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Morison, John, 1791-1859.  
The fathers and founders of  
the London Missionary















John H. H. H. H. H.

THE  
FATHERS AND FOUNDERS  
OF THE  
LONDON MISSIONARY SOCIETY;  
WITH  
A BRIEF SKETCH OF METHODISM,  
AND HISTORICAL NOTICES OF THE SEVERAL  
PROTESTANT MISSIONS,  
FROM 1556 TO 1839.

BY JOHN MORISON, D.D.,  
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"THE PARENT'S FRIEND," &c. &c.

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## P R E F A C E.

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SOME years have elapsed since the plan of this work was originally formed. 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 goodness 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 fairest 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 Hardcastle, Esq. in particular, he would take this opportunity of conveying his heart-felt 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 Shatten, 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 delightful task.

He is not without hope that the work may subserve, in some humble measure, the great cause of Christian Missions. In his memorials of the several Protestant Societies, which have embarked in the blessed undertaking of seeking to enlighten a dark world, he has aimed to maintain a strictly catholic feeling—"to keep the unity of the Spirit in the bond of peace ;" and in exhibiting the character and results of Methodism, he has looked more at the Christian philosophy of the great moral revolution it created, than at any of the denomi-

national peculiarities to which it gave rise. Such as the work is, the Author would commit it to the candid inspection of the friends of Missions, and to the sove-reign blessing of Him who can render effectual the humblest effort to promote his glory, and the immortal benefit of the human race.

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PART I.

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THE INFLUENCE OF METHODISM

ON THE SPIRIT OF MODERN MISSIONS.

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# FATHERS AND FOUNDERS,

&c.

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## CHAPTER I.

### RISE OF METHODISM.

THE CLOSE OF THE EIGHTEENTH CENTURY A PERIOD OF UNRIVALLED INTEREST—THE ABSORBING INFLUENCE OF THE FRENCH REVOLUTION—REVIVAL OF RELIGION IN ITS CONNEXION WITH THE FORMATION OF MISSIONARY INSTITUTIONS—RISE OF METHODISM THE PRINCIPAL MEANS OF SUCH REVIVAL—FIRST MEETINGS OF THE METHODISTS IN OXFORD UNIVERSITY—SUBSEQUENT HISTORY, DOWN TO THE PERIOD OF THE SEPARATION OF WHITEFIELD AND THE WESLEYS.

THE close of the eighteenth century may justly be regarded as one of the most important eras in the history of mankind. The political convulsions which then shook the greater part of the civilized world, exerted a mighty and permanent influence upon all existing European institutions, whether civil or sacred. Much as the Christian and the philanthropist must deprecate many of the events connected with the French revolution, and deeply as every man of right principle must deplore those outrages upon humanity and religion which were perpetrated by the leading actors in that fearful tragedy; yet no enlightened or reflective Christian can fail to trace, in the whole scene, the hand of the great moral Governor, as it restrained the wrath of man, and made the remainder thereof to praise him.

At a time when the potsherds of the earth were dashing against each other, when thrones and kingdoms were tottering to their base, when "Men's hearts were failing them for fear, and for looking

after those things which were coming on the earth," it pleased the great Disposer of events to awaken in the bosom of Christian society, particularly in this country, a new and sacred impulse, by which the minds of good men, of various religious denominations, were powerfully diverted from the all-absorbing theme of secular politics, and were led to expend their energies in the advancement of a "kingdom not of this world." At the very moment when all Europe was menaced by the arms of France, when "wars, and rumours of wars," had roused a feverish and almost frenzied state of the public mind, the Prince of Peace was preparing the weapons of a bloodless triumph, and was maturing, in the hearts of his subjects, a glorious enterprise for the extension of his "saving health among all nations."

Like the walls of the second temple, this noble effort of Christian benevolence sprung up and flourished in troublous times. The world was proudly indifferent to such an undertaking, and did not fail to brand it as the offspring of folly, led on by enthusiasm. The church was fast locked in the slumbers of ages, from which the self-devoted zeal of a few solitary labourers had failed to arouse her. At home religion languished, save here and there where some verdant spot proclaimed the culture of Christian toil, and the refreshing influence of Heavenly benediction. Abroad, to the very verge of the green earth, nothing worthy of the name of Protestantism was being effected, for the spread of Christianity, or the salvation of man. The best spirits of the age, (and from the period of the Reformation downwards, there had been men of godlike temperament in the church,) were contented to labour devotedly within certain pre-



scribed limits, without venturing to cast one glance of pity on the wilderness beyond. In this state of things, the heathenism of our own country was scarcely less appalling than that of nations on which the light of the Sun of Righteousness had never shone. Darkness that might be felt spread its gloomy covering over the cities, towns, villages, and rural districts of Great Britain. Fatal error, or cold ethical morality, pervaded many a pulpit, professedly dedicated to orthodoxy; evangelical religion had sustained a dismal eclipse; the common people were brutalized by ignorance, or perverted by infidelity; church and dissent, with some bright exceptions, had equally abandoned the spirit of the primitive church, and sought rather to retain an existing territory, than to extend the boundaries of Messiah's empire.

It would be, indeed, an interesting task to trace the outline of those events by which the lethargy of the church was disturbed, and by which great bodies of religious men began to feel the importance of acting out their professed principles. It cannot be doubted, however, by any enlightened student of ecclesiastical history, that the rise of Methodism in England was one of the primary causes of that revival of religion which manifested itself in this country towards the middle of the eighteenth century. When that little band of serious inquirers first met, in the University of Oxford, in 1729,<sup>a</sup> for the purpose

<sup>a</sup> "In November, 1729, four young gentlemen of Oxford, Mr. John Wesley, fellow of Lincoln College; Mr. Charles Wesley, student of Christ Church; Mr. Morgan, commoner of Christ Church; and Mr. Kirkman, of Merton College, began to spend some evenings in a week together, in reading chiefly the Greek Testament. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them; and afterwards one of Mr. Charles Wesley's

chiefly of reading the Greek Testament, little did they imagine what stupendous results were to spring from their then despised fellowships. Both their views of divine truth, and their religious experience, were, at that time, alike immature; but their purposes were upright, and their hearts glowed with a fervent desire to glorify God. Such compacts were, unhappily, in those days, but little known at Oxford; and no sooner did these young men begin to visit the sick poor, and to exert themselves for the spiritual welfare of the prisoners in the gaol, than they drew down upon themselves a heavy storm of invective and abuse from all quarters of the University. So fierce was the opposition to this "Holy Club," as it was opprobriously nicknamed, that some of its members, not yet prepared to bear such grievous reproach for Christ's sake, abandoned their companions, and sought ignoble repose at the expense of conscience and their better feelings. The chief, however, of these University revivalists remained steadfast in their course; and, though they were still but groping after truth, evinced a degree of courage and perseverance which entitles their memory to profound respect. But if some retired from this pious band, through fear of man, others were drawn to them, by the activity of their zeal, and the strictness and devotion of their characters; and there is reason to believe, that not a few received impressions, which neither time nor circumstances were ever permitted to obliterate.

pupils. It was in 1732 that Mr. Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. To these, in April, was joined Mr. Clayton, of Brazen-nose, with two or three of his pupils. About the same time Mr. James Hervey was permitted to meet with them, and afterwards Mr. Whitefield." *Watson's Works*, Vol. V. p. 15.

Soon after this, John and Charles Wesley afforded practical demonstration of their disinterested devotion to the cause of Christ, and of the missionary spirit which even then glowed in their breasts. The trustees of the new colony of Georgia wished to send out clergymen, with the two-fold view of providing for the spiritual wants of the colonists, and attempting the conversion of the Indians. Their attention was fixed on Mr. John Wesley, and some of his friends at Oxford, as persons eminently qualified, by their piety, zeal, and habits of self-denial, for the important mission. Mr. Wesley speedily acceded to their proposal, and was accompanied in his enterprise by his brother Charles, Mr. Ingham, of Queen's College, and Mr. Delamotte. If this project of Christian benevolence was less successful than could have been desired, many allowances must be made for the difficulties connected with a new and unsettled colony, as well as for the inexperience of a class of young men then only groping their way, amidst many perplexed and confused notions, to the cross of Christ. Of his visit to Georgia, Mr. Wesley afterwards said, "Here God humbled me, and proved me, and showed me what was in my heart." Through life, indeed, he looked back upon the events connected with this voyage, as the means by which he was introduced to a clear perception of the Divine mode of obtaining acceptance and peace through faith in the justifying righteousness of Christ. During his voyage, he became acquainted with an interesting group of German Moravian settlers, with their bishop, who were proceeding to the new colony. Their entire deportment impressed him with the conviction of their superior devotion to God; but the calmness and unruffled

peace which they evinced in a tremendous hurricane, which threatened them with immediate shipwreck, as contrasted with the terror and disquietude of his English companions, and more particularly with his own distress of mind at the thought of encountering a watery grave, led him to suspect that they were in possession of some secret spring of happiness to which he was, at that time, almost a total stranger. By intercourse with these humble and devout servants of God, and especially with one of their pastors, on landing at Georgia; by repeated and close study of the word of God on the subject of justifying faith; and, last of all, by the faithful and kind instructions of Peter Böhler, a minister of the Moravian church, to whom he was introduced on his return to England, he was brought to the settled conclusion, "that his faith had been too much separated from an evangelical view of the promises of a free justification, or pardon of sin, through the atonement and mediation of Christ alone, and that this was the sole reason he had been held in continual bondage and fear."<sup>a</sup>

No sooner did he receive the grand doctrine of exclusive justification by faith, in its scriptural simplicity, than he began to preach it with energy to his fellow-men, and found it to be an equal instrument of peace to others, as it had been to himself.

About this period also his brother Charles embraced the same views of divine truth, partly by means of the affectionate counsels of the pious Böhler, partly by reading the Life of Halyburton, and partly by examining Luther's Commentary on the Galatians. On reading the preface to that work, he observed,—“I marvelled that we were so soon and

<sup>a</sup> Watson's Works, Vol. V. p. 50.

entirely removed from him that called us into the grace of Christ, unto another gospel. Who would believe that our church had been founded on this important article of justification by faith alone? I am astonished I should ever think this a new doctrine; especially while our Articles and Homilies stand unrepealed, and the key of knowledge is not yet taken away. From this time I endeavoured to ground as many of our friends as came to see me in this fundamental truth—salvation by faith alone; not an idle, dead faith, but a faith which works by love, and is incessantly productive of all good works and holiness.”<sup>a</sup> In this way did the two great founders of the Methodist body enter into the full light and liberty of the gospel of Christ; and from this time forward did they labour, with zeal and energy, to communicate to listening thousands those precious truths which had brought peace and joy into their own troubled and anguished bosoms.

About this time Mr. Wesley and a few others formed themselves into a religious society, which met in Fetter Lane. But although they thus assembled with the Moravians, they remained members of the Church of England; and afterwards, when some of the Moravian teachers introduced new doctrines,<sup>b</sup> Mr. W. and his friends separated from them, and formed that distinct community which has since been known as “The Methodist Society.”<sup>c</sup> So much had Mr. Wesley been indebted to the Moravians, and so deep was the interest which he took in their fraternity, that he repaired to Germany, for the express

<sup>a</sup> Watson's Works, Vol. V. p. 54.

<sup>b</sup> This at least appears to have been Mr. W.'s impression.

<sup>c</sup> Watson's Works, Vol. V. p. 51.

purpose of visiting their settlements in that country, and ever professed to derive great benefit from the discourses of their ministers, particularly those of Christian David, of Hernhuth, a man of seraphic piety, and bold and pungent address.

On his return from Germany, in September, 1738, he appears to have had no definite view as to the course which he should ultimately pursue. On the one hand, he retained his attachment to the Established Church, and, on the other, he evinced a disinclination to accept a parochial charge, and thereby to fix himself within the prescribed limits of ecclesiastical rule. Meanwhile he occupied himself, with apostolic ardour, in preaching the glad tidings of salvation, wherever invited by his clerical brethren. "In London great crowds followed him; the clergy generally excepted to his statements of doctrine; the genteeler part of his audiences, whether they attended to the sermon or not, were offended at the bustle of crowded congregations; and soon almost all the churches of the metropolis, one after another, were shut against him."<sup>a</sup> This only roused his zeal to a greater intensity; the word preached by him had taken deep root in the minds of many; mighty movements of conscience had been produced; so that in October, 1738, he could write in the following strain to his friend Dr. Koker, of Rotterdam: "His blessed Spirit," he observes, "has wrought so powerfully, both in London and Oxford, that there is a general awakening, and multitudes are crying out, 'What must we do to be saved?' So that, till our gracious Master sendeth more labourers into his harvest, all my time is much too little for them." To

<sup>a</sup> Watson's Works, Vol. V. p. 67.

the church at Hernhuth he writes, about the same time, "Though my brother and I are not permitted to preach in most of the churches in London, yet, thanks be to God, there are others left, wherein we have liberty to speak the truth as it is in Jesus. Likewise every evening, and on set evenings in the week, at two several places, we publish the word of reconciliation, sometimes to twenty or thirty, sometimes to fifty or sixty, sometimes to three or four hundred persons, met together to hear it."<sup>a</sup>

Up to this period, Mr. Wesley had been extremely tenacious to avoid, as much as possible, all modes of exercising Christian zeal inconsistent with his notions of canonical obedience, and with his sense of obligation as a clergyman of the Established Church. The time had now arrived, however, when it was necessary for him either to abandon the position he had taken, or to carry out his plans of aggression upon the territory of darkness with more determination, and with less fear of offending the clergy and the bishops. An event now occurred which drew him into new scenes of action, and devoted enterprise. In December, 1738, he met his distinguished friend Mr. Whitefield, just returned from his first visit to Georgia. After a long separation, they hailed each other as brothers in Christ Jesus, and "again took sweet counsel together." The generous reception which Whitefield had received in Georgia, and the good success which had crowned his efforts in healing, to some extent, the distractions of the new colony, do not appear to have been points of jealousy between these faithful servants of the Most High. If Mr. John Wesley did say, at an earlier period,

<sup>a</sup> Watson's Works, Vol. V. p. 67, 68.

“*Let him return to London,*” it would appear that they now mutually rejoiced in that Divine blessing which had attended his mission. One thing is certain, that, both on the voyage and in America, Mr. Whitefield had displayed a wisdom, prudence, and holy zeal, which entitle him to rank with the benefactors and philanthropists of the race; while his only reasons for so soon returning to England were, that he might be invested with priest’s orders, and might raise funds for erecting an orphan-house for the neglected children of the new colonists in Georgia.

During the winter after Whitefield’s return from America, it appears that he entered with heart and soul into the religious movements of the Wesleys in the metropolis. He frequented their religious meetings in Fetter Lane, and elsewhere; and eagerly sought all favourable opportunities for proclaiming the glorious gospel of the blessed God. He had evidently less fear, at this period, than the Wesleys, of doing certain things which were deemed disorderly; and was less sensitive of the attacks hurled against him and his associates from the pulpit and the press. His temper, though bland and affable, was naturally bold and enterprising. Eminently fitted for the service to which God had called him in his church, he possessed the attribute of nerving the zeal and courage of all who united with him in his “work of faith and labour of love.” To him belonged the honour, while labouring with wonderful success at Bristol, of enlisting Mr. John Wesley in the neglected, contemned, but most primitive and efficient ordinance of field-preaching. In the spring of 1739, Mr. Wesley followed him to Bristol, where this prince



of orators had preached to thousands, with great effect, in the open air; at first Mr. Wesley felt some scruples in following his example, and contented himself with expounding the scriptures to a little society of Christians,<sup>a</sup> accustomed to meet in Nicholas Street. On the following morning, however, he shook off his clerical timidity, and preached, after the noble example of his college friend, on an eminence near the city, to more than two thousand penetrated listeners. And thus he who "had been so tenacious

<sup>a</sup> The "Societies," so often referred to by Whitefield and Wesley, in their Journals, as visited by them, in London and Bristol, for the purpose of prayer and exposition, were founded originally about 1667, by a few young men in London, who were awakened to great concern about their souls under the ministry of Dr. Horneck, in his morning lectures at Cornhill. They were advised by their pastor to meet together weekly for Christian conference, and rules were ultimately adopted for the better regulation of their assemblies. They made regular contributions for the poor, and appointed stewards for their proper disbursement. In the latter part of the reign of James II. they met with considerable discouragement; but on the accession of William and Mary, they acquired fresh vigour. In 1699, when Dr. Woodward wrote an account of these societies, there were no fewer than forty or fifty of them in and about the metropolis, some in country places, and nine in Ireland. Out of these associations, about twenty distinct societies afterwards arose, in London, for the suppression of vice; and both the objects contemplated by these laudable institutions received considerable sanction from the bishops and the queen. They held meetings once a week, and bound themselves to confer only on such subjects as tended to practical holiness, and to promote unity among Christians. One of their cherished objects was, to promote schools, and to encourage the catechising of "young and ignorant persons in their respective families." These societies might have been an important agent in the revival of religion in the Established Church, had not clerical jealousy operated to their gradual destruction, and had not a too frequent appeal to the functions of the civil magistrate bred a prejudice against them in the public mind. In 1710 they had greatly declined, and in 1744 they had totally or almost disappeared. While they existed, however, they kept alive, in many bosoms, a spark of vital godliness."—Watson's Works, Vol. V. p. 68.

of every point relating to decency and order, that he would have thought the saving of souls almost a sin, if it had not been done in a church,"<sup>a</sup> was led to declare, "I have since seen abundant reason to adore the wise providence of God herein, making a way for myriads of people, who never troubled any church, or were likely so to do, to hear that word which they soon found to be the power of God unto salvation."

In like manner, Whitefield became the instrument of deciding the doubts of Mr. Charles Wesley on the same important theme. While Mr. John Wesley was at Bristol, passing through his novitiate as a field-preacher, Charles was summoned to Lambeth palace, by the archbishop of Canterbury, to give an account of his irregular proceedings. The archbishop warmly remonstrated with him, and even threatened excommunication. This threw Mr. Wesley into great perturbation of mind; and, perplexed as to the path of duty, he knew not what to do. It required a bolder temperament than his own, to aid the decisions of his anxious mind. At this precise juncture, Whitefield came to his help; and, with his characteristic and fearless energy of manner, said to him, "Preach in the fields next Sunday; by this step you will break down the bridge, render your retreat difficult or impossible, and be forced to fight your way forward." This noble advice Charles Wesley had grace given him to receive; and penned the following memorial in his journal of his first effort in the open air: "June 24, 1739, I prayed, and went forth in the name of Jesus Christ. I found near a thousand helpless sinners waiting for the word in Moorfields. I invited them in my Master's words,

\* Wesley's Journal.

as well as name, 'Come unto me, all ye that labour, and are heavy laden; and I will give you rest.' The Lord was with me, even me, the meanest of his messengers, according to his promise." . . . "My load was gone, and all my doubts and scruples. God shone on my path, and I knew this was his will concerning me. I walked to Kennington Common, and cried to multitudes upon multitudes, 'Repent ye, and believe the gospel.' The Lord was my strength, and my mouth, and my wisdom. O that all would therefore praise the Lord for his goodness."<sup>a</sup>

Having thus, as Whitefield quaintly expressed it, "broken down the bridge, and rendered a retreat difficult or impossible," we find him inspired with new courage in his Master's work. At Oxford, having received the heavy rebuke of the Dean for his open-air proceedings, the only use made by him of the remonstrance was, to preach a determined and uncompromising discourse, before the University, on the doctrine of exclusive justification by faith. On his return to London, he resumed his addresses, to listening crowds, in Moorfields, and on Kennington Common. On one such occasion, it is computed that ten thousand persons assembled to hear him; and such was the overwhelming power attending his appeal, that great numbers were roused to serious thought and genuine repentance.

It may readily be conceived, that proceedings such as these, occurring almost daily, and spreading themselves over such a wide surface, would excite an extraordinary sensation in the public mind. To find clergymen of talent, learning, and eloquence, exposing themselves to the rude gaze and insult of the

<sup>a</sup> Watson's Works, Vol. V. p. 71.

untutored multitude, in the most public places of resort, was a new feature in the ecclesiastical history of the country. All eyes were directed to this novel movement of Christian philanthropy. The timid were alarmed; the advocates of order were indignant; the heterodox were shocked, at the revival of doctrines which had become obsolete; the watchword of bigots, "the church is in danger," echoed from city to city, and from one end of the kingdom to the other. Meanwhile, the Wesleys and Whitefield were steadily prosecuting the great work of reviving the spirit of primitive Christianity. Tens of thousands of immortal beings were hearing from their lips the grand doctrines of "repentance towards God, and faith towards our Lord Jesus Christ." Multitudes trembled, repented, and cried for mercy. Some of the most profligate of the human race were "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." The bishops and most of the clergy frowned, indeed, on the meteor-like course of these eccentric teachers of Christianity, but the great "Shepherd and Bishop of souls" looked down from heaven with complacency upon their devoted labours, multiplied by thousands the seals of their ministry, and caused such an effusion of Divine influence to rest upon their *uncanonical* proceedings, as might well have convinced the most sceptical, that it is "not by might, nor by power," but by the Spirit of the living God, that a slumbering world, or a slumbering church, is to be roused into life and action in reference to eternal interests.

That an extraordinary unction from the Holy One rested upon the labours of these apostolic men cannot

be doubted by any one who will calmly reflect upon the immediate and remote fruits of their ministry. It is true their methods of procedure had all the effect of novelty attaching to them; they were men, too, of no mean powers of intellect; they had enjoyed the benefit of a University education; Whitefield possessed unrivalled powers of oratory; evangelical preaching, especially in the church of England, had almost become extinct; but, with all these admissions, nothing will account for the extraordinary success which attended the ministry of these remarkable men, but the frank acknowledgment, that the Spirit of God was with them. And why should such an acknowledgment be, for a moment, withheld? Had they not been trained, by a variety of dispensations, to look for his blessed energy? How many thousands of meetings for prayer had they held, with little bands of Christians, before they ventured upon the public field! Do we not find them for whole nights wrestling with the Angel of the covenant? And shall we wonder, when we see them going forth to their work in this spirit of prayerful dependence upon God, if he is pleased to crown their efforts with unheard-of success? Are not these the weapons which have been wielded, with more or less success, in every age of the Christian dispensation? And do we not perceive in the history of the founders of Methodism, in this country, a simple illustration of the revival of primitive Christianity, and of the pentecostal influence by which it was attended?

