. A striking proof of this influence may be supplied in the fact, that when the lease of his place of worship expired in Bow Lane, and it became necessary to purchase the chapel of the celebrated Richard Baxter, in Oxenden Street, he raised by his own personal exertions the sum of £1,000 in the circle of friends which he had drawn around him in the metropolis. A considerable portion of that sum he received from the Scottish nobility, members of Parliament, and merchants of the first class, to whom he was either personally known, or who had become acquainted with his high moral worth and philanthropy.

During the lifetime of Mr. Wilson, and after his decease, Dr. Jerment discharged the duties of a Christian pastor with exemplary wisdom and diligence. At a time when narrow views of Christian communion obtained in the Antiburgher connection in general, and in his own church in particular, he laboured, by gentle means, to infuse a more catholic spirit into the minds of his friends; and, though he did not succeed to the full amount of his wishes, it is well known that he longed for many years to witness that union between the two branches of the Secession Church which cheered and brightened his setting sun†. He walked in love and harmony with all who bore the image of his heavenly Master, and taught his people "charity, which is the bond of perfectness."

His preaching, in the early years of his ministry, was remarkable for its correctness, its lucid arrangement, its critical analysis, and the closeness of its appeals to the conscience. By a careful and laborious preparation for the pulpit, he always appeared to be master of his subject, and seldom delivered any

* Mr. Wilson wrote a masterly defence of Hervey's "Theron and Aspasio," in 2 vols. 12mo., in reply to the Letters of John Sandeman. Those who cannot go the whole length with the Rector of Weston Favel, as to the appropriating nature of saving faith, will not fail to discern in Mr. Wilson's Sketches upon Sandeman's notions of faith, the marks of a profound and well-sustained theology.

† Dr. Jerment took a deep interest in all the circumstances connected with the union of the Secession Church, in 1819.

thing common-place or unedifying. Latterly, his style of preaching became somewhat critical and dry; but those who were accustomed to follow him in his trains of pastoral instruction from sabbath to sabbath, were deeply conscious of the intellectual and moral power which attended his ministry. He united the solidity of the Secession style of preaching with all the tastefulness and compactness of the best preachers in the Kirk.

Some of the courses of public lectures which he delivered from the pulpit were afterward committed to the press. Among these, his "Early Piety, illustrated and recommended, in several Discourses," and his work entitled "Religion; a Monitor to the Middle-aged, and the Glory of Old Men," deserve to occupy a conspicuous place. They are simple, ingenious, full of beautiful illustrations, display great knowledge of the human heart and of the word of God, and withal are deeply pervaded by a holy unction and a lofty spirituality.

Dr. Jerment was too fervent a lover of his species, too submissive a believer in revelation, not to be interested in the universal spread of divine truth. He loved his denomination much; but he loved the Holy Catholic Church more, and was willing to co-operate with devout and holy men of every communion in carrying out the commission of his Divine Lord. It was this feature in his religious character which led him to respond to the first call for union among Christians, for the spread of "the glorious gospel of the blessed God;" the Anti-burgher was lost in the Christian, and he was ready, with his counsel, his tongue, and his pen, to advocate the claims of the London Missionary Society. He cared not that some of his friends did not see eye to eye with him, but stepped forward fearlessly into the breach, and stood side by side with Episcopalians, Independents, Burghers, and ministers of the Church of Scotland, in waging war with those systems of pollution and idolatry which had so long withered and cursed the fairest portions of the earth. He was one of the first Directors of the Society, and as early as 1796 delivered "An Address before the Missionaries, at their Public Prayer-meeting, July 4th," in that year, which was afterwards published, and which would sustain his reputation as an author, were it the only production that had ever issued from his pen. The text on which the address was founded was Zecl. ix. 10, "He shall speak peace to the heathen;" from

which the preacher took occasion to state, the *nature* of the blessing; the *Author* of it; its *objects*; the *manner of conferring* it; and the *certainty* of the event;—all which he showed presented *motives* to urge assistance in the great design for which he pleaded, and *encouragements* to confirm the expectation of success.

For many years after the Missionary Society commenced its operations, Dr. Jerment continued to labour with zeal in promoting its grand objects; as well as in prosecuting, with ability and success, the duties of his ministry. His character stood very high in the estimate of all who knew him; as a man of sense, learning, prudence, and exalted piety. His writings made him extensively known beyond the immediate sphere in which he moved, and procured for him the degree of Doctor in Divinity, which sat gracefully on one who had become venerable by age, wisdom, and solid acquirements. To such a man the title of Doctor could add but little even of public respect; for all who knew him regarded him as “a master in Israel.”

But the wisest and the best must yield to the pressure of disease and the stroke of mortality.

“For some years past,” observed the late venerable Dr. Waugh, in recording the death of his friend, in the Evangelical Magazine, for August, 1819, “he being unable to go through the usual labours of the ministry, after the regular steps had been taken, the Rev. William Broadfoot, of Kirkwall, in the Orkneys, was settled as his colleague.”

This union proved, for many years, a happy one; though latterly it was somewhat clouded by discontents which arose among the people, mainly, perhaps, originating in the declension of the congregation. The result was, the resignation, on the part of Mr. Broadfoot, of his pastoral charge, and the appointment of the Rev. Thomas Archer.

In sketching the character of Dr. Jerment, and referring to the closing scene of his earthly pilgrimage, Dr. Waugh expressed himself in the following terms:—

“Dr. Jerment possessed strong powers of mind, which he had much improved by reading and reflection. He had a vigorous judgment, a well-stored memory, and a rich but chastened imagination. He was, moreover, the faithful minister of the cross of Christ; in his own family kind and indulgent, and in his friendships warm and steady. During his last illness, he appeared to enjoy much of the countenance of his God; and, notwithstanding his severe bodily distress, his mind was quite collected and composed. He spoke familiarly of his dying situation, and not only expressed his entire satisfaction in the Lord’s calling him hence at his own proper time, and his being happily delivered from all fears about his eternal state, but the highest assurance of his being with the Lord God and the Lamb for ever and ever. His faith, indeed, seemed to be most triumphant, and his hope without a cloud. The following passages of scrip-

ture afforded him much comfort, by looking at which his dying exercise may be easily collected: Job xix. 25; the xxiii. Psalm; Song, ii. 16; Heb. vi. 18; and 2 Tim. i. 12. A little before his departure he sung, with his family standing round his bed, the closing part of the lxxiii. Psalm, beginning with the 26th verse.

“Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.’ ‘Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.’”

Dr. Jerment died on the 23d day of May, 1819. He preached on the preceding Lord’s-day; but in the night following was visited by a stroke of apoplexy, which confined him to his bed till the Wednesday morning following, when he was happily released from his labours and his sufferings, and elevated to the joy of his Lord.

Dr. Jerment left a widow and children to mourn their loss.

MEMOIR

OF THE LATE

REV. WILLIAM GRAHAM, A. M.

FOR THIRTY YEARS MINISTER OF THE SECESSION CHURCH, NEWCASTLE-UPON-TYNE.

THE Rev. William Graham was born March 16, 1737, in the parish of Carriden, near Borrowstoness, upon the banks of the Frith of Forth, and in the shire of Fife. His parents were distinguished by a consistent piety, and were much esteemed for their general excellence of character. The family held a respectable station in society; his father being factor, or land-steward, to the Earl of Hopetoun. At an early age, the subject of this memoir was sent to the Grammar School at Borrowstoness, where, by his ardour and diligence, he made rapid progress in the educational courses he had to pursue. Having been destined by his friends for the study and practice of the law, he was placed, on leaving school, with a writer to the signet in Edinburgh, where he continued for three years. The legal profession, however, was not to his taste, although it was one in which, by his talents and acquirements, he was fitted to excel. Had he prosecuted that profession; had worldly greatness been the chief object to which his ambition aspired; had the love of

fortune or of fame been his ruling passion, he might have been allured, in his favourite pursuit, by the brilliant prospect of success. But he determined to adopt another course. A nobler enterprise attracted him; and that enterprise was rendered sublime by the sacred character with which it was invested. If his aim was more lofty, his ambition burned with a purer flame, because it was the kindling of a holy fire from heaven.

The love of Christ constrained him to devote himself to the Christian ministry. With that object, as his chosen occupation, in view, he set himself to acquire a liberal education, preparatory to the sacred function. He passed through the regular curriculum at the University.

At that time the academical seminary which the Fathers of the Secession Church in Scotland had founded, for training young men for the ministry, was stationed at Abernethy. The Rev. Alexander Moncrieff, as professor of theology, presided over that department with distinguished ability. Under the tuition of that learned and excellent man, Mr. Graham entered on his theological course, and prosecuted his studies with great assiduity and success. The native ardour of his mind, governed by Christian principle, prompted him in his biblical researches. He was earnest also in the pursuit of general knowledge, for the enlargement of those mental resources which he felt to be requisite for the sacred undertaking to which he was devoted. The mathematics and other abstract sciences he cultivated with delight. Such were his acquirements, that, at the early age of eighteen, he was appointed professor of philosophy in the Abernethy institution. The department of academical education, for those who were candidates for the ministry of the Secession Church, had originated in the circumstances of its position in the earlier period of its history. The chairs of science in the Scottish universities were then, in many instances, occupied by men in whom, as to the soundness of their religious sentiments, full confidence could not be safely reposed. It was therefore deemed important for those who were in process of preparation for the holy ministry, that they should have an opportunity of studying the various branches of philosophy in a school where sound principles, both in science and religion, were maintained. While in charge of the philosophical class, Mr. Graham was a skilful teacher of science; he was also an ardent and indefatigable student of theology.

In 1758, he became a preacher of the gospel, and was much esteemed by those who heard him. In the following year he was ordained to the pastoral charge of the congregation connected with the Secession Church which had been recently formed in Whitehaven. Soon after his settlement there, he married Miss Mary Johnstone, third daughter of George Johnstone, Esq. of Whiteknow, in Dumfriesshire, who brought him seven children. In 1771, he received a call from the congregation of the Secession church assembling in the Close, Newcastle-upon-Tyne. He accepted their invitation, and in the course of the same year was inducted into his new charge, which he retained until the time of his death.

During his residence in Newcastle for the period of thirty years, he was most faithful and assiduous in discharging the various duties of the pastoral office, of which he deeply felt the importance, and under the pressure of which the native vigour of his constitution was broken down, long before the time when, in the ordinary course of things, it might have been expected to be impaired by advanced age. The ardour of his mind exhausted and at length overpowered the strength of his body. By the strong mental excitement, connected with the hard study and laborious efforts in which he was employed, his nervous system was unstrung, and a general debility ensued. Owing to this state of things, which had occurred when he was little more than fifty years of age, his congregation, by whom he was much and deservedly esteemed, wishing to prolong his life by lightening the labours of their beloved pastor, resolved to provide for him a colleague in his pastoral charge. With this view, the Rev. William Syme was ordained in 1791, to labour among them as the colleague of Mr. Graham. After this, by diminishing the pressure of his official responsibilities, which another had now come forward to share, the native elasticity of Mr. Graham's constitutional vigour and health was partially restored. But the fatal blow had been struck; the basis of his physical energies was undermined. He continued, amidst many fluctuations in the state of his health, to perform the duties of his ministry until the month of October, 1800, when a stroke of paralysis overwhelmed him. He lingered in a state of great debility until the 19th January, 1801, when exhausted nature yielded up the ghost, and, his life and labours coming to an end, he fell asleep in Jesus, entering into the joy of his Lord. His remains were

deposited in the Dissenters' Burying Ground in Newcastle, amid the tears of his bereaved family and flock, and the regrets of the public, by whom he was highly esteemed.

Thus lived and died the faithful and eminently-gifted servant of Christ, to whose memory this humble monument is now reared.

As a man, he was distinguished by a high order of intellectual endowment. His mind possessed great independence and decision of character. He was penetrating and profound. His judgment was prompt, clear, and discriminative. Candid, and even considerably indulgent in forming his opinions of others, he yet refused to yield submission to systems of mere human authority. Nobly disdainng to crouch as the slave of other men's opinions, in all matters he maintained the right and duty of thinking for himself. By his courtesy and kindness, by his wisdom and the consistency of his character and conduct with the sacred station which he filled, he stood high not only in the affection and warm regard of religious society, but in the esteem of the public at large.

He was emphatically a man of God. In early life his Christian character was formed. By godly parents he had been consecrated in his infancy to God. As he grew up in life, but still in the days of his youth, divine grace displayed itself in his love of the Holy Scriptures, in that tenderness of conscience and self-denial with which he relinquished flattering prospects of secular aggrandisement, and counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord, determined to devote himself to the ministry of the gospel in circumstances where little or no scope could be given for worldly motives to impel him. His brethren in the ministry, his family, and his friends, with whom he lived on terms of most confidential intimacy, were accustomed to speak of him as evincing great fervour of spirit in introducing and cherishing conversation upon the precious things of the gospel; showing that by faith he walked with God, and that the love of Christ constrained him.

His ministry was characterized by that decided tone of evangelical sentiment, which is maintained in the religious body to which he belonged. Profoundly skilled in the scriptures, and accustomed to read and study them in the original languages, with which he was critically acquainted, he brought forth from this treasury of inspired wisdom rich and striking illustrations of the truth as it is in Jesus. As an expositor of scripture he

excelled, and was much admired by those who heard him. His discourses on particular subjects, doctrinal, experimental, and practical, were clear and instructive, and delivered with an animation which proved that the preacher was in earnest, having his heart in his work, and with a fervid impassioned eloquence, which made a deep and enduring impression upon those to whom they were addressed. Thus the persons who had long enjoyed the advantages of his ministrations, and who blessed God for the spiritual benefit they had derived from them, were accustomed to describe them. In addition to his able and stated labours in the pulpit, he convened portions of his congregation, according to the different districts in which they lived, and conducted among them public examinations on religious subjects. By this means their attention to divine truth was much excited, and their acquaintance with it enlarged. Besides, in the private duties of the pastoral care, he not only was employed in the visitation of the sick, but he visited and exhorted from house to house, breaking the bread of life in devout familiar conversations with the different families of whom he had the oversight. He was peculiarly attentive to the religious instruction of the young, and many who enjoyed the benefit of that instruction found that thus by the Divine blessing they had been led from their childhood to know the scriptures, which made them wise unto salvation.

While he acted on the conviction that his time and labours were chiefly due to his pastoral charge; feeling that he stood also in certain influential relations to the church and to the world, he devoted his energies to the welfare of those around him, and to all to whom his influence could extend. He was an excellent scholar, not only learned in the original languages of the scriptures, but in the Greek and Roman classics, and acquainted with several modern languages of Europe. To the study of mathematics, of which, from his strong mental constitution, he was fond, he devoted some of his leisure hours. In following out the principles of science in their practical bearings, he set himself to discover an exact method of finding the longitude at sea. For this purpose he had a machine constructed under his direction, by Mr. Coventry, a skilful watch-maker in Newcastle. But though this was admired for the ingenuity it displayed, it did not prove successful, and was therefore abandoned. He published a system of stenography,

according to which his own manuscripts were written, but the greatest part of them, being left in that state at the time of his death, could not be deciphered, and their utility to survivors was consequently lost. He published also a quarto edition of the Bible, with practical notes and reflections, which are appropriate and interesting. Some other of his compositions, pamphlets on different subjects, and sermons preached on different occasions, were given to the public, all bearing the stamp of his masculine mind and fervid spirit, consecrated to the service of Christ and the best interests of his fellow-men.

But his chief fame as an author is derived from his largest and most elaborate work—his “*Review of the Ecclesiastical Establishments of Europe.*” It is not, of course, intended here to go into discussions of the “Church question;” but in this brief notice of the author of the “Review,” it is fair to state that this is mentioned by Messrs. Bogue and Bennett, in their *History of Dissenters*, as the first instance in which the abstract principle, combined with the practical results of establishments, had been formally assailed by the press. Of the author of this work the historians then go on to speak thus:—

“With much comprehension of view, he surveys the extensive subject, with deep reflection he forms his estimate of the good or evil consequences of an alliance between church and state, and with unhesitating conviction he announces the conclusion, that this long-established connection is contrary to the dictates of the Scriptures—opposed to the genius of Christianity—fatal to the interests of religion—and dangerous to the civil state.”*

The first edition of that book was printed in 1792. In the following year it was reviewed, in terms of high commendation, by a writer in the *Evangelical Magazine*.† The “*Review of Ecclesiastical Establishments,*” by its literary and intellectual character, furnishes, to candid readers, satisfactory evidence that its author was one of the master-spirits of his own time. He was, indeed, a man far before his age. His book, when it first appeared, did not excite general attention; but it was read and studied. Its progress, indeed, was only silent and gradual; but it proved itself to be a powerful leaven, diffusing its influence among increasing numbers, the boldness of its positions promoting inquiry, and the force of its arguments producing conviction. By the growing excitement which, in course of time, it occasioned, it lent the most efficient aid in preparing the public mind for the formal consideration and final decision of that great question to which it refers.

* *Hist. of Dissent*, vol. iv., p. 213.

† *Evan. Mag.* May, 1793, p. 256.