## CHAPTER II.

## SEPARATION OF WHITEFIELD AND THE WESLEYS.

THE SEPARATION IN ITSELF PAINFUL—OVER-RULED BY GOD—DICTATED BY A GOOD CONSCIENCE ON BOTH SIDES—THE LEADERS OF METHODISM HAD NO INTENTION ORIGINALLY OF STANDING AT THE HEAD OF ANY ECCLESIASTICAL PARTY—HOW THEIR DIFFERENCES AROSE—FETTER-LANE SOCIETY—MR. WESLEY'S SERMON ON PREDESTINATION—DISPUTE OCCASIONED BY IT—THEIR UNHAPPY DISTANCE FOR MANY YEARS—THEIR RECONCILIATION—THE HAND OF GOD IN THE FORMATION OF THE TWO GREAT BRANCHES OF METHODISM—A CALM ESTIMATE OF METHODISM.

WHEN we contemplate the extraordinary results which flowed from the *united* efforts of Whitefield and the two Wesleys, we cannot but feel a momentary pang in approaching that point in their history at which they separated from each other. Who would not wish that such kindred spirits had continued to walk together in unbroken harmony, and had conducted their onset upon the powers of darkness with the union and energy of associate captains in one great army?—But they were human, and therefore imperfect; and though they loved each other till death, and renewed their joyful greetings in eternity, yet were they permitted, for wise purposes, to become the separate leaders of two great sections of the Christian church.

And yet, who shall take upon him, with the results of their glorious struggle before him, to sit in judgment upon the actions, or even infirmities, of men,

“ of whom the world was not worthy ?” If their separation had in it a portion of that alloy which belongs to the most devoted of Christ’s servants in this imperfect state, no one who examines with impartiality the mournful facts of their unhappy collision, can fail to award to all the parties concerned, the verdict of having acted substantially upon the dictates of a good conscience. It is not the object of this brief sketch to pronounce sentence upon the doctrines, tempers, or measures of the men who stood at the head of the two great branches of Methodism ; but in justice to their fragrant memory, I am constrained to say, upon a full review of facts and documents, that neither of them dreamt, in their first movements, of occupying that position in which, after the lapse of years, they found themselves placed. Their extraordinary success surrounded them by a train of circumstances which forced them into publicity and power ; and groping, as they did, their way to truth, through the labyrinth of darkness which then prevailed, it was not to be wondered at if questions of grave dispute should arise among themselves. Such questions did arise, and did drive asunder these chief friends. The truth is, Mr. John Wesley, for some time before the separation, had become sensitive upon certain views of the doctrines of grace held by some of his friends in the Fetter-lane society ;<sup>a</sup> he thought he saw them rapidly advancing towards the antino-

<sup>a</sup> It should be remembered, that, for a season, the Methodists and Moravians formed one society at Fetter-lane ; though it does not appear that they were ever at any time perfectly identified. Considerable obscurity still hangs over the real causes of their separation. The two Wesleys agree in charging Mr. Malther, a Moravian teacher, with publishing doctrines akin to Antinomianism and Quietism ; but Peter Böhler, to whom Mr. John Wesley was deeply indebted for

mian heresy; and under the combined impulse of conscience and feeling, tore himself away from associates with whom he had ceased to cherish a perfect religious sympathy. Not long after this, Mr. Wesley deemed it his duty to publish a sermon against absolute predestination,<sup>a</sup> which, with certain other points, occasioned a serious controversy between him and

much instruction in the gospel, thought they were mistaken, and that they only misunderstood the preacher. I think it probable that some of the Moravians at this time were verging a little to an extreme upon the doctrine of assurance, and some other points, and that Mr. John Wesley, equally imperceptibly, was falling more decidedly into the Arminian view of doctrine. Be this as it may, it is a matter of history, that on several occasions, after differences had arisen in the society, Mr. J. Wesley had succeeded in settling them. But in June, 1740, having laboured for a month to effect a similar result, he failed in his object, and read to the society the following paper:—"About nine months ago, certain of you began to speak contrary to the doctrine we had till then received. The sum of what you asserted is this: 1. That there is no such thing as weak faith; that there is no justifying faith where there is ever any doubt or fear, or where there is not, in the full sense, a new, a clean heart. 2. That a man ought not to use those ordinances of God, which our church terms means of grace, before he has such a faith as excludes all doubt and fear, and implies a new and clean heart. 3. You have often affirmed, that to search the scriptures, to pray, or to communicate before we have this faith, is to seek salvation by works; and till these works are laid aside, no man can receive faith.—I believe these assertions to be flatly contrary to the word of God. I have warned you hereof again and again, and besought you to turn back to the law and to the testimony. I have borne with you long, hoping you would turn; but as I find you more and more confirmed in the error of your ways, nothing now remains but that I should give you up to God: you that are of the same judgment, follow me." "I then," adds Mr. Wesley, "without saying any thing more, withdrew, as did eighteen or nineteen of the society." This was the formal origin of the Methodist Society: for from this hour, Mr. Wesley and his followers met at the Foundery in City Road; and the formation of their institution dates from the year 1740, and the rules by which they have ever since been substantially regulated, from 1743.

<sup>a</sup> In this sermon Mr. Wesley fully committed himself to the Arminian scheme of doctrine.



Mr. Whitefield, and issued in something like a temporary estrangement of feeling. Here it must not be forgotten, that, from the moment Whitefield fully understood the Divine method of justification by faith, his mind had been gradually opening to the view of doctrine entertained by Calvinists. Mr. Wesley was not ignorant of this fact, and, with his known sagacity, could scarcely fail to anticipate that an attack on the doctrine of predestination at such a critical moment, would be fatal to public union and co-operation with Mr. Whitefield in the grand work of preaching the gospel of Christ. On the other hand, if such differences of opinion existed between them, it was impossible that the fact could long be hid from the public gaze; nor was it desirable that either the one party or the other should continue to compromise truth for the sake of nominal union and agreement.

But whatever view may be taken of the points at issue between Messrs. Wesley and Whitefield, the painful fact stands out to the observation of posterity, that, from being bosom friends from their college days, they now parted from each other, and pursued a separate course to their dying hour. Their personal misunderstandings, however, were happily adjusted in January, 1750; so that they were again induced to exchange pulpits. The following entry on this subject appears in Mr. Wesley's journal:—"Friday, 19th. In the evening I read prayers at the chapel in West-street, and Mr. Whitefield preached a plain, affectionate discourse. Sunday, 21. He read prayers, and I preached. Sunday, 28. I read prayers, and Mr. Whitefield preached. How wise is God, in giving different talents to different preachers! So, by

the blessing of God, one more stumbling-block is removed.”

The following extract from Mr. Whitefield's Will is a pleasing instance of generous, and truly Christian feeling :—“ I leave a mourning-ring to my honoured and dear friends, and disinterested fellow-labourers, the Rev. Messrs. John and Charles Wesley, in token of my indissoluble union with them in heart and Christian affection, notwithstanding our difference in judgment about some particular points of doctrine.”<sup>a</sup>

It is likewise a most gratifying fact, that Mr. Wesley, at Mr. Whitefield's own desire, preached his funeral sermon at the Tabernacle, Moorfields.

But if in this affecting sketch of human history we trace much of the fickleness and infirmity of man, we cannot but perceive far more of the overruling wisdom and goodness of God. A rupture so formidable, between persons occupying such prominent spheres of action, might have proved fatal to the great and sacred work in which they were engaged. The spirit of rivalry attendant upon religious controversy, might have quenched the spirit of zeal for carrying out the plans of that *new reformation*, which had but just sprung up. The settlement of personal misunderstandings, and of theological disputes, might have withdrawn the minds of the great actors from the noble enterprise in which they had embarked. Or the Spirit of God might have been so far “grieved,” or “quenched” by the workings of human short-coming, as to withdraw his powerful co-operation from the labourers still occupied in the field.

But, thanks be to God! the work was his own, and none of the imperfections of his sincere and devoted servants were suffered to prevail to the ultimate injury of that pentecostal movement of the public mind which they had been the honoured instruments of producing.

And now that all the heats of this controversy have passed away, and the two great sections of Methodism can be looked at, by candid minds, as subjects of history, may we not distinctly perceive some of the great and merciful ends which have been accomplished in the Divine government, by events which in themselves were subjects only of regret? At the point of history where we see Whitefield and the Wesleys branching off from each other in apparently opposite directions, we mark the rise of two mighty currents destined by God to carry health and salvation through the length and breadth of our country. At first, indeed, the waters of these currents are a little agitated and turbid; but as they flow on they become gradually more calm and pellucid, until every valley through which they run becomes green and fruitful as the garden of the Lord. When the first burst of controversy was over, and that feverish state of the public mind subsided to which it gave birth, we find the leaders of the two grand divisions of Methodism, each in his appropriate sphere, addressing themselves with new energy and zeal to the work of God; and gathering around them multitudes of devoted spirits, ready to sympathize with them in their work, and to spend and be spent for Christ.

A right-hearted Christian cannot but desire to lose sight of the differences of sentiment which arose between these great and good men, while he marks

their quenchless ardour in the cause of their divine Master. The writer is far from undervaluing the points at issue between them ; but when he sees how God owned the labours of each, and when he beholds them abiding faithful unto death, and leaving their dying testimony to the grace and faithfulness of their Redeemer, as a precious legacy to the church, he cannot allow himself to indulge a feeling of party criticism over the memory of men, who were raised up, "in the spirit and power of Elijah," to call multitudes of dead sinners to repentance, and to infuse new life and activity into the various sections of the visible church.

If any one will sit down, in the spirit of a Christian, and trace the amazing efforts of Whitefield and the Wesleys for the evangelization of our country ; if he will but fix his eye on the single point of their sleepless zeal and disinterestedness ; if he will mark how God honoured them in the conversion of souls, and in stirring up the dormant graces of his church ; if he will try to form an adequate idea of the aggregate amount of good conferred by them on the generation that then was, and on that which succeeded to it,—it is confidently believed that the critic will be merged in the Christian, and that even human infirmity itself will be lost sight of in the full blaze of that halo of glory which encircles the memory of men whose names must descend to posterity with the confessors, martyrs, and reformers of an earlier age.

It would be easy to point out the discrepancy of some of their doctrinal statements, and to show wherein they erred in some of the great movements of their public life ; but who would wish to indulge a spirit of captious criticism in looking at the career

of men whom God had placed in entirely new circumstances, and who had to struggle with the inexperience and misconceptions of their own minds, and with the strong tide of prejudice and calumny from without.

They became leaders, indeed, of two different sections of the Christian church; they are known to posterity by the two hostile terms—Arminian and Calvinist;—but were they not one in Christ Jesus? Did they not rely on, and faithfully proclaim, the one sacrifice of the cross? Did they not urge with a burning zeal the necessity of an inward vital change by the power of the Holy Ghost? Did they not call sinners to repentance, faith, and new obedience? Did they not adorn, in their own lives, the doctrine of God their Saviour? And were not their respective ministries sealed, in a remarkable manner, by the testimony of Him with whom only is the residue of the Spirit?

Is it not high time, then, that the real fruits of Methodism should be judged of, apart from the theological controversies in which it is involved? May it not be viewed in its grand results, without any perplexing reference to the minor errors which it contained, whether in doctrine or discipline? May not a candid Christian, of any evangelical denomination, be at liberty to contemplate the philosophy of this mighty movement of mind, without embroiling himself in the party contests of Arminians or Calvinists? Is not Methodism now, with all its effects on the religious institutions of our country, a matter of distinct history? And is it not our duty, at last, to pronounce upon the great question,—*Has Methodism proved itself a benefit or an injury to the human race?*

The honoured founders of these two religious systems have long since passed to their glorious reward ; the men, two, who entered into their labours have now met them in the bright world above ; but Methodism, in its two grand divisions, still survives, and all intelligent and devout Christians are deeply interested in the inquiry, how far it has contributed to retard or advance the imperishable interests of vital Christianity, at home and abroad ?

That it has wrought a mighty change for good, in this and other countries, will plainly appear, from a candid consideration of the following particulars.

## CHAPTER III.

## RESULTS OF METHODISM.

IT BROKE IN UPON THE FORMALISM OF THE AGE—IT INTRODUCED A NEW STYLE OF PULPIT ADDRESS—IT ACTED LARGELY BEYOND ITS OWN IMMEDIATE SPHERE—IT DID MUCH TO BRING ON THE GREAT MISSIONARY CRISIS OF THE CHURCH.

1. *It broke in upon the Formalism of the age.*

IN order duly to appreciate the truth of this proposition, persons in earnest about eternal interests must endeavour to place themselves in the same position as that occupied by the founders of Methodism, at the time when they entered upon their great work of revival. What was then the state of Christianity in England? Had it not sunk down to the lowest possible condition of religious torpor and indifference? “A great proportion of the clergy,” observes an acute writer, “whatever other learning they might possess, were grossly ignorant of theology, and contented themselves with reading short, unmeaning sermons, purchased or pilfered, and formed upon the lifeless theological system of the day. A little Calvinism remained in the church, and a little evangelical Arminianism; but the prevalent divinity was Pelagian, or what very nearly approached it. Natural religion was the great subject of study, when theology was studied at all, and was made the test and stand-

ard of revealed truth. The doctrine of the *opus operatum* of the Papists as to sacraments, was the faith of the divines of the older school; and a refined system of ethics, unconnected with Christian motives, and disjoined from the vital principles of religion in the heart, was the favourite theory of the modern. The body of the clergy neither knew nor cared about systems of any kind. In a great number of instances they were negligent and immoral, often grossly so. The populace of the large towns were ignorant and profligate; and the inhabitants of villages, added to ignorance and profligacy, brutish and barbarous manners. A more striking instance of the rapid deterioration of religious light and influence in a country, scarcely occurs, than in our own, from the Restoration till the rise of Methodism. It affected not only the church, but the dissenting sects in no ordinary degree. The Presbyterians had commenced their course through Arianism down to Socinianism; and those who held the doctrines of Calvin had, in too many instances, by a course of hot-house planting, luxuriated them into the fatal and disgusting errors of antinomianism. There were, indeed, many happy exceptions; but this was the general state of religion and morals in the country, when the Wesleys, Whitefield, and a few kindred spirits, came forth ready to sacrifice ease, reputation, and even life itself, to produce a reformation.”<sup>a</sup>

In vain did the quiet, orderly, and devout portion of the clergy struggle against the prevailing tide of corruption; in vain did Doddridge, and Watts, and others, among orthodox dissenters, endeavour, by such plans as *they* deemed legitimate, to rouse the

<sup>a</sup> Richard Watson's Works, Vol. V. p. 63



torpor of the meeting-house, or even to stem the torrent of rapidly advancing error. Other and more awakening agencies were necessary, in order effectually to disturb that lethargy which had seized hold on the religious mind of the country. Churchmen and Dissenters were too much at their ease, while cold-hearted formalism, on the one hand, and daring profligacy on the other, stood entrenched, as in an impregnable fortress. These honest statements may be cavilled at, but they cannot be successfully contradicted. The state of the British churches at the time referred to, was such as to indicate a lamentable departure from the spirit of piety which prevailed at the period of the Restoration. The Established Church had never recovered the ejection of two thousand of her best ministers by the Act of Uniformity, and Dissent had begun rapidly to decline from that high standard of zeal and devotedness which Puritanism had infused into its bosom. There were, indeed, many striking exceptions to this state of things, but they only tended to render the Laodicean state of the church more manifest and appalling.

The moral and religious defection which obtained was extraordinary and almost universal, and none but extraordinary means of reformation could bring about a change. When we speak of the reformers from Popery, we always describe them as a race of men raised up by a special and gracious providence for the blessed work which God gave them to accomplish. And who can look with a christian or philosophic eye upon the rise of Methodism, without feeling that its leading actors were given by Christ in mercy to his church, to break in, by special, and even astounding methods, upon that unholy calm which had

fearfully lulled the professedly Christian community of this country.

It has been well observed, that “many serious churchmen of later times, who contend that the great men of the Reformation were raised up by Divine Providence in mercy to the world, are kept by sectarian prejudices from acknowledging a similar providential leading in the case of the Wesleys, Whitefield, and Howell Harris, because the whole of the good effected has not rested within their own pale, and all the sheep collected out of the wilderness have not been gathered into their own fold. The sober Christian will, however, resort to the first principles of his own religion, in order to form his judgment. He will acknowledge that the Lord of the harvest has the prerogative of ‘sending forth his labourers;’ that men who change the religious aspect of whole nations cannot be the offspring of chance, or the creation of circumstances; that, whatever there may be of personal fitness in them for the work, as in the eminent natural and acquired talents of St. Paul, and whatever there may be in circumstances to favour their usefulness, these things do not shut out the special agency of God, but make it more manifest; since the first more strikingly marks his agency in preparing his own servants, and training his soldiers; and the second, his wisdom in choosing the times of their appearance, and the scenes of their labours, and thus setting before them ‘an open door, and effectual.’ Nor can it be allowed, if we abide by the doctrine of the Scriptures, that a real spiritual good could have been so extensively and uniformly effected, and ‘multitudes turned to the Lord,’ unless God had been with the instruments, seconding their labours,

and 'giving his own testimony to the word of his grace.' The hand of God is equally conspicuous in connecting the leading events of their earlier history with their future usefulness. They were men 'separated to the gospel of God;' and every devout and grateful Christian will not cease to recognize in their appearance, labours, and successes, the mercy of God to a land where 'truth had fallen in the streets,' and the people were sitting in darkness, and in the shadow of death."<sup>a</sup>

In this deplorable position, the Wesleys and Whitefield found their beloved country, when they awoke themselves to the realities of the spiritual life. As their minds became gradually more enlightened in the vital truths of the Gospel, they were increasingly convinced that something must be done to rouse a thoughtless world, and to call forth the dormant energies of an almost expiring church. They had no fixed plan of operation, no intention of multiplying the number of sects, no desire of self-aggrandisement; but, animated by the love of Christ, and compassion for perishing souls, they went forth every where preaching Jesus and the resurrection; and in a few short years they kindled a flame of zeal for the honour of God their Saviour, in England, which continues to burn with growing ardour to the present hour. Opposition, indeed, sprung up in their path. They were denounced as fanatics, enthusiasts, and dangerous innovators. Churchmen frowned, and Dissenters stood aloof; but their heavenly Master was with them and strengthened them, and multitudes pressed into the kingdom of heaven.

\* Richard Watson's Works, Vol. V. p. 73.

2. *Methodism introduced a new style of pulpit address.*

It will readily be granted that the pulpit has, in every age, been an engine of prodigious energy, for good or evil. It was the main instrument of the Reformation, in Germany, France, and England; and it hath "pleased God, by the foolishness of preaching, to save them that believe." A declining pulpit is the sure precursor of a low state of religion among any people; while, on the other hand, an enlightened and glowing pulpit is the instrument of a certain and wide-spreading reformation.

That there were great and good preachers, in and out of the church, at the time when Methodism sprung up in England, cannot be denied. Here and there some bright star shed its cheering light on the surrounding darkness; but too generally, alas! the professed luminaries of the church were but as taper-lights glimmering amidst the obscurity of a moral night. The habit of reading discourses had almost become universal; cold moral harangues had taken the place of warm and energetic appeals to the conscience; "the prophets prophesied smooth things, and the people loved to have it so;" a system of ill-digested ethics was substituted for the pure gospel of Christ; and the proverb—"like people, like priest," but too faithfully described the state of most districts, both in town and country.

The preaching of the Methodists, and especially of Whitefield, was a new era in the history of our country. Its subject-matter, which was "Christ and him crucified," had been so much neglected, that it possessed all the charm of a new doctrine; and its manner was so fervid and eloquent, that it literally

created a feeling of astonishment in the public mind. The earnestness of the Wesleys, and the unrivalled pathos and even sublimity of Whitefield, imparted a charm to their pulpit ministrations, which rendered them attractive far and wide, and to almost all ranks and classes of society. Wherever they made their appearance, whether in a parish church, or in the open fields, multitudes flocked with eagerness to hear their message. Had they been the apostles of some new doctrine, they could not have produced a greater sensation of wonder or surprise on the minds of their hearers.

Doubtless the Divine unction which rested upon their ministry was the chief cause of its success; but there were circumstances connected with it which accounted for so copious an effusion of the Holy Ghost. They lived, where the minister of Christ must ever live, if he would draw down upon his labours the blessing of the Eternal—in *the element of prayer*. Whole nights were spent by them in prayer. They acted under the uniform conviction, that they could do nothing without prayer. When they came forth to the multitudes who flocked to hear them, their whole demeanour and appearance indicated the deep emotions of piety and compassion which struggled in their bosoms while they looked upon the listening throng. In prayer they poured out their hearts, with a fervour and adaptation which strikingly contrasted with the sublimest formularies of devotion, and with the ordinary routine of extempore prayers. Their texts were often happily selected for impression upon a mixed assembly; their introductory remarks were such in general as at once to fix the attention of their auditory; their outlines of thought were

simple, natural, and evangelical; their illustrations, and especially those of Whitefield, were selected with admirable skill and sagacity; and their appeals to the conscience were so direct and pungent, that the most daringly profligate and impenitent could scarcely escape from the iron grasp of the preacher. Yet they could melt an audience into tears, and often wept themselves over lost souls, till a whole assembly partook of their sympathies. These, with an adherence to the grand essentials of the Gospel, which never forsook them, were the striking peculiarities of their ministry, and the occasion of that marvellous descent of the Holy Spirit, which rendered them the instruments of spiritual life to a multitude not to be numbered till the day which shall make all things manifest.

The preaching of Whitefield must have been an object of astounding interest. It is questionable, indeed, whether in the long line of uninspired preachers, he does not stand out singly and alone. His bursts of oratory, which were always true to nature, were such as rendered him the study and the admiration of multitudes who never yielded to the message which he proclaimed. No wonder that good Mr. Newton should have spoken as he did of the ministry of this wonderful man. "I bless God," said he,<sup>a</sup> "that I have lived in this time; many were the winter mornings I have got up at four, to attend his Tabernacle discourses at five: and I have seen Moorfields as full of lanthorns at these times as I suppose the Haymarket is full of flambeaux on an Opera night. As a preacher, if any man was to ask me who was the second I ever had heard, I should

<sup>a</sup> When breakfasting in a company of noblemen and gentlemen.

be at some loss; but, in regard to the first, Mr. Whitefield exceeded so far every other man of my time, that I should be at none. He was the original of popular preaching, and all our popular ministers are only his copies."

The common people heard him gladly; the wits of the age paid homage to his genius; and honourable men and women not a few were drawn within the mighty attraction of his matchless eloquence. And how did he employ the talent which God had given him? Not by ministering to the pride of rank, the folly of fashion, and the love of mere human oratory; but by consecrating all his varied powers to the honour of his divine Master, and rendering the loftiest flights of his genius subservient to the grand designs of the ministry of reconciliation.

It would be easy to show, that a new style of pulpit address commenced in England soon after the era of Methodism. Evangelical preachers were not only greatly multiplied, but their modes of preaching were vastly improved. A successful example had been set of the best methods of approaching the mass of mind; and many who professed to set light by Methodism were not unwilling to adopt some of those peculiarities which had been tried with such amazing effect. The benefit conferred in this way, both on Churchmen and Dissenters, and more particularly on the immortal interests of mankind, will never be fully known or estimated till the great day of final account. Whatever tends to raise the standard of evangelical ministrations is the greatest boon that can be conferred upon a people. The ministry of the Gospel is God's standing ordinance for the conversion of the world. In proportion, then, as those who

publish the message of eternal life are imbued with the true spirit of their office, we may reasonably hope to see the great designs of the Christian ministry carried out to their legitimate results. Improved systems of education, for the training of the rising ministry, are doubtless of vast importance; but they will all fail in their professed object, unless a spirit of quenchless zeal for the honour of God, and the conversion of souls, shall be poured out upon those who devote themselves to the service of the sanctuary. We want to see the spirit of the first Methodists descending again upon the Church; they left us an inheritance in their prayers, their self-denying efforts, their sleepless ardour in the cause of truth and godliness; and, though we have not utterly squandered it, we have failed to cultivate it with sufficient diligence and assiduity. Evangelical Christians have yet to learn more fully the lesson which the founders of Methodism taught them nearly a century ago; and in nothing do they more need to study that lesson, than in the effective ministration of Gospel truth. Is it not much to be apprehended, that, though we have derived great benefit from that example of pointed and impassioned address which they set us, we are yet far behind them in its full and heart-stirring exhibition. We hear but little, in our largest assemblies, and under the ministry of our most devoted men, of hundreds of conversions, as the result of a single discourse. Whatever may be the genuine reasons of this fact, the fact itself is obvious. Does it not become all Christ's servants, then, to inquire, with anxious and prayerful diligence, why it is that they are not blessed with as copious effusions of the Spirit of God upon their ministry, as those which fell



upon the labours of Whitefield and Wesley, when first they set themselves to the task of aiming to revive the spirit of primitive times?

3. *Methodism acted largely beyond its own immediate sphere.*

If we confine our notions of its results to the two great societies which rose up under the superintendence of the Wesleys and Whitefield, we shall greatly err in our judgment of this case. Had Methodism done nothing more than organized these two vast bodies of Christians, for the most part called out of the world by its devoted labours, it would have deserved well of all the churches of Christ. But what observant Christian does not perceive, that it has exerted an influence, far and wide, over all the religious denominations that compose the visible church in this country, and also in the new world?

The Church of England received a mighty and hallowed impulse from the organization of Methodism. Several of her most honoured ministers caught the spirit of Wesley and Whitefield, though they did not feel themselves called on to relinquish their position in the Establishment, or to adopt those parts of Methodism which would have subjected them to censure from their ecclesiastical superiors. New modes of dispensing truth, and new plans of parochial administration, were adopted, in many instances, where no direct sympathy was expressed towards Methodism, as a distinct system of ecclesiastical polity. The truly pious portion of the clergy were stirred up to renewed efforts of zeal in their respective parishes, and many fresh accessions were gained to the list of evangelical preachers. If Methodism thinned, in some degree, the ranks of those who were

wont to profess themselves the adherents of the national church, it by no means diminished its real energy as a Christian institution. On the contrary, it was the occasion of infusing fresh life and vigour into all its ministrations; its clergy were, in innumerable instances, roused to a sense of their neglected duties; an improved method of instruction obtained in its pulpits; and after thousands and tens of thousands had gone over to the Methodists, the parish churches were better attended, than before the great revival of religion took place.

It would be highly uncandid not to admit, that there were a few of the clergy, who had all along been alive to their responsibilities, and who were rather placed in a new position by the working of Methodism, than awakened to a sense of duty not entertained before. By this portion of devoted men, the rise of Methodism was hailed with gratitude to God; though some of them were not without a measure of alarm for its effects upon that venerable church to which they belonged.

It would, indeed, be an interesting field of inquiry to endeavour to trace the several causes which have operated, within the last fifty years, to the revival of true religion in the Establishment. That true religion has revived in it mightily, will not be questioned by any competent judge. The numerical increase of its faithful pastors, the closer contact of its clergy with the people, the improved spirituality of its bishops, the vast extension of the means of parochial instruction, the more general attendance of its members on the public means of grace, the growing piety of those who approach its sacraments, the vigorous and successful efforts of Churchmen to plant the

gospel in foreign and distant lands—are facts which every ingenuous Christian must delight to record. The causes of this revival have doubtless been various and complicated; but who can deny that Methodism has had its share in that instrumentality which has brought on this new state of things in the Establishment? Making all candid allowances for the favourable operation of internal causes of revival, must it not be conceded that the pressure from without has done much to rouse the slumbering energies of the Church? If Churchmen have not been tempted by the aggressive schemes of those who have been without the pale of the Establishment, to quit their appropriate spheres of action, have they not been stirred up to a more vigorous and conscientious discharge of those duties which were always binding upon them as professedly religious men? To deny this, would be to oppose the stern testimony of history, which proclaims nothing more distinctly, than that the revival of religion without the Establishment has done much to bring on a better state of things in all its internal arrangements for the good of the people.

If in its now greatly improved condition, which all evangelical Christians will readily admit, it should be the means of reacting with advantage upon other bodies of Christians not within its pale, it will only discharge a portion of that debt of gratitude which it owes to every body of evangelical Christians in the land, and more particularly to the two great branches of Methodism, which took the lead in the blessed work of reviving, upon a large scale, the spirit of primitive piety.

How devoutly were it to be wished, that all true Christians, both in and out of the Establishment,

could be brought to feel, *with an intensity of emotion*; that their bond of union, as disciples of our Lord and Saviour Jesus Christ, does not consist in the minor details of the several systems of ecclesiastical polity to which they conscientiously adhere; but in the *grand essentials of the Christian faith*, which constitute the ground of their hopes for eternity! How is it to be deplored, that those who have “one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all,” should, in the nineteenth century of the Christian era, feel themselves in any difficulty, in fully and cordially recognizing each other, as members of the one mystical body of Christ! Must there not come a time, very speedily, when those who think aright, because scripturally, upon this vital theme, shall burst asunder all those human and worldly ties by which they have been restricted within party enclosures, and have been prevented from expressing the full glow of Christian affection towards all their brethren in Christ, partakers with them in the common hopes of a blessed immortality? Of all the hinderances which now lie in the way of the triumph of Christianity, at home and abroad, the jealousy, distance, and alienation of true Christians, appear to be the most formidable. O for the powerful descent of that spirit of love, which will consume our mutual pride, and selfishness, and cold-heartedness, and sectarian bitterness; and which will compel us, by a resistless influence, to recognize and honour the image of Christ wherever we may discover it! No man can read the New Testament, with devout reverence for the authority of God, without discovering, that all God’s children are one; neither can any man look abroad

from his little enclosure, in the spirit of the New Testament, without perceiving that there are untold thousands of God's children beyond the pale of his own ecclesiastical community. But did not Christ die for them also? Have they not all been regenerated by one Spirit? Are they not expectants of the same inheritance? and do they not declare plainly that they seek a country, that is, an heavenly? When, O when, will the prayer of Christ for his one church be graciously answered!—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME!"

In referring to the influence of Methodism on Dissent, it will be frankly conceded by all competent judges of passing events, that it has told with prodigious effect upon its internal organization, and upon all its movements for the good of mankind. At the time when Wesley and Whitefield started in their brilliant career, it boasted of many bright and honoured names; but it was too little alive to the interests of a perishing world, and too jealous of any infringement upon the existing order of things. Would it be believed, that Doddridge himself was in danger of losing his well-earned reputation, on account of the partial countenance which he gave to the most honoured minister of Christ that ever published the gospel on British soil? Such was the dread of innovation which prevailed among Dissenters at that time, that it is difficult to say which were the more hearty opponents of Whitefield and Wesley—the bishops, or the nonconformists. To tolerate Arians, and even Socinians, in their churches, was a light crime in those days with Dissenters, compared with counte-

nancing men who preached two or three times every day, and sought no other prescriptive rule for their proceedings but the spirit and conduct of the first Christians. This may seem to be very severe; but, alas! it is not more severe than true! Yet there was much piety in many of the Dissenting churches, and not a few of their pastors ranked high both for their learning and devotion. But there was a dread of novelty, amounting to disease; and if souls were to be saved, it must be by such orderly methods as came within the established rules of the meeting-house. Such principles of action were not, indeed, avowed; but, that they had a powerful hold of the public mind, was proved by the fact, that the non-conformists were as little prepared for the new movements of the Oxford divines, as were the bishops and the vast majority of the clergy. Had not God himself stamped the seal of his approbation upon the devoted labours of Whitefield and Wesley, they would have remained unaccredited, so far as any public act of the Dissenters was concerned; nay, if God had not appeared in such a wonderful manner on their behalf, the effect of the treatment they received from the great majority of regular Dissenters would have been to tempt them to retire from the field of labour.

But if such was the aspect of things, when the Methodists entered on their great work, it is pleasing to remark, that calm reflection and sober piety gradually rectified this unhealthy sensitiveness, in reference to the new measures adopted for the more general revival of religion in our native land. That which was deemed visionary at first, soon came to be regarded in a very different light; one after another

of the dissenting ministers began to perceive that the work of reformation begun, was of God, and must prevail; while others felt themselves constrained to abstain from all formal opposition to it, lest haply they should be found fighting against God. In England, Wales, Scotland, and America, the great work of conversion was proceeding with amazing rapidity, and devout lookers-on, of every class, began to feel something like awe in contemplating the wonderful effects produced upon persons in almost every rank in life, from the princes and nobles of the land to the obscurest and most profligate of the people. A man believing his bible could not fail to observe that all the fruits of the apostolic ministry were attendant upon the labours of those ministers whom the majority of every class had agreed to proscribe; and that while the meeting-house was attracting and benefiting a select few, Methodism was drawing around it its listening and penetrated thousands.

It might be difficult to explain by what precise process orthodox dissent has been meliorated and improved by the rise of Methodism; but he who reads history with an observant eye, will not fail to perceive that ever since the Wesleys and Whitefield made their appearance, and roused the torpor of the public mind, it has been advancing towards a state of more efficient organization for the salvation of the world. The spirit of Methodism was felt where Methodism itself was openly disavowed; and many a slumbering church was quickened into life and action by the combined energy of holy sympathy and example.

To the Tabernacle connexion, in particular, the evangelical dissenters owe a heavy debt of gratitude.

There, both before and after the death of Whitefield, a portion of their ministers were wont to proclaim the gospel to multitudes who flocked to that venerable sanctuary; and such was the animating effect of this periodical fellowship with the friends of Methodism, that many of them returned to their flocks under a new impulse of zeal for the glory of God. Such, indeed, has been the liberalizing effect of Methodism upon evangelical dissent, that scarcely a vestige of that formal and phlegmatic spirit by which it was distinguished fifty years ago, can now be traced in any of its churches. And yet it may be affirmed with confidence, that its doctrine and discipline were never in happier accordance with the word of God than at the present moment; and that while it has been rendered more liberal and comprehensive, its attachment to vital truth has been increased, and its separation from all heretical sections of the professing world has become more marked and palpable.

While Independents and Baptists have adhered with unshaken firmness to the Congregational forms of ecclesiastical government, and while Presbyterian Dissenters, of the orthodox class, have clung with honest attachment to the faith and order of their Scottish ancestors, they have felt themselves beneficially acted upon in their several communions by their occasional fellowship with those devoted men who have followed in the footsteps of the early Methodists. The intercourse of such men as Hill and Wilks in our mission committees, and in our great festivals of Christian benevolence, will be remembered with grateful emotion in life and at death, and will probably form the subject of mutual congratulation,



when, as kindred spirits, we meet before the throne of God and of the Lamb.

4. *Methodism did much to bring on the great missionary crisis of the church.*

It was essentially missionary in its spirit and plans. Whatever might be its infirmities, and doubtless it had its infirmities, it set the first noble example, in modern times, of a simultaneous and well-concerted movement for the evangelization of England. To it peculiarly belonged the honour of showing to the whole Christian world what a few devoted spirits, acting upon simple and great principles, can do in turning the current of men's thoughts, and in effecting a vast and salutary change in the religious and moral condition of a people. Primitive Christianity was distinguished by nothing so much as by its ceaseless effort to extend the limits of Messiah's empire; it was ever pushing its conquests to the regions beyond; and hence we find, that before the last of the apostles was called to his heavenly reward, "the gospel of the kingdom" had spread itself over the greater portion of the lesser Asia, had penetrated into many parts of Europe, and had produced a sensible impression upon the vast and unwieldy empire of the Cæsars. And by what means had this signal conquest been gained? There were, indeed, gifts, miracles, and tongues, in the church; but it was far less by these that the world was subdued, than by the extensive and energetic preaching of the Cross of Christ. The Lord gave the word, and great was the company of those who published it to millions fast locked in the slumbers of spiritual death. The "weapons of their warfare were not carnal;" but therefore it was that they were "mighty, through God,

to the pulling down of strong holds." "The Jews required a sign, and the Greeks sought after wisdom; but they preached Christ crucified; to the Jews a stumbling-block, and to the Greeks, foolishness; but unto them that were called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

It was the glory of Methodism, that it seized, with a giant-grasp, upon this great principle of the apostolic ministry. The injunction of Paul to Timothy, "Preach the word; be instant in season, out of season," was received and acted upon, by its founders, with a religious zeal and devotion. They knew and believed that the revival of apostolic truth would be followed by a revival of the zeal and devotion of apostolic times. They were greatly moved in spirit themselves, and they became instruments of a great and general awakening in the minds of others. They believed, and therefore spake. In faithfully and affectionately proclaiming "the glorious Gospel of the blessed God," they seemed never to doubt that a divine blessing would attend its publication. They had no misgivings upon the point, that they were called to witness for God's neglected truth to their generation; and, though many sought to impede them in their bright career, they were never suffered to feel that they "laboured in vain, or spent their strength for nought, and in vain." As they continued to prophesy in the valley of vision, the Spirit of the Lord breathed upon the slain; and there stood up before them, an exceeding great army, of those who had escaped from the regions of spiritual death.

Though the metropolis was the centre of their aggressive movements against the kingdom of dark-

ness, their zeal conducted them, as on angels' wings, to all parts of the United Kingdom, and, more than once, to the New World; but wherever they went, they evinced the same confidence in the message which they proclaimed; and the same unction from the Holy One descended upon their heart-stirring ministrations. They stood, in many respects, at the head of a great missionary institution, which contemplated the spread and revival of primitive unsectarian Christianity at home, and which looked abroad on our infant colonies with feelings of high and sacred philanthropy. Little, indeed, did they imagine, that what they were then attempting, single-handed and alone, was to be taken up, in a happier age, by distinct bodies of Christians, animated by their spirit and stimulated by their example. Of them it may truly be said, "they laboured, and other men have entered into their labours." Before they were gathered to their fathers, they were honoured to prepare an agency, among the several denominations of orthodox Christians, capable of effecting the greatest good for a perishing world, and which only required the assistance of favouring providences, to bring into full and vigorous operation. To them it was not given to see the rise and progress of those great missionary institutions which have since "caused wildernesses to bud and blossom, and the whole creation, as well as the city of God, to shout and sing;" but to them, more than to any other individuals that can be named, belonged the high honour of kindling that spirit of apostolic zeal in our country, which rendered it comparatively easy for another generation to graft upon it any vast scheme of benevolence, whose one simple object should be, the conversion of the world to the

faith of Christ. They had nurtured the Christian mind of England to look at grand and all-absorbing objects; and it only remained for a few master-spirits to apply indefinitely the great principles upon which they acted, to the moral and spiritual improvement and renovation of the world.

Their mantle, too, fell upon their immediate successors; for among all the friends of missionary enterprise who came forward about the close of the eighteenth century, "to the help of the Lord against the mighty," few were more prompt, generous, and devoted than the men who occupied the place of Whitefield, or who sympathized with him in his magnanimous labours for the evangelization of his country.

While not a few Congregational ministers, of accredited character and piety, stood aloof from the early efforts of the London Missionary Society, and were not a little jealous of its amalgamating principle, it will be to the lasting honour of the followers of Whitefield, that they were among the first to aid in its formation, or to help forward its infant struggle, when multitudes were ready to denounce its mission to the South Sea Islands, as the mere project of an insane benevolence. From that period to the present, the Calvinistic Methodists have been among the warmest friends of the London Missionary Society; and have contributed, with a munificent liberality, to swell the amount of its annually augmenting income.

It is a gratifying feature of the present age, that Congregationalists and Calvinistic Methodists are every day approximating nearer to each other, in all the cordial interchanges of ministerial service, and fraternal sympathy. If they are not one in the minuter details of ecclesiastical government, they

exhibit a substantial union for all the grand purposes of extending the gospel both at home and abroad. The present honoured pastors of the Tabernacle and of Surrey Chapel are in habits of closest intimacy with their brethren of the Independent denomination, and take part with them in all the great schemes for the amelioration of the human race; while the late election of Dr. John Harris, as theological tutor of Lady Huntingdon's college, at Cheshunt, is a pleasing testimony to the growing sympathy which obtains between two large and influential sections of the Christian community of this highly favoured country.

As Methodism did so much to pave the way for that outburst of Christian zeal, which, half a century ago, directed its energies to the conversion of heathen and other unenlightened countries; so, the holy compact then entered into, by good men of various religious communities, did much to promote the visible unity of Christ's church, and to diminish those feuds and jealousies which are the bane and weakness of the Christian cause. It is impossible to say how far the catholic platform of the London Missionary Society—inviting, as it does, the co-operation of Episcopalians, Methodists, Presbyterians, Independents, and other Christians, for the one great object of endeavouring to spread the simple doctrines of the Cross—has contributed to prepare the minds of men for the arrival of a happier age, when “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” It requires but a slender measure of penetration to perceive, that the practical union exhibited in the committee, and general operations of the London Missionary Society, has done much to infuse a spirit of liberality and catholicism into the proceed-

ings of kindred institutions. If the spirit of the age has greatly multiplied the number of our Protestant missions, or rendered more effective those which had long existed, it is gratifying to perceive that a good understanding obtains among the friends of these several societies, both at home and abroad. Whether they have chosen for themselves the same or different spheres of labour, their missionaries look upon each other as fellow-workers in the same consecrated sphere, and set an example of harmonious effort on heathen shores, worthy the imitation of the Christian church at home. With such a field of labour as the world before them to cultivate, they may well lay aside every other rival feeling, but that of striving who shall best exhibit the spirit of humble and devoted missionaries of the Cross.

Though the main design of this work, as avowed in its title, is to furnish biographical notices, somewhat detailed, of the Founders of the London Missionary Society, it has been thought desirable to accompany these notices with some details respecting events which led on to the missionary spirit of the age, and to lay before the Christian public a summary view of the several Protestant Missions now labouring, with happy success, for the conversion of the heathen world.

In the sketch of Methodism that has been attempted, every thing like party feeling has been carefully excluded; and only that measure of influence has been attributed to it which seemed fairly to belong to it, as a powerful engine for the revival of religion in our beloved country. It would have been highly gratifying to the best feelings of the author, to follow out the two great branches of

Methodism into their several spheres of labour, and to unfold their respective schemes of doctrine and discipline. This, however, would have been foreign to the immediate object he had in view; which was simply to show how far, in his humble judgment, the rise of these two influential bodies of Christians has contributed to bring on the missionary crisis of the church.

In the Historical Notices, now about to be given, of the several Protestant Missions, the utmost care has been taken to supply authentic details, in the spirit of love towards the several bodies of Christians to which they respectively belong. "Let us unlearn," observes an enlightened writer, "the lesson of bigotry and exclusiveness, by perusing what God has done, in conferring the marks of his approbation on the Missions of Moravians, Congregationalists, Baptists, Presbyterians, Episcopalians, and Wesleyans, both of Britain and America; as well as on those of Christians on the continent of Europe. Let us learn the notorious fact, that God has poured down showers of blessings beyond the limits of the little parterre which *we* have planted. Let Greenland and Africa—the Indies, East and West—the South Seas and New Zealand—let the world bear witness."<sup>a</sup>

The chronological order, though in some respects inconvenient, has been adhered to, as much as possible, in the sketches here furnished of our various missionary institutions. It is but fair to show in what particular order various bodies of Christians addressed themselves to the task of evangelizing the world though it will distinctly appear that their efforts were

<sup>a</sup> Dr. Hoppus's Prize Essay on Schism, p. 416..

comparatively languid until the London Missionary Society set them an example of energetic enterprise upon a large and comprehensive scale. May they all be instrumental in urging forward that blessed consummation, when “the kingdoms of this world shall become the kingdom of our Lord, and of his Christ!”



PART II.

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HISTORICAL NOTICES OF THE SEVERAL  
P R O T E S T A N T M I S S I O N S  
TO THE HEATHEN WORLD.



## MISSIONARY EFFORTS

ABOUT

## THE TIME OF THE REFORMATION.

It is a fact deeply to be deplored, that the diffusive spirit which marked the primitive age of the Gospel, was speedily extinguished by the growth of error and the lust of ecclesiastical dominion. And though by the glorious light of the Reformation long-observed truth began once more to shine upon a benighted world; yet such was the hard toil involved in an attempt to break the papal yoke which then held all Christendom, with few exceptions, in cruel bondage, that the Reformers had but slender opportunities for doing any thing effectually to push the conquests of the Gospel into heathen lands.

Rome, ever tenacious of her dominion, and ever anxious to extend the influence of her gorgeous rites, had put forth a zeal worthy of a better cause, in spreading a paganized Christianity among the nations. Her missions have been numerous, energetic, and of long standing; but it may well be questioned how far a system so essentially antichristian has proved itself a real blessing to those heathen countries in which its influence has been most powerfully felt.

Yet there are names among the Roman Catholic missionaries that one can never mention but with

sentiments of profound respect. Such a man was Francis Xavier, who, in the sixteenth century, gave himself to the work of evangelizing the heathen world with an intrepidity and a self-devotion never, perhaps, surpassed. His views of Divine truth might be misty and obscure, and much of the leaven of apostate Rome might cling to his instructions; but no one can read the account which he gives of the motives which influenced him in dedicating himself to his missionary exploits, without venturing to conclude that such a man could not be permitted to labour on a heathen shore without a measure of advantage to his fellow-creatures. When about to proceed to a most forbidding post of duty, where privations and dangers of every kind looked him in the face, and where the sterility of the soil, and the barbarous manners of the people, were such as to have intimidated a less courageous missionary, he gave utterance to the following noble sentiments:—  
“The nations which are tractable and opulent will never want teachers; but this mission is formed, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these unfortunate people be kept in ignorance of the blessings of redemption? Their character is certainly very barbarous and brutal; but even if it were worse than it is, the God who is capable of transforming stones into children of Abraham, is certainly able to soften their hearts. Should I be instrumental in the salvation of but one individual among them, I should consider myself amply recompensed for all the dan-

gers and privations by which you endeavour to terrify me." There is reason to believe that the exertions of this Catholic missionary were considerably blessed in Travancore, Ceylon, Japan, and other parts of the East.