Mr. Graham evinced, throughout his course in life, a warm attachment to the cause of Christian Missions. Feeling deeply the love of Christ as his great commanding principle, by the grace of the Holy Spirit giving power to the gospel in his own heart, he was eagerly desirous that that gospel, with all its attendant blessings, should be diffused among his fellow-men. For the fostering of this principle, he was surrounded, in his early youth, with a system of favourable influences. This occurred, too, at a time when Christians in general were not awakened to a feeling of their obligation to spread the gospel of Christ abroad among the nations of the earth. In 1752, while he was only yet in the 15th year of his age, the synod of the Secession church with which he was connected, encouraged the students under their inspection to consecrate themselves to this holy enterprise, and to show a readiness of mind to undertake missions to distant lands. On April 24, 1796, he preached the first sermon in behalf of the Missionary Society in Newcastle, which was afterwards published at the Society's request. This was within a few years of his death. During the short residue of his valuable life, in various instances, he employed the energies of his powerful and enlightened mind, the fervid feelings of his heart, and the persuasive influence of his impassioned eloquence, in the advocacy of united persevering efforts among Christians for conveying the glad tidings of the gospel to the remotest regions of the earth. To this great and sacred cause he cherished a growing attachment with advancing age. For this his earnest prayers were presented. Even when his physical energies were so impaired that they betokened his life and labours on earth as coming to a close—when the time was drawing near for his heart to cease to throb, and his pulse to beat, and for his tongue to be silent in death, that his redeemed spirit might enter into the joy of his Lord—when his prayers, like those of David the son of Jesse, were soon to be ended, the last holy wish in his prayers which he breathed is fitly expressed in the inspired words from which he had preached, ‘Let the whole earth be filled with his glory. Amen and amen.’”

Mr. Graham was one of that interesting group of thirty-three, who signed the first document that appears in the minutes of the London Missionary Society. It is as follows:—

“We, whose names are here subscribed, declare our earnest desire to exert ourselves for promoting the great work of introducing the gospel and its ordinances to heathen and other unenlightened countries, and unite together, purposing to use our best endea-

vours, that we may bring forward the formation of an extensive and regularly organized Society, to consist of Evangelical Ministers and Lay Brethren of all denominations, the object of which Society shall be, to concert and pursue the most effectual measures for accomplishing this most important design."

MEMOIR

OF THE LATE

REV. WILLIAM SMITH, A.M.,

OF CAMBERWELL, NEAR LONDON.

SELDOM has it fallen to the lot of any writer to trace the outline of a character more exquisitely beautiful and lovely than was that of Mr. Smith. The Editor is old enough to remember him while his faculties of body and mind were in their full vigour; and gratefully does he call to mind the beaming and tranquil expression of a countenance, which was the correct index of a pure and peaceful mind.

The Rev. William Smith was a native of Scotland, and born at Dalkeith, near Edinburgh, in the year 1743. His parents occupied a respectable sphere in life, and were deeply imbued with the spirit of true religion, as then exhibited in pious circles in the north.

Having been early intended for the Christian ministry, Mr. Smith's studies were carried on, from his infant years, with a special view to this object. His classical education was received at the grammar-school of his native town; from whence he proceeded to the university of Aberdeen, where he distinguished himself among his fellow-students for the accuracy, extent, and elegance of his attainments. Having completed both his literary and theological studies, he repaired to London in the year 1769, and was soon after chosen pastor of a congregation assembling in Silver-street Chapel, Wood-street, Cheapside. Some years subsequently to this, a place of worship was erected for him at Camberwell, and was opened by Drs. Fordyce and Hunter, on the 11th April, 1779. On this interesting occasion, the Rev. Henry Hunter, D.D., of London Wall, preached a very striking sermon, composed for the occasion, from Rev. xxi. 22: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Many years after this, the Doctor

introduced the discourse into one of his volumes of "Sermons preached at different places, and on various occasions," &c. As it had appeared originally from the press, soon after its delivery, it stood alone; but as it appeared in the volume referred to, in 1795, it was accompanied by an appendix, in which the Doctor gave full vent to the deep feelings of respect and love which he cherished towards the excellent man at whose request it was first preached.

Soon after his arrival in London, Mr. Smith opened an academy in Church-lane, Chelsea, for the education of the children of respectable parents. For the efficient management of such an institution, his habits as a man, and his attainments as a scholar, peculiarly adapted him. He was a lover of the young, and eminently successful in drawing towards himself the deep affection of his pupils. He was happy enough, too, at an early period in the history of his academy, to secure the able assistance of the Rev. David Bogue, (afterwards Dr.) who had just arrived from the north; between whom and himself a lasting and truly edifying friendship was speedily formed. This interesting young man, who afterwards became so justly celebrated, was engaged by Mr. Smith as an assistant both in his school and in his ministry; and the union thus formed was so pleasing and acceptable to both parties, that when it came to be severed, by Mr. Bogue's entering on a pastoral charge for himself, the separation was most acutely felt by them both. They were countrymen. There was something similar in the dealings of Providence towards them; Mr. Bogue was an invaluable preceptor in a school, and the kind treatment he had received under Mr. Smith's roof, when a perfect stranger in London, awakened feelings of deep affection and respect. They parted with mutual esteem and good-will; and continued to make an interchange of kindly offices to the close of life.

If in his ministry Mr. Smith was never, strictly speaking, what is ordinarily termed a popular preacher, he was distinguished by qualities far more valuable and endearing. He was a judicious, faithful, and affectionate expounder of the word of God, who delighted to unfold the love and grace of his Saviour, and to carry out the doctrines of grace to all their practical results in a benevolent and holy walk.

In common with all the other ministers of the Scottish Church, in London, at the period of the formation of the

London Missionary Society, Mr. Smith hailed the dawn of its labours with heart-felt delight. Its catholic platform fully realized the generous bearings of his own personal Christianity, which made him the friend of all who loved the Lord Jesus Christ in sincerity and truth. He could not approve without sanctioning, such a glorious enterprise for the salvation of the heathen world. He was willing that all should know that the Society met with his entire concurrence; he accordingly enrolled himself among the list of its early subscribers; met in consultation with its early friends and promoters; took part in some of its preliminary meetings, and consented to be chosen as one of its first Directors. His other duties, particularly those connected with his school, prevented him from so actively engaging in the business of the society as his judgment and heart would have dictated; but those who best knew his private thoughts can bear testimony to the fact, that he ever regarded the Society as one of the brightest ornaments of the Christian church, in modern times; and that he continued to the evening of his days to watch its proceedings with a measure of that parental solicitude which was natural to one who thanked God for its birth, marked its smiling and vigorous youth, and gazed on the manhood of its operations and triumphs, as it planted its foot on many a heathen shore, and shared the munificent benediction of the God of missions.

The scenes connected with Mr. Smith's removal out of this world were very afflictive to the members of his family, though to him they wore no aspect of alarm or terror. On the 28th of June, 1821, the Rev. Mr. Marshall was ordained] to the pastoral office at the Scots' Church, Swallow-Street. The Rev. W. Smith, as father of the Presbytery, commenced the service by reading part of Psalm xliii., in the Scottish version, which he had done fifty-three years before in the same place; he then prayed, and gave out Psalm ciii; his whole manner was peculiarly solemn and impressive. But little did his brethren imagine that he was standing on the very threshold of heaven, while he was pleading with so much earnestness at the footstool of mercy. He returned home from the ordination, went up to his room, and never more returned to bless his household. He was struck with the arrow of death; and lingering for a few days in much pain and languor of body, entered into the joy of his Lord, on the 13th of July, 1821, having completed

his seventy-eighth year, on the 7th of June preceding. His death was caused by the injudicious cutting of a corn, which brought on mortification of the part, and general fever in the system. His last hours corresponded with the holy and religious calm of his former life. The Saviour whom he had preached was the stay and refuge of his departing spirit. There were no triumphs and no despondencies; a humble confidence in the merits of his divine Redeemer conducted him through the valley of the shadow of death. His patience was exemplary; and his trust in God his Saviour was firm and unshaken; nor is there any room left for doubt that when heart and flesh failed him, God was the strength of his heart, and his portion for ever.

Mr. Smith left the inheritance of a good name for his children, far more precious than thousands of silver and gold. Exemplary in all the relations of life, he went down to his grave amidst the regret and esteem of all who knew him. He was one of the kindest of husbands, one of the most watchful and tender of parents, and one of the most faithful and devoted of friends. The love of God in him displayed itself, to all with whom he had intercourse, in the sweetest dispositions, and in the gentlest and kindest manners. He had more in him of the beloved disciple than we remember to have seen in any public man, in modern times, with the single exception of the late Rev. Dr. Waugh.

Mr. Smith was the author of a work on family devotion, entitled "The Domestic Altar," which well sustains his Christian reputation; and which exhibits marks of sound literary taste. He also published some sermons, which were well received by the Christian public.

MEMOIR
OF THE LATE
REV. JAMES BODEN,
OF SHEFFIELD.

THE sovereignty of God is displayed in the variety of his dealings, not only with the world at large, but also with his own people, and the ministers whom he employs to gather and to bless his church.

Aaron, his high priest, was called, in old age, to go up to mount Hor, and die, stripping off his robes of office to put them on his son and successor; for those priests were many, since they were not suffered to continue by reason of death, but our one High Priest, because he continueth for ever, hath an unchangeable priesthood.

Stephen, though full of faith and power, working miracles among the people, and giving promise of a long life of usefulness, was suddenly cut off by the blow of persecution.

We are now invited to muse over the history of the oldest member of the Congregational church in this kingdom, or, perhaps, in the world, and the pastor, who, for more than half a century, sustained the labours of the ministry with faithful heart and unspotted hands.

James Boden was born on the 13th of April, 1757, at Chester. This ancient city was honoured and blessed with the labours of the celebrated commentator, Matthew Henry, in whose former dwelling Mr. B. was born. The building in which that commentary was delivered by the living voice, had been left to the moles and the bats; for the Arian, Whiston, had diffused his poison among the Dissenters, and Chester had felt its influence; but, as Rome rose when Greece fell, the house which Matthew Henry had quitted, gave a birth-place to James Boden, who stood as a pillar of evangelical truth, down to our days. In the garden where he first sported, there was an alcove, or summer-house, in which, it is said, a great part of the beautiful commentary was written, and who can tell how much this association may have contributed towards forming the mind of the late revered pastor in Sheffield?

At the age of fourteen he began to feel "the powers of the world to come." The subject of this memoir was too far removed from enthusiasm to make his own testimony doubtful, and, to say the least, the early converts to Christ give as good evidence of sincerity as those who are called late in life.

The religion thus early commenced, was cherished and improved under the ministry of Mr. Armitage, pastor of a small Congregational church, which then assembled in an upper room in Common Hall Street, into whose communion James Boden was received at the age of sixteen. This flock was gathered from the few believers who quitted the ancient site of Matthew Henry's labours, when it fell into the hands of those for whom

it was never intended. Such is the history of many a Congregational church. Taught by experience, the seceders adopted the Congregational system.

But the little one at Chester has become a thousand ; and, from an upper room, they have removed to a chapel in Queen Street, while the ancient building is an empty sepulchre, on which we read "Behold the desolation." The fall of Presbyterianism in this country is pregnant with instruction. Its intolerant pretensions to domination over conscience blighted the fairest prospect that ever dawned upon the church in our land, and when those who would have crushed others, were themselves crushed, at the Restoration, those who pleaded for toleration have, by toleration, multiplied into thousands of churches that retain the truth for which their fathers bled.

Mr. Boden early showed that the boy is father to the man, for, though so young, he displayed that piety, prudence, and zeal which characterized his future days, and which then eminently contributed to feed the feeble flame that glimmered in an upper room, while all around was cold and dark as death. He became a leader in every good work, and joined a little band for social prayer, which always attends a revival of religion. He had a small oratory, or room for prayer-meetings, where he seems to have begun to exhort, and from thence advanced to preaching.

Mr. Armitage and the church deeming him fit to be called out to the work of the ministry, he was sent to Homerton ; and, at the close of his academical term of four years, he was invited to take the charge, at Hanley, amidst the potteries of Staffordshire. Here he formed one of those Sabbath-schools, which were then rising into usefulness, and, after fifty years, he was invited to attend the jubilee of the school. We cannot say, "such honour have *all* the saints."

The late Mr. Lowell, of Bristol, formerly resided in the neighbourhood of Hanley, and, esteeming Mr. Boden, recommended to him a young lady in the neighbourhood, as suitable to be his wife. A day was fixed to meet near her residence, but she was suddenly carried off by death, and Mr. Lowell said to the writer of this memoir, "I was standing up to allow the undertaker to put on the scarf, to attend her funeral, when I saw my young friend riding by, to obtain an interview with her who was going to her grave."

From Hanley our friend removed, in 1796, to Sheffield, to take the charge from Mr. Jehoiada Brewer, who removed to Carr's Lane, Birmingham. The prudence of Mr. Boden was called into full requisition in his new sphere, and proved equal to the task. For a party, small in number, but, as frequently happens, making up for their insignificance by their boldness, gave him considerable trouble. At a church-meeting they told him, "Either you must remove, or we must." To which he mildly replied, "Well; we must wait, and see which it will be." It is scarcely necessary to say, the might of meekness prevailed; and he passed his future days in that peace and high estimation, which the meekness and gentleness of Christ will usually secure to his ministers. His private pastoral services enhanced the value of his public labours, and his visits were not suffered to evaporate in idle gossip; but his "speech was with grace, seasoned with salt, to minister grace to the hearers." A sententious wisdom secured the respect of the intellectual, while the pious tendency of his discourse won the affections of the devout. When his eldest son, having been educated at Rotherham College, to which Mr. B. was a steady friend, took the charge of a church at Retford, Mr. B. addressed him with all the wisdom of a matured pastor, and all the sacred emotions of a Christian father.

In the latter part of his ministry, having continued to preach three times a day till he was nearly seventy, his discourses became shorter, and for a brief period he had the assistance of a younger minister.

When the Missionary Society arose, Mr. B. was one of its best friends, and preached one of its anniversary sermons; maintaining, through life, his attachment to its noble object. The last anniversary of the Sheffield Missionary Society, at which he presided, was distinguished by an extraordinary effort to raise an additional hundred pounds, as a token of respect to the chairman, who was retiring from the field. He had been previously assisted by Mr. Miller, now of London.

In the spring of the year 1839, he resigned the pastoral charge, which he had held for about forty-three years. After a short time, he retired to Chesterfield, in Derbyshire, where he waited not long for the promised rest.

Of his last illness his relatives thus write:—It is to us a source of unspeakable consolation, to have witnessed the holy consist-

ency of his character, and to have seen on his death-bed a beautiful illustration of that scripture, "Mark the perfect man, and behold the upright, for the end of that man is peace." The disorder with which he was afflicted, produced considerable stupor, which prevented him from speaking much, but what he was enabled to say proved his unshaken confidence in his God, and his perfect willingness to trust his eternal interests into the hands of his Saviour. During the intervals of consciousness, it was evident, from the raising of his eyes, and the movement of his lips, that he was communing with the Father of spirits. On the morning of the day on which he died, though almost unable to speak, he listened, with evident interest, to the reading of the latter part of the seventh chapter of the Revelation, and his favourite sacramental hymn,—

"How sweet and awful is the place,
With Christ within the doors,"

soon after which he closed an illness of about nine days, by calmly and peacefully falling asleep in Jesus.

That the severity of the last winter of his sojourn on earth prevented his attendance at the house of God, was a great trial to him. On each succeeding sabbath morning he expressed his deep regret that he could not unite with the congregation in prayer and praise; for, though he could not hear much, owing to deafness, he loved to be present in the sanctuary, and as soon as the mildness of the spring permitted, he again, for a few times, bent his steps thither. Increasing weakness, however, soon obliged him to desist. The last time he made the attempt was on the first sabbath in May, 1841. On the succeeding sacramental sabbath, instead of having to lament his inability to join in the celebration of redeeming love with the church below, he was uniting with the general assembly and church of the first-born in heaven.

On the sabbath day before his illness, some one remarking how beautifully the sun shone, his answer indicated the spiritual state of his mind, for, raising his eyes, he said, with peculiar emphasis and sweetness,—

"He is my Sun, though he forbear to shine,
I dwell for ever on his heart, for ever he on mine."

It was a constant practice with him to give a devotional turn to the common occurrences and events of life. He loved to trace the hand of a glorious and benevolent Creator in all his works,

and frequently expressed his thankfulness for the temporal as well as spiritual mercies with which he was surrounded. He was eminently a man of prayer, which was his element. Seldom did his friends depart, even after an ordinary visit, without his pouring out his soul with and for them at the throne of grace.

He often expressed a deep concern for the prosperity of the church of Christ, and particularly for that portion of it with which he had been, for so many years, connected, and frequently uttered an ardent wish, that it might be blessed with a faithful and devoted pastor, and it was a source of high satisfaction and comfort to his mind, that he had lived to see that desire accomplished.

His deep humility was evinced by frequent expressions of a sense of his own unworthiness, and often did he lament that he was able to do so little for his heavenly Master. He shrunk with abhorrence from the idea of ascribing any merit to himself; Christ was to him all in all.

One trait in his character as a Christian minister, was eminently conspicuous; his constant kind attention to the sick and poor of his charge. To visit these he considered not only a duty, but a privilege and a pleasure, and many have had reason to bless God for the edification and comfort which his fervent prayers and kind sympathies afforded them in seasons of sorrow and distress.