The stern lessons, however, of history compel us to apprehend, that the general influence of the Catholic missions has been the very reverse of beneficial on the spiritual and immortal interests of the heathen world. The zeal and devotion of individual agents have been no sufficient counterpoise to the baneful tendency of false doctrine, and the pagan-like accommodations of the spirit of the Jesuits. The epithets, "crafty, gain-seeking, turbulent, dangerous devils," which were stereotyped by the Chinese for the use of their country, to express their contempt for the emissaries of Rome, were not, it is to be feared, a mere display of the superciliousness and pride of the celestial empire.

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### MISSIONS OF THE SWISS.

Mighty as was the contest of the Protestant Reformers to recover the benighted kingdoms of Christendom to "the faith once delivered unto the saints," they were not altogether neglectful of the pressing claims of the heathen world. The same love of truth which prompted them to wage successful warfare with "the man of sin," in countries nominally Christian, induced a few of them to extend their sympathy to nations altogether without the light of the Gospel.

Among the first in the race of Protestant missions, was a noble-minded band of Swiss divines, who proceeded to Brazil in September, 1556. The origin of this mission is as follows. In the preceding year, a colony had been commenced in that country by Henry the Second, king of France, under the direction of Nicolas Durand de Villegagnon, a person of high talent, and occupying a distinguished rank in the naval service of his country. The new colony had been zealously promoted at court by the Admiral Gapard de Coligni,<sup>a</sup> who was anxious to provide an asylum for the French Protestants, who were at that time cruelly proscribed and persecuted in their native land. Happily for the interests of the new colony, Villegagnon, who had the direction of its affairs, had embraced the Reformed religion, and was fully prepared to second the efforts of Coligni for the benefit of his afflicted Protestant brethren.

Accordingly, we find, that on his arrival at Rio de Janeiro, he addressed a memorial to the admiral, soliciting various supplies and reinforcements, and more particularly entreating that some pious Protestant divines might forthwith be sent from Geneva, to aid in planting the gospel on the shores of the South American continent. To Calvin, the great Genevan Reformer, he forwarded a similar communication, holding out such prospects to the proposed mission as proved successful in securing the object of his laudable ambition.

<sup>a</sup> Admiral Gapard de Coligni, on the death of Henry the Second, became the friend of the French Protestants, and one of their most powerful leaders in opposition to the house of Guise. At the horrible massacre of St. Bartholomew, in 1572, he was among the murdered victims of party rage; and the infamous Catherine de Medicis ordered his head to be sent to the pope.

In furtherance, therefore, of Villegagnon's plans, *fourteen* devoted servants of the Cross were sent from Geneva in the year mentioned, to plant the doctrines of the Reformation on the shores of the New World, and to endeavour to reduce the savage heathenism of the neglected and unhappy natives.<sup>a</sup>

As this interesting band proceeded through France to Harfleur, the place of their embarkation, they were joined by many of the persecuted Protestants of that country, who longed to escape from the dominion of a church which was "drunk with the blood of saints." The missionaries and refugees hastened to the scene of embarkation, and sailed from Harfleur in three vessels, provided at the sole expense of the French government; and, on their arrival at Rio de Janeiro, were received by Villegagnon with the utmost cordiality and joy.

As might have been expected, they had soon to encounter the hardships and toils connected with the establishment of a new colony in a barbarous clime. Their fare was scanty in the extreme, consisting chiefly of a little meal, which they were compelled to eat dry, or to boil in dirty water; while they were necessitated, at the same time, to exert their utmost physical energy in completing the fortifications which the new settlers had but just commenced.

Meanwhile the missionaries began to seek access to the minds of the heathen natives, as far, at least, as ignorance of their language would permit.

<sup>a</sup> The names of these missionaries were, Philip de Corguilleray, Peter Richer, William Chartier, Peter Bourdon, Matthew Verneuil, John du Bordel, Andrew de la Fond, Nicholis Dennis, John Gardien, Martin David, Nicholas Raviquet, James Rousseau, Nicholas Carmieau, and John de Lery.

They laboured to impart to them some correct knowledge of the true God, and of the way of salvation by Jesus Christ; but though these benighted savages expressed great surprise at the new doctrines promulgated among them by the Genevan divines, it does not appear that any of them were savingly wrought upon by the truth; though some of them made fair promises that they would become worshippers of the Christians' God.

Satan is never wanting in agents to execute his dark designs, when he is bent on checking any great work of reformation. Scarcely had the missionaries entered upon their arduous task, when Villegagnon, their professed patron, relapsed into his former popish notions, by the pernicious influence of the Cardinal of Lorraine. He avowed his doubts respecting several of the doctrines of the Reformation, and more particularly on the subject of the sacraments, and their mode of administration. True to the principles of the church in which he had been educated, and to which he now returned, he became the ignoble persecutor of the men who had left their kindred and their home, as the result of his own representations to Coligni and Calvin. On a foreign shore, the Protestants renewed the scenes to which they had long been accustomed in their native land. They were compelled to hold their religious assemblies by stealth, and to celebrate the Lord's supper under the covert of night. At last their persecutor became desperate, and issued an order that no Protestant should remain in the fort, in that very place which they had assisted to rear for his and their protection. They sought refuge in a heathen country, and doubtless might have found it, but for the reckless determination of



Villegagnon to drive them entirely from the colony. To this act of tyranny he was impelled by the fears which must ever haunt the minds of persecutors. When the colonists beheld the cruel treatment which befell the missionaries, not a few of them quitted the fort, and were prepared to share the fortunes of their unoffending companions. On perceiving this, Villegagnon, apprehending a yet more extensive revolt, set himself immediately to the task of removing the missionaries from the colony; and accordingly gave orders to the captain of a vessel which lay in the river, to carry them back to France; in doing which, however, he was guilty of an act of perfidy and wickedness unsurpassed, perhaps, in the annals of Jesuitism itself. When the captain was about to proceed on his voyage, Villegagnon put into his hand a small chest, addressed to the judges in France, and containing a formal process against the missionaries, with orders to seize them as heretics, immediately on their arrival in their native country, and to burn them in the flames.

After the short residence of only ten months, these persecuted servants of Christ embarked from Brazil in January, 1558. But scarcely had they entered upon their voyage, when new disasters and trials awaited them. After tossing for seven days upon the mighty deep, without advancing more than nine or ten leagues from the American shore, they found, to their sad dismay, that their vessel had sprung a leak, and that she was sinking so rapidly, that nothing appeared to await them but a watery grave. The carpenter succeeded in stopping the leak, but reported, from his examination of the ship, that she was worm-eaten throughout, and utterly unfit for such a length-

ened and perilous voyage. The captain, fearful of being abandoned by his crew in the event of returning to the main land, expressed his determination to proceed on his voyage; at the same time humanely offering the use of a boat to any who might be anxious to return to the American shore. It was at the same time announced that the provisions on board were inadequate to supply the wants of the passengers and the crew, in consequence of the apparent tediousness of the voyage. On hearing these statements, four of the ministers,<sup>a</sup> with several others, agreed to return to Brazil; and, horrid to relate! no sooner did they land with their little boat, than three of the missionaries were thrown into the sea and drowned, by orders of Villegagnon, their old and inveterate persecutor.

The others who prosecuted their voyage to Europe, encountered privations and dangers of the most appalling nature. Once, the vessel all but sunk in a storm, by the sudden burst of one of her planks; at another time, she was well nigh blown up by an explosion of gunpowder, on which occasion four men were severely burnt, of which accident one of them speedily died. At last, the famine which had been predicted in an early part of the voyage, began to stare them in the face. The monkeys and parrots, which were being conveyed to Europe as curiosities, were all killed and devoured. Worms, rats, mice, skins of animals, coverings of trunks, and other baser materials, were collected together, and converted into articles of food. A single rat was purchased at the exorbitant price of three crowns. John de Lery, one of the missionaries, expressed it as his opinion, that if hay or grass could

<sup>a</sup> Peter Bourdon, John du Bordel, Matthew Verneuil, and Andrew de la Fond.

have been found, they would have devoured them like the beasts of the field. Such was the agony of their hunger, that they began to chew portions of the Brazil-wood which they found on board. On one occasion, the missionary, Philip Corguilleray, on putting a piece of the said wood to his mouth, observed to his companion, John de Lery, "Alas! my friend, I have four thousand livres due to me in France; yet I would gladly give a discharge for the whole for a glass of wine and a pennyworth of bread." Peter Richer, another of the missionaries, lay pale and emaciated in his little cabin, in all the feebleness of infancy itself, and unable almost to lift up his languid eye to the throne of heaven; yet in this season of unutterable anguish he spent every moment in supplication to the Father of mercies.

At last, five or six of the crew sank into the arms of death, under the insupportable pressure of famine; while those who survived began to look on their fellow-sufferers with an evil eye, and to entertain the horrid purpose of staying their hunger by imbruing their hands in the blood of some of their friends.

Just at this terrible juncture, and after five months' tempestuous tossing on the watery billows, the coast of Bretagne was discovered. The tidings were too joyful to be at first believed, more especially as passengers had once before been deceived by a similar report. It was even so, however, and well it was that such was the case; for the captain declared, that had they remained for another day in their forlorn condition, he had solemnly resolved to kill one of the ship's company—not, indeed, by lot, as has sometimes been the case in similar perils, but by stratagem—in order to provide food for himself and his famishing companions.

The overjoyed mariners made as speedily as possible for the shore, and landed at Blavet, near Henbonne. On relating their sad tale of wo, a tide of human sympathy flowed in upon them in all directions. Food was the first object of their desire, and the first by which they were endangered. They were urged to eat but little at first, in their extremely exhausted condition. Some regarded the salutary caution ; but many of the seamen were unmindful of it, and suffered a heavy penalty for their temerity. Of the twenty who survived the famine, more than one-half of them died of the food which they partook, while others were seized with swellings of the whole body, fever, diarrhœa, deafness, loss of sight, from which, with great difficulty, they were recovered by skilful medical treatment.

When the Genevan ministers arrived in France, they found, by the good providence of God, that the judges to whom Villegagnon had directed the criminal process against them, were not unfriendly to the interests of Protestants ; and that, instead of executing the treacherous and blood-thirsty design of the governor of the new colony of Brazil, they treated the unfortunate victims of his shameful malignity with the utmost kindness and humanity.

Thus affectingly did this well-meant effort to extend the blessings of the gospel to the new French colony on the American frontier terminate. The enterprise had its origin in an attempt to provide an asylum for the persecuted Protestants of France ; though the conversion of the heathen was contemplated, as a secondary object. It is no matter of surprise that a colony which was governed in the first instance by such a man as Villegagnon, should be but of short

duration. The Portuguese, who had landed on the coast of Brazil before the French, and who suffered them, for a season, to remain unmolested, at last attacked them with determined energy, and drove them from a land which neither they nor their conquerors were destined to bless.

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### MISSIONS OF THE DUTCH

Of these missions, which were commenced early in the seventeenth century, it is difficult to speak in terms of high commendation, on account of the loose and unscriptural principles on which they were conducted. Though they increased, to a large extent, the nominal territory of Christianity, it is much to be feared that they did but comparatively little towards the real conversion of the heathen world. A candid examiner, however, of the facts of their history, will not scruple to admit that they conferred real benefits on the human race.

Having thrown off the galling yoke of Spain, the Dutch provinces, not content with their domestic possessions, imbibed the spirit of conquest and colonization; and, pushing their victorious armies into the East, wrested from the crown of Portugal some of its most valuable treasures in that quarter of the globe.

#### *Ceylon.*

Ceylon was the first spot on which the Dutch colonists planted their foot, of the entire coast of which they soon made themselves masters, leaving

the interior of the island under the dominion of the native princes.

It is much to their credit, that no sooner had they expelled the Portuguese from this seat of power, than they set themselves to plant Protestantism in those scenes where Paganism and the "Man of sin," had fixed their deadly throne. Alas! that their methods of establishing the Protestant faith should have been so directly opposed to the spirit of the gospel, and so much calculated to produce hypocrisy, rather than a sincere profession of "the truth as it is in Jesus!"

It was well to settle Protestant ministers among the people, and to open schools for the instruction of the native children; but it was surely a dangerous measure to issue a proclamation that no native should rise to rank in the army, or be admitted to any employment under government, unless he subscribed the Helvetic Confession of Faith, and professed himself a member of the Protestant church.

Who can wonder that such a proclamation should speedily be followed by an influx of converts to the reformed faith, occasioned far more by the working of self-interest, than by the examination and vital reception of truth. Persons of consideration in the country simultaneously abandoned the religion of their forefathers; and those in other grades of life, who had submitted under the Portuguese to the yoke of Rome, pressed into the communion of so profitable a faith.

All that was required by the Dutch divines, of a Cingalese convert, prior to baptism and entrance into the Christian church, was, that he should be able to repeat the Lord's Prayer and the Ten Commandments; that he should say a grace before and after

meals; and offer up a prayer, committed to memory, morning and evening. With such slender demands upon the new converts, and with such high rewards connected with yielding to them, it is not by any means wonderful, that such a diluted Protestantism should multiply its adherents as rapidly as even Jesuitism itself.

Accordingly, we find that in 1663, there were, by the church registers, 62,558 men and women, in the single district of Jaffnapatam alone, who made profession of the Christian faith, in its Protestant form; exclusive of slaves, who made an addition of 2587 to the number of converts. In a very few years, 12,387 children had undergone the rite of Christian baptism. Within five years of the above date, to show how the numbers swelled, the converts had increased to 180,364; and of this number, 40,000 had been received into the church in the short space of four years. At the close of the seventeenth century, the Dutch ministers in Ceylon had baptized 300,000 of the inhabitants.

With all their mistaken notions of propagating pure Christianity, the Dutch deserve great credit for the plans which they adopted to secure the better education of the Cingalese youth; though they totally overlooked the proper culture of the female mind. They divided the whole of their possessions on the island into two hundred and forty parishes, and erected in each a Protestant school. They also established a kind of normal seminary, in the Dutch language, for the training of native youths of promising ability, for the offices of schoolmasters, catechists, and preachers. Many of these youths were sent to Europe to complete their studies, and re-

turned as ordained ministers to their native shores, to officiate as pastors in the Dutch reformed church.

The plan adopted in the parochial schools was, to fix several masters in each school, according to the number of the pupils; to appoint a catechist over every ten of them, whose office was to consist in visiting them once a month, and inquiring into their general efficiency; and to place them all so far under the eye of the Dutch pastors, that each school might receive a visit from them once a year.

In 1743, the New Testament was printed in Tamul, at Colombo, under the sanction of the Dutch governor. At a somewhat earlier period, the four Gospels were translated into the Cingalese; and in 1783, the whole of the New Testament, with the books of Genesis, Exodus, and part of Leviticus, was published in the same language. The Dutch ministers also translated and printed a version of the Book of Psalms, and one of their number left behind him a manuscript copy of a translation of several of the books of the Old Testament.

In 1796, Great Britain wrested the Island of Ceylon from the hands of the Dutch; and, much to the disgrace of our country, for a considerable period the work of religious instruction was almost entirely suspended. The missionaries were imprisoned; the schoolmasters and catechists were deprived of their supplies; public worship ceased, or was miserably performed; and multitudes of the new converts sunk into heathenism, and reared again the temples of their gods.

After a season, however, the schools were re-opened, at the expense of the English government; the Dutch pastors were reinstated in their congregations; and



new preachers were trained in the island, or brought over from the Coromandel coast. An academy, too, was opened for the education of Cingalese, Malabar, and European youths. They were taught English, as well as the native tongues. The Cingalese scholars were the sons of natives of distinction, and showed no inconsiderable proficiency in the acquirement of useful knowledge.

In 1812, a Bible Society was established at Colombo, under the patronage of the governor; and a new and revised edition of the New Testament, in Cingalese, together with a translation of the same into the Pali, or sacred language of Ceylon, were soon after published. Since that period, all the books of the Old Testament Scriptures have been translated into the Cingalese language, and circulated among the people.

Nothing can more affectingly display the doubtful means originally resorted to by the Dutch in attempting to evangelize the inhabitants of this island, than the fact, that, in 1688, the number of professedly Christian inhabitants, in a single district, were given at 180,364, while, in 1813, they had dwindled down to 5000. What renders this decline the more striking is, that in 1801, the Protestants alone were returned at 138,896. Indeed, there is no concealing of the fact, that a large proportion of those who were called Protestants, were in reality heathens at heart, and only required the influence of temptation to draw them back to the worship of Budhu. It is most ruinous to the interests of the Gospel in a heathen land, when secular inducements are held out to idolaters to tempt them to assume the Christian profession, or when the missionary baptizes them on

slender and unsatisfactory evidence of their conversion to God.

It is gratifying to know, that though the Dutch ministers, who first attempted to introduce the Reformed faith into the island of Ceylon, have long since been called to their rest, the spirit of modern missions has raised up labourers to occupy their place. If the apparatus now employed for the conversion of the natives is less formal, in some respects, than under the Dutch pastors, it is by no means less efficient. If the conversions reported are fewer in number than formerly, they are at least more genuine in character. The line of distinction between Paganism and Christianity is now more definitely drawn; and, by the blessing of God upon the labours of various devoted missionaries, we have reason to anticipate a state of the Christian profession in that island, which will not, on occasion of any political convulsion, relapse into a state of heathen idolatry.

### *Java.*

In 1621, the Dutch having possessed themselves of the greater part of the Island of Java, opened successively six Protestant places of worship in Batavia, the capital of the place; in which religious services were conducted in Dutch, Portuguese, and Malay. Their ministers were at one time twelve in number; and, in 1721, the professedly Christian inhabitants of the place were returned at 100,000, though there is much reason to fear that the statistic was taken upon a principle little in accordance with the demands of the New Testament.

Much to the honour of the Dutch settlers, they evinced a laudable anxiety, from the time of their landing in the island, for the circulation of the Holy Scriptures among its heathen inhabitants. The Gospels, and other portions of the sacred writings, were published in the Malay tongue, which is spoken not only at Malacca, but in most of the neighbouring islands. In 1668, the whole of the New Testament was printed in the Malay, at Amsterdam, at the expense of the East India Company; and in 1733, a translation of the whole Bible was effected in that city, in Roman characters. This translation was printed in 1758, at Batavia, in five volumes, in the Arabic character, with the addition of the letters peculiar to the Malay, under the patronage of the governor-general of the Dutch possessions in the East. In addition to the Malay translation, the Dutch printed several editions of the Scriptures in the Portuguese, for the use of those natives who speak a corrupt dialect of that tongue, in consequence of long intercourse with the Portuguese nation.

Since 1814, the Island of Java, in common with other parts of the East, has enjoyed the labours of the British and Foreign Bible Society, and several editions of the Scriptures, both in high and low Malay, have been published under the superintendence of the Batavian branch of its operations. It is painful to remark, that the native Christians of this city, if such they can be called, are sunk in deplorable ignorance and vice; and are in no way remarkably distinguished from their heathen brethren, except by the formal abandonment of idolatry, and the equally formal adoption of the Christian name. To the missionaries of modern times we must yet look,

as in other quarters of the globe, for the effectual propagation of the Gospel in this distant part of the pagan world.

*Formosa.*

In 1631, the senate of the United Provinces of Holland sent Robert Junius to the Island of Formosa, on the coast of China, with the view of converting its benighted inhabitants to the faith of Christ. At first he attempted to instruct them through the medium of the Dutch language; but, finding that he made but little progress by this method, he set himself to acquire the language of the people, and afterwards became more successful in his endeavours for their spiritual welfare. The records of this devoted man's labours are deeply interesting. It is quite evident that he did not proceed upon the principle of recognizing men as Christians, who only nominally submitted to the Gospel; though, of the 5900 adults which he is said to have baptized, it is no breach of charity to suppose that many of them were not truly renovated by divine grace.

In his efforts to instruct the rising generation, he was equally successful. In the course of a few years, by the aid of a few Dutchmen and native assistants, he taught more than six hundred children to read, and trained about fifty native schoolmasters and assistants. He published a small body of Divinity, a selection of Prayers, and portions of the Psalms of David, in the Formosan language. Though the centre of his operations was on the northern side of the island; yet, such were his zeal and energy, that he planted churches in twenty-three towns on the southern coast.

After labouring with great assiduity for more than twelve years, Mr. Junius returned to his native land, and was succeeded in his sphere by other devoted men from Holland, who continued to prosecute the hopeful work begun, till May, 1661, when Coxinga, a noted Chinese pirate, appeared off the Island of Formosa, with a force of 20,000 men, and succeeded, amidst scenes of unutterable barbarity, in finally expelling the Dutch from their possessions in the island. Some of the missionaries endured the greatest hardship and cruelties during the siege, amongst whom were Hambrocock and several schoolmasters, who, with 500 other Dutchmen, were massacred in cold blood. Neither age nor sex were spared by the blood-thirsty Coxinga; whilst many Christian women were saved only from the edge of the sword, to be delivered over to a fate far more wretched, to a pure mind, than even death itself. The terms of capitulation required that the Dutch should return to Batavia; but even there they were followed by the revenge of their tyrant foe; the governor and the members of the council were immured in prison, and had their goods confiscated: the imprisonment of the governor would have been perpetual, but for the intercession of the Prince of Orange, by which, after a long confinement, he was set at liberty. In the next generation but one, the successor of Coxinga was compelled to surrender the Island of Formosa to the Emperor of China, in whose hands it has remained from that time to the present hour. It is affecting to think of the sad fate of the native Christians in this island; and one cannot help anxiously brooding over the question, "Are there yet remaining any traces of the faithful and successful labours of the devoted Junius?"

*Amboyna.*

In 1647, the Dutch, having previously acquired considerable possessions in the island of Amboyna, began to make efforts, as in their other colonies, for the introduction of the Gospel. Many of its inhabitants, both Pagan and Mohammedan, professed to embrace Christianity, and publicly submitted to its initiatory rite. One pastor alone, in the principal town, in 1686, is reported to have had no fewer than 30,000 native converts under his superintendence. There is much reason to apprehend, however, that a very slender evidence of Christianity was demanded on the part of the converts, and that many of them were, after all, but baptized pagans. In Amboyna and the surrounding islands, there were upwards of fifty churches. What tended much to the success of the Dutch ministers was the circumstance, that some of the natives who had repaired to Holland for the purpose of advancing their education, returned as ordained ministers, and addressed their countrymen with considerable effect on the great doctrines of Christianity. Another circumstance likewise contributed materially to the same result, viz., the location of the new converts in distinct villages by themselves, where they had their church and their school, and were removed, in a great measure, from the contaminating influence of the unconverted heathen. It is, however, a suspicious fact in the history of these churches, that their members were compelled by law to attend upon the ministry and catechetical exercises of their pastors, or were liable to be reported to the person in authority, and to be dealt with agreeably to the settled rules of the colony.