As he was born in April, 1757, and entered the church on earth at the age of sixteen, and departed to that in heaven, June 4, 1841, in his eighty-fifth year, he must have been nearly sixty-nine years a member of the Christian church. If there were any living who had been longer in a communion that requires a profession of regeneration, how few must they have been! How pleasant to reflect that his path, so long stretched out, had been as the shining light, shining more and more unto the perfect day.

He was interred in the burial-ground belonging to the Congregational church at Chesterfield, followed by the deacons and other members of his former charge, and his funeral sermon was preached by his successor, who performed the same office, shortly after, for a daughter, soon deposited by the side of her honoured father.

Called into the fellowship of the church of Christ, when the church was waking up from long slumbers, he never left her to

fall asleep again. Faithful unto death, he turned not aside into divers and strange doctrines, but was a scriptural Calvinist, making a practical use of the doctrines of grace, preaching Christ crucified as the power of God unto salvation. Though he dealt not in abstractions, he had a clear discernment of the strength and weakness of each theological system, and saw far into their tendencies and defects.

But, like the rest of mankind, he partook of the character of his era, and bore the marks of one who entered into active life in the days of George the Second. He was a good speaker, because he was natural, and employed a pleasing voice with sufficient energy to be heard, and with so much devout and benevolent feeling as to be impressive and persuasive. He never pulled down with the one hand, what he built up with the other; and if more sacred fire would have improved his style and elocution, he flung abroad no unholy flames, nor diffused heat without light.

M E M O I R

OF THE LATE

REV. WILLIAM KINGSBURY, M. A.

FORTY-FIVE YEARS PASTOR OF THE INDEPENDENT CHURCH, SOUTHAMPTON.

THIS early friend and strenuous advocate of the London Missionary Society, whose name is embalmed in the recollections of thousands of the good, was born in Bishopsgate-street, London, on the 12th day of July, 1744. His parents were eminently alive to the best interests of their children, and, both by instruction and example, laboured to bring them in humble and grateful submission to the feet of Christ.

“These efforts,” observes Mr. Buller, in his excellent memoir of Mr. Kingsbury, “were so far beneficial to the subject of the present narrative, as to produce in him, at an early period, timidity of conscience, a dread of offending that Almighty Being to whom all hearts are open, and the habit of secret prayer. This habit, however, he afterwards judged to have been merely formal and external—the constrained and educational homage of a heart as yet undisciplined in the true knowledge of itself, and of the great object of adoration, without any real aversion from the sins and follies which, from custom and wholesome restraint, he had been led to avoid.”*

* Memoirs of the late Rev. William Kingsbury, M. A. By John Buller, 8vo. p. 1.

In 1753, Mr. K. lost his father, at the tender age of nine, and, in consequence of the scanty provision left for the support of his widowed mother and five children, was entered as a pupil at Merchant Tailor's School. He was afterwards, by the kind patronage of Sir John Barnard, removed from that seminary to Christ's Hospital, where he remained for three years. During the whole period of his school-course, he kept up, with more or less regularity, his habit of secret prayer, and was often much afflicted in conscience by the perusal of "Mason's Devout Sayings."

In 1758, having entered his fifteenth year, he left school, and, through the interest of a friend, was admitted a boarder into the academy for the education of Congregational ministers, at Mile End, under the joint superintendence of Drs. Conder, Walker, and Gibbons. It would appear that this step was somewhat rashly taken, as there does not appear to have been that decisive evidence of personal piety in Mr. Kingsbury at this time, which is so indispensable in a candidate for the sacred office. But as his deportment was correct, his views serious, and his attainments superior, a sanguine friendship probably anticipated the rest. Mr. Kingsbury himself soon began to doubt his call to the work of the ministry, and felt the necessity of undergoing a great spiritual change, which had not as yet passed upon him. His conscience became very uneasy; and in this unhappy state, with but very partial views of Divine truth, he set himself, in a legal way, to do something very like working out a righteousness of his own. Meanwhile he prosecuted his classical, mathematical, and other studies with considerable vigour, and made good progress in the knowledge of the Scriptures in the original tongues.

In the summer vacation of 1760, it became necessary to decide the question whether or not he should return to the Academy as a divinity student; and, as a previous step, agreeably to the rules of the Academy, he was required to give a written account of the rise and progress of religion in his mind. The thought of furnishing such a document overwhelmed him with consternation. He was too honest to affect what he did not feel, and all but resolved not to return to his studies. His tutor, Dr. Conder, however, prevailed with him to reverse his determination; but on the very evening of his return, on reading some remarks of Bunyan on the unpardonable sin, horror

seized upon his soul, under an impression that he had been guilty of the irremediable offence. He bathed his couch with his tears, and cried with much bitterness of soul unto God. He felt more oppressively than ever that he *must* relinquish all thoughts of the ministry. Meanwhile his fellow-students perceived the entirely altered tone of his mind—the deep seriousness which pervaded his whole character. Mr. Ashburner, in particular, afterwards for many years the beloved and affectionate pastor of the Congregational church at Pool, in Dorsetshire, observed his altered state, and took much pains to guide his youthful friend into the way of peace. The effect was, a temporary consolation, which was succeeded, at no distant period, by returning gloom; he fell into what he described as a “hideous confusion.” All the warning and terror which he heard in sermons he applied to himself, and became at the same time awfully perplexed and bewildered upon the subjects of the Divine decrees and human accountableness. He was driven to the very borders of despair; and once, while attending public worship, had such distressing thoughts in reference to the person of Christ, as, in his opinion at that time, amounted to the sin of blasphemy. Yet was he continually praying for deliverance from the sin and guilt which he imagined he had contracted. It pleased God, however, on the evening of that very day (Oct. 7, 1760), when his misery had reached its climax, to scatter his unbelieving fears, and to bring him into the glorious light and liberty of the gospel.

“In the evening of this day,” observes Mr. Buller, “which to him was ever memorable, as he was walking homeward to the Academy, still absorbed in mental prayer, unbelief was removed from his mind; he was enabled to exercise a humble faith in that Saviour who has declared that ‘they who seek shall find,’ and that ‘him who cometh, he will in nowise cast out.’ The most delightful peace followed. He had no more doubts, for a season, of his real interest in ‘the God and Father of our Lord Jesus Christ,’ through the atonement and intercession of his Son, by the agency of his Holy Spirit, than he had of his own existence. The result was, the possession of ‘the peace of God, which passeth all understanding,’ amounting even to ‘joy unspeakable, and full of glory;’ so that he desired even to die, and ‘to be with Christ’ in safety for ever.”

Mr. Kingsbury continued to prosecute his course of study for four years; but during the entire period of his college-life he enjoyed the happiness of close communion with God, and maintained a walk and conversation in the highest degree becoming a candidate for the sacred ministry.

In February, 1762, he became a member of the church at Haberdashers’ Hall, then under the pastoral care of the late

Dr. Gibbons, who had greatly attached his young friend by many endearing offices of friendship. In the beginning of next year Mr. Kingsbury lost his beloved mother, who entered in full triumph into the joy of her Lord. He felt the pang of separation to be most keen; for she had prayed and laboured for his conversion, and had looked forward to his engagement in the ministry with unspeakable delight.

In August, 1763, Mr. K. preached his first sermon in the place of worship of his venerable and beloved tutor, Dr. Walker, of Bethnal-green, from Rom. viii. 1; which gave promise of his future eminence as a Christian divine.

In 1764, he passed the usual examinations imposed upon students on quitting the Academy; on which occasion he delivered and defended a Latin thesis, in answer to the question: “*An obedientia ac perpassiones Christi, nobis imputatæ, sint sola causa et fundamentum justificationis nostræ coram Deo?*”—“Are the obedience and sufferings of Christ, imputed to us, the sole cause and ground of our justification before God?” The thesis is said to have possessed very considerable merits, both as to sentiment and composition. He also delivered a sermon from 1 Pct. iii. 18; and received from the ministers present a testimonial highly creditable to his diligence, acquirements, and unexceptionable good conduct.

His first station, as a preacher of the gospel, was Tooting, in Surrey, where he succeeded Dr. Henry Miles, a man of learning, and Fellow of the Royal Society. His labours in that village commenced while he was a student, and continued till the autumn of the year in which he retired from college. At that period Dr. Gibbons induced him to supply the vacant pulpit of the Independent congregation at Southampton; the result of which was an invitation to become their pastor, which, after mature deliberation, he accepted. His ordination took place on the 8th of October, 1765, on which occasion the following pastors took part in the service:—Dr. Gibbons, of London; Dr. Samwell, of Romsey; and the Rev. Messrs. T. Williams, of Gosport; D. Boreman, of Winchester; E. Atkins, of Newport; W. Wright, of Ringwood; and R. Rice, of Lymington.

In addressing himself to his new charge, on this solemn day, Mr. Kingsbury produced a deep and thrilling sensation, by the brief but touching appeal—“Remember, I am young, and need your candour.” When he first entered on his pastoral charge,

at Southampton, the congregation was but small, and the church members were only twenty-seven. Bigotry also greatly prevailed in the town; and the newly-chosen pastor had only reached the age of twenty-one. But, notwithstanding these apparent disadvantages, it pleased the adored Head of the church to crown his zealous efforts with a large measure of success. His difficulties were numerous, and the record of them in his diary was peculiarly interesting; but he had wisdom and grace given him to persevere with diligence and holy zeal; and he lived to see the cause of Christ prosper under his faithful superintendence.

He established a Sabbath evening lecture, which brought many general hearers to his place of worship, and which issued in great good to many souls. These services became very popular, and led him to much watchfulness and self-scrutiny, lest he should be tempted to seek more the applause of man than the approbation of God: this holy jealousy of himself was the means of protecting him from the snare which he apprehended. His walk with God appears, even at this early period, to have been very close.

“What a deadening influence,” he observes, “has unprofitable conversation! how lifeless does it render my soul in the subsequent exercises of secret devotion!

“I have found that the edge of the soul has been so blunted by a single hour’s unprofitable conversation, as to injure its peace and advancement for many days. May my conscience, therefore, ever be kept tender; and may I watch against the first approaches of declension. An unbecoming example on my part will hurt my preaching, and will make my hearers consider religion to be nothing better than hypocrisy.”

His plans for the due adjustment of his hours of study, devotion, and pastoral visitation, were laid down and adhered to with scrupulous exactness; though there was a total absence of formality and stiffness in the manner in which he performed these several duties. No pastor ever displayed a happier variety in his private and public walks of piety and usefulness. He was a close scrutinizer of his own heart; and loved to read the works of men whose writings unfold the deep-rooted depravity of human nature.

“O my soul!” said he, “preach all thy sermons repeatedly to thyself; that, while I caution others against counterfeits, I may not myself lose the reality.”

Through life he applied to himself the solemn warning which he addressed to others, viz., that “apostacy begins at the closet-door.”

The catechizing of children belonging to his congregation was one of his favourite and useful employments as a Christian

pastor. For a long series of years he continued this exercise; and there is reason to believe that it contributed much to the acquirement of those simple and intelligible modes of pulpit address for which he was so justly celebrated.

In November, 1768, he entered into married life with Miss Andrews, daughter of the Rev. Mordecai Andrews, a useful minister in London, who, upwards of eighty years ago, died in the midst of his days, much honoured, and deeply lamented. He sought direction of the Lord in this important step of his life, and realized a most merciful and happy answer to his prayers.

In March, 1769, he began a course of village preaching, which he continued with more or less activity and usefulness to the close of his public life. Afterwards he published, in 1798, "An Apology for Village Preachers," in answer to an anonymous attack made on that useful class of Christian agents.

In the autumn of the same year he became a parent, and both at the birth and baptism of his child evinced the feelings of an eminently devout and grateful mind. Speaking of the first of these events, he exclaims—

"Oh what did I feel!—what new emotions, what unknown affections, sprung up in my heart! God forbid, exclaimed I, with tears, that this infant should be born to any thing less than immortal happiness! To THEE, MY GOD, do I devote this infant, for life and for death! I bless my God, that, throughout this agitating scene, my heart has been resigned, and, through thy goodness, grateful also."

In referenee to the solemn service of the child's baptism, by Dr. Samwell, then of Romsey, he thus expresses himself—

"I hope I have been sincere in the dedication of my son to God. I declared, in the face of the whole congregation, that I took the Father, Son, and Holy Spirit to be my God, and that I offered myself to be one of his servants; that I was desirous that my child should be interested in the blessings of the new covenant; and that I engaged to bring him up in the nurture and admonition of the Lord. I leave it on record, that I add my hearty amen to what I have said; being sensible at the same time, that my own strength is weakness, and that I can do nothing without the help of the Lord."

Much exercised about the success of his own ministry, and the more general prevalence of evangelical piety throughout the churches, Mr. K. addressed a letter, early in the year 1771, to each of the neighbouring ministers with whom he was most intimate; in which he proposed "that they should all, at the same hour, and on the same day of the week, direct their secret supplications to God for his blessing on the church of Christ in general, and on their respective congregations in particular." The proposal was adopted by his brethren, and, there is reason to believe, was attended with much good to ministers and peo-

ple. Such methods of drawing down divine influence upon the churches, frequently resorted to, could not fail, by God's blessing, to be beneficial.

In 1772, Mr. K. had the happiness of becoming very intimate with Howard, the philanthropist. On the death of that devoted man's wife, he was much cast down in mind, and much depressed in bodily health; insomuch so, indeed, that his physicians recommended him to travel for a season for change of air and scene. In the course of his tour, he stopped for a short season at Southampton; and having sent a note to Mr. Kingsbury to "request an interest in the prayers of his congregation, as a person detained by indisposition from public worship," the faithful pastor hastened as soon as possible to the lodgings of the unknown invalid, and found, to his great joy, that he had made the acquaintance, which ripened into permanent friendship, of John Howard. They continued to hold intimate Christian fellowship to the close of their earthly pilgrimage.

By the suggestion of this truly great and benevolent man, Mr. K. was first induced to open a boarding-school for the more comfortable support of his family. His income from his people, up to that period had never much exceeded £80 per annum, and certain changes in the congregation had reduced it to about £60. In these circumstances, he had been compelled to encroach, to a certain extent, on the property he received with his excellent wife. Having laid open these facts to Mr. Howard, he advised him, well knowing his fitness for the task, both by disposition and education, to open an academy for the education of young gentlemen. The suggestion, coming from such a quarter, was received and acted upon by Mr. K. To such a conscientious mind, the anxiety connected with the arduous duties of a school, added to those of the pastoral office, were often very harassing; but the good resulting to very many was more than a compensation for all the toil and perplexity endured.

In January, 1773, Mr. K. was called to suffer the loss of his youngest child, by sudden convulsions, an event which his sensitive mind felt most acutely. Looking up to heaven on this occasion, he penned the following beautiful and submissive sentiment:—

"Thou didst put into my garden a beautiful flower; but its blossoms are fallen in the dust! yet, hast thou not transplanted it to bloom in paradise? Why then should I complain!"

For the first time in his public ministry he was seized, in 1776, with severe and threatening indisposition, which caused his friends almost to despair of his recovery. During this long and painful illness, he behaved himself "like a weaned child;" often exclaiming, "Oh, I would not but be a Christian now, for all that the world contains!" When raised from his bed of sickness, his conversations and pulpit ministrations savoured much of heaven.

He was a public-spirited man, though no wrangling politician. Passing events he always endeavoured to improve for the good of his flock. He strenuously advocated the repeal of the corporation and test acts; commemorated great national events, whether of a favourable or unfavourable complexion; and always kept pace with his times, taking the lead, in this respect, of many of his brethren.

He was a lover of good men, and ever breathed a catholic spirit; hence some of his choicest friendships were among clergymen of the Established Church. In 1783, he became intimate with the late Hon. and Rev. William Bromley Cadogan, Rector of Chelsea, and St. Giles, Reading; in 1784, the Rev. John Newton, the far-famed and justly-admired Rector of St. Mary, Woolnoth, London; and subsequently with the Rev. William Romaine, for whom, in 1795, he preached a funeral sermon, which contained an eminently accurate sketch of the life and writings of that great and good man. It was not a mere cursory acquaintance which obtained between the subject of this memoir and these great and good men, but a cordial, confiding, and sanctified friendship, beneficial to all parties concerned.

In the establishment of the first Sunday-schools in Southampton, in 1786, Mr. K. was a principal actor; he loved the young, and rejoiced in the prospect of the unnumbered benefits which accrue to them from these hallowed institutions, upon which the adored Head of the Church has smiled so graciously.

So highly were Mr. K.'s gifts, attainments, and graces valued by those who were best able to judge of their eminence, that on a vacancy occurring, in 1787, in the resident tutorship of Homerton College, the chair was offered to him by the committee. His humility, however, led him to decline, with thanks, the responsible undertaking. Early in the following year, his tender and confiding heart was rent asunder by the death of his

beloved wife, who had long been declining in health, and then sunk under the pressure of disease. She was Christian of extraordinary devotedness, who adorned every relation in life, and shed peace and serenity all around her.