As might have been expected, these nominally Christian institutions gradually fell away from the outward profession of Christianity, and relapsed into their former state of paganism; so that in 1775, Stavorinus reported, that public worship in the Malay church in Amboyna consisted only in the reading of a sermon by one of the visitors of the sick in that language, as the minister did not understand it, and evinced no anxiety to acquire it. These nominal Christians, in a considerable portion of the Dutch territory, had also dwindled to 21,124; of which number only 843 were actual communicants. In fact, it seems an absolute burlesque upon the New Testament to speak of the mass of the Dutch converts in Amboyna as Christians. A superstitious reverence for their teachers, and a shadowy recognition of a few Christian rites, appear to have made up the amount of their religion; while multitudes of them were ignorant of the very rudiments of Christianity, and lived in all the vices of the heathen.

The reports of European missionaries have, of late years, proved how fallacious was that state of the Christian profession which took place in Amboyna under the too worldly arrangements of the Dutch colonists. While the utmost credit is due to them for connecting with their colonization the principle of invariably introducing Christian institutions, it is deeply to be regretted that they associated with that principle a class of means and agencies more fitted to make heathen men hypocrites than true Christians, and to extend the form rather than the power of vital godliness. Yet many of their ministers were devoted men, and erred more from a mistaken judgment than from an unchristian spirit.

MISSIONS OF THE NONCONFORMISTS OF  
NEW ENGLAND.

The unutterable tyranny of the house of Stuart, by which some of the best men that England ever reared were compelled, for conscience' sake, to exile themselves from their native soil, was overruled by Divine Providence for great and permanent good to the American continent. "The Pilgrim Fathers," as they have been styled, were a noble race, who, in their struggle for liberty of conscience, never merged the spirit of the Gospel; and who, in fleeing from the arm of oppression to the desert wilds of the western hemisphere, did not forget to worship the God of their fathers, nor fail to commiserate the condition of the savage tribes among whom the persecuting laws of their mother-country had cast their lot.

THE REV. JOHN ELLIOT.

Among the many distinguished men who, towards the middle of the seventeenth century, sought an asylum on the American shore, the name of John Elliot stands conspicuous. His parents were doubtless in respectable life; for he was educated at the University of Cambridge; in which he evinced considerable proficiency, not more in arts and sciences, than in an acquaintance with theology, and a knowledge of the Scriptures in the original tongues. After leaving college, he resided for a season, as assistant tutor, with the Rev. Thomas Hooker, of Little Baddow, who, for his nonconformity, had been ejected



from his living at Chelmsford, in the county of Essex; and was compelled to open a school for the support of his family. Here it appears young Elliot experienced the great change of conversion; and ever after referred to his residence under the roof of Mr. Hooker as the occasion of his knowing any thing of "the power and beauty of religion." The change wrought in him, under the wise counsels of his venerable instructor, was gentle and gradual; but, after a season of anxious inquiry, he was made a partaker of "the unsearchable riches of Christ." His mind was formed for noble daring, and bold enterprise; and perceiving that the state of ecclesiastical affairs in England was but little favourable to the prospects of one who had imbibed the opinions of the Nonconforming Divines, he looked abroad upon the state of the world, and determined to cast in his lot with others who had crossed the wide Atlantic, to escape the cruel policy of an ill-fated dynasty, whose days were well nigh numbered.

Accordingly, in the summer of 1631, young Elliot embarked for New England, and arrived in the month of November in the same year. He joined himself, on landing, to the church at Boston, in which he officiated as preacher during the absence of Mr. Wilson the pastor, who had repaired to Europe, for the settlement of his affairs. On the return of Mr. Wilson, the church, having been greatly edified by the labours of Elliot, proposed his becoming the colleague of their esteemed minister. This offer, however, was declined, in consequence of the arrival from England of another band of Nonconformists, to whom Mr. Elliot had promised to minister, if they should finally determine to quit their native shores.

They fixed their new abode at Roxbury, in the neighbourhood of Boston, where a church was formed, and where Mr. Elliot was ordained to the pastoral office. The year following he was joined in marriage to an amiable and devoted lady, who followed him, by arrangement, from England, to the scene of his labours; "and this wife of his youth," observes Mather, "lived with him until she became the staff of his age." Thus, in a foreign land, did he find himself, in less than two years, an ordained pastor, surrounded by a group of attached friends, the husband of one who had been his early choice, and in the full enjoyment of religious liberty.

For thirteen years did Mr. Elliot pursue, in the little church at Roxbury, the even tenor of his way, discharging with an apostolic zeal and fidelity the duties of his pastoral office; and approving himself to God as a workman that needed not to be ashamed, rightly dividing the word of life. It would appear, however, that, during all these years, his mind was fully set on attempting something, if life should be spared, for the salvation of the North American Indians by whom he was surrounded. This is proved by the fact, that, during this period of quiet pastoral engagement, he had completely mastered the language of his heathen neighbours; though Mather quaintly said, that the words of it (referring to their great length) "looked as if they had been growing ever since the confusion of Babel." But when Elliot had reduced the Indian language to order, and published his grammar, he piously observed, that "prayers and pains, through faith, will do any thing."

And now, by much communion with God, by long study of the holy Scriptures, by diligent search into

the human heart, by large experience of pastoral duty, by frequent intercourse with the Indians, and by correct knowledge of their language and habits, Elliot was prepared for those vast undertakings which have placed his name among the greatest benefactors of the race.

In October, 1646, he proceeded, with two or three of his friends, after previous intimation of his design, to a group of Indians situated about five miles from the scene of his pastoral labours, and opened upon their bewildered minds the wonders of revealed religion. Several of them came out from their wigwams to meet him, gave him a hearty welcome, and conducted him to a large apartment, where a number of their countrymen were assembled to listen to the words of him, who afterwards was aptly styled, "the Apostle of the Indians." After a brief address to the Most High God, Elliot delivered a discourse, an hour long, to the Indians, in their native tongue; in which he instructed them as to the creation of the world, the fall of man, the character of God, the purity of his law, the threatenings denounced on transgressors, the character and offices of the Saviour, the last judgment, the joys of heaven, and the torments of the damned.

When he had finished his appeal, as was his custom ever afterwards, he desired the Indians to ask him any questions they might think necessary in order to the proper understanding of the truths he had delivered. The conference lasted about three hours, when Elliot and his friends returned to Roxbury, greatly delighted with their first missionary journey. Similar visits were paid to these Indians; on all which occasions they not only listened with

attention, but seemed deeply affected by the word of life which was addressed to them.

The news of Elliot's success among the native tribes soon reached the general court of Massachusetts; and the impression was so highly favourable on their minds, that, at his suggestion, they made over a piece of land to the poor Indians, on which they might build a town, and live together in the enjoyment of their religious privileges, and in the cultivation of those arts of civilized life, to which Christianity is so eminently conducive. A prospect so bright and cheering acted most favourably on the savage mind; and, accordingly, the little society of Indians met, and agreed on certain laws as the basis of their union, amongst which the renunciation of the most common vices of heathenism formed a distinguishing part.

Immediately after this, and influenced mainly by the example of their countrymen, the Indians in the vicinity of Concord assembled in considerable numbers, and expressed a wish to live together in a settled state of society, to embrace the Christian faith, and to give up their wandering and savage pursuits. With this view, they invited Mr. Elliot to come among them, and preach the Gospel; and applied to the civil authorities for the grant of a piece of land on which to erect a town, in the neighbourhood of the white people. Several of their chiefs met at Concord, and adopted a code of laws for the regulation of their community, fully recognizing the leading principles of Christian morality.

Mr. Elliot, though still actively engaged in his pastoral duties at Roxbury, was now fully enlisted in the cause of the neglected and oppressed Indians. Once a fortnight, he performed a round of missionary

service, travelling, at intervals, through the whole of Massachusetts, and the neighbouring territory, as far as Cape Cod; and everywhere preaching the glad tidings of the kingdom to the red men of the desert. The toils, hardships, and dangers which he encountered, assumed, in many instances, the aspect of romance. In one of his letters to a friend, about this time, he writes in the following strain: "I have not been dry, night nor day, from Tuesday to Saturday, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and put them on again, and so continue. The rivers, also, were so raised, that we were wet in riding through them. But God steps in, and helps me. I have considered the exhortation of Paul to his son Timothy, 'Endure hardness, as a good soldier of Jesus Christ.'"

At times, when travelling in districts in which he was not known, his life was in imminent hazard from the cruelties of the Indians. The chiefs and the priests were in general hostile to his plans; the former were reluctant to part with their tyrannous power, and the latter trembled for the prospect of their unrighteous gains; both agreed to persecute the servant of Christ, and sometimes threatened him with instant death if he again disturbed them in the enjoyment of their religious rites. To such threatenings, the intrepid man of God would often reply, "I am engaged in the service of the Great God, and therefore do not fear you, nor all the schemes formed in the country against me, but am resolved to go on with this work; touch me, then, if you dare."

The new converts were, in not a few instances, banished from the society of their brethren; and,

where the deed of horror could be perpetrated with secrecy, some of them were even put to death. It is stated by the historians of the times, that the whole of the new converts would have been murdered in cold blood, but for the dread of the English nation which had seized upon the minds of the chiefs and priests.

But the assiduity of Elliot to win the confidence and affection of the savage mind, is one of the brightest pages in his eventful story. "The work," says he, "of converting the Indian is difficult, not only in respect of the language, but also on account of their poverty and barbarous course of life. There is not so much as meat, or drink, or lodging, for them that go to preach among them; but we must carry all things with us, and somewhat to give unto them. I never go unto them empty; but carry somewhat to distribute among them; and when they come to my house, I am not willing they should go away without refreshment. Neither do I take any gratuity from them unrewarded; and indeed they do account that they have nothing worth the giving unto me. Only once, when I was up in the country, a poor creature came to me, as I was about to take horse, and seizing me by the hand, with the other thrust something into it; I looked what it was, and found it to be a pennyworth of wampum,<sup>a</sup> upon a straw's end. I seeing so much hearty affection in so small a thing, kindly accepted it, only inviting him to my house, that I might show my love to him."

That large results should have sprung from such labours as Elliot's, will be no matter of surprise to any

<sup>a</sup> A kind of polished shell, in the form of a cylinder, used as money originally by the natives, and also as ornaments.

one who has watched the progress of Christianity in our world. Accordingly we find, that in 1651 a great movement took place among the Indians, on the banks of the Charles, about eighteen miles from Boston. A considerable body of them in that quarter, having embraced the gospel under the ministry of Elliot, combined to erect a town, which they called Natick, on a somewhat larger scale than any of their former villages. It consisted of three long streets; some of its houses were built in the English style; and one, larger than all the rest, was set apart for a place of worship, the instruction of the young, and "a room for the Prophet." Here, in 1660, after a most rigid examination into the religious views and moral conduct of the candidates, a few of the converts were admitted to the ordinance of Christian baptism, and were formally united in church-fellowship. Unlike the Dutch ministers in the East, the Nonconformists of New England were scrupulously anxious not to tempt the heathen to "eat and drink judgment unto themselves, not discerning the Lord's body." They, perhaps, carried their ideas of purity of communion to an extreme; and kept back from the Lord's supper some of those poor Indians whom the Master had graciously received.

The scene which took place at Natick, at the original formation of the Indian church in that place, and on one or two subsequent occasions, must have been touching beyond description. After Elliot had entered into a careful and minute examination of the converts about to be gathered into the Redeemer's fold, the neighbouring pastors were invited by him, on a certain day, to assemble for the purpose of hearing, from the lips of the Indians themselves, a narra-

tive of the providence and grace of God in rescuing them from the grossness of their pagan idolatries. Their simple story was so pathetic, proceeding as it did from hearts overwhelmed with the love of God, and told amidst the interruptions of deep sighs and gushing tears, that the assembled pastors were melted into tenderness, while their bursting hearts were uplifted in gratitude to Him who had given such "times of refreshing from the presence of the Lord."

Elliot persevered, with still increasing ardour, in his Master's service, considering his successes as only a fresh call to humility and devoted enterprise. He had long been employed in translating the Scriptures into the language of the Indians; and, in 1661, he had the happiness of seeing the whole of the New Testament placed in the hands of his interesting charge, at a time when their public profession of the gospel rendered an acquaintance with the inspired records peculiarly desirable. This edition of the New Testament was printed at Cambridge in New England; and, in less than three years from the date of its appearance, the Old Testament was added to it. It is a striking circumstance, that this copy of the Indian Bible was the first edition of the Scriptures ever printed in the New World; and though the number printed was two thousand, such was the demand for the word of God among the new converts, that the edition was speedily exhausted.

In pursuance also of his grand object, Mr. Elliot translated for his Indian flock many other useful works in theology, and in general knowledge; such, for example, as Baxter's Call to the Unconverted, Sheppard's Sincere Convert and Sound Believer, the Practice of Piety, and one or two Catechisms.



These, with his Grammar already referred to, were an immense assistance to himself and others in conducting the instruction of the native Indians.

Schools, too, were extensively opened, in which not a few of the Indians were taught to read and write; while some of the more intelligent and devout of them were trained to the office of schoolmasters and native teachers. For the more effectual accomplishment of the plan of raising up Indian preachers, an institution was erected at Cambridge, called the Indian College, which, owing to the failure of health on the part of the native Americans, when confined by study, did not fully answer the end of its benevolent founders. Still it was not lost to the interests of Christianity in the western hemisphere, as a number of English students were trained up in it for the service of the churches in New England.

For thirty long years, after he had acquired the native American language, Elliot had been zealously performing the work of an evangelist; so that by the year 1674, fourteen towns, inhabited by "praying Indians," had sprung up under his anxious toil. Over many of the newly-gathered congregations, pastors, and other office-bearers, had been ordained; the whole number attendant upon Christian worship, many of whom were regular communicants, was estimated at eleven hundred; though there were only two regularly constituted churches. Such a glorious result must have been unspeakably gratifying to the honoured instrument, by whose labours "the wilderness and the solitary place had been made glad, and the desert had begun to blossom as the rose."

But such a blessed work was not likely long to proceed without opposition. In 1675, the colonists

of New England were involved in a war with a celebrated chief of the name of Philip; an event as much occasioned by their own aggressions, as by the fierce and restless spirit of the Indian chief. Elliot took no part in the politics of the contest; but, feeling much for the prospects of his little churches in the wilderness, he addressed the following touching memorial to the authorities at Plymouth. "We," says he, "the poor church at Natick, hearing that the honoured rulers of Plymouth are pressing and arming of soldiers to go to war with the Indians, do mourn greatly on account of it, and desire that they may not be destroyed, because we have not heard that they have done any thing worthy of death. It is your duty to offer, accept, and desire peace; and we pray you, for God's sake, and for your souls' sake, obey this word; we long to hear of a happy peace, that may open a clear passage for the gospel among the people."

What peculiarly afflicted Elliot in this unhappy contest, was the circumstance that one of his own converts, John Seusoman, who had apostatized from the faith, devoted himself to the interests of Philip, in the capacity of secretary. This miserable man soon deserted his new master, and was murdered in cold blood by two of the Indian captains. The English settlers arrested the perpetrators of the deed, brought them to trial by jury, and condemned them to be publicly executed. Mortified and enraged at the fate of his officers, Philip instantly determined on acts of revenge; and began to collect the warriors of his own tribe on the banks of the river Naraganset, where he was speedily joined by many other native tribes. Having thus mustered his forces, he took his stand on Mount Hope, a beautiful and picturesque

eminence, which commanded a view of Pakeunit, one of Elliot's native towns. The whole aspect of affairs greatly exercised the mind of Elliot. He perceived distinctly that a war would involve his new converts on one side or the other, and that its influence would be highly prejudicial to the interests of religion. He had remonstrated without effect with the colonists; and now he determined to try what he could do with Philip and his assembled troops. He accordingly repaired, with two or three confidential friends, to Mount Hope, and pleaded eloquently with the Indians on the side of peace. Philip had always opposed the proceedings of Elliot; and, though he respected his character, he was evidently impatient of every suggestion tending to a cessation of hostilities. The whole deportment of the exasperated chief but too strongly indicated the blood-thirsty resolves which rankled in his savage mind; and, after a fruitless mediation, Elliot retired from Mount Hope, beseeching Philip and his warriors at least to spare the settlements of his new converts.

With a heart deeply oppressed, Elliot returned to his home, anticipating the sad disasters about to fall upon the little flocks which he had been collecting for more than thirty years in the wilderness. Too soon, indeed, were his fears realized; some of his converts sided with Philip, and some with the colonists, though he had anxiously exhorted them to stand aloof from the contending parties on both sides. Meanwhile the preparations for a bloody contest were advancing daily, in the neighbourhood of Natick and Pakeunit. On every hill the watch-fires were seen blazing, and the repose of night was disturbed by the war-whoops of savage tribes eager for the fight.

At last, the poor Indians saw the plantations on the outskirts of their settlement on fire, and found that Philip and his warriors were at their door. They rose in self-defence; and for a season nothing was heard of but wars and rumours of wars. By an army of fifteen hundred men, Philip was driven from Mount Hope, into the wilds of the interior. His courage was determined, and his resistance fierce; and in the progress of the contest many other spirits, as bold and daring as himself, joined themselves to his standard; but at last, after many a sanguinary contest, which reflects but little credit on the English name, he was shot through the heart by the musket of an Indian.

With the death of Philip, peace was restored to the distracted colony; but not, alas! until the places of worship of the native converts had been reduced to four, by the sad destinies of war. Elliot gazed on the scene of desolation with unutterable emotions. He saw eight towns, which he had been the instrument of rearing, reduced to ashes; many of his converts were slain with the sword; not a few of them who survived had departed from the faith; a settled gloom and despair brooded over the public mind. What was he to do in such circumstances? The colonists viewed him with suspicion, on account of his sympathy for the poor Indians; and they again looked to him for a succour, which he found himself unable to yield. "My heart," said he, "hath much ado to hold up my head; it doth daily lead me to everlasting arms, where alone is my hope and help; the world is a place and state on which I will lean no more."

But while thus thoughtful and anxious as to the

path of duty, his calmness and dignity of mind never forsook him. Although most of the native settlements were desolate and forsaken, and their former inhabitants were either silent in the grave, or houseless in the desert, Nantick had not yet fallen an utter prey to the ravages of war. To this loved spot Elliot repaired, and there sought, by means which he well knew how to employ, to collect his poor Indians, and to reduce them to their former order and happiness. Formerly it had been a land of promise; now it was as a barren wilderness, and a land of drought. Its stores were wasted; its hum of busy industry had died upon the ear; its once happy families were no more to be found; the voice of prayer and praise no longer fell upon the ear of Elliot as he passed along its deserted streets; the sweet rest of the Sabbath had ceased to relieve the anxious toils of the week;—in short, upon every object, and upon every human being that met his eye, Elliot could see inscribed the wretchedness and the moral defection which follow in the train of war. But still his hope in God remained unshaken; he was willing, at the advanced age of seventy-two, to enter upon his work afresh: with all the determination of earlier years, he went forth again to the desert, to search for his lost sheep; and having found them in the woods, or amidst the ruins of their mouldering villages, he once more proclaimed to them the peaceful message of the gospel. And never, perhaps, was his ministry attended with a larger blessing from on high. His own heart was greatly moved by the events which had happened; and his words fell with great power upon the minds of the Indians, as they listened to their hoary-headed instructor addressing them on the wonders of redem-

ing love. The seed thus sown in tears, he was soon permitted to reap in joy. One after another of his little churches rose up to view, like bright stars, to cheer his night of toil; towns and villages again studded the desert; and though many a familiar and endeared countenance had disappeared by the fate of war, or the more saddening influence of apostasy, it was his happy lot to see others occupying their places, and evincing more than equal anxiety about their immortal interests.

Never was Elliot more happy, perhaps, than during the last days of his toil. God had given him tears to drink in great abundance; but now it was light with him at eventide; and the clouds which had been permitted for a season to darken his mental horizon were, one after another, dissipated, that his sun might descend in brightness and in peace. If the Indian settlements and converts were fewer in number than before the unhappy contest with Philip, they were by no means less prosperous; and the deep waters of affliction through which "the man of God" had been called to pass, only tended to enhance the success which attended his ministry in his latter days.

But the period now drew nigh when Elliot, stricken in years, and worn with toil, was to resign his endeared charge into other hands. He had too much real dignity of mind to persevere in the discharge of duties to which his physical energies were unequal. His growing infirmities of body had compelled him to reduce the number of his visits to his Indian flocks, from once a fortnight to once in two months; till at last he was constrained to retire into the bosom of his family, and to feel that his missionary career was closed. About this time he made use of the fol-

lowing words in a letter to the Hon. Robert Boyle, who had been his friend and patron: "I am drawing home; the shadows are lengthening around me; I beseech you to suppress the title of 'Indian Evangelist;' give not any glory to me for what is done; give it to God, who hath strengthened me."

The same feelings which had prompted a gradual relaxation of his missionary labours among his Indian converts, induced him to desire that a suitable successor might be found, to occupy his place in the pastorate at Roxbury. He therefore urged his affectionate flock, whom he had served with his spirit in the gospel for more than fifty years, without so much as a single misunderstanding, to look out for a faithful minister, who might take the oversight of them in the Lord. On this occasion he thus wrote to them: "It is possible you may think the burden of maintaining two ministers too heavy for you; but I deliver you from that fear. I do hereby give back my salary to the Lord Jesus Christ; and now, brethren, you may fix it on any man whom God shall make your pastor." To the lasting honour of his church, they declined accepting his proposal of relinquishing his salary, assuring him, that his very presence among them was of more value to them than the little pittance which they contributed to his support. They at the same time complied with his wish in appointing a successor; and found a kindred spirit in the person of a graduate of Harvard College. To this young minister, Elliot conducted himself with the utmost condescension and kindness. "The good old man," says Mather, "with unspeakable satisfaction, gave the garments of his ministry to his successor; he said, that as he could no longer serve them as he

would fain do, they must draw a curtain of mercy over all his failures." After a very edifying exposition of the eighty-third Psalm, he concluded his discourse by begging his hearers "to pardon the poorness, and meanness, and lukewarmness of his meditations;" adding, with singular humility, "My dear brother here," pointing to his successor, "will by and by mend all."

He was now in his eighty-second year, and the wife of his youth was still spared to him. They had lived together in unbroken harmony and love, for more than half a century, and three of their beloved children still sat around their table, the solace and support of their declining years. A happier home has rarely been witnessed in this imperfect state. Nature and grace had ministered in every way to make it the abode of wisdom and peace. So gradually and imperceptibly, indeed, had age and infirmity crept upon Elliot and his beloved companion, that the thought of separation had scarcely ever occurred to them. But the decree had gone forth, and he who had loved as Abraham had done, was called to deposit in the silent tomb the mother of his children, and the endeared companion of nearly sixty years' pilgrimage in the wilderness. "I heard and saw," says Mather, "her aged husband, who else very rarely wept, yet now with a flood of tears, before a large concourse of people, say over the coffin, 'Here lies my dear, prudent, faithful wife; I shall go to her, but she cannot return to me.'"

And true it was, that he was soon to join the spirit of his departed wife in the regions of immortal life. Having been attacked with fever, he rapidly sunk under its influence, in spite of all the remedies



applied. But death had no terrors for him. "To me," said he, "death is no more than rest to a weary man." As long as he had any energy remaining, his ruling passion still held possession of his faculties. He caused a young Indian to dwell with him, and occupied the last hours of life in teaching him the gospel of Christ. When quite exhausted, and drawing near his end, he calmly observed, "The evening clouds are passing away; the Lord Jesus, whom I have served, like Polycarp, for eighty years, forsakes me not. Oh, come in glory! I have long waited for that coming; let no dark cloud rest on the work of the Indians. The Lord revive and prosper that work, and grant that it may live when I am dead! It is a work I have been doing much about. But what was the word I spoke last? I recall that word. *My doings!* alas! they have been poor, and small, and lean doings. Oh, child of the dust, lie low; it is Christ that hath triumphed." With a faltering tongue, and amidst the agonies of dissolution, he breathed out the words, "Welcome joy!" Thus lived, and thus died, John Elliot, the far-famed "Apostle of the Indians." He entered into rest in the beginning of 1690, in the eighty-sixth year of his age, and fifty-fifth of his ministry.

His death, though long expected, was felt like an electrical shock, throughout New England, and the surrounding country. The pastors and churches felt that their patriarch had fallen, and wept tears of ingenuous grief; while the poor Indians looked on his place of sepulture as the grave of many of their best hopes. "It is much to be lamented," says Mather, "that the zeal with which this work of mercy was conducted during his life greatly dimi-

nished after his death. The distresses of the Indians, the encroachments of the English on their settlements, and several other things of a painful nature, brought the missionary ardour to a severe trial.”

Let the friends of missions learn from this fact the solemn lesson, that when a distinguished missionary sinks into his grave, it becomes them to follow up his plans of usefulness with an ardour proportioned to their magnitude. Should they at any time lose sight of this lesson, they may expect to prove, by dire experience, that those labours will in a great measure be lost which are not persevered in, in the same spirit in which they were undertaken.

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THE REV. RICHARD BOURNE.

As early as the year 1660, Mr. Elliot and some other ministers had excited a feeling of commiseration for the Indian race scattered through the colony of New Plymouth. Among the parties interested in this scheme of benevolence, was Mr. Richard Bourne, a person residing in the vicinity of Sandwich. In addition to property, which he was willing to devote to the improvement of the Indians, he possessed powers of mind of no mean order, among which industry and perseverance occupied a conspicuous place. After a diligent struggle, he acquired the Indian language; and thus equipped, went forth to the wild men of the woods, and pointed them to the Lamb of God. Many of them were savingly acted upon by his message; by which he was encouraged to extend his labours to other spots where they had

located themselves. He procured for them, of the Plymouth authorities, a piece of land at Mashpee, about fifty miles from Boston; which his son got entailed upon them and their children for ever. Here a town was built, in a spot where nature had done her utmost to render it the abode of beauty and prosperity. It lay on the Sound, in sight of Martha's Vineyard, in the heart of a fertile country, watered by three rivers and three lakes, and near to the main ocean. The supply of fish and game was so ample, that no lack of food could be apprehended; while the furred animals were so plenteous, as to open a prospect of most profitable commerce.

After certain preliminary arrangements had been made by Mr. Bourne, and many of the Indians had been prepared to take upon them the responsibilities of the Christian profession, a meeting was held, under the direction of Elliot, accompanied by the governor of Plymouth, and several magistrates and ministers, for the purpose of hearing the public confession of the Indians' faith. The occasion was peculiarly solemn, and proved deeply interesting to all present. After the religious experience of the Indians had been printed, and circulated among the surrounding pastors and churches, for their approval, a Christian church was formed at the station, and Mr. Bourne was chosen and ordained as the pastor.

The labours of this devoted man were very abundant, and extended over a large district of country; so that many of his Sabbath congregations came from considerable distances to hear the word of life. In 1674, by the blessing of God upon his anxious toils, his flock consisted of about five hundred souls, many

of whom afforded striking evidence of their conversion to God; though others, after professing the gospel, walked so inconsistently, as greatly to afflict the pastor's heart, if not to shorten the period of his earthly existence. The number of the baptized was ninety; those in full communion were twenty-seven; one hundred and forty-two could read in their native tongue; nine in English; and one hundred children were under a process of instruction. This was the state of things at the death of Mr. Bourne, whose active labours were cut short by a premature grave. After him, an Indian, of the name of Simon, ministered to his countrymen, with considerable success, for the protracted space of more than forty years. As late as 1792, there were two hundred and eighty Indians at this station, who professed the Christian faith, though some of them appear to have done but little credit to the religion of Christ.

It is much to the honour of the ministers generally of the New Plymouth colony, that, after the example of Elliot, they exerted themselves, in their respective spheres, to better the condition of the Indians, by endeavouring to subdue them to the faith of Christ, and to prevent as much as possible the cruelties practised upon them by the ruthless spirit of colonization. It is estimated, that in 1685 the number of "praying Indians" amounted to about 1439. Alas! that the subsequent neglect of the church, and the successive oppressions of the colonists, should have dwindled these native communities, and gone so far to extinguish the Indian race itself!

## THE FAMILY OF THE MAYHEWS.

The family of the Mayhews were somewhat celebrated in the history of Nonconformity, having suffered much for conscience' sake, and having, for five successive generations, adhered to their principles, and adorned their profession of the faith of Christ.

In 1642, Mr. Thomas Mayhew, a man of devoted piety, having obtained a grant of Martha's Vineyard, located his son, a young minister of promising character, with some other English colonists, upon it. Young Mayhew was soon chosen to be the pastor of the new settlers, and entered on his ministry among them with every prospect of happiness and success. Their numbers, however, were so small as scarcely to afford occupation for his active and vigorous mind. He had, moreover, set his heart upon doing something to benefit the Indian people, who abounded on Martha's Vineyard, and the neighbouring islands. But, in order to this, it was necessary, as a first step, that he should acquire their language; which, by close application, he was enabled speedily to do. He sought, too, by all kindly methods, to ingratiate himself into the affections of the natives, thereby preparing them to listen to his message. A young Indian, named Hiacoomes, was one of the earliest converts to Christianity on the island. Having visited Mayhew's settlement, he invited him to his house, treated him with hospitality, and conversed freely with him upon the surpassing excellence of the religion of Christ, as compared with the superstitious, cruel, and impure rites of the Indians. The heart of this Indian youth was subdued, and he sat down

as a little child at the feet of Christ. His renunciation of the religion of his ancestors created a sensation of deep resentment throughout the whole island. Persecution in every form was resorted to; but Hiacoomes remained steadfast in the faith of Christ. After a season, however, the gentleness and benevolence of his deportment subdued the enmity of his countrymen; till at last they entirely withdrew their opposition, and treated him with marked confidence and respect.

It so happened, about this time, that a providential event which occurred in the family of Hiacoomes, acting on the superstitions of the natives, afforded him the opportunity of preaching the gospel to a considerable number of them assembled for the purpose of hearing him. A fatal epidemic had spread itself over the whole island, and carried many with it to an untimely grave; but while disease was thus raging in every house, Hiacoomes and his family were mercifully shielded from its approach. The Indians, always dreaming of omens, conceived of Hiacoomes and his family as special favourites of Heaven; and, after consulting among themselves, sent one of their number to invite him to come among them, and to instruct them in the character of the God whom the white men worshipped. Hiacoomes cheerfully obeyed their summons; and, on arriving at the place of meeting, found a chief, with a number of his people, assembled to hear the new doctrine. Their countryman "preached Jesus and the resurrection" to them; and while listening to his appeals on human apostacy, and salvation by the Redeemer, their attention was firmly riveted, and some of them expressed deep conviction of their sin-

ful state. The impression was not evanescent; for, shortly after this, the chief applied to Mr. Mayhew, requesting him to establish a stated ministry of the word among them in their own native tongue, accompanying the request with the following beautiful sentiments: "Thou shalt be to us as one that stands by a running stream, filling many vessels; even so thou shalt fill us with everlasting knowledge." This chief, with some of his people, became the object of enmity and insult to that portion of the Indians who still remained unfriendly to the gospel; and so far was the hostility carried, that an attempt was made upon his life, which only nerved his Christian decision, and made him more willing to suffer reproach for the sake of Christ.

The powpaws, or conjuring priests, were the great opponents of Christianity. They saw that if the new doctrine prevailed, their influence upon the minds of the native Indians would be completely destroyed. Their inveterate tyranny, however, became the instrument, in many instances, of destroying itself. Light was breaking in upon the native mind; and, in 1649, a meeting was held among the Indians, for the purpose of discussing the nature of the power belonging to the priests. All seemed to agree that they were objects of fear; and many facts were narrated of the judgments which had fallen upon those who had opposed their authority. Hiacoomes was in the assembly, and all eagerly longed to hear his opinion on the subject of debate. At last he stood up with great dignity and self-possession, and said, "Though the powpaws may hurt such as fear them; yet, as for me, I trust in the great God of heaven and earth; and therefore all the powpaws in the world can do

me no harm—I fear them not.” The address of Hiacoomes filled the mind of every listener with astonishment; and such was the superstitious feeling of the Indians, that many of them expected to see some immediate judgment of Heaven fall upon him for his temerity. Hiacoomes, however, remained unhurt, and some of them began to think of him as a happy man, in being delivered not only from the dread, but from the power of the priests. They even went so far as to declare, that if they knew the God of the Christians, they would tremble at the powpaws no more. Thus arrested by the bold announcement of Hiacoomes, they proceeded to inquire what the God of the Christians required them to do, and what were the things which caused his displeasure? Upon which, Hiacoomes again rose up, and pointed out a number of sins in which they were habitually living, which would inevitably exclude them from the favour of God in this world, and that which is to come. The effect of the address was so powerful, that, at the close of it, twenty-two Indians expressed their determination to renounce the idolatries of their forefathers, and to embrace the religion of the white people. Upon which the powpaws were so exasperated, that they threatened to kill every Indian who should be found calling upon the Christians’ God. Hiacoomes and his little band, however, challenged them to do their worst, expressing an utter fearlessness of all the power and malice they could exert.

These delightful openings of the gospel upon the minds of the poor Indians greatly encouraged the heart of Mayhew, and, like the immortal Elliot, he gave himself with religious determination to the



work of God among them; visiting them in their wretched abodes, sharing their scanty fare, sympathizing with them in their afflictions, enduring hardships of all kinds for their sake, and counting no perils or privations too severe, if he could but obtain access to the objects of his compassion, as a messenger of the cross of Christ. Once a fortnight he catechized the children, and preached to their parents, following up each exercise with simple and earnest conversations on the truth of Christianity, and the imposture and wickedness of the rites of heathenism. He also laboured with great assiduity in forming the mind of Hiacoomes, consulting with him every Saturday on the subjects of his ministry for the following Sabbath.

The work of God advanced among the Indians in a pleasing and even remarkable manner; but, in 1650, an event occurred which greatly accelerated its progress, and, at the same time, spread terror and amazement through the whole island. It was nothing less than the conversion of two priests, who abandoned their former gains, renounced their diabolical conjurations, confessed their deep sense of criminality as agents of the wicked one, and joyfully embraced the message of reconciliation and mercy through the Redeemer of a lost world. This unlooked-for occurrence, as might have been expected, created a universal sensation. The European and native Christians "thanked God, and took courage;" the idolatrous Indians were stimulated to reflection; while the priests trembled for their tottering dominion, and even confessed that their influence was every day becoming less among the people, in consequence of

the labours of the Christian teachers who had come among them.

About this time, Mr. Mayhew conceived the design of visiting Europe, for the purpose of laying the state of the poor Indians before the Christian mind of Great Britain, and thereby obtaining more aid in carrying on the great work to which he had devoted himself. He sailed for the land of his fathers in 1657; but, sad to relate! neither he nor any of his fellow-voyagers, were ever heard of any more! This was a mournful dispensation for the cause of Christ in Martha's Vineyard. So much had Mr. Mayhew endeared himself to all who knew him, particularly to the Indian tribes, and so greatly was he blessed of God, that every thing seemed to prosper to which he put his hands. "How unsearchable, O God, are thy judgments, and thy ways past finding out!"

The events which followed the loss of Mayhew were something bordering on romance. His venerable father, though seventy years of age, determined on taking up the good work which his devoted son had commenced. With this view, though governor of the little colony, he perfected himself in the Indian language; and, rather than see the little flocks in the desert as sheep without a shepherd, took upon him the oversight of their religious interests, till some suitable arrangements for their pastoral superintendence should be made for them. His disinterested exertions soon procured for him their respect; and most judiciously did he employ his newly-acquired influence. He introduced trial by jury, established a system of civil government, and travelled on foot in all directions, preaching the gospel

of Christ to them. So highly were they delighted with his labours, that the Indians invited him to become their pastor. Conceiving, however, that it would be inconsistent with his position as a civil governor, to accept of such an office, he declined the offer, and counselled them to choose such of the Indian preachers as were most generally useful and acceptable. They yielded to his suggestion, and proceeded to choose Hiacoomes and John Tackanash, who were ordained to the office of the ministry; while the good old governor continued to aid them in the general work of evangelization, in Martha's Vineyard and the surrounding groups. About fifteen hundred Indians, in Martha's Vineyard, had cast off their idolatries; fifty had been fully admitted into church-fellowship; and ten native Indian preachers were labouring with diligence for the conversion of the people.

At Nantucket, a neighbouring island, often visited by Mr. Mayhew, there was also a church of Christian Indians, consisting of thirty members. Three places of public worship were established, forty children had been baptized, and four Indian teachers laboured among the people, of whom about three hundred kept the Sabbath, and gave general indication of serious deportment.

In 1680, the poor Indians were deprived, by death, of their noble-minded patriarch, Mr. Mayhew, at the advanced age of ninety-three. His grandson, Mr. John Mayhew, who had been appointed for some time as pastor to the English settlers, now began to exert himself with fervent zeal on behalf of the Indians; and, had not an early grave cut short his plans of usefulness, he gave fair promise of treading

successfully in the footsteps of his honoured ancestors. His eldest son, however, Mr. Experience Mayhew, succeeded him, in 1694, in his labours, and, amidst many important services for the poor Indians, prepared a new version of the Book of Psalms, and of the Gospel according to John. After sustaining, with great credit and usefulness, the pastoral office, for the protracted space of sixty-five years, he was called suddenly to his reward, by a fit of apoplexy, in November, 1758. He, again, was succeeded in his office and labours by his son, Zechariah Mayhew, who died in 1803, in the eighty-eighth year of his age. Thus did five successive generations of this noble-minded family devote themselves to the religious and social improvement of the Indian race in Martha's Vineyard, Nantucket, and the neighbouring isles.

It is a melancholy fact, that, as the spirit of colonization extended itself in the scene of the Mayhews' anxious toils, the Indian tribes were gradually reduced in numbers, till in some parts they were almost an extinct race. Still, to the present day, in Martha's Vineyard, there are monuments which proclaim that these men of God lived and laboured there, in a former age, to plant "the tree of life, whose leaves are for the healing of the nations."

## THE REV. JOHN SERGEANT.

This eminent individual was educated at Yale College, and, for a season, held the chair of one of its professorships. But, in early life, he had given himself, in heart, to the service of the poor Indians; and hearing that the tribes residing on the banks of the river Housatunnuk, in the province of Massachusetts, were anxious to receive a Christian teacher, nobly spurning the honour and emolument of the professor's chair, he went among them, with a heart overflowing with benevolence, in October, 1734. His ministry opened among the Indians with every reasonable prospect of success; but a set of Dutch traders in rum and other spirituous liquors did much to hinder the work of God, not merely by introducing habits of intemperance among the native tribes, but also by misrepresenting the motives and designs of the missionary, the more effectually to carry on their profitable and injurious traffic. They told the Indians that the religion their teacher propagated among them was mischievous; that his professed regard for them was selfish and hypocritical; and that his object was ultimately to make them slaves. For a season their wicked fabrications produced a baneful effect upon the Indians; but by prudence, perseverance, and conciliation, the missionary was enabled at last to regain their lost confidence. What a hinderance often have ungodly Europeans been to the labours of the Christian missionary!

Mr. Sergeant described many horrid superstitions practised among the Indians, as led on by their priests. Conjurations, naked dances, appeals to evil

spirits, were universally practised. He endeavoured, with his assistant Mr. Woodbridge, to dissuade them from such foolish, indecent, and profane rites; and sometimes they would promise never again to resort to them. Nothing, however, produced equal impression upon them as the simple preaching of the cross of Christ. After a short season of anxious toil, the number of Mr. Sergeant's hearers increased; many adduced indubitable evidence of sincere penitence; and upwards of fifty were baptized, amongst whom were two chiefs and their wives. This religious excitement was connected with a corresponding reformation of manners; drunkenness almost totally disappeared; and so striking was the change, that every one was ready to perceive and acknowledge the hand of God.

Hitherto Mr. Sergeant had spoken to his Indian congregation through the medium of an interpreter; but he was now determined, from painful experience of the inconvenience of such a method, to do so no longer; and after a period of severe application, he was enabled to address the natives with such fluency in their own tongue, that they said of him, "Our minister speaks our language better than we do ourselves." Having mastered the language, Mr. S. translated Dr. Watts's First Catechism for the use of the children; and subsequently the greater part of the Old Testament Scriptures, and the whole of the New, except the book of Revelation.

His old enemies, the Dutch traders, though they could no longer persuade the Indians that he cherished any plan for injuring them, continued their mischievous traffic in ardent spirits, by which not a few of the new converts were drawn into the circle of temptation, and brought discredit on their Chris-

tian profession. In this way, the labours of Mr. Sergeant were sadly counteracted, and his heart was deeply grieved. The contemplation of these facts prompted him often to spend whole nights and days in fasting and prayer, and brought him to feel, that, if the habits of the Indians were to undergo any serious and permanent amelioration, it must be by undertaking the early Christian culture of their children. He, accordingly, about the year 1743, commenced a series of vigorous efforts for their instruction, not only in the ordinary branches of education, but also in the several arts of industry, thereby hoping to render distasteful to the rising generation the wandering life of their ancestors, and to secure for Christian institutions a more permanent footing, by diminishing the temptations connected with an unsettled and indolent state of society. He found many friends in England ready to second his endeavours; but the ultimate sum realized for the object was so inadequate to the scale of operation marked out by him, that he had, after all, the sad mortification of being compelled to abandon his undertaking; or rather, to content himself by carrying it into effect upon a plan far inferior to his original design. He obtained, however, about two hundred acres of land from the Indians at Stockbridge, erected a suitable building, and placed a few native boys in his infant seminary; but just as he was beginning to see the first-fruits of his anxious toil, his precious life was cut off by fever in the month of July, 1749, in the thirty-ninth year of his age, and fifteenth of his missionary career. His death was greatly mourned by his native converts, and by the Indians generally; and though his success was not equal to his san-

guine wishes, the effects of his labours were by no means inconsiderable. He baptized one hundred and eighty-two of the Indians, forty-two of whom were communicants; while the general effect of his exertions upon the social and moral condition of the natives was most beneficial. He taught them to despise their wretched wigwams, to build themselves houses in the English style, and to surround themselves with many of the comforts and accommodations of civilized life. He also induced twelve or thirteen English families to reside in Stockbridge, for the express purpose of setting an example to the Indians of the modes of European life. No one can read his interesting story, and feel that he lived in vain.

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THE REV. JONATHAN EDWARDS.

Mr. Sergeant was succeeded at Stockbridge by this great and good man, in the year 1751; who had been driven from Northampton for the noble stand which he made against laxity of Christian communion amongst a people who did not know how to value such "a burning and shining light."

He entered on his ministry at Stockbridge with fair prospects of success, both among the Indians and Mohawks. The war, however, which raged at that time between England and France, added to some unhappy differences which arose among those who had the management of the Indian settlement at Stockbridge, soon cast a dark shadow over his prospects in that place. It may be questioned, indeed, whether such a sphere was fitted to the mind of



Edwards; and though he discharged his pastoral duties with most exemplary zeal and fidelity, it does not appear, from the facts of the case, that his ministry produced any remarkable impression upon the Indians at Stockbridge. But God had other designs respecting his servant; accordingly, in January, 1758, he was invited to undertake the presidency of the college at New Jersey, Princetown. His native modesty and retirement, however, presented such formidable difficulties in the way of his acceding to this proposal, that nothing but the combined counsel and advice of his friends and brethren in the ministry could finally overcome them. By a mysterious Providence, this distinguished metaphysician and divine was removed to the world of spirits only two months after his settlement at Princetown, by a fever which supervened upon an attack of small-pox; and thus suddenly and unexpectedly was the church of Christ deprived of the labours of a man who may be fairly regarded as one of the brightest ornaments of the eighteenth century.

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THE REV. STEPHEN WEST.

After Mr. Edwards removed to Princetown, he was succeeded in the mission at Stockbridge by Mr. Stephen West, an individual of devoted piety, but who found himself utterly unable to cope with the difficulties of the station; arising, mainly, from those feuds and divisions which retarded the usefulness, and blighted the prospects, of his distinguished predecessor. His spirits were so depressed by the tur-

moils and agitations through which he had to pass, that, yielding to an imperative sense of duty, he resigned his charge, and sought other occupation in the vineyard of his heavenly Master.

On Mr. West's resignation of the pastorate at Stockbridge, he was succeeded in office by the Rev. John Sergeant, son of the original founder of the settlement; who lived to see the Indians much improved in their outward condition, after passing through many vicissitudes, the result of the American war. They removed from their old territory to the country of the Oneida Indians, about 350 miles from Boston; received a grant of land six miles square; built a town, which they called New Stockbridge; and, but for the grievous oppressions of the white people, might have lived in comfort to enjoy the fruits of their own industry.

It is gratifying to know that this early field of missionary toil and devotion has not been suffered to revert to its original condition of sterility and desolation. About the beginning of the present century, the Indians at Stockbridge numbered about 500 souls, since which period they have considerably increased. Most of them continued to rank under the general name of Christian, though but a small number, comparatively, were in actual church-fellowship. It would be delightful to make mention of far mightier results; but the difficulties connected with the mission must be taken into account, in forming a correct estimate of its real character.