“ In the autumn of 1795, Mr. K. was first called to take part in the glorious plan for conveying the knowledge of Christ to the heathen, which laid the foundation of the London Missionary Society. Though then, somewhat advanced in life, he entered into this benevolent project with all the ardour of youthful zeal. He was delegated by his congregation to attend the first meeting in London, of which he was chosen moderator ; and, returning home, he so excited their zeal by his account of the excellent design which was set on foot, that they immediately more than met his expectations by the unanimity with which they professed their attachment to this noble object, and by the liberality of their subscriptions. This was the first collection made in the country, and it amounted to the sum of £287.”

It is a delightful fact to record, that this effort of zeal for the perishing heathen spread new life in Mr. Kingsbury’s congregation, and became the means of raising it to a state of prosperity, which it had not known for many years before. It became necessary speedily to enlarge the place of worship. His own income, which had been shamefully scanty, was also increased, and new signs of spiritual life sprung up among young and old.

“ In the following May, he attended the annual missionary meeting in London. He was afterwards a constant attendant on these occasions, so long as his strength would allow. They afforded him refreshment and animation. In the autumn of this year his congregation were most laudably active, in encouraging, by their attention and their liberality, the missionaries on board the ship *Duff*, then about to sail from Spithead on her errand of mercy. A sloop was freighted from Southampton with live-stock, provisions, clothes, medicines, and gloves.”

Mr. K.’s confidence in God’s providence never forsook him in the most agitated times. When the French war was raging with the utmost fury, and the minds of many Christians were greatly exercised in contemplating the signs of the times, he inscribed the following judicious and pious reflections in his diary :—

“ The flames of war are raging abroad, and there is a great ferment at home. But here is a good omen ; Britain is the asylum of ‘ the glorious gospel of the blessed God,’ —the temple of his glory—the sanctuary of his presence. The mere politicians of the world are perpetually perplexing themselves with the checkered events that arise. They resolve, and retract ; they threaten, and petition ; they shout, and they shudder ; they triumph, and they despair. Pitiable monarchs, pitiable ministers are they, who have no guide but the counsels of human wisdom, unassisted by the revealed will of God ; no confidence but in chance ; nothing fixed and solid to built upon. The Christian has still to flee for refuge to the eternal God in Christ, in all possible changes.”

As growing years brought with them their characteristic infirmities, it became necessary, about this time, for Mr. Kingsbury to have an assistant in his ministerial work ; and, happily for the peace of his own mind, and the prosperity of his church,

the hearts of all parties concerned were set on one who laboured with him "as a son in the gospel." That honoured individual was the Rev. George Clayton, now of Walworth, who accepted the call of the church, seconded as it was by the cordial concurrence of Mr. Kingsbury himself. The mutual esteem and confidence which ever afterwards obtained between the senior and junior pastor of the church, present a pleasing and instructive page in the history of sanctified humanity. The accession of Mr. Clayton's talents and zeal, added much to the prosperity of the cause. This happy copastorate continued until 1804, when Mr. Clayton was invited to occupy his present important sphere. During his stay at Southampton, the Independent chapel, which had been greatly enlarged, was re-opened in May, 1803. Though Mr. Kingsbury felt the great loss he sustained in the removal of so valuable a coadjutor, so cordially did he approve of the course pursued by Mr. Clayton, that he took part in his ordination at Walworth, and delivered the introductory discourse, which was afterwards given to the public.

He had but just returned from the ordination of his young friend in the metropolis, when he was called to preach the funeral discourse of one of the oldest and most endeared of his college companions—the Rev. Edward Ashburner, of Pool. The event was peculiarly trying to him; but the sketch which he drew of his friend's character was deemed both happy and faithful.

Some difficulties arose in supplying Mr. Clayton's place at Southampton; but after various negotiations, the Rev. Henry Lacy was publicly ordained as co-pastor with Mr. Kingsbury, in October, 1805; with whom he laboured till September, 1807, when he resigned his position and settled at Westbury, in Wiltshire.

The death of many near relations, the removal of friends dear to him as his own soul, particularly the Rev. John Newton, the growing infirmities of age, the want of a proper assistant, and, above all, the mental alienation of Mrs. Kingsbury, (for he had entered a second time into married life), combined to fill him with anxious and foreboding thoughts, and led him to contemplate the resignation of his pastoral charge.

"To endeavour," said he, "to record my fears, temptations, trials, disbelievings, and perturbations, would be like an attempt to number the billows of the stormy sea. By these I am 'chastened every morning.'"

While Mr. K. was anxiously deliberating as to the path of duty, Divine Providence interposed, though in a somewhat

painful way, to decide his course. Just as he was watching the pillar and cloud, for the purpose of ascertaining the mind of God concerning him, that he might not quit his sphere of labour too soon, nor remain in it too long, it pleased the infinitely wise Disposer of events to visit him with a slight attack of paralysis. Change of air was instantly resorted to, first to Caversham, near Reading, and then to London; but after mature deliberation on his state and prospects, the venerable pastor resolved on relinquishing his charge, and accordingly communicated this settled purpose of his mind to his beloved flock, in a letter, bearing date the 29th July, 1809. The tender of resignation was reluctantly accepted by the people of his charge, who, in answer to his communication, conveyed to him the unanimous resolution of the church to settle the sum of £200 upon him for the remainder of his life. With his characteristic disinterestedness, he would only accept £120.

“This token,” said he, “of generous affection, is to me unlooked for. I thought of going into a lowly cottage, and living in the most frugal manner on my slender means; and I should have found it difficult to support myself comfortably with the kind assistance offered by my children.”

In the beginning of 1811, Mr. K. felt himself settled at Caversham, where he spent the evening of his days as calmly and usefully as the nature of his infirmities would permit. He preached occasionally, read much, visited his beloved friends at Reading, London, and Southampton; and thus presented a fine spectacle of lovely piety, as we delight to behold it in one who had spent forty-five years in proclaiming the ministry of reconciliation. His diary, and his letters to friends at this period were rich in wisdom, spirituality, gratitude to God, and love to the souls of men. Many of his papers, written at this period of his life, displayed vigour of intellect, sound critical knowledge, accuracy of composition, as well as depth of piety. His last hours were sweetly irradiated by the sunshine of peace and heavenly hope.

“He was confined,” says his friend Mr. Buller, “to his bed for one day only before his dissolution. He suffered no acute pain. On the Sunday before he died, when his son said, ‘How do you do, sir?’ he replied, ‘Well: for I have peace with God.’ He expressed an earnest wish to obtain his dismissal, and frequently was heard to say, ‘When will he come? O! when will he come?’ One of his attendants supposing him to inquire after his son, Mr. Thomas Kingsbury, who was hourly expected from London, said, ‘We look for him every minute.’ He shook his head, saying, ‘No, no: when will MY BELOVED COME?’

“His senses were retained to the last moment of life. He kissed the hand of his affectionate and only remaining daughter: he made a sign that his son Walter should

offer prayer ; and, about seven in the evening of the 18th Feb., 1818, the happy man, his hands and eyes lifted up in the attitude of devotion, drew a long breath, and, without a groan or convulsion, expired."

Thus lived and thus died one of the brightest ornaments of the ministerial character, that has graced the church of Christ in modern times ;—a man of rare and exalted worth, adorned by equal strength and refinement of mind, and nobly consecrated to the cause of God and souls ; yet humble to a proverb, and ever disposed to acknowledge and admire the excellences of men far inferior to himself.

His death was improved at Reading by his former attached colleague, the Rev. George Clayton ; and at Southampton, by the Rev. Dr. Bogue, of Gosport, and the Rev. Thomas Adkins, his respected and greatly honoured successor.

MEMOIR

OF THE LATE

CAPTAIN JAMES WILSON,

COMMANDER OF THE SHIP DUFF, IN HER FIRST VOYAGE TO THE SOUTH SEAS.

IF Captain Wilson was not strictly one of the founders of the London Missionary Society, he was at least so influentially and interestingly connected with its first mission, that he cannot consistently be excluded from a place in these memorials. His life was one of great adventure, and his conversion was a remarkable illustration of the sovereignty and riches of Divine grace.

James Wilson, the youngest of nineteen children, was born in the year 1760. His father was a captain of a Newcastle trader, and brought up his son to the same calling with himself. In early life, the young sailor proceeded to America, during the war, and fought in the battles of Bunker's Hill and Long Island. On his return he became mate of an East Indiaman, though still but very young ; and on his arrival at Bengal quitted his ship, and determined to remain in the country. There, for a season, he engaged in country service, but afterwards proceeded to Madras, where he soon distinguished himself by the success and energy of his enterprise. Providence, at this time, placed him in circumstances in which both his

skill and bravery were put to a decisive test. The British troops, then under the command of Sir Eyre Coote, were so hemmed in by Hyder Ali's army, that no supplies could be conveyed to them by land, while, on the other hand, the French fleet had to be passed in reaching them by sea. By the singular address and officer-like courage of Captain Wilson, several vessels were conducted with ample supplies along one of the Indian rivers to the vicinity of the spot where the British troops lay, in want of almost all the necessaries of life. On his return to Bengal, he was employed for some time in conveying supplies to the army, which he did without detection by the enemy. But at last, when proceeding with a valuable cargo of military stores, for the assistance of Sir Edward Hughes, whose ammunition had failed him in the conflict with Suffrein, he was captured by the French, and carried into Cuddalore, which was at that time in their possession. There he found the crew of the Hannibal in the same captivity with himself. He was permitted, indeed, with other officers, to be at large on his parole of honour, and anticipated the period when, by an exchange of prisoners, he might be released from the hand of his oppressors.

Hyder had at that time laid waste the fairest portions of the Carnatic, and, aided by the French, who had seized on Cuddalore, he allowed himself to dream of the speedy expulsion of the English from that part of India. He had just defeated the detachment of troops under the command of Colonel Bailey. Such of them as had not fallen in battle he had cast into prison, tempting them to join his standard, or gratifying his brutality by exposing them to a lingering and cruel death. He had bribed Suffrein with *three hundred thousand rupees*, to surrender up to him all his prisoners at Cuddalore; a transaction so infamous, that, when communicated to the commander of the fort, it filled both himself and his officers with unutterable indignation and grief. He dared not, however, to disobey the orders of his superior; and after acquainting Captain Wilson, and the other officers on parole, of the disastrous transaction, prepared to send them away the following day, under escort, to Seringapatam.

The moment Captain Wilson heard of the iniquitous bargain, he formed the resolution of attempting an escape from the horrors of captivity, which now stared him in the face, and

which, to his bold and enterprising mind, seemed more appalling than even death itself. In passing along the ramparts, he thought he perceived the possibility of dropping down into the river, and accordingly determined to seize the first opportunity for accomplishing, at all hazards, his heroic purpose. He communicated his intention to a brother-officer and to a native servant, who both resolved to accompany him in his dangerous flight. It was agreed to meet just before guard was mounted, in the dusk of the evening; but ere the hour arrived, the resolution of his brother-officer failed him, so that he had to execute his plan in company only with his little Bengalee boy. He was not, however, to be diverted from his purpose, and at seven o'clock ascended the rampart without being perceived, and leaped down a height of forty feet. The shock was so great as he lighted on the ground, that his chin struck against his knees, and, losing his balance, he fell headlong into the river. He was not without fear that the noise of his body coming in contact with the water might be heard in the fort. This, however, was not the case, and speedily recovering himself from his perilous position, and gaining the bank of the river, he approached the foot of the wall, and beckoned to his little boy to throw himself down gently into his arms. The boy did so, and received no injury whatever. The country of Tanjore round the fort is low, and intersected with numerous streams, all branching off from the Coleroon, the great river of the district. The boy, unfortunately, could not swim; but the Captain, having full confidence in his skill and strength, mounted him on his back, and swam across without considerable difficulty. They proceeded in the direction of Porto Nuovo, about thirteen miles from Cuddalore, having to cross three arms of the river, and proceeded with a rapidity almost unaccountable, in order to reach the greatest possible distance from the fort before the break of day. Near Porto Nuovo, a Seapoy sentry called aloud, "Who goes there?" on which they suddenly concealed themselves, and proceeded down to the river-side; when, mounting the boy on his back, Captain Wilson once more plunged in the waters; but when they began to encounter the breakers occasioned by the tide, the boy began to be afraid, and clung so closely to his master as almost to cause him to sink. He was obliged to return to the shore, and with difficulty escaped a watery grave. Having gained the shore, and perceiving that it would be impossible to proceed

with such an incumbrance, he persuaded the boy to go back to Dr. Main, who would take care of him,* and again committed himself to the waves, but, after a hard struggle, was compelled, by the strength of the tide, to land at some distance on the same side of the river. Providentially, by the light of the moon, he perceived a canoe at some distance, lying on the beach. He immediately seized on it, and dragged it to the water's edge, when all of a sudden two black men rushed out upon him, and demanded to know why he seized on the boat. He laid hold of the outrigger of the canoe, as his only weapon of defence against the paddles, which they had secured, and informed them, in a determined tone, that he had urgent business at Tranquebar, and that thither he must go. With all his remaining strength he proceeded to launch the canoe, when, with their accustomed good-nature, the Indians laid down their paddles on the shafts, and, while he stood in the stern, rowed him to the opposite shore. He gave them his hearty thanks, the only reward he had to offer, and, springing on the beach, proceeded on his anxious journey. The moon shone brightly on his path, and before break of day he reached the largest arm of the Coleroon. His strength was now well nigh exhausted; and looking at the width of the stream he had to cross, his courage began to fail; but reflecting on the dangers behind him, and perceiving the first streaks of light betokening the approach of day, he stretched forth his arms, and made for the opposite shore. As he swam across, he came in contact with the mast of a ship, or some floating tree; and so great was his exhaustion, that he reclined his weary frame upon it for a season, and fell into something like a temporary state of sleep. As the morning sun began distinctly to reveal objects, he found himself on the farthest side of the river, and began to cherish thoughts of security and liberty.

On reaching the shore, he passed through a jungle which led to the sea-coast. There he ascended a sand-bank, to look around him, and determine on the future measures to be pursued. To his great consternation, he perceived a party of Hyder's cavalry scouring the coast; and being discovered by them, they galloped up to him in a moment, seized on him, stripped him naked, tied his hands behind his back, fastened a

* The poor boy was never heard of any more, though most diligent search was made for him.

rope to him, and thus drove him before them to head-quarters, several miles distant, under a scorching sun, and covered from head to foot with blisters occasioned by exposure to its vertical rays.

On being conducted back to the place from whence he had made his escape, Hyder Ali refused, enraged at his conduct, to allow him to join his fellow-officers, and thrust him into an offensive dungeon with the meanest captives. The next day, chained to a common soldier, he was sent off on his march to Seringapatam, a distance of about 500 miles. Naked, barefoot, exhausted by former fatigues, with only a little rice to subsist upon, and cruelly treated by the brutal wretches who had the care of him—he prosecuted his formidable journey, tortured with heat in the day-time, and at night thrust into a noisome dungeon. As they proceeded to the scene of their captivity, they were introduced into the presence of Hyder, and urged to enlist in his service, and conform to his religion, with the assurance of liberty as the reward. When promises were not found to succeed, they were visited with extreme tortures, with a view to effect the same object. But neither bribes nor punishments could bind the heroic mind of Captain Wilson. He rejected both with equal disdain; and though an utter stranger to the influence of the fear of God, such was his high sense of honour, that he preferred death to deserting his country, or conforming to the religion of the false Prophet.

On arriving at Seringapatam, the most nameless cruelties awaited him. Emaciated with hunger, naked, and covered with sores, with but a feeble spark of life remaining, he was thrust into a filthy dungeon, loaded with irons weighing 32lbs., with 153 other sufferers, chiefly Highland soldiers belonging to Colonel M'Leod's regiment, and chained to one of them day and night. So scanty was their allowance of food, and so keen were the cravings of hunger, that they feared putting their fingers to their mouths, lest they should be tempted to eat them. Many died of absolute want; and several times the companions to whom Captain Wilson was chained shared this sad fate. He was at last himself seized with symptoms of an alarming description: a flux reduced him to great extremity; every part of his body was distended by dropsical swellings; and his countenance was covered with most unsightly eruptions. He drew nigh to the gates of death; yet he had no

concern about eternity, "no fear of God before his eyes." Often in after life did he admire the Divine mercy in sparing him at this awful moment. He was rescued from the grasp of death in a very remarkable way. He bartered his scanty allowance of rice for a small species of grain called *ratche pier*, which he partook of with amazing relish, and being distressed with thirst, he drank the liquor in which it was boiled. Whether this effected a cure or not is uncertain; one thing, however, is on distinct record, that he instantly began to recover, that the swellings in his body speedily disappeared, and that others of his fellow-sufferers pursuing the same course were restored from their deplorable malady.

When Sir Eyre Coote succeeded in humbling the pride of Hyder Ali, and compelled him to throw down his arms, one of the conditions of peace was that he should release all British captives. But before the victory was obtained, only thirty, with Captain Wilson, of all the 153, who were his fellow-captives, survived the barbarity practised upon them, and the disease which it superinduced. When the few remaining victims escaped from their prison-house, they were loaded with comforts of every kind; and so abundantly did Captain Wilson partake of some animal food provided for him, that he was instantly, in his weak state, seized with fever, became delirious, and was again brought down to the brink of the grave. "But God had mercy on him," rebuked the fever, and restored him to wonted health and strength. Such, however, is the depravity of the human heart, that he emerged from all these calamities without any true sense of the Divine goodness, or any dread of sinning against God.

As soon as he was able to enter upon public service, he set out for Madras, from whence he proceeded as first-mate of a vessel to Bencoolen and Batavia. During this voyage he was again seized with putrid fever, and had a narrow escape for his life; but God had thoughts of mercy towards him, and suffered him not to become the victim of mortal disease. In due time he returned to Bengal, having made a profitable voyage, though with great loss of health and bodily strength. His constitution was at this time severely impaired; and though he continued to improve his fortune, he was reduced to great feebleness of body, and remained a total stranger to every feeling of true religion. Having realized a small competence, he determined on return-

ing home. On the voyage he had many serious disputes with Mr. Thomas, one of the first of the Baptist missionaries, who was greatly shocked at his infidelity and profaneness, and told him that he had more hope of the most depraved Hindoo than of him.

Once more landed on his native shores, he took up his residence at Horndean, in Hampshire, where he lived in quietude and respectability, enjoying the occupations and sports of country life; but still living "without God, and without hope in the world." A niece resided with him as housekeeper, who was a true Christian. This was to him an event of great mercy. Her residence at Horndean removed her to a distance of ten miles from the sanctuary where she had received her first religious impressions, and where she was wont to edify by the ministry of her beloved pastor. This circumstance, with her uncle's thoughtlessness, and the uncongenial company which frequented his house, rendered her very unhappy, which she strove in vain to conceal. Captain Wilson perceived her state of mind, and felt somewhat uneasy in witnessing it. Her delight in reading religious books, her habitually serious conversation, her anxiety to attend her place of worship, her uniform concern for his salvation, connected with recollections of the warnings and reproofs he had received from the lips of the Baptist missionary on his way home from India, made him somewhat thoughtful, and prepared his mind for happier influences.

About this time, a Captain Sims, who resided in the vicinity of Horndean, was introduced to Captain Wilson. He was a man of warm-hearted piety; and soon perceiving the sceptical tendency of his new acquaintance, he anxiously endeavoured to lead him into the way of peace. He was not a match, however, in argument, for Captain Wilson. He had felt the power of divine truth on his own heart; but he had paid but little attention to the objections of infidels to the truth of Christianity. The consequence was, he was in general vanquished by Captain Wilson, though he still retained a full impression of the truth of the gospel, and the solid grounds of his own happiness. He lent his friend books, such as "The Christian Officer's Complete Armour," by Major Burn; but all was in vain. A scornful contempt of revealed religion still marked the conversation of Captain Wilson; and his daily habits and pursuits were those of a complete man of the world.

An event now occurred of a very remarkable kind, in the history of Captain Wilson. Captain Sims was a member of the late Rev. John Griffin's church at Portsea; and had invited his pastor to spend a few days with him in the country. It so happened that on the day of Mr. Griffin's arrival at Captain Sims', he was engaged to dine at Captain Wilson's. He made no scruple in taking his pastor with him. While at table, Captain Sims contrived to introduce an allusion to the evidences of revealed religion; upon which Captain Wilson, somewhat jocosely, replied, "You know, Captain, I have foiled you on that subject."—"True," said Captain Sims; "but if I was not equal to the contest, my minister is, and I refer the cause to him." Mr. Griffin instantly felt the delicate position in which he was placed; and, fearing lest his host should imagine that some plan had been concerted for his annoyance, politely observed to Captain Wilson—

"Sir, I am obliged by your polite attention to me, and it is not my wish to obtrude my sentiments upon the attention of any gentleman: I admit the subject is of the greatest importance, and I am ready, according to my abilities, to defend it; yet, I think it too serious to comport with the pleasant conversation of a dinner-table."

Mr. Griffin's extreme seriousness rather created a smile in the countenance of the good-natured captain, who instantly enjoined:

"It will be no obtrusion of the subject upon me, I assure you, sir, I am glad of the opportunity to converse on it; for I have never met with a clergyman yet, and I have conversed with several, that I could not foil in a quarter of an hour."

The meek pastor, with a manliness peculiar to his character, now humbly appealed to the company, whether Captain Wilson's challenge was not one which any man of honour, under the colour of his cloth, was bound to accept? and, addressing himself to Captain Wilson, said—

"Sir, it will afford me great pleasure to enter into this interesting subject with you; but I must beg a truce, till we can honourably relax in our attention to the ladies at table."

There was something in the polite and gentlemanly conduct of Mr. Griffin, which disarmed the captain's prejudices, and prepared him to listen with deference to the statements of the young divine. At this juncture, it was proposed by Captain Sims, that the company should retire to the pleasure-grounds, while Captain Wilson and Mr. Griffin entered into amicable debate. The hint was taken, and the company retired. Captain Wilson then expressed a wish that their conversation might

be held in an arbour in the garden. Mr. Griffin cheerfully acquiesced. It was on a lovely evening in the month of July, when all nature was in her prime, that the two interesting combatants proceeded to discuss the truth or falsehood of the living oracles. The conversation was calm, dignified, and solemn. The whole train of evidences, external and internal, which proves the Scriptures to be a revelation of God, was deliberately canvassed, in a most amicable conference which lasted for three hours. The debate was still proceeding, when Captain Sims, with the rest of the company, walked up to the arbour in which Captain Wilson sat with his pastor, and exclaimed—"Has he convinced you, Captain?"—"I will not," replied Captain Wilson, "say much about that; but he has said some things I shall never forget." The conference at this time terminated, and the rest of the evening was spent in pleasant and edifying conversation, chiefly on subjects connected with religion.

The following day, Captain Wilson waited on his friend Captain Sims, and requested the loan of Major Burn's work, which he had before declined reading. As the result of Mr. Griffin's conversation, he was now prepared to read it with avidity. His mind was now under a deep process of conviction of sin, and all the evidences of the gospel flashed upon his judgment and conscience with a resistless and convincing energy. He began the stated and conscientious perusal of the Holy Scriptures; manifested a readiness to converse with his niece on religious topics; and, to her great joy, proposed to drive her to Portsea to hear her favourite minister. As Providence would have it, Mr. Griffin's text, on the first occasion of Captain Wilson's hearing him, was Rom. viii. 29. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." When he saw Captain Wilson enter the sanctuary, he felt no small anxiety on account of the subject which he had to discuss. He feared lest it should prove unsuitable to the Captain's particular state of mind, and would gladly have changed his text if he could. He proceeded, however, in prayerful dependence on the Spirit of God. His new and unexpected auditor listened throughout to the discourse with profound attention. He was bathed in tears; and felt a softening of nature which all the unparalleled sufferings endured by him in the noisome dungeons of Hyder Ali had never produced. On his return home he conversed freely with his niece on the solemn

subject to which he had been listening; and observed, with great emotion, "If what I have heard to-day be true, I am a lost man." His attached relative was overwhelmed with joy at finding him so deeply affected about his eternal state; and began to open up to his agitated mind the glorious hopes of Christianity; assuring him that he would soon find more happiness in true religion than he had ever felt in the short-lived pleasures of the world.

For a season, he was deeply depressed at the thought of his past life, and his awful contempt of God. The Bible was his constant companion. But he knew not, as yet, how to find peace to his troubled conscience. He continued to hear Mr. Griffin, and a sermon on justification was the instrument, in the hand of God, of allaying his guilty fears, and laying open to his afflicted spirit the Divine method of acceptance. When once he fully beheld the glorious doctrine of free justification, through faith in the righteousness of God's dear Son, he rejoiced "with joy unspeakable, and full of glory." Never was conversion more manifest by its fruits; "old things passed away, behold all things became new." He cast off the works of darkness, and ranked himself with the children of the light and of the day. He was as determined a friend of truth, as he had been formerly its bitter enemy and opposer. He was not ashamed of Christ, but boldly avowed himself on the Lord's side. To Mr. Griffin he observed, in an early interview after his conversion:—

"I have no language to express the happiness I now feel, and the gratitude I owe to God, I hope, will be expressed in the life I have yet to live, by my zeal in his service bearing some proportion to that I manifested in the service of Satan. But, my dear Sir, I shall never be able to reward you for the good I have received from your conversation and ministry."

At first Captain Wilson had to endure a considerable measure of contempt from his former gay companions; but when they perceived that his purpose was not to be shaken, they ceased their active opposition, and looked on him as for ever lost to their society. He found, however, in the intercourses of spiritually-minded Christians a fellowship more congenial to his new state of Christian feeling. In the early part of 1796, he was admitted a member of the church under the pastoral care of Mr. Griffin, and on his first approach to the Lord's table felt emotions of peculiar delight, as he received in faith the memorials of his Saviour's death. From this time forward he "went on his way rejoicing," anxiously devoting himself to the

honour of his Saviour, and urging the question daily, "Lord, what wilt thou have me to do?"

The remarkable manner in which Captain Wilson had been brought to the knowledge of the truth, evidently marked him out for some high post of honour in the church. He longed to be useful, and Providence soon pointed out to him the path of duty. The Missionary Society had just been formed, and his pastor, who was in constant communication with Dr. Bogue, took a deep interest in all its concerns. The South Seas had been fixed on as the first scene of the Society's operations. It was proposed to purchase a missionary ship; missionaries had been engaged, and a suitable commander was anxiously looked for. At this moment of deep interest, Captain Wilson came forward, and offered his distinguished services. All hearts were lifted up in gratitude to God for so remarkable an interposition. His noble and disinterested offer was accepted, and but one feeling obtained in the Direction as to his fitness for the work. At the meeting, when Captain Wilson's communication was read, Dr. Haweis expressed himself in the following term:—

"I may speak with confidence, where my brethren are all so unanimous in opinion, that a man more highly qualified for this work could not be hoped for, if we had the choice of the whole land. In all his manners a gentleman; a man that is commanding, in age, yet in the prime of vigour with the maturity of experience, and withal an amiability of diffidence in offering himself, that seemed only conquerable by the calls of the mission and the deep impression resting on his heart. I confess I have been so struck with these circumstances, and many other particulars I could mention, that I know not where to close."

The sequel proved that these views of Captain Wilson's character were not too sanguine. His advice and assistance in the purchase of the *Duff* were most valuable, and his whole management of the trust reposed in him was such as to create the highest veneration for his wisdom, integrity, and devotedness.

All necessary preparations having been made, the ship *Duff* sailed from the Thames on the 10th of August, 1796, with sixty-two persons on board, missionaries and others. Her voyage of nearly fifty thousand miles was performed in less than two years. Prayer and praise ascended to heaven from the floating sanctuary every day, except when stress of weather prevented. Not a life was lost, nor was there any serious indisposition among the crew or the missionaries. The messengers of peace were landed at their respective stations, and the captain and his crew returned in as perfect health as when they quitted their native shores. Never was so protracted a voyage performed under more aus-

picious circumstances. It is surely not enthusiasm to say, that God heard and answered the prayers of his people.

On his return to England, Captain Wilson received the congratulations of the whole Christian world. He took up his residence in London, and became a Director of the Missionary Society. His health, however, became delicate, and he could not give attention to the business of committees; but when his services were required for particular objects, they were cheerfully rendered. He joined the church under the pastoral care of the Rev. George Clayton, of Walworth, and was subsequently chosen one of the deacons. He was now united to the daughter of Mr. Holbert, a gentleman of respectability and fortune. The evening of his days was spent in the calm and peaceful enjoyment of Christian privileges, combined with such measures of activity as his delicate health would permit. He lost a considerable portion of his property through the misfortunes of a near relative; but he bore his reverse with equanimity and cheerfulness, still praising God for the abundance yet continued to him. Towards the close of 1813, his health began obviously to decline. "I would as soon die now as at any time," he observed, "were it not for these ties," alluding to his wife and children; "but the Lord is all-sufficient; I can trust them in the hands of that God who has been my God." He was blessed with a strong and animating faith, and fully experienced that "love which casteth out fear." In his domestic relations he was most exemplary; an indulgent husband, a kind and faithful parent, a considerate and pious master. In the afflictions of life, he was distinguished by equal patience and fortitude. He was never heard to murmur or complain. No Christian was ever more forgiving. When looking at his emaciated frame, he said on one occasion:—"What a different body will this be in the morning of the resurrection, if I am found in Christ! I hope I shall be enabled to wait with patience till my change come. I am not afraid to trust my all in the hands of the despised Nazarene." To a relation, who said, "I hope you will get better," he replied, "My hope is beyond Jordan." Towards the close of his last illness, his nights were almost sleepless, but they continued serene and happy, under the influence of a firm and realizing faith. He was constantly repeating portions of Scripture, from which he derived joy and hope, while his ascriptions of praise found utterance in the

language of our devout psalmody. He was a happy, cheerful Christian to the last, and retained the full exercise of his intellectual powers till a very short time before he expired. On the 12th of August, 1814, he laid aside the robes of mortality, and entered that world of rest, where the inhabitants shall no more say they are sick, in the fifty-fourth year of his age, leaving a widow and five children to feel that loss, which was his eternal gain.

For a fuller account of Captain Wilson, see his Memoir, by the late Rev. John Griffin, of Portsea.

M E M O I R
OF THE
R E V. J A M E S K N I G H T,

FORTY-TWO YEARS PASTOR OF THE CONGREGATIONAL CHURCH ASSEMBLING IN
COLLIER'S RENTS, SOUTHWARK.

THIS much-esteemed servant of Christ, who is now retired from public service, but who still lives to bless his friends, was born at Halifax, in Yorkshire, on the 19th day of July, 1769. His parents were Titus and Elizabeth Knight, persons eminent for their attachment to evangelical religion, and for the godliness and consistency of their Christian walk. His father is well known to the churches of Christ as a minister, who occupied a large sphere of usefulness, and who was greatly blessed in his day in "turning many to righteousness." He was popular energetic, and zealously devoted to the cause of his heavenly Master.

His son James never left the parental roof, except for a few weeks, until he entered upon his academic course. He was his father's pupil, and derived unspeakable advantage from the early training and holy example of one so eminently taught in the school of Christ.

In reply to the inquiry of a friend respecting the means of his conversion, Mr. Knight made the following characteristic and modest observation:—

"In what moment, or by what human instrumentality, the good seed of God's word was first sown in my heart, I am not able to say. That it has been sown there by the Divine hand, I have, on the whole, no reason to doubt; and I think I was visited by the grace of God in early life."

At the age of eighteen Mr. Knight entered upon studies preparatory to the work of the ministry, at Homerton College, under the conduct of able tutors, where he distinguished himself by his close attention to various branches of human learning, but more especially such as bore immediately upon the study of theology, to which he was ardently attached. His attainments in classical knowledge were, indeed, highly respectable; but in biblical science he made acquisitions far surpassing those of other men; so that his name came to be associated, among his brethren, with all that was accurate in sentiment, forcible in illustration, and fervently devout in spirit.

When he had completed his academic course, he received a call from the Congregational church assembling in Collier's Rents, Southwark, where he was set apart to the pastoral office in the month of June, 1791. To this people he continued to minister with fidelity and success for the space of forty-two years, until in 1833 he felt it his duty to resign his charge, and to give place to some other servant of Christ, whose active energies might extend and build up the cause, which had begun to decline.

The recollections of Mr. Knight during his protracted engagement in the work of his Lord, are all of the most grateful character. Few men, perhaps, have maintained a more unsullied reputation for sound teaching, pastoral diligence, and blameless conduct. His sermons were thoroughly digested, full of sacred unction, and searching in their appeals to the conscience, beyond what is common. His sympathies for the poor and afflicted were ever tender and active. He was known in the chamber of sickness, and at the bed of death. To the young he was peculiarly attentive; and though his preaching had little of the imaginative belonging to it, the instances were not few in which it was blessed to the rising generation. He had a happy talent for letter correspondence with those under serious concern; and we happen to know some cases, at least, in which it was exerted with the greatest possible advantage. But his piety was the strength and ornament of his character. An atmosphere of godliness surrounded him, which repelled triflers, and drew forth the confidence and love of those who knew the secret of that blessed truth — "to be spiritually minded is life and peace."

His sermons on public occasions, some of which have been

published, were equally creditable to him as a theologian and a Christian. He knew how to discuss a subject with logical precision, and yet how to infuse into it the spirit of vital evangelical piety. Seldom were any performances received with greater interest at the monthly meetings. His brethren sat at his feet with marked humility, and received from his lips the lessons of spiritual wisdom and devout piety with which his discourses were fraught.

Since his retirement from the duties of the pastoral office, Mr. Knight has resided at Clapham, and held communion with the church lately under the pastoral care of the Rev. George Browne, one of the secretaries of the British and Foreign Bible Society. He occasionally preaches a sermon for his friends; but chiefly employs himself in more private endeavours to serve that gracious Master whom he has long endeavoured to honour. Those who shared his private friendship, and mingled in his daily intercourse, are deeply conscious of the privilege of social communion with one who lives on the threshold of heaven, and who breathes in so eminent a degree the spirit of Christ.

His modesty is so great, that the Editor is not without apprehension as to the effect of this notice upon his mind, should it ever meet his eye. Less he could not have said, without violating the claims of conscience; and more need not be said in reference to one who yet lives in the midst of us, and whose public labours are yet fresh in the recollections of thousands of God's people.