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## THE REV. DAVID BRAINARD.

The name of this honoured servant of the Cross will be dear to the church of Christ while the world stands. His career was unusually brilliant, and the effects of his ministry long survived the period of his devoted toil. He was the son of Hezekiah Brainard, Esq., one of His Majesty's Council for the colony of Connecticut, New England. His mother was the daughter of the Rev. Mr. Hobart, a minister of devoted piety at Hampstead, Long Island. In the days of his childhood he was deprived of his beloved parents. The death of his mother he appears to have felt most acutely. "My distress for her loss," he says, "was exceeding great. I was from my youth rather inclined to melancholy." His early years were clouded with unusual mental gloom; his convictions of sin having been often such as to deprive him of all enjoyment of life. At times he imagined he had found the way of peace; and then again the cup of salvation was dashed from his lips. No one can read his own account of the sad conflicts through which he passed, without perceiving that his mind tended to depression, and that he suffered great disadvantage from having no wise or gentle guide to direct the current of his early thoughts. Had his parents lived to bless his infant years, the morbid propensity of his nature might have been overcome, and the sources of religious consolation might have been opened upon his tender and sensitive spirit, so as to fill it with "joy and peace in believing."

At the age of nineteen, he determined on devoting himself to the cultivation of the soil; having a strong

predilection for rural scenery and occupation. It soon appeared, however, that young Brainard was too much devoted to contemplation and abstract musings, to follow up with effect the labours of an American planter. The entire complexion of his mind unfitted him for the business of the world; and marked him out for higher and more sacred occupations.

Providential events soon conspired, in union with the working of his own mind, to decide his future course. At the age of twenty, he took up his residence under the roof of the Rev. Mr. Fiske, pastor of the church at Haddam, and a man of considerable learning and devotion. Here, amidst many misgivings of conscience, he formed the resolution of devoting himself to the work of the Christian ministry. But he had not as yet discovered the secret of religious peace. He was seeking it more in the rigid exercises of a legal bondage, than in the simple exhibition of mercy in the death and righteousness of the Saviour. His affecting state of mind may be conceived of from his own description of it. "My former good frames," he observes, "that I pleased myself with, all vanished; there appeared mountains before me, to obstruct my hopes of mercy; and I begrudged, in my walks, the birds and beasts their happiness. I used to put off the discovery of my own heart, as what I could not bear. My sins were like swift witnesses against me. I strove to heal myself; but it could not be; sometimes I imagined that God loved me: it was founded on mere presumption. The many disappointments, the distresses and perplexities I felt, threw me into a terrible frame of mind. Often I used to imagine my heart was not so bad;

but suddenly it would break over all bounds, and burst forth on all sides, like floods of water. I scarcely dared to sleep at all, lest I should awake in that fearful world." In this unhappy state he remained for some time, "seeking rest, and finding none." But, at last, his burdened spirit found that "peace which passeth all understanding." The account which he gives of this eventful display of the Divine mercy towards him is eminently worthy of regard. "I was walking," says he, "and, in a mournful state, was attempting to pray; disconsolate, as if there was nothing in heaven or earth could make me happy. By this time the sun was about half an hour high, as I remember; then, as I was walking in a dark thick grove, unspeakable glory seemed to open to the view of my soul. I do not mean any external brightness, or imagination of a body of light; I saw no such thing; but it was a new inward apprehension, or view, that I had of God, such as I never had before, nor any thing which had the least resemblance of it. I stood still, and wondered, and admired; there was an excellency, and a beauty, widely different from all the conceptions that ever I had of things divine. I continued in this state of joy and peace, yet astonishment, till near dark, without any sensible abatement. I felt myself in a new world, and every thing about me appeared with a different aspect from what it was wont to do. The way of salvation opened to me with such infinite wisdom, suitableness, and excellency, that I wondered I had not dropped my own contrivances before. O lovely, blessed, and excellent way!"

Brainard from this joyful hour, took his standing on the rock of truth; and, though afterwards he had

many vicissitudes in his religious experience, he was never again permitted to sink down into his former despondency. He had, indeed, one season of great conflict; but it was followed by the perpetual sunshine of religious peace.

In the September following he entered upon his studies for the ministry at Yale College, New Haven, where, by an over-exertion of his faculties, he brought on a severe indisposition, which threatened the termination of his valuable life. But when he saw himself on the very brink of eternity, he was enabled to "rejoice in hope of the glory of God." Unexpectedly raised up from the gates of death, he commenced a record of God's dealings with him, in the form of a diary, in which he accustomed himself to preserve a faithful memorial of the entire workings of his heart. From the references made by him to this document, it must have been a deeply interesting article; but on his death-bed he caused it to be destroyed, with certain other papers, assigning as his reason, that "they were only for his private use, and not to get honour or applause in the world."

In the second year of Brainard's studies at Yale College, a very painful misunderstanding took place between him and the president of the institution. Several of the students had been in the habit of meeting privately for prayer and religious conference. In the freedom of unrestrained communication, Brainard had thrown out a suspicion as to the piety of one of the professors; the unguarded expression was reported by some false friend, to the heads of the college; this circumstance, with some other representations of his general insubordination to the authorities of the institution, brought him into painful

collision with the tutors, which terminated in his removal from the college, notwithstanding the interference of a large body of ministers in his behalf. There was doubtless much of overstrained authority in these proceedings; and to an individual of less weight of character than Brainard, they might have proved utterly ruinous; but Divine Providence interposed for him in his difficulties, and the same council of ministers who had sought in vain his restoration to his position in Yale College, examined him as to his learning and piety, and licensed him to preach, which he did before a "considerable assembly of grave and learned ministers." Thus was the way into the Christian ministry made plain to him, and the fervent desire of his heart accomplished.

He now entered upon his bright career among the Indians, at the age of twenty-four, under the auspices of the Society in Scotland for propagating Christian knowledge, in April 1743, at a place called Kanau-meek, about twenty miles from Albany, in the state of New York. He found the scene of his proposed enterprise in every respect a wilderness. His fare was hard, his only associates were persons whose language he did not understand, and all around him presented one vast spectacle of sterility and gloom, answering, in no small degree, to the brooding and melancholy temperament of his own mind. He describes himself in this position, as "destitute of most of the conveniences of life, at least of all its pleasures; without a friend to whom he could unbosom his sorrows; and sometimes without a place of retirement where he could unburden his soul before God."

The spot at which Mr. Brainard took up his first residence, was at so great a distance from the Indians,

that his daily toil in reaching their miserable abodes was almost insupportable. He found, moreover, that the time when they could best be approached was early in the morning, or late at night. He resolved, therefore, to dwell in the midst of them, and took up his residence in one of their wigwams, until he could erect a small cottage for himself. Here he was in the immediate centre of his operations, and felt happy at the thought of devoting himself to the improvement of a much neglected but interesting race. Scarcely, however, had he taken up his humble abode, when he was seized with extreme debility and pain, by which he was reduced to a mere shadow, and brought down to the very borders of the grave. In this distressing state, he was obliged to exert himself to obtain the necessary provisions for himself and his favourite horse. Often was he without a morsel of food. "Still, however," he observes, I felt satisfied with my situation, and sweetly resigned to the will of Heaven. In prayer I enjoyed great freedom; and blessed God as cordially for my present circumstances as if I had been a king."

In addressing himself to the immediate duties of his mission, he aimed directly at conducting the Indians to the knowledge of Christ; confining his ministry to a few primary truths, set forth in the simplest terms he could invent. Soon did this primitive mode of going to work begin to tell on the untutored mind. If the Indians were not converted, they were at least much impressed; and not a few of them repaired to their affectionate instructor, anxiously inquiring, "What they must do to be saved?" A reformation of manners was the immediate result. Heathen superstitions were abandoned,



intemperance was discountenanced, the Sabbath was revered, and, in one short year, the whole aspect of their social and moral condition was changed. Having thus trained them to a willing submission to Christian institutes, he encouraged them to remove to the settlement at Stockbridge, then under the care of the excellent Mr. Sergeant, a distance of only twenty miles from Kanaumek, the scene of their location.

Brainard was now free to direct his steps to another post of labour in the Indian field; and, in May, 1744, he chose for himself the territory lying between the Forks of the Delaware, in the state of Pennsylvania. Here the Indians were but a scanty race, there being only about ten inhabited houses. But Brainard laboured in a congregation of twenty or twenty-five people with as much zeal, as if thousands had been hanging upon his lips. But so conscious was he of the necessity of the Divine blessing to succeed his endeavours, that he gave himself, in this solitary post of labour, with an intensity of emotion, to the duty of prayer. The humble views he entertained of himself are truly worthy of record. "I withdrew to the woods," he observes, "for prayer, but I had not much comfort. I appeared to myself the meanest, vilest creature upon earth; I thought I could scarcely live with myself, and that I should never be able to hold up my face in heaven, if God, of his infinite mercy, should carry me thither. Towards night, the burden of my mind respecting my work among the Indians began to increase, and was much aggravated by hearing several circumstances of a discouraging nature, particularly that they had designed to meet next day, for an idolatrous feast and dance. My mind was agonized at the prospect.

I thought it would be my duty to break up the assembly; but how to do it, I knew not. In this dilemma, I withdrew for prayer, hoping for strength from on high. While engaged in this exercise, I was exceedingly enlarged; my soul was as much drawn out as I almost ever remember it to have been in my life. I was in such anguish, and pleaded with such importunity, that when I rose, I felt so extremely weak, that I could scarcely walk; my joints were loosed; the sweat ran down my body; nature seemed as if ready so dissolve. All earthly things vanished from my sight. Nothing appeared of much importance to me, except progress in holiness, and the conversion of the heathen to God. All my cares, desires, and fears, which might be considered as of a worldly nature, disappeared, and seemed of little more importance than a breath of wind. I longed exceedingly that God would glorify his name among the heathen. I appealed to him with the greatest freedom, that he knew I preferred him 'above my chief joy.' Indeed, I had no idea of joy from this world: I cared not how or where I lived, or what hardships I might have to endure, if I might only gain souls to Christ."

Who can wonder at the success of a man who thus walked with God, and thus sanctified his labours by the word of God and by prayer? Brainard went from his toil to his closet, and back again from his closet to his toil; doing nothing, from day to day, without acknowledging God. From his station at the Forks of the Delaware, he made frequent excursions into the adjacent country, to the distance of thirty miles, searching out the poor Indians wherever they might be located, and carrying to their cheer-

less and desolate abodes the glad tidings of redemption by the blood of the cross. He thus visited a little settlement of them on the banks of the Susquehannah, in company with a Mr. Byrden, who acted as his interpreter. Their journey was most dreary and perilous, having been obliged to sleep for three nights in the open air, exposed to the cold and frost which then prevailed. On the fourth day they arrived at the destined spot, and found about seventy people, including men, women, and children. Brainard remained among them for the space of a week, "preaching the things pertaining to the kingdom of God." They received him gladly, and invited him to repeat his visit, which he promised to do in the following spring.

The exposures of life and health through which Brainard passed, in prosecuting the favourite object of his existence, are surpassed, perhaps, by no similar occurrences which have taken place in the history of any Christian missionary. Referring to one of his most perilous journeys among the poor Indians, when he had lost his way, and had been reduced to the greatest necessities, he observes, "Thus I have been frequently exposed, and sometimes have lain out the whole night; but hitherto, God has preserved me. Such fatigues and hardships serve to wean me from the earth, and, I trust, will make heaven the sweeter. In this world, I lay my account for tribulation; it does not now appear strange to me. On meeting with difficulties, I do not flatter myself it will afterwards be better, but rather think how much worse it might be with me; how much greater trials many of God's children have endured; how much greater, perhaps, are yet in reserve for myself. Blessed be

God, he makes the prospect of my journey's end a comfort to me under my sharpest trials; and instead of allowing the thought of my dissolution to excite terror or melancholy, he often accompanies it with exquisite joy."

The following spring, Brainard revisited, according to promise, the Indian tribes on the banks of the Susquehannah. The effort almost cost him his life; but he braved all the difficulties and dangers which arose in his path, and preached the gospel to several scattered tribes along the course of the river, for about the space of one hundred miles. The fatigues endured, and the want of proper food, brought on a sickness, which confined him to bed for a week. But the most painful reflection to Brainard was the small success which attended his efforts among the Indians. So much did this distress him, that he began to doubt his call to the work, and entertained thoughts of giving himself to other labours in the vineyard of his Lord. When his heart was thus ready to fail, it pleased God, in a very unexpected way, to brighten his prospect.

Having been informed that a number of Indians resided at a place called Crosweeksung, in New Jersey, about eighty miles from the Forks of the Delaware, he set out to visit them; but, on his arrival at the spot, found the objects of his Christian compassion to consist only of a few scattered families. His first discourse among them was preached to four women and some children. But he did not preach in vain. This was the commencement of a great work of mercy. The poor Indians who heard him were so much delighted at the glad tidings brought to them, that they went off to the distance of many

miles, and invited their scattered tribes to come and hear the word of God. In this way, the congregations increased in a few days to between forty and fifty. The messenger of God was heard with profound respect and attention; no murmurings against truth were heard from their lips; though, but a short time before, they had shown considerable opposition to the servants of Christ who had gone among them. So eager were they to hear the word, that they implored Brainard to preach twice a day to them; so that they might learn as much as possible during his brief sojourn among them. A great impression was evidently produced; and from this period, Brainard divided his labours between Crosweeksung and the Forks of the Delaware. On his return to his original station, he had the happiness of baptizing his interpreter, together with his wife, and receiving them, as the first-fruits of his ministry, into the bosom of the Christian church. The conversion of his interpreter was a most favourable event; he now performed his important duties with a new relish, and entered, with his whole soul, into the spirit of Brainard's labours. The heart of God's servant was cheered, and uplifted to heaven in grateful praise.

On returning to Crosweeksung, to his inexpressible delight, he found that the impressions made by his first visit had not subsided, but rather increased. The Indians were evidently disposed to examine the gospel for themselves; and not a few of them were under deep convictions of their sinful state. His arrival among them gave new impulse to these feelings, and a concern about eternal interests spread among them with something like a pentecostal rapidity. Tears flowed from their eyes in abundance,

and one universal anxiety about salvation seemed to pervade the assemblies. They were melted to tenderness by the recital of the Redeemer's sufferings, and by the invitations of Divine mercy to the chief of sinners.

One day Brainard was preaching on the parable of the Great Supper, in treating which he spoke with much freedom and fervour on the unsearchable riches of divine grace. As he was proceeding with his discourse, the whole assembly was simultaneously acted upon as by a mighty impulse from heaven. The young, the old, the middle-aged, were all equally affected; and many souls were on that memorable occasion gathered into the fold of Christ, amongst whom were some of the most determined enemies of the gospel. One young woman, who at first laughed Brainard's counsels to scorn, was so subdued by the word, that she lay prostrate, for hours, upon the ground, crying, "Have mercy upon me, O God, and help me to give thee my heart." So strong was the impression resting upon the Indian mind at this season of peculiar refreshment, that a single sermon was not preached without some one being brought to repentance. Such a tenderness fell upon men's consciences, that sinful habits were openly confessed, and forsaken, and the whole aspect of society was renovated and changed. Brainard now set himself to discover those persons who were most hopefully influenced by this revival of religion, in order to select from them the most suitable candidates for Christian baptism; and, after due inquiry, fixed on fifteen adults and ten children, who were publicly devoted to God, amidst a large concourse of European and Indian spectators. The scene was solemn

and impressive beyond description ; and was followed by the happiest effects, both on the new converts and others. On the following day, Brainard delivered an address to the Indians, on the solemn transactions of the preceding day ; and appealed in particular to those who might be under concern about eternal interests, urging them to immediate decision, exhibiting the privileges of God's children, and dwelling with much earnestness upon the Divine love to perishing sinners. The whole assembly was dissolved in tears ; and many of the new converts expressed the liveliest gratitude to God for his love as shed abroad in their hearts.

After remaining a month with them, Brainard determined on visiting once more the Indians on the banks of the Susquehannah ; preparatory to which, he asked his new converts if they would not unite in prayer for a blessing on his mission to their benighted countrymen. They cheerfully complied, and continued all night, to the dawning of the day, wrestling with God for the outpouring of his Spirit upon the labours of their beloved teacher. Brainard proceeded on his fatiguing journey, and met with some new settlements of Indians ; but found little or no disposition to attend to his message. He met with a priest, an avowed reformer, on this journey, so horrid a being both in appearance and character, as to realize all his ideas of infernal spirits.

On his return to Crosweeksung, Brainard had the satisfaction of finding, that the work of God was still advancing. With a view to the improvement of the people in Christian knowledge, he began a course of catechetical instruction, sometimes founded on his sermons, sometimes on an important point in divinity,

but, most generally, on the Shorter Catechism. The progress of the Indians, under this course, in an acquaintance with the word of God, was most rapid and surprising; and, what most delighted the heart of Brainard was the degree of feeling and devotion which was connected with the whole.

Brainard's next step was to open a school, in 1746, for instructing the Indians in the English language, and other useful acquirements. In less than four months, many of them could read the New Testament.

His last step was to unite in church-fellowship those who had given satisfactory evidence of their conversion to God. He appointed a day for fasting and prayer, and took much pains in explaining to the new converts the nature and design of the Lord's supper; and, on the following Lord's-day, administered that sacred ordinance to twenty-three of the Indians. The season was overwhelmingly solemn. It seemed as if "Christ Jesus had been set forth crucified among them."

So earnest was Brainard's devotion to his work among the poor Indians, that he had no idea of comfort apart from the desire of promoting their salvation. "The language of my heart," said he, "was, 'Here am I, Lord, send me; and send me to the ends of the earth, send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in thy service, and to extend thy kingdom.' At the same time, I had as strong and lively a sense of the value of worldly comforts as ever I had, only I saw them infinitely surpassed by the work of Christ's kingdom, and the propagation of his



gospel. The quiet settlement, the certain place of abode, the tender friendship I had the prospect of enjoying, (referring to prospective residence among his new converts,) appeared as valuable to me as ever before, considered absolutely in themselves, but, comparatively, they seemed as nothing—they vanished like the stars before the rising sun. I was constrained to say, yea, chose to say, ‘Farewell, friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls for it. Adieu! Adieu! I’ll spend my life to my latest breath in caves and dens of the earth, if the kingdom of Christ may thereby be advanced.’ Oh! with what reluctance did I find myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the service of God, and extending the kingdom of Christ to my latest, my dying moment.”

But Brainard’s days were now nearly numbered. Incessant toils, acting upon a sensitive mind and a delicate frame, had laid the foundation of consumptive habits; and, during his last journey to the Susquehannah, all his unfavourable symptoms were greatly aggravated. He was seized with severe cough, night perspirations, and spitting of blood, from which he never again recovered. Having been seized with diarrhœa, he imagined that the crisis of his complaint had arrived, and he exclaimed, “Oh, the glorious time is now coming! I have longed to serve God perfectly; now he will gratify my desires.” When he spoke of the approach of his dissolution, which he did with perfect familiarity, he always described it as “that glorious day!” One evening, as he was taking some slight exercise, such as his weak frame would permit, he thought within himself,

“How infinitely sweet it is to love God, and to be all for him;” upon which it occurred to him, “But you are not an angel, nor lively and active.” To this suggestion, he instantly replied, “I as sincerely desire to love and glorify God, as any angel in heaven.” The same night he said, “My heaven is to please God—to give all to him—to be wholly devoted to his glory; that is the heaven I long for; that is my religion; that is my happiness, and always was, ever since, I suppose, I had any true religion. I do not go to heaven to get honour, but to give all possible glory and praise. It is no matter where I shall be stationed in heaven, whether I have a high or low seat there; but to love, and please, and glorify God is all. Had I a thousand souls, if they were worth any thing, I would give them all to him; but I have nothing to give when all is done. My heart goes out to the burying-ground; it seems to be a desirable place; but, oh, to glorify God! that is it, that is above all. It is a great comfort to me to think, that I have done a little for God in the world. Oh! it is but a very small matter; yet I have done a little, and I lament I have not done more for him. There is nothing in the world worth living for, but doing good, living to God, pleasing him, and doing his whole will.”

The closing scene of Brainard's eventful life was now at hand. Every day his fatal malady was gaining ground. Yet such was his zeal for his Master's glory, that he employed the remnant of his exhausted strength in works of mercy and kindness. In this way the cheerfulness and serenity of his mind were preserved unimpaired to the last. On the 9th October, 1747, at the early age of thirty, he entered on

his glorious reward, by which event the poor Indians were deprived of one of their greatest friends and benefactors.

Brainard was a man of extraordinary parts, and of seraphic ardour in the cause of Christ. President Edwards has said of him, that "he possessed uncommon natural talents; a quick perception; a ready invention; a strong memory; a clear, correct, penetrating judgment; a sound and vigorous understanding; much natural eloquence, and a peculiar facility of communicating his ideas to others. He had an extraordinary knowledge of men as well as things, and a happy faculty of accommodating himself to the capacities, tempers, and circumstances of those whom he wished to instruct. His gift in prayer was almost inimitable: there was such a propriety in his petitions; such a weight in his expressions; such an appearance of sincerity, reverence, and solemnity in his manner. His learning was very considerable: he excelled in knowledge in general, but particularly in the knowledge of theology. He was truly, for one of his age, an extraordinary divine, especially in all matters pertaining to experimental religion. Grace in him appears to have been, with scarcely any interruption, in sensible and vigorous exercise. He was distinguished by the purest and most ardent love to God; by a most abasing impression of his own vileness, particularly of the depravity of his heart; by deep contrition of spirit on account of his small attainments in piety, and fervent longings after perfection in holiness; by intense desires to promote the glory of God, and the extension of the kingdom of Christ in the world; by singular spirituality of mind, and entire deadness to earthly things; by clear and

impressive views of eternity, as if he were actually out of the body, and beheld with his eyes the grand realities of the other world.”<sup>a</sup>

The prevailing defect of his character, and which probably arose from physical causes, was a tendency to deep brooding and melancholy depression. But “he was a burning and shining light, and for a season many rejoiced in his light.” In his ministry he was much blessed, having been the instrument of conducting “many sons to glory;” though it does not appear that such an unction rested upon his labours as upon those of Elliot.

His younger brother, Mr. John Brainard, succeeded him in his charge at Croswicksung, and, for many years was both successful and happy in his work. Most of Brainard’s converts remained stedfast in the faith. John Brainard, like his brother David, took great interest in the work of God among the Indians; in proof of which he made many excursions to their various settlements, with a view to their salvation. The effect, however, of the American war, added to the criminal neglects of the church, greatly impaired the strength and beauty of that spiritual edifice which Brainard had so anxiously struggled to rear.