In a letter not long since received by the Editor from Mr. Knight, there occur the following striking remarks in reference to himself and public men in general. After some truly edifying observations, which were received and read with gratitude, he concludes thus:—

“ Allow me to add one or two reflections suggested by the subject of your letter.;

“ The first relates to myself, as being now in my seventy-first year. Methinks it is said to me, as to Moses: ‘ Behold, the days approach that thou must die !’

“ The second is inclusive of others—of all, indeed, who have taken any public part in projecting or promoting religious institutions. The day is at hand in which ‘ every man's work shall be made manifest.’

“ With us may it be a very small thing to have a name in the visible church—since we know that, in that day, many will be disowned of Christ who had stood high in the opinion of their fellow-mortals. Matt. vii. 42.

“ The Lord preserve us from the temptations of the age in which we live ! Are we not in great danger of seeking the honour which cometh from man ?

“ Peace be with you and yours.

“ From your Friend and Brother.”

These are seasonable and holy warnings, which all the humble and watchful servants of Christ will receive with meekness and

fear ; especially from the pen of one whose heart is the dwelling-place of charity and kindness.

The circumstance in Mr. Knight's public life which connects him with these memorials, is the relation in which he stood to the London Missionary Society at the time of its formation. At that period, and subsequently, he was one of its most zealous friends ; and the known prudence and circumspection of his general conduct, contributed, in no small degree, to inspire confidence in its early plans and proceedings. If, from the limited extent of his congregation, he was unable to render that amount of pecuniary aid, which poured in from other quarters, the sanction, counsels, and prayers of such a man were an invaluable boon to the Society.

M E M O I R

OF THE LATE

SIR EGERTON LEIGH, BART.

OF LITTLE HARBOROUGH, WARWICKSHIRE.

THIS pious baronet was one of those individuals who, some time previous to the formation of the London Missionary Society, came powerfully under the influence of evangelical truth, and were prepared by divine grace to forsake all, and follow Christ. He was sprung from an ancient and respectable family ; but he set a low estimate upon mere earthly rank and distinction, when compared with the true and lasting dignity of the children of God. He entered most warmly into the plans of the London Missionary Society, and was called to preside at the meeting on Monday evening, the 21st of September, 1795, preparatory to the formation of the Society on the following day.

For many years the worthy baronet was well known as the friend of every cause connected with the glory of God and the good of souls. He devoted much of his time, property, and influence to the spread of evangelical religion both at home and abroad, and was so zealous in the cause of his Divine Master as occasionally to merge the baronet in the humble preacher of the

cross of Christ. In this part of his public conduct he did not particularly excel; for, once officiating for good Mr. Eyre, he fairly lost the thread of his discourse, and was obliged to look to his ready and eloquent friend to complete the unfortunate address. Those who best knew his powers of mind could only express disappointment that he should ever attempt to become the public instructor of his fellow-creatures. He was fitted to adorn a private circle; but certainly by no means qualified to assume the functions of the sacred office. But in seasons when the church awakens from the lethargy of years, it is by no means uncommon for those who feel the reviving energy coming over their spirits, to forget what is due to the calmer conclusion of less exciting periods.

But Sir Egerton was, beyond doubt, a man of sincere piety, and of great excellence of Christian character, who knew nothing whatever of the bigotry of ecclesiastical preference, and who sought his fellowships among the true servants of his Lord and Master, without reference to the denominations of Christians to which they belonged.

In his latter years, the infirmities of age prevented him from taking any very active part in the religious societies of the day; but his heart still beat warm to the cause of Christ, and those who best knew the state of his feelings, bore testimony to the unabated fervour of his zeal, and to the interest which he took, even in his dying hour, in the cause of his God and Saviour. He expired in full expectation of the promised reward, reposing with unshaken confidence upon that free and sovereign grace which formed the distinct ground of his hope, from the first moment that he was called into the fellowship of God's dear Son.

MEMOIR

OF THE LATE

REV. JOHN MEAD RAY,

UPWARDS OF SIXTY-THREE YEARS PASTOR OF THE CONGREGATIONAL CHURCH, SUDBURY.

WHEN death removes from us those who have been distinguished for their piety and usefulness, we feel a mournful pleasure in recording those moral and intellectual qualities which they possessed, and which used to excite our esteem and admiration. Faint and imperfect as our picture may be, we love to look upon it, as assisting our recollections of the original. In writing of the excellencies of those who have been eminently devoted to the cause of Christ, and the good of their fellow-creatures, our chief aim is to extol the grace of God displayed in them, and, next to that, our desire is to derive advantage from contemplating useful and edifying examples. It is by such memorials that they, "being dead," yet speak to us.

The lives of some of the servants of God are marked by striking incidents, while others move on without any extraordinary circumstances or changes. Such was the case with respect to the subject of the following memoir; his course, though remarkable for its length, was equally so for its even tenor. But for a minister to maintain his energy and activity while carrying on his labours in the same place and amongst the same people for considerably upwards of sixty years, and to retain during this long period the undiminished esteem and affection of his beloved charge, there requires solid principles and sterling talent; and that these were possessed by the lamented individual now to be referred to, will be readily admitted by all who knew him.

The Rev. John Mead Ray was born at Saffron Walden, March 12, 1753, and was the son of parents in respectable circumstances in life, and who, there is reason to believe, were pious.

Besides himself, there was only one other child, a sister, who, having passed through many trials in life, amidst which our friend contributed liberally to her support for thirty-five years, died at Hedingham, in 1828, at the advanced age of eighty-one years. Mr. Ray was educated at Northampton, at the school of the excellent but eccentric Mr. Ryland, of whose peculiarities he used to relate some amusing anecdotes. There he was the friend and associate of the late amiable and eminent Dr. Ryland, who was about the same age with himself. It is to be regretted that but little is known of Mr. Ray's early history, and we are altogether unacquainted with the circumstances which, under God, led to his conversion. It would seem highly probable that a divine blessing accompanied parental instruction. He was first admitted a member of the church of Christ at Clavering, whither he and his father were accustomed to walk from Saffron Walden on the Sabbath, being only a short distance. His mother died when he was about eleven years old. At the age of fifteen or sixteen he entered the academy at Homerton, Drs. Conder and Fisher being the tutors at that time. Very soon after this period, his father, who was then residing in London, died, and a kind friend, a Mr. Rickards, voluntarily came forward, and engaged to supply annually his pecuniary wants so long as he should remain at the academy. This generous offer was gratefully accepted by our young friend, and faithfully fulfilled by his patron; indeed, the grant was very kindly continued till his twenty-fourth year. Mr. Ray, viewing the hand of God in this, informed his tutors that "he had lost one father, but he had found another." Little did this excellent individual think what a blessing he was thus conferring upon the church by the part he acted; without such timely assistance, this young student might have been obliged to relinquish his studies, and perhaps his prospects, for the ministry. How much good may opulent Christians do in ways somewhat similar to that just noticed! After prosecuting his studies, in a manner highly creditable to himself, he left the academy in February, 1773. He preached a few Sabbaths at several places with considerable acceptance; among which were the following:—Sutton, Ashfield, Bedford, Malden, and Clare. While at the last-mentioned place, the congregation at Sudbury being unsettled, the friends invited him to come and supply their pulpit for a few Sabbaths, which he accordingly did. He preached his first sermon there

October 3, 1773, being then not twenty-one years of age. Such was the favourable impression produced by his services, that, after some time of probation, he received a call to become their pastor, which he accepted. The ordination, however, did not take place till September 21, 1774, when the eminent and learned Rev. Thomas Harmer, of Wattisfield, author of the "Observations," &c., gave the charge. There was a numerous attendance of ministers on this interesting occasion, all of whom have long since entered into their rest. Two or three persons are living at Sudbury who attended this service, but being, of course, young at the time, their recollections are very imperfect.

The Congregational church at Sudbury dates as far back as 1652; but the first pastor of whom we have any satisfactory information was the Rev. Samuel Petto, an ejected minister, who probably came to Sudbury soon after the Act of Uniformity, and "continued there till his death in a good old age." His work on the "Covenants," which has a recommendatory preface by the great and learned Dr. Owen, proves him to have been an able and sound divine.—In 1707, owing to Mr. Petto's age and infirmities, his son-in-law, the Rev. Josias Maultby, was chosen co-pastor with him; and after Mr. Petto's death, he continued with the congregation till his own decease in 1719. After this, the Rev. Mr. Foster was minister about nine years; and he was succeeded by the Rev. John Ford, of whom Dr. Doddridge speaks in one of his letters as "a man of great talents and great spirituality and zeal for Christ." His death occurred in 1750. The next pastor was the Rev. William Hoxtal, who was previously at Creaton, in Northamptonshire. He was the pupil of Dr. Doddridge, and strongly recommended by him. At his setting apart, the Doctor was engaged, and this was one of the latest of his public services, as he was then very unwell. On this occasion, it is probable, he composed that beautiful hymn commencing with

" We bless th' eternal Source of light
Who makes the stars to shine," &c.

Upon Mr. Hoxtal's removal to Northampton, in 1761 or 1762, he was succeeded by the Rev. Ottiwell Heginbotham, a young minister of considerable excellence and promise, who was ordained in 1765, but in July 1768, he was removed to a better world, at the early age of twenty-four. The Rev. John Wood was minister for a few years, when he removed to Creaton,

where he died. It was at the period of Mr. Wood's leaving, that Mr. Ray came first to Sudbury, and commenced a ministry which the great Head of the church saw fit to continue for so long a series of years.

Not long after his settlement, Mr. Ray was united in marriage to Miss Shepherd, of Braintree, a lady of real piety and peculiar sweetness of disposition. She was universally beloved, and, in addition to her own intrinsic excellence, she had the honour of being a descendant of an ejected minister of considerable eminence. This union, which was one of great affection and happiness, was not continued more than fifteen years, Mrs. Ray dying in 1790. Through a long and painful illness which this lady experienced, the kindness and attention of her beloved husband were strikingly displayed. It is very remarkable respecting her, that she was for years in bondage through fear of death; but as she found her great change approaching, she was so longing for it that she feared she should sin against God by too earnest a desire to depart. By this union Mr. Ray had two sons, Mr. Shepherd Ray, of Ipswich, and Mr. John Ray, of Windsor, men whose praise is not only in the churches to which they belong, but who are greatly esteemed for their zeal and activity in every good work. About two years and a half after the death of his first wife, he married Miss Eliza Fenn, daughter of Thomas Fenn, Esq. of Sudbury, with whom he was permitted to live in the closest affection till her death, in December, 1825. For several years she was the subject of a paralytic affection, which had considerable influence both upon the body and the mind. Amidst this trying affliction, nothing could exceed the kindness of Mr. Ray, and, when she left our world for the regions of unclouded light and glory, he deeply lamented the loss of one greatly valued not only by himself, but by all who knew her. By this second marriage Mr. Ray had one son, Mr. Charles Ray, who, residing with his father till his death, had the happiness of ministering greatly to his comfort in his declining years.

We now come to what we may regard an era in our friend's life, as it has been in the history of many ministers and churches. We allude to the formation of the London Missionary Society in 1795; Mr. Ray was present at the first meeting in London on the evening of September 21st, and he attended all the other meetings connected with the institution of this noble and

invaluable society. Entering with all his natural ardour and warmth into this sublime object, he was the associate of Bogue, Hill, Waugh, Wilks, Townsend, and others, in their efforts to rouse Christians to zeal and devotedness in this blessed work. In 1800, he preached one of the annual sermons at the Tabernacle, from Genesis xxii. 18. "And in thy seed," &c. It cannot be doubted but that, having his mind and heart so deeply affected by this glorious object, the effort to evangelize the world was a great blessing to this valuable minister of Christ, as it was also to many others. It led probably to deeper feelings of personal piety, and to greater fervour and unction in his ministerial labours. It was his happiness about this time to see a new meeting-house erected for the comfort and accommodation of his beloved people. The old place being not only dilapidated but also too small, it was judged desirable to have an entirely new building, which, by the great liberality of the congregation, was effected in so satisfactory a manner as to be entered for public worship March 27th, 1823, without any debt remaining on it. Our venerable friend, in about the fiftieth year of his ministry, laid the foundation—and we may add the top-stone! In 1824, Mr. Ray having suffered from illness, and feeling some of the infirmities of age coming upon him, was desirous of having an associate in the ministry, who should both relieve him of a part of his labours, and be his successor whenever God should see fit to remove him. Many circumstances contributed to render him very anxious to see his beloved charge thus settled. It was a desire which lay near to his heart. The providence of God led the Rev. William Wallis, who had just left Homerton, at this time to Sudbury, and having supplied the pulpit a few Sabbaths during Mr. Ray's indisposition in March, 1824, such was the kind feeling entertained towards him by the aged pastor and by the people, that, after a probationary term of three months, a unanimous call was given to him to become co-pastor, which being accepted in October, the ordination took place on the 7th of December following. The connection between the two pastors was productive of much happiness, and their mutual esteem, confidence, and affection continued undisturbed to the last.

He was laid aside only one Sabbath previous to his removal to a better world. Little did he think, or his people, the last time that he was out, and engaged as usual in the sanctuary

on the 1st of January, 1837, that he would enter the house of God on earth no more. But so it was: on the Monday following Mr. Ray complained of cold and an increase of cough; his illness proved to be an attack of influenza, which has since so generally prevailed; he was affected with great difficulty of breathing, and not having strength to expectorate, he gradually became weaker, and his respiration more short and oppressed, till on Wednesday morning, January 11th, at a quarter past three o'clock, he fell asleep in Jesus.

No cloud, so far as we can know, passed over the mind, nor were the feelings ruffled or agitated. Speaking was attended with difficulty, and on that account conversation was not pressed; but what was said was exceedingly gratifying. His impression from the first appeared to be, that he should not live, for he said once or twice, "My work is done." The ground of his support he stated to be the covenant of God, and quoted the whole of the passage, "Yet hath he made with me an everlasting covenant ordered in all things and sure;" dwelling with emphasis on the words, "for this is all my salvation and all my desire."

He remarked to a friend with whom he was conversing, "God's people sometimes fear what is called the swellings of Jordan; but when the time comes for them to pass the stream, as soon as they touch it, fear subsides." Upon its being replied, "Yes, it is so, and I trust that is your experience." He assented with evidently much feeling. And when that verse was repeated to him—

"Jesus can make a dying bed
 Feel soft as downy pillows are;
 While on his breast I lean my head,
 And breathe my life out sweetly there."

He joined with a tone and manner exhibiting how fully he entered into the meaning of these beautiful lines. When informed, on the Sabbath afternoon, that a prayer-meeting was to be held on his behalf in the evening, he expressed great satisfaction, and said it was very kind, and the best thing we could do for him, and he desired his thanks to those who might meet for this purpose. That Christ was the sole ground of his hope, was sweetly manifested by his repeating those words—

"Poor helpless worms in thee possess,
 Grace, wisdom, power, and righteousness;
 Thou art our mighty all, and we
 Give our whole selves, O Lord, to thee."

He said, "I have not the confidence of some, but I have a good hope through grace. Jesus Christ came into the world to save sinners; he is able to save unto the uttermost, and he is able to save me." If he had no ecstasy of joy, yet our friend had no depression; his state of mind was fully evinced by his repeating that sweet promise, "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." He was indeed kept, as we believe, in perfect peace. When prayer was offered by his bed-side, he entered into every petition, audibly expressing his amen to those which seemed to come most home to his state and feelings. Very often, if not for the most part, he appeared to lie in the exercise of prayer, his lips moving, and his eyes as though lifted up towards heaven. When asked a short time before his death how he was, he replied, "Happy, happy, happy." Respiration became gradually shorter, till, after a slight convulsive struggle, he ceased to breathe, and his soul entered upon the joys and felicities of heaven. "Mark the perfect man, and behold the upright, for the end of that man is peace." The funeral of this truly venerable minister of Christ took place on Tuesday, January 18th. Great respect was shown by the assemblage of a large number of persons on this mournful occasion. The pall was borne by the Rev. Messrs. Creak, Dewhirst, Noteutt, Hickman, Johnson, and Raven. The remains being deposited in the grave, the service was then conducted in the meeting. After reading and prayer by the Rev. C. Dewhirst, the address was delivered by the Rev. W. Wallis, which contained in it, together with an account of the last illness, a sketch of the character and ministry of his venerable colleague. In the evening, the Rev. A. Creak, of Yarmouth, preached an excellent discourse from Hebrews vi. 11, 12. On the following Lord's-day afternoon the funeral sermon was preached to an overflowing and deeply-affected congregation, by Mr. Wallis, from Acts xx. 24. "So that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." It was a remarkable circumstance that the preacher, on this occasion, unconsciously chose for his text the same passage as that selected as the ground of the charge delivered to Mr. Ray, nearly sixty-three years before, at his ordination by the Rev. Mr. Harmer. In the one case, the minister was exhorted to conduct himself so that

he might finish his course with joy ; in the other, the object was to show that he had indeed done this, and that in a variety of interesting particulars.

Mr. Ray was the last of an excellent and honoured band of ministers in the vicinity of Sudbury—all the friends of missions—who have now passed into eternity, and exchanged the services of the church below for the worship of the church above. The names of Newton, Atkinson, Stevenson, Bass, Crathern, Ford, and others, will be held in long and sweet remembrance. May the virtues and graces, the labours and usefulness of the fathers serve to stimulate and encourage those younger ministers who remain. If they sometimes feel humbled when comparing themselves with those who have been so honoured of God, and so extensively useful, let them remember that the residue of the Spirit is with God, and the fountain of grace is ever open. Christ is able and willing to make all his ministers adequate to the work they are called to perform. Let them be strong in his strength, and “work while it is day.” As to the subject of this memoir, he was an instance of early piety ; his first and best years were devoted to God. He spent a long life in the noblest of all employments ; he loved his Master, and he loved his work ; he was honoured, beloved, active, and useful, and at the advanced age of nearly eighty-four he closed his duties on earth, and entered upon the glories of heaven. There he has joined kindred spirits, with whom he was associated here below ; there he enjoys those felicities which he so often attempted to describe ; and there he sees and dwells with that blessed Saviour to whom it was the business of his life to direct his fellow-sinners for upwards of sixty-three years. What a pure and blissful assembly is the Saviour gathering around his glorious throne !

MEMOIR

OF THE LATE

JOHN WILSON, ESQ.,

THIRTY YEARS MANAGER OF THE TABERNACLE, MOORFIELDS.

THE subject of this biographical notice was the member of a family distinguished, for the last seventy years, for its piety and philanthropy. His father, Stephen Wilson, Esq., was born at Stenson, in Derbyshire, and established himself, in the early part of the last century, as a ribbon manufacturer, at Coventry, where he maintained a high character for probity, and where he cast in his lot with a congregation of Protestant Dissenters. He had four children, two sons and two daughters; his eldest son, John, was the subject of this memoir, and his youngest, Stephen, was the father of the present distinguished Bishop of Calcutta. He died, on a visit to the metropolis, in 1755, when his son John was only four years of age; so that his children were early cast upon the tender care of their widowed mother, who evinced much wisdom and prudence in bringing up her family, and providing for their future advancement in life. She was a lady of considerable intellect, and, on the decease of her husband, continued to carry on his extensive business in partnership with the late excellent Thomas Wilson, Esq., the first Treasurer of Hoxton (now Highbury) College, and father of Thomas Wilson, Esq., lately deceased, who carried out, with laudable zeal and success, the plans of his revered parent. Subsequently to the death of Stephen Wilson, Esq., senior, Mr. Thomas Wilson removed to London, where the subject of this sketch was apprenticed to him, and where he attended steadily upon the ministry of the late Dr. Gibbon, at Haberdasher's Hall. It does not appear, however, that the ministry of Dr. Gibbon was blessed to the conversion of his young relative. It pleased God to employ another instrument in effecting this great change, and to bring him into "the marvellous light of the gospel" by the apostolic labours of the immortal Whitefield. To that devoted servant of

Christ he was greatly attached; and in that feeling, perhaps, originated his strong bias to the Calvinistic-Methodist connection, of which he continued an ornament to the time of his death.

On the 4th of March, 1774, he was married to Elizabeth Wright, by whom he had a very numerous family, ten of whom survived him, and evinced a fervent attachment to the cause of Christ.

Mr. John Wilson was a Christian of retired habits, little known to the public, but highly appreciated in his immediate circle for the depth of his piety and the spirituality of his mind.

“My father,” observes his eldest son, in a communication to the Editor, “was a *private* Christian. There are few such to be found. None but his own family knew his full worth. He devoted all his time and talents to the honour and glory of God, and to the good of his numerous family. He had such a conviction of the evil connected with this present world, and such a dread of conformity to it, that he shrunk, with instinctive apprehension, from the bustle and excitement of public meetings. When he attended any of them, it was under the constraint of imperative duty. This feeling went so far with him, that he even retired from all public engagements in the Missionary Society, though the cause lay near his heart, and shared continually in his prayers.

“I find in his handwriting a memorandum respecting that institution, as early as 1795. It is as follows:—‘I desire to promote the glory of God and the good of souls by all means in my power; and I think the design of the Society to send the gospel to the heathen, is a glorious design, and which my God will assuredly bring about in his own way, one day or other. I pray, O Lord, Thy kingdom come; thy will be done on earth as it is in heaven! Guide me continually. I pray God to bring about his own purposes, in his own way, and his own time; and may he teach me what he would have me to do. Oh! for more of the outpouring of the Spirit upon ministers and people! May God stir up a spirit of prayer for this purpose, and make preachers and hearers more spiritual, more heavenly-minded, more weaned from the world, and more simply dependent on a crucified Saviour. Amen. Amen.’”

To the same retirement of character may be ascribed Mr. Wilson’s refusal to become a Trustee of the Tabernacle and Tottenham Court Chapel, when solicited to undertake this office, by Mr. Keen, in 1789, and again in 1790: notwithstanding this refusal, however, Mr. Daniel West, grandfather of Bishop Wilson, and the Rev. William Wilson, rector of Walthamstow, when he died, in 1796 (Mr. Keen having died in 1793), left all the furniture, and books, and papers, to him and the late Samuel Foyster, Esq., or the longest survivor of the two. The trust thus devolved upon him by the providence of God, he continued to fulfil, with the greatest faithfulness and assiduity, to the hour of his death.

Between Mr. Wilson and the Rev. Matthew Wilks there existed a cordial and devoted friendship. No man knew him better, or loved him more sincerely. He felt his loss so deeply, that he was scarcely able to command his feelings sufficiently in

preaching his funeral sermon, on occasion of his death, in January, 1826.

From the notes of that discourse, preserved in short-hand by the eldest son of the deceased, the following characteristic extracts are selected. They are equally creditable to the preacher, and to his greatly beloved friend.

In his introduction Mr. Wilks expressed himself in the following terms:—

“Services like the present are always very painful, but they are unavoidable. I pray the Holy Spirit for his assistance and blessing. Funeral sermons, in this place, are not customary, and one principal reason is, there would be so many; but there are exceptions, and this is one of them.”

The text was a very remarkable one, though by no means inappropriate. It was the words of Jehu to the children of the prophets, sent by Elisha to anoint him, 2 Kings, chap. ix. ver. 11: “Ye know the man and his communications.”

“I propose,” said the preacher, “to take these words, and to apply them to this occasion. Mr. Wilson was not a common-place man, and we need not wonder if with some he was no better than he should be—too rich—too overbearing—too precise, or too anything else. But wisdom is justified of her children, and you justify wisdom of him, and pay attention.

“And, first, let me apply these words to you:—*You* knew the man;—hear, then, these few items.

“And, first, the place where God began with him. You knew his christian character, and that it began to be formed in his youth. * * *

“He was of Calvinistic tenets. He believed in election, in the Godhead of our Saviour, in the influence of the Holy Ghost, in the all-sufficiency of the merits of Christ to justify a sinner, and in free grace;—this was his delight. If there was anything that kindled his resentment, it was the meeting these doctrines half-way. His leaning was to high Calvinistic views; he went as far as Scripture warranted, and he never yielded a single particle of what he held to be truth, until his judgment was convinced that he was in error.

“He was not a Christian only in *notion*; but by grace taught in the heart, and proved in the conduct. He was a man of great spirituality. I think I can safely say, that for fifty years I never knew so spiritual a man. He was glad to converse with any one on religious topics. Spiritual religion was his meat and drink—his ordinary conversation.

“He was such a strict observer of the providence of God, that he appeared to be always watching the divine hand. His conduct showed him to be a very conscientious man, and strict in all his moral duties. In his conversation you could never find a shadow of an untruth. He was ready to forgive, ready to admonish. He loved the ordinances of God; and, to sum up all, he was ‘an Israelite indeed, in whom was no guile.’”

The picture which Mr. Wilks drew of his friend in his family was a truly delightful one.

“He had,” said he “a large family, which he brought up with much care, and which shared his ardent affection. He carried godliness into all things; in bringing them up, he aimed ever to keep them out of the world. He had his abode large and commodious for his family, and large enough for his Christian friends; but not for worldly company. And we see the good effects arising from this plan, in bringing up thirteen children—all moral; the great part serious, and all, I trust, in the right way. May

God bind them all up in the bundle of life. They are a family any one might wish to be the parent of. I commend them all to that gracious God, and to the word of His grace, who is able to build them up, and to give them an inheritance among all those that are sanctified."

In his spiritual connections Mr. Wilson was described as exemplary and devoted.

"He was a member of the Tabernacle for fifty years, and a manager for thirty. Whoever was absent, he was always in his place; and no call, however urgent, was suffered to take him away. Blessed from his youth with able ministers, he witnessed a growing church, in a prosperous condition. And to his prudent equanimity may be attributed much of our peace and harmony. It cannot be denied, that there were sometimes symptoms of wishing to have his own way; but it must be acknowledged, he was ever ready to give up for peace, and whoever stood out he would not. If disputes arose, he would either be silent, or rise up and propose reconciliation.

"People who have not very much religion get some leaning towards heaven, but he was a man who habitually lived almost in heaven; and in the latter part of his illness he exclaimed, 'RIPE FOR GLORY!' This says much in little. His light burnt steadily, and his lamp was ready trimmed going to Jesus,—and he is gone.

"Look to the usefulness of such a Christian. What a blessing in his family! What a blessing to his friends! what a blessing to the Church! and what a blessing to his dear children, to hear his prayers, and to profit by his remarks!

"Christian friends at Tabernacle! you know not your loss. The manager is like a mainspring. If you try, you will not find a congregation in England prospering, though there may be a good minister, if the manager be bad. But if there be a good manager, even if the minister have but moderate abilities, the cause will prosper, and will rise to respectability and usefulness."

The diary of Mr. Wilson, which was kept for more than half a century, shows that he was a man who lived near to God, who kept a constant watch over his own heart, and who lived upon the fulness and grace of his Redeemer.

MEMOIR

OF THE LATE

ROBERT STEVEN, ESQ.

OF SHACKLEWELL.

ROBERT, the youngest son of Mr. John Steven, tanner, of Glasgow, was born in that city, on the 19th of May, 1754. His mother died in his early childhood; but from his father, whose character stood very high as a man of business and a Christian, as well as from an excellent step-mother, of whose affectionate attentions he ever retained a most grateful remembrance, he derived all the benefits of a truly religious education. His

father, indeed, appears to have been an eminently holy and devoted man, who silently and unostentatiously shed around him a religious influence. Robert, the subject of this notice, appears to have been a great favourite with his family, on account of the openness, ingenuousness, and the sterling integrity of his youthful character. He was never detected in any thing mean or artful, though sometimes he had to pay the penalty which awaits entire frankness and honesty in a world like ours.

Robert Steven received a classical education, first at the High School of his native city, and afterwards at the University; and, had he followed any of the learned professions, there is reason to believe that he would have risen to eminence among his contemporaries. Having left his studies at a very early age, it is no matter of surprise that he lost a portion of the knowledge he had acquired, though the effect of early training never ceased to be perceptible in his conversations and letters.

On quitting college, he was bred to the occupation of his venerable father, and assisted him for some years in the tannery; after which, in 1775, he was sent to London for further improvement, and to acquaint himself with some new plans which had there been adopted in the manufacture of leather. So intent was he on the accomplishment of his object, that though he brought with him numerous letters of introduction to influential and highly respectable individuals, he retained them all in his own possession, feeling that a course of visiting which their delivery would necessarily lead to, would frustrate his main design in coming to town. The same laudable determination to advance in life, led him to apply for a situation in a working man's dress, and, when he had obtained it, to appear among his fellow-workmen as one of themselves, though at eventide he gladly left a society so uncongenial, and retired to his lodgings, there to seek mental improvement, and to cast a lingering thought to his happy distant home. His employer soon perceived the superiority of his manners, and was not much surprised when, at the end of six months, a gentleman from Glasgow called to inquire for him, and the truth came out that he was so respectably connected.

At the end of two years, the time Mr. Steven left home for, he returned to Glasgow to assist his father; but, like many of his countrymen, feeling a preference for the metropolis, as a scene of mercantile enterprise, he returned to London in 1780,

and commenced business for himself as a leather-factor in Upper Thames-street.

Though strictly moral in his conduct, and very highly esteemed by all who knew him, for the general integrity of his character, it does not appear that Mr. Steven was truly converted to God in his early years. But the prayers of his pious parents on his behalf were registered on high, and in due time descended in rich blessings on the head and heart of their beloved son. He never at any time neglected public worship, and soon after his arrival in London became a stated attendant on the ministry of the Rev. John Rogers, at the Chapel in Collier's Rents, Long-lane, Borough. The labours of this worthy pastor, with those of his successor, the Rev. James Knight, were greatly blessed to the spiritual edification of Mr. Steven, who became a useful member of the church, and subsequently, for many years, an active and honourable deacon.

On leaving Collier's Rents, Mr. Steven united with the church under the pastoral care of the Rev. G. Clayton, of Walworth, as did most of his family, and remained for many years in this prosperous society, until he removed to Shacklewell, on retiring from business, to consecrate himself to the service of those religious societies to which he had been long and ardently attached.

For many years Mr. Steven conducted business for himself as a general merchant, but chiefly in foreign hides and the fancy leather trade. He succeeded Samuel Mills, Esq., now of Russell-square. Subsequently, and until within a few years of his death, he had as his partner Mr. Joseph Cecil, of Thames-street. On commencing business, in 1782, he was united in marriage to Jane, youngest daughter of Mr. Thomas Dawson, of Cirencester, a man of high moral and religious worth, whose praise was in all the churches; for, though never an ordained minister, he was a most useful and acceptable preacher, and few were the Sabbaths on which he was not found in one of the pulpits of the numerous towns and villages in the counties of Gloucester and Oxford.

Mr. Steven was the father of ten children, five of whom survived him; Mrs. Butterfield, Mr. Robert Steven, Mrs. Wills, of Bristol, Miss Steven, and Mrs. Conquest. What he was in private life, those who were privileged to enjoy his society can best testify. As a husband, a father, a friend, and a master, he was most exemplary. Several of his servants, on joining a Christian

church, dated their first serious impressions to his expositions at family prayer, or to his personal conversations with them on the subject of their eternal interests.

His house and heart were always open to receive Christian ministers of every denomination. A strict Nonconformist in principle, he much admired the Liturgy of the Episcopal Church, and was a regular attendant, on several of the week-day lectures, connected with the Establishment; while his family circle was often entertained and delighted by the visits of a Newton, a Foster, a Scott, a Cecil, and others of the same evangelical school. Bigotry was a feeling that never blighted the fair blossoms of Christian charity in the bosom of Robert Steven. He felt it to be his highest privilege to enjoy on earth the society of those with whom he hoped in heaven to spend a blissful eternity.

Few laymen have rendered more extensive service to the religious societies of this country than Mr. Steven. He had a talent for business, and he willingly devoted it to the glory of God, and the good of souls. The records of the London Missionary Society bear ample testimony to his labours in its service, as one of its original Founders, and as its first Trustee, in conjunction with the late John Wilson, Esq., of the Tabernacle. He and a few others left the society, on account of some circumstances connected with the sailing of the *Duff*, which gave them pain; but long before his decease, the society regained his confidence, and shared in his vigilant and active support.

He was also associated with the Religious Tract Society from the first; and continued in its committee until he vacated the seat, to which his son-in-law, Dr. Conquest, succeeded and continued to occupy for upwards of twenty years. He greatly valued the fellowship of the committee of the Religious Tract Society, and spent some of the holiest and happiest hours of his life with the good men who were accustomed to resort thither.

Although he was not on the committee of the Tract Society during the year in which the Bible Society emanated from its deliberations, and, consequently, was not, strictly speaking, one of the few who founded it, still, on its assuming the character of a distinct society, he was named on its first committee; and continued, to the close of his life, one of its most laborious and judicious members, constantly travelling to all parts of the kingdom, gratuitously, to advocate its claims.

He was one of the originators of the Hibernian Society, and

a most devoted member of its committee. For many years he consecrated all his leisure time, and a large portion of his comfort, and limited pecuniary resources, to the interests of this society; and literally, it may be said, that in and by the service he rendered to that institution, he fell a victim.

"To the excitement," observes Dr. Conquest, in a letter to the Editor, "of its anniversary in 1827, I attribute his sudden removal to heaven. He dined with me after the meeting; (it was on a Saturday); and was elevated to a degree I never before witnessed, in consequence of the pledges he received from several noble and distinguished persons, to assist him with their influence on his next visit to Ireland. His work on the Chartered Schools in Ireland had opened the eyes of the government, and of the aristocracy, and had secured him many warm friends, and many bitter enemies; but, heedless of smiles or frowns, he steadily worked for the honour of God, and the good of his fellow-men. The excitement, however, of the meeting in question, was too much for him; for, although he was able to commemorate the dying love of Christ on the following morning, the next day, (Monday,) after a restless night, the powers of life gradually failed; until, without the slightest evidence of any disease, he sweetly fell asleep in Jesus, whilst reclining his head on my bosom, retaining to the last, perfect consciousness; and with a steady eye, and simple reliance on the finished work of his Saviour, he left us, with Christian cheerfulness and unwavering confidence, to receive the testimony and reward of his Lord and Master—'Well done, good and faithful servant,' &c. During the whole of my professional career, I never witnessed so impressive a death-bed scene!"

"Few men," observes Mr. Campbell, of Kingsland, "were better known among the Christian population of London than Mr. Steven. He was an active worker on behalf of the British and Foreign Bible Society, Missionary and the Hibernian Societies, especially the latter. After retiring from business, I recollect his travelling twice over the greater part of Ireland, examining into the circumstances of their numerous schools.

"He was very suddenly called off from his labours: for on Lord's-day, the 5th of May, 1827, he united with the church at Kingsland, in commemorating the death of our Lord. He had his seat taken in the stage for the next morning, to attend an early meeting of a sub-committee at the Bible Society House, but was taken ill during the night. His son-in-law, Dr. Conquest, was sent for in the morning; who, on arriving, found him, though not aware of it himself, near his dissolution, and faithfully told him he had only a few hours to live. Having had no suspicion of his situation, he was at first startled by the information; but in a minute or two, mustering his spiritual energies, he said, '*Thank God for it!*' He then sent for me to come over, as I lived immediately opposite. He said, '*Pray two minutes;*' after which he said, '*It signifies little what a man does, the value depends on his motive for doing it. Then he said, 'If God were to offer me either to go to heaven by my own works, or for the sake of the work of Christ, without hesitation I would say, FOR THE WORK OF CHRIST; and my reason would be, because it would glorify God most.'* These were the last words I heard him utter, for I left him, that his relatives might be alone with him; but his eyes soon became fixed, when he could no more hold intercourse with the inhabitants of this world, but life was not extinct till two o'clock. Truly the latter end of Robert Steven was peace."

Mr. Steven, on his removal from Walworth, was received into church-fellowship at Kingsland Chapel, from the Church under the pastoral care of the Rev. George Clayton, in the year 1817, and he died May, 7th, 1827.

The Rev. John Campbell, in a letter to Dr. Conquest, observes, "It was no small relief to my mind, when last travelling in Africa, to have such pious and wise men members of the

church at Kingsland, as Robert Steven, Joseph Reyner, David Langton, and some others that I could name."

Robert Steven was a man of profound personal piety, and lived habitually on terms of the strictest intimacy with heaven; consequently, in every relation he bore, and in every character he sustained, he adorned the doctrine of God his Saviour. He possessed, and on all occasions displayed, a large share of that most rare of all mental endowments, *good common sense*. It was this, with his business-like habits, soundness of judgment, and unbending integrity, which made him so valuable a member of the various societies to which he was attached. He had his imperfections, as well as excellencies; and any one accustomed to act with him could perceive that he was somewhat more than disappointed, if his views of a particular measure were not adopted. Still, even in these instances, he evinced a dignified forbearance, which proved, that a nature somewhat prone to obstinacy, was under the control of grace. The Editor would bear his willing and grateful testimony, the result of intimate acquaintance, to the real kindness of heart which distinguished Robert Steven. In committees and on journies, he always found his intercourses to be those of one who acted on the noblest of all motives—the fear of God.

On occasion of Mr. Steven's death, the Committee of the Hibernian Society passed the following just tribute to the memory of their departed friend.

"At a meeting of the Committee of the London Hibernian Society, held on Tuesday, the 15th of May, 1827, the death of Robert Steven, Esq., having been reported, it was

"Resolved,

"That this Committee contemplate with the deepest concern, the loss they have sustained by the sudden removal of their long-tryed and faithful friend and fellow-labourer, Robert Steven, Esq.; and deem it their duty to record their deep sense of the obligations under which the London Hibernian Society is placed, to revere his memory as one of its first projectors, one of its most indefatigable supporters, and as having employed a large portion both of time and property in long and wearisome journies through Great Britain and Ireland, in the promotion of its great object—the advancement of Scriptural Education.

MEMOIR
OF THE LATE
THOMAS WILSON, ESQ.,

TREASURER OF HIGHBURY COLLEGE, AND OF THE LONDON MISSIONARY SOCIETY.

THE subject of this brief sketch was so distinguished a member of the Congregational denomination, that we deeply regret the lack of materials for a more ample and characteristic notice. To the present generation little need be said to enhance the character of one "whose praise is in all the churches;" but, as such instruments are of rare occurrence in the Christian world, it is eminently desirable that posterity should be made acquainted with their Christian virtues, and that their "work of faith and labour of love" should be held up to the imitation of generations yet unborn. It is, moreover, but a just homage to such a man from his contemporaries, that they should record their estimate of his worth and service, while memory retains his distinct image, and while those still survive who can verify the accuracy of the portrait drawn. It would be ungrateful in the highest degree to pass over in silence the life and labours of such a man as Thomas Wilson; inasmuch as no single individual in our day has done more to promote the great cause of evangelization.

In reviewing the auspices under which Mr. Wilson entered upon his career of usefulness, we are constrained to admire the wisdom and goodness of Divine Providence. He was the son of parents eminent for their personal godliness and steady attachment to the cause of Christ. His earliest associations were connected with the interests of Protestant Nonconformity, and with that mighty movement of religious zeal which sprang up under the labours of Whitefield and Wesley. His honoured father, Thomas Wilson, Esq., a man of rare Christian graces, had trained his children in the principles of Nonconformity, and was, for many years, a deacon of the church under the pastoral care of the late Rev. Dr. Gibbons, of Haberdashers' Hall

Meeting-house, Staining Lane, Cheapside. But, though a Congregationalist, he was no bigot, as appears from the fact that he entered into full sympathy with the labours of the immortal Whitefield, and attended his ministry at the Tabernacle, on the evenings of the Lord's-day. To this circumstance, perhaps, may be traced much of his own zeal for the glory of God, and no inconsiderable portion of that public spirit which afterward distinguished his son Thomas, who well remembered being carried in his nurse's arms, in company with his parents, to the scene of Whitefield's ministry, and listening, with such interest as one so young was likely to feel, to a preacher of surpassing eloquence and power. Thus did he imbibe, in early life, a strong prepossession for animated pulpit address, which he never lost in after years, and which he never failed to urge upon all youthful candidates for the sacred office. As might have been expected, the Tabernacle became his sabbath home, where he was wont to listen to men of fervent eloquence and of purely evangelical sentiment. He entered, while very young, into communion with the church in that place, and afforded a pleasing example of early and consistent dedication to the service of Christ.

Beneath the parental roof, he was familiar with all that could recommend and adorn the religion of Christ. His father was "an Israelite indeed, in whom was no guile;" and his mother was one whose main delight was found in watching over the spiritual interests of her children, making their home happy to them, and attaching them, by every prudent and winning method, to the house of God, and the faithful ministers of the cross.

Meanwhile, the deep interest which Mr. Wilson, sen., took in the progress of evangelical religion, and in the training of young men of promise for the work of the Christian ministry, pointed to him as a fit person to become the treasurer of that school of the prophets, which has prospered so eminently beneath the fostering care of his descendants. It was first established in 1778, at Mile End, under Dr. Addington: then removed to Hoxton Town; and subsequently, in 1825, to Highbury Place, Islington; and has been known to the churches by the several appellations of Mile End Academy, Hoxton Academy, and Highbury College. To the warm zeal which Mr. Wilson's father brought to bear upon this academic institution, it owed,

under God, no inconsiderable portion of that hold on public opinion which it acquired at so early a period in its history. Diligently occupied in a large and respectable branch of silk manufacture, Mr. Wilson, sen., so ordered his worldly concerns as to devote a large portion of his time and attention to the important object of consolidating the interest of this theological seminary. He was a man of a truly devout mind, and of single purpose, who was greatly honoured in his day, and whose name will pass down to posterity as one of "the excellent of the earth." He finished his course with joy, and received his crown of life on March the 31st, 1794, in the sixty-fourth year of his age.

His eldest son, Thomas, who was born in 1764, was now in his thirtieth year, fully pledged to the cause of Christ, and nobly trained to active service in the work of God. It is not always that the eldest son of such a parent is prepared to follow in his footsteps. But no sooner had the pious and active treasurer of Hoxton Academy been gathered to his fathers, than the son of his hopes entered into his labours, and that with a degree of zeal and earnestness, which proved that he had not been neglectful of the pious example which had been set before him. From the moment he assumed the office of treasurer, to the hour of his death, a period of forty-nine years, he might be said to live for the benefit of the College. With what advantage to the institution he devoted himself to its interests, may be seen, as a matter of history, in the high standing it has acquired among kindred seminaries, in the vast improvement of the College property, and in the increased number of students educated within its walls. Those who, like the writer, have marked the deep interest which he took in all that pertained to the well-being of the College, can bear ample testimony to the generous devotedness with which he consecrated his time, efforts, and property to the advancement of its momentous objects. If a correct estimate could be formed of the extensive correspondence he entered into on its behalf, of the number of miles he travelled for it, of the amount of thought he expended upon its pecuniary and other interests, and of the actual sum of property which he contributed to its funds, the energy of his character would be seen in an imposing light, and the formidable loss sustained by his death would be suitably felt by all the friends of the institution. But "verily he had his reward." His "labour was not in vain in the

Lord." He lived to see the College rise to the very first rank among our theological seminaries ; and to find that hundreds of young men whom he had taken by the hand, and aided in their first efforts at mental improvement, were occupying spheres of commanding influence in the Christian church. By his munificent liberality, and influential connection with the public, the present commodious, elegant, and airy building was erected at Highbury, and the number of students augmented to twice its original complement.

In the settlement of students educated in the College, he was known to take a lively interest. Possessing just views of the adaptation of young men to particular spheres, he exerted himself to place them in appropriate stations ; and not a few of the most eminent ministers trained in the College owe to him their first introductions to those fields of usefulness, where it has pleased the adored Head of the church to crown their labours with abundant success.

Having had to watch over the characters, and to regulate the appointments of so many young men, of various complexions of mind, of different degrees of education, and of widely contrasted social and spiritual endowments, it is no matter of surprise if the late treasurer of Highbury College was not always equally successful in conciliating the good wishes of those whom he desired to serve ; but it may be safely affirmed, that none but inferior or worthless minds have ever questioned the purity of his motives, or allowed themselves to doubt, except in some moment of personal irritation, that he desired to promote the glory of Christ, and the true sanctity, honour, and usefulness of the Christian ministry.

The influential relation in which Mr. Wilson stood to Highbury College, and the number of new churches which he saw rising under its auspices, naturally suggested to him the vast importance of multiplying suitable places of worship among Non-conformists, especially in our great cities. On this subject his views were singularly judicious, and happy were it for the cause of evangelical Dissent, if all its wealthy members could be brought generally to sympathise with our departed friend on this subject of deep practical moment. His experience and observation fully convinced him, that to build genteel places of worship in populous districts, and to occupy their pulpits with popular and devoted ministers, was not only the best way to

promote the salvation of souls, but the surest method of diffusing the blessings of Nonconformity, and of counter-acting the practical evils which arise out of an overgrown and menacing hierarchy. Assuredly, Mr. Wilson has set a noble example of chapel-building zeal to his contemporaries and posterity. To say nothing of many sanctuaries reared by him at his sole cost, and freely given up in trust for the benefit of the congregations which have been collected within their walls; he has, in the metropolis alone, built five large and handsome places of worship, (viz., Hoxton Academy Chapel, Tonbridge Chapel, Paddington Chapel, Clarendon Chapel, and Craven Chapel,) and never received, as we have reason to believe, a farthing of interest on the money expended in their erection; leaving the congregations, at the same time, to refund the principal as they could make it convenient; thus relieving infant causes from the serious embarrassment arising from borrowing money upon interest. Upon the five chapels named, capable of holding eight thousand persons, Mr. Wilson could not have expended less than thirty thousand pounds; and, as the principal sums laid out returned to their proper owner, they were again employed upon similar objects.

It has been generally reported, that Mr. Wilson had a large sum intrusted to him for the express purpose of building places of worship; but in his funeral discourse for the deceased, Dr. Leifchild gives an authoritative contradiction to this statement, and shows that he never had more than from three to four thousand pounds thus confided to him, by the late Captain Scott, of Matlock. Surely no better mode of employing a large capital could have been devised by a Christian man in estimating his responsibilities in the light of eternity. In the dying hour, how soothing to the deceased to reflect on thousands of immortal souls gathered into the fold of the good Shepherd, in the sanctuaries which had been erected by him in various districts of the metropolis, and in other parts of the British empire. It was in strict keeping with Mr. Wilson's previous history, that, in the two last years of his life, he should be actively occupied with the affairs of Westminster Chapel, and with those of the new chapel at Somers'-town. To both places of worship he was a generous contributor. But though the main energies of the deceased were spent in watching over the interests of Highbury College, and in providing chapel accommodation for an overgrown and

neglected population, yet there were other objects of benevolence which engaged a measure of his attention. While his strength permitted, he was always in his place, as Treasurer of the London Missionary Society, attending its various sub-committees, and aiding the institution by the suggestions of his matured experience. He was one of the Founders of the Society, and continued its steady friend and supporter through the whole of his public life. In looking at the early records of the Tract Society, British and Foreign Bible Society, Irish Evangelical Society, and Hibernian Society, we find that the name of Thomas Wilson frequently occurs in their annual reports. To the Metropolis Chapel Building Fund, and to the Associate Fund for the relief of poor ministers, he was warmly attached; and felt no small disappointment that the former institution had been so slenderly patronized by the great body of evangelical Dissenters. We would venture to hope, that a voice will yet be heard from the tomb of this devoted man, inviting and constraining many, who look at the monuments of his Christian zeal, to follow in his footsteps, and to devote a portion of their substance in providing for the spiritual wants of thousands in our great cities, who are perishing for lack of knowledge.

In looking back on that active course, which is now finished, we are constrained to bless God for giving such a man as Thomas Wilson to the church. Few men have lived less to themselves, or more for Christ. He retired early from lucrative mercantile pursuits, that he might devote himself to the more congenial occupation of doing good to the souls of men. He had no taste for the splendour of life; but lived plainly and simply, that the surplus of his income might be devoted to the highest objects of Christian beneficence.

Yet few men had a happier or more cheerful home. His fire-side was the constant scene of domestic confidence and love. In his marriage relation he was greatly blessed; having been favoured with a companion beloved by all who knew her, and pre-eminently adapted to his peculiar cast of mind. There was great piety in his house. In his domestic worship, which was never tedious, he was wont to expound portions of the chapters read, in a brief and pointed manner, interesting to children and domestics. His conversation was facetious, without any thing bordering on levity. No one who observed him in his own house could doubt the sincerity or depth of his religious feelings.

One interesting feature in his character we must not omit to notice; viz., his marked attachment to a plain, practical, and evangelical style of pulpit address. He was literally intolerant of every other kind of preaching; and read many a severe lecture to young ministers, who, in the indulgence of their imagination, lost sight of "the simplicity that is in Christ Jesus." Sometimes, indeed, he would censure without sufficient cause; but, generally speaking, we may affirm of him, that he was an admirable judge of that kind of preaching which interests and does good. We have often heard him utter sentiments on the subject of preaching which we would never wish to forget. If he did not always convey his strictures in the most persuasive tone, he gave wholesome counsel to young men who knew how to receive it.

We are not, however, of that class of Mr. Wilson's admirers, who could see no fault in him. He had his own share of human imperfection. There was a little too much of dogmatism in asserting and maintaining his own opinions; and too little deference for the opinions of others. At times, his fidelity to what he regarded to be truth, bordered on severity, and called forth resentment in the breasts of others. We think we have seen instances of rash judgments in the deceased, both on the favourable and unfavourable side. Designing persons could easily practise upon him; and worthy men had difficulty, at times, in possessing him with the real merits of a case. But when he was convinced that he had formed an erroneous or unjust judgment, he could display that magnanimity which consisted in acknowledging his error. He had substantially a kind heart; and many there are still living who can bear witness to his assiduity in endeavouring to promote their best interests. For our own part, we are of opinion, that the very failings of Mr. Wilson leaned to virtue's side. He was a man of great integrity and purity of character; and when he perceived anything in an individual antagonist to this quality he was prone to lean more to the side of justice than mercy. From his very temperament he was in danger of being a little too sensitive of personal injuries and insults. But he had many provocations from men whom he had aimed to serve, but who had forgotten to be grateful. And we have known splendid instances in which he has buried the most painful remembrances, and acted with a noble generosity of forgiveness.

He was a man of extremely simple manners, and single purpose, who lived to form and execute plans of usefulness, and who was willing to spend and be spent for Christ.

It is pleasing to reflect, that the end of our departed friend was peace. During the last two years of his existence he suffered much from a malady which affected his general health, and rendered his declining years less tranquil than they would otherwise have been. But he never murmured at the Divine dispensations, but waited, in meek resignation, all his appointed time till his change came. He was not in the habit of communicating freely on the subject of his own personal feelings in religion; but the objects which had occupied his more active years were the constant theme of his conversation and correspondence to the last. But a short time before his decease, he declared his sentiments fully on the subject of religious liberty, at a meeting convened in the Rev. T. Lewis's chapel, for the purpose of opposing Sir James Graham's Educational Bill. He had always been a strenuous friend of liberty of conscience; and he had lived to see the removal from the statute-book of many odious laws which tended to cast a stigma on Protestant Dissent.

He was able to converse but little in the last moments of existence; but all he said indicated the firmness of his faith, and the sure resting-place of his hope for eternity. He entered into rest on Saturday morning, the 17th of June, 1843, at a quarter past twelve o'clock, A.M.; and in the following week his mortal remains were conveyed to Abney Park Cemetery, Stoke Newington, where they await the summons of Him who is "the resurrection and the life."

T H E E N D .