<sup>a</sup> Edwards’ Sermon on the Death of Mr. Brainard.

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## THE REV. SAMUEL KIRKLAND.

This zealous servant of Christ entered upon the work of evangelizing the Indians in November 1764. He chose, as the sphere of his labours, the country of the Seneca Indians, and commenced his ministry in one of their towns, called Kanasadago, where he was well received at first. Soon, however, great difficulties arose in his path. The chief in whose house he lodged, died suddenly; suspicion fell instantly upon "the white man," that he had, by some enchantment, destroyed the chief. The result was, that the natives almost starved him to death, and even plotted his destruction. Soon after this, a famine ensued; and such was the patience displayed by Mr. Kirkland in the great trials through which he passed, that the Indians began to be struck with his high character, and declared that he had been sent among them by "the Great Spirit." His mission appears to have been attended with slender fruits.

In 1766, Mr. Kirkland returned from the country of the Senecas, and proceeded to Kanonwarohare, one of the principal towns of the Oneida Indians. In this scene of labour he was greatly blessed in the instruction of the young, in banishing the pernicious habit of intoxication, and in leading some of the poor Indians to a saving knowledge of divine truth. Here, again, famine overtook him, of which he almost perished. In the town of Old Oneida, a great revival of religion took place under Mr. K.'s ministry. The sabbath began to be revered, the vice of drunkenness almost became extinct, and many became true followers of Christ. A man who had tried to murder

Mr. Kirkland became a sincere convert to the faith of the gospel under his ministry.

In 1773, the Society in Scotland for the Propagation of Christian Knowledge, took Mr. Kirkland under their patronage, and undertook to bear the expense of his mission, in conjunction with the corporation of Harvard College, New England. During the American war, Mr. K. was much interrupted in his labours, though they were not in vain in the Lord. After the war, the work of the Lord greatly revived among them. In 1808, Mr. Kirkland died, after having spent forty years as a faithful missionary among the Indians, and having endeared himself to them by a lengthened course of disinterested service.

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## DANISH MISSION.

### *Tranquebar.*

The labours, trials, and successes of this early Protestant mission deserve an honourable record in the annals of Christian enterprise. It originated in the suggestion of one of the chaplains of Frederick IV., king of Denmark, who induced his sovereign to send out two missionaries of devoted character, Bartholomew Ziegenbalg and Henry Pluteho, to Tranquebar, on the coast of Coromandel. These men of primitive spirit, who had been educated for the Christian ministry, embarked on their errand of mercy at Copenhagen, in November, 1705, and landed at Tranquebar in May, 1706.

The notices of their voyage which have descended to posterity abundantly show that they were men of happy tempers, cultivated minds, and devotional habits. Though their accommodations were few, and the voyage was tedious and severe, they appear to have luxuriated in the happiness of Christian fellowship, and to have delighted themselves in the contemplation of God's wonders in the mighty deep. The dangers and difficulties which they encountered only tended to increase their confidence in their Almighty Preserver and Benefactor, and to stimulate them to more fervent acts of devotion and praise. Speaking of the many vicissitudes through which they passed in their memorable voyage, they express themselves in the following terms: "By these frequent changes, being sometimes on the very brink of death, in piercing heat or cold, and again in great beauty of climate, the faculties of our souls became more purified and elevated; whatever we read, saw, or heard, of things spiritual or natural, we could penetrate deeper into, and take more pleasure in." They exhibited a true model of a missionary family, voyaging on board a merchant-ship to a far distant shore, in the character of humble messengers of the Cross. When one of the seamen died, and was interred on an island at which they touched in their voyage, they seized on the event as an opportunity for impressing the crew at large, and preached a funeral discourse to the survivors over his mortal remains.

Their mornings were occupied in devotion, and the rest of the day was devoted to reading such works as might stir up their minds to contemplate the wonders of God in the works of creation, which

were now the daily objects of their senses. Sometimes in the evening they had a concert of music, both vocal and instrumental; "and thus," say they, "awakened the inward harmony of our souls." By a rational and pious allotment of the hours and occupations of each successive day, they beguiled the tedium of a lengthened voyage, and rendered it eminently conducive to the improvement of their own minds, and to the right impression of those who witnessed their blameless and happy intercourse. "Thus," says Ziegenbalg, "we passed our time, both with great advantage, and a delicious entertainment of our minds, so that the same seemed rather too short than too long; nay, we should now count it a small matter, if it was our lot to live a seafaring life for some years together." Their conduct exhibited, in these particulars, a fine specimen of the intelligence and self-denial so essential and ornamental to the missionary character.

On their landing at Tranquebar, they soon found their zeal and courage put to a severe test. The perils of the deep were soon forgotten by them in contemplating the appalling aspects of heathenism, and in encountering the contempt and opposition of Europeans, who lived as much without God and without hope as the pagans around them. "We are likely," said these men of God, "to be much cast down, by reason of finding every thing vitiated and corrupted among the pagans; we perceived soon enough that our attempts for their conversion seemed to the Christians settled here a ridiculous piece of work." It was certainly a perversion of language, to call such men Christians. Alas! alas! the experience of these solitary but devoted Danes has been



that of most of our missionaries in their first attempts to reclaim the idolaters of the East! and if their reception by European society on these foreign shores is now much altered to the better, it is mainly owing to the blessing of God upon the devoted labours of those who have stood so nobly in the breach, and who have cheerfully offered themselves as a sacrifice upon the service of the faith of the gentile church.

Amidst many discouragements, Ziegenbalg and Plutchow applied themselves with much ardour to the study of the Tamul and Portuguese languages, and were enabled, at a comparatively early period, to converse with the natives, and to point them to the way of salvation by the cross of Christ. At their own expense, they instituted a school for the gratuitous instruction of native children; and, considering their slender means, commenced their missionary operations upon a generous and promising scale.

When their hearts were beginning to fail them for the want of those tokens of success which are so eminently sustaining to the spirit of a faithful missionary, it pleased God to render their labours effectual to the conversion of a youth, named Modaliapa, the grandson of a native prince, and the son of a man of considerable wealth and influence in the country. After many great awakenings of conscience, the truths of the gospel penetrated deeply into the heart of this youth; he renounced the idolatries of his country; and said one day to Ziegenbalg, "I am willing to die with you, desiring nothing more in this world, than that I may partake the blessings by which my heart is now so deeply affected." The conversion of one "who had formerly a long train of slaves attending him, and

whose neck, hands, and feet were covered with gold chains," drew considerable attention to the labours of the missionaries; while the enlightened conversations and zealous efforts of Modaliapa exerted a considerable influence upon the minds of his countrymen, more particularly as he was well acquainted with their popular superstitions and philosophical opinions. Soon after his surrender to the truth, a native female, of some distinction, having repaired to the missionaries' abode with some presents of sweetmeats, heard from their lips the message of eternal life, and sat down as a humble disciple at the feet of Christ.

These events, so cheering to the hearts of Ziegenbalg and his companion, became known to the king of Tanjore, who, from curiosity or better motives, sent one of his officers to the missionaries, assuring them of his friendship, and offering them a military escort of thirty soldiers, if they were disposed to visit his dominions. These excellent men, however, declined respectfully the generous offer of this heathen prince, deeming it, no doubt, inconsistent with entire devotion to their sacred calling to spend time in the mere gratification of a secular taste, and at the risk of abandoning the more immediate duties of their mission.

Soon after receiving this mark of attention from the king of Tanjore, they appear to have been inspired with fresh courage in their work, and proceeded to certain demonstrations of Christian zeal, indicating more courage and devotedness of heart than prudent consideration of the circumstances and duties of a missionary of the cross among heathen tribes. In one of their excursions into the interior of the country, they one day lighted upon an idol temple, dedicated

to the worship of Ispara's wife, one of the principal deities of the district. In the midst of the temple stood an image of the favourite goddess, of the rarest porcelain, surrounded by other minor figures, composed of the same precious materials. Many of the natives were assembled for the purpose of worship, and were zealously employed in performing the impure and degrading rites of heathenism. Like Paul at Athens, the spirits of the two solitary Danish missionaries were "stirred within them," while they 'beheld the people wholly given to idolatry,' and in a burst of holy indignation, forgetting the probable consequences of such an action, they threw the idols of the temple down to the ground, struck off the limbs of some of them and the heads of others, and thus attempted to impress the minds of the astonished and deluded votaries with the conviction of the utter impotence and worthlessness of the objects of their insane adoration. It is a very remarkable fact, that no summary act of vengeance followed this daring instance of reforming zeal. Like the money-changers whom the Saviour expelled from the second temple, the awe-struck idolaters stood by in silent consternation, wondering at what had happened, while only one solitary priest dared to utter a single word of remonstrance.

In all their vicissitudes, the new convert, Modaliapa, was a great assistance and comfort to his revered instructors; more particularly during a severe and pining sickness which overtook Ziegenbalg soon after he had broken down the image of Ispara's wife, by which he was led almost to despair of life; but the Lord had mercy on him, and raised him up again. On which occasion he says, "My dear colleague

having renewed with me the resolve to devote our lives to God alone, we began afresh to apply ourselves to the work."

They had now almost entirely mastered the Malabar and Portuguese languages; and, to their great joy and surprise, some European settlers, who had hitherto looked with contempt or indifference upon their mission, began to take interest in their work, and to solicit instruction at their lips. Most readily did they comply with their wishes, and threw open their house for the reception of all who were disposed to avail themselves of the boon. The tide of success had turned in their favour, and one day, returning home from their more public labours, they found their little dwelling crowded with heathens of the first rank, Mohammedans, and professed Christians, all eagerly seeking for instruction. With surpassing joy they availed themselves of the opportunity thus unexpectedly afforded them, for proclaiming the simple and life-giving truths of the gospel. "Truly," say they, "we often do not know whence to fetch the necessary supplies to support the spirit and body; being all along engaged, from morning till night, to converse with all sorts of people."

They were now encouraged to erect a suitable building for the stated worship of God. The occasion was one of great triumph to themselves, and great ridicule to their enemies. "We laid," they observe, "the foundation of a church, bestowing thereon all we could spare from our small pension. Every one that saw it laughed at it as a silly and rash design, and cried us down as fanatics. We prosecuted our design in the name of God. At last a friend sent us a present of fifty dollars, a blessing in our utmost

need ; then after a time our church was finished. All who saw it were greatly amazed, not knowing that it was not the arm of man only which had done this.”

At the opening of the church vast crowds flocked to witness the novel spectacle, and to hear the addresses delivered on the occasion by the missionaries, whose hearts were stirred with emotions of devout gratitude to God in reflecting upon the wonderful way in which he had led them from the first moment of their landing upon heathen shores.

Having now obtained a place of worship, Ziegenbalg and his colleague set themselves with great earnestness to the prosecution of the various objects of their devout solicitude. They preached alternately in the Malabar and Portuguese tongues ; laboured with zeal in the instruction of native and other children in their schools ; formed their little band of converts, sixty-three in number, into a Christian church, and entered upon the momentous task of translating the New Testament into the language of the people. “ After morning prayer,” says Zeigenbalg, referring to his daily occupations, “ I explain the heads of our catechism, from six to seven ; seven to eight, I repeat my Malabar vocabulary ; eight to twelve, entirely employed in reading books in this tongue ; then a native poet comes to recite his stories to me, and clear up dark and intricate passages ; from one to two, I usually rest a little, the excessive heat of the country not permitting a man to enter on serious business then ; the next two hours are spent in catechizing ; and then I fall again to my Malabarian books till five ; then an exercise of piety with some Germans is sweet after all this. All the evening

we hold a conference about our work, how we may best advance it; after supper I enter upon an examination, first with the children, then with my own heart, and then conclude the day's work with singing and prayer."

Meanwhile, amidst many interesting displays of Divine goodness, the objects of the mission continued to advance. The work, indeed, was slow, and the trial of faith in many instances severe and distressing; but, in 1713, after eight years' labour, the number of native and other converts was about two hundred, and the children in the schools,—two-thirds of whom were maintained and clothed by the missionaries,—amounted to eighty. Their resources being very slender, they had often to endure great hardships and privations; but nothing could tempt them to abandon a post in which God had so signally owned their disinterested labours. At a time when they were greatly pressed for the want of pecuniary supplies, and when more agents were greatly needed to enable them to carry on the work of God, a ship arrived from Europe with three assistants,—Bœving, Grundler, and Jordan; a fount of Tamul types, cast at Halle, in Saxony; and such additional funds as enabled them to enhance their personal comforts, and to prosecute with greater success the objects of their important mission. About this time they erected a type-foundry in the city, and built a paper-mill, to supply themselves with paper; after which, many religious books were printed in the native and Portuguese tongues, and extensively circulated among the people. From this early mission-press, the first edition of the New Testament, translated by Ziegenbalg into the Tamul language, issued in 1715.

As early as the year 1710, "The Christian Knowledge Society," in London, began to patronize the Danish mission on the coast of Malabar. In that year, the society, as an earnest of future sympathy, forwarded to Ziegenbalg an edition of the Portuguese New Testament, together with a printing-press, a large supply of paper, and a fount of Roman and Italic types. These seasonable supplies, added to the gifts of their German friends, placed the missionaries in an entirely new position of efficient equipment for carrying on the work of God, both among the Portuguese and the heathen.

One of the greatest triumphs of the gospel yet awaited these devoted servants of Christ. The poets of the country had been among the sternest opponents of their undertaking, not only resisting the truth themselves, but influencing others to a similar course, by their sophistical reasonings, and hollow declamations. To the unutterable joy of the missionaries, one of the most talented of these opponents of the gospel was subdued by the grace of God. For three years, he had argued with zeal against Christianity; he had written a letter to all the learned of Germany, containing six hundred and eight questions upon divinity and philosophy; and so devoted was he to speculation, that Ziegenbalg said "he had no hope of him, he was so full of his fantastic and corrupt reason." Nothing, however, is too hard for the Lord; for even this speculative poet was wrought upon to such a degree by Divine grace, as to enter into serious deliberation upon his state before God. At last he laid open the secret distresses of his mind to the missionaries, and said, "I never found any solid rest or satisfaction in these books, (referring to

his speculative writings,) I am convinced they contain nothing but a pack of lies; I have not been easy in the nights about them, nor would my thoughts suffer me to sleep." What joy did such a confession, from such lips, bring to the heart of Ziegenbalg! How eagerly did he preach Jesus and the resurrection to this child of a vain philosophy! His anxious efforts were not in vain: the Malabarian poet fully surrendered his mind to the gospel, took up his cross, and followed Christ. The rumour of such a conversion spread through the whole town with the rapidity of lightning; his parents were excited to the utmost pitch of indignation, and shut him up in a place of confinement for three days together, leaving him without food or drink, till he was quite emaciated, and almost ready to die. His faith, however, did not fail. Then his friends flocked around him, some reasoning, some upbraiding; but all endeavouring to counteract his late decision for Christ. Finding that such efforts to shake his firm resolve were fruitless, they invited him to a great festival, where they hoped once more to call forth that poetic genius and sprightliness, which had so often delighted listening multitudes of his countrymen. Still his heart was unmoved; and such was the obloquy which set in upon him from all quarters, that his Christian friends found shelter and concealment for him in the house of a widow, for some days, where he was denied to all his old companions and friends. Here again, however, his parents at last discovered him, and, rushing in upon him, threatened to destroy him by poison, if he persisted in his present determination. His mother stood ready with the fatal dose, and all seemed ready for the murderous deed of administer-



ing it by force to the devoted youth. Power, however, was not permitted them to execute the horrid purpose. They then fell down at his feet, and by entreaties and promises endeavoured to reclaim their lost child. But all was in vain; he had fully counted the cost of becoming a Christian. He prevailed on the missionaries to fix the day of his baptism; when his family repaired to the governor of the city, and implored him to prevent the ceremony, and to deliver him up into their hands. At the same time, the youth received a letter from one of the nabobs of the country, promising to make him a governor in the interior of the country, and to swear submission to him in the presence of the Bramins, if he would but renounce the new religion; but threatening to burn him, if he should reject the splendid offer. So great was the uproar among the people, that the governor of the city received a letter from one of the leading men, threatening to shut up all the avenues of the town, unless he compelled the poet to return to his duty. The young convert, however, stood firm to his purpose; appealed to the governor against the violence of his persecutors; professed himself willing to suffer death, if need be, for the sake of Christ; and ultimately triumphed over all opposition, furnishing in his own person a striking example of the power of faith, and of the dauntless energy of a conscience sustained and purified by the blood of Christ.

Delightful it is to reflect, that in fifteen years from the arrival of Ziegenbalg and his companions at Tranquebar, such progress had been made in the evangelization of the people. Thousands had heard the gospel from the lips of these devoted men; a

Christian sanctuary had been erected; schools had been opened; the New Testament had been translated and issued from the press; a little company of native converts had been gathered into the fold of Christ; and the shock of persecution had been endured and nobly withstood. But the time now approached when the father of the mission was to resign his anxious charge, and to enter on his blessed reward. Plutscho had, a few years before, repaired to Europe, to multiply the resources of the mission, and his place was well supplied by Ernest Grundler and others. Ziegenbalg had often longed to visit his native land; but love to his new converts did not suffer him to gratify his heart's desire. "I am resolved," said he, "to live and die with my new-planted church and people." He did so; incessant labours, and a sickly climate, had impaired his native strength; and, after only a few days' illness, he fell asleep in Jesus. His weeping colleagues bore his mortal remains, in compliance with his dying request, to the burying-ground of his little church, and there deposited them amidst the precious dust of those native converts who had died in the faith of Christ, and whose sainted spirits were now ready to welcome him to glory. In the mission church at Tranquebar, by the side of the communion-table, sleeps the hallowed dust of Ziegenbalg, the *honoured father of the Indian missions*, who died at the early age of thirty-six, leaving behind him a reputation fair and spotless, and furnishing an example of zeal, cheerfulness, and integrity, worthy the imitation of every future missionary who may land on heathen shores.

Grundler, a man of eminent qualities for missionary service, was soon called to follow Ziegenbalg to

his heavenly rest ; but the mission still survived and extended itself, under the devoted instrumentality of Schultz, Kistenmacher, and Dal, all men of apostolic mould.

In 1728, Messrs. Schultz and Dal, at the suggestion of "The Christian Knowledge Society," removed to Fort St. George, near Madras, and there commenced a new mission. The most generous friends of this new enterprise were the celebrated Professor Herman Francke, of Hallé, (who often sent donations to the missionaries, of £100, and upwards,) and an English lady, who left, about that time, a legacy to the mission, of £4000. At first, and indeed for many years, the missionaries had to struggle with intense opposition from the priests of Rome, who found the faith of their deluded converts greatly shaken by the pure light of simple evangelical Protestantism.

About this time an unexpected door was opened for the preaching of the gospel in the kingdom of Tanjore, through the medium of an inferior officer in the army of the Rajah of the country. The young man, whose name was Rajeinaken, had been educated in the tenets of the Romish church ; but was seriously impressed with a sense of his lost and ruined condition as a sinner, by solitary meditation on the sufferings of Christ. Having read with profound attention the Four Gospels, and the Acts of the Apostles, he resolved, on returning to his native land, to quit the army, and to devote his remaining days to the instruction of his countrymen. The missionaries at Tanjore gladly employed him as a catechist ; and, notwithstanding the frequent attempts made upon his life, by his former Popish associates, he pursued his hallowed enterprise with dauntless

zeal and courage, and had the unspeakable satisfaction of perceiving that God employed him as an agent of good to his fellow-countrymen.

In the year 1736, the whole number of native Christians was returned at 319, one-third of whom were natives of Tranquebar. During the twenty-nine years that the latter mission had been in existence, 2000 persons had hopefully professed to receive the gospel. During the following seven years, Philip Fabricius and Breithaupt arrived at Madras, where Sartorius and Geisler had previously laboured, the former of whom died early. At Cuddalore, where a branch of the mission had been established, there was a congregation of 340 members; there, for a season, the talented Kiernander laboured, who subsequently proceeded to Calcutta, and blighted a career of usefulness by acts of luxury and worldly conformity.

In July, 1751, arrived at Tranquebar the immortal Schwartz, in the twenty-fourth year of his age, (with his two companions, Polzenhagan and Hutteman,) where, after a few months of intense application, this devoted missionary of the cross preached his first sermon in Tamul, in the little church reared by Ziegenbalg. Here he laboured for twelve years, with various measures of success, under the sanction of the Danish mission college; a few converts were added to the number of the faithful; but neither the results of his own ministry, nor those of his honoured predecessors, were such as to satisfy the ardent longings of his noble and enterprising spirit.

In 1765, he raised a church and a school at Trichinopoly, and in the following year dissolved his connexion with the Danish Mission College, and

gave himself wholly to the disposal of "The Society for Promoting Christian Knowledge," under whose care the entire concerns of the Danish mission at Tranquebar were soon after placed.

To do justice to the memory of Schwartz would require a volume of itself. He possessed the dignity of a prophet, the zeal of an apostle, and the courage of a martyr. He was profound, and he could grapple with the Bramins; he was polite, and he could secure for himself the respect of the first ranks of society, both in the army and in the civil service; he was frank and manly, and none could despise him; he was indefatigable, and no day ever beheld him in indolent repose, living to himself; he was benevolent and tender-hearted, and was ever ready to expose his own life, to save the lives of his fellow-creatures; he was fearless in the path of duty, and no prospect of danger could tempt him to shrink from obedience to the voice of conscience; he was meek and patient, and could endure all kinds of contradiction; he was full of compassion for perishing souls, and thought no toil, no endurance of hardship, too great, if he could but draw sinners to the cross of Christ, in which he ever gloried to his dying day. His mission extended over a period of intense interest in the history of our Indian affairs. Again and again he found himself in the very seat of war. Often were his mild offices appealed to in the hour of angry contest, and never were they appealed to in vain. He lived and laboured in the eventful times of Hyder Ali and Tippoo Saib; and never, till the judgment-day, will it be fully known how much this man of God did to soothe the distresses of his fellow-creatures, and to mitigate the horrors of war, famine, and pestilence.

His converts were numbered by thousands. His career was unusually brilliant, and his end was calm, peaceful, and triumphant. On the last day of his life he was heard distinctly praying—"Let my last conflict, O God, be full of peace and trust; hitherto thou hast preserved me; hitherto thou hast brought me; benefits have poured on me without ceasing. I deliver my spirit into thy hands—in mercy receive me; for thou hast redeemed me, thou faithful God!"

### *Greenland.*

The labours of the Rev. Hans Egede in this inhospitable clime, would richly deserve a lengthened record. The following sketch may not be uninteresting to the friends of missions. Mr. Hans Egede was a clergyman, who had a congregation at Vogen, in the northern part of Norway. In his youth he had heard a popular tradition, that in former ages a Christian people inhabited Greenland, of whom no tidings could afterwards be heard.<sup>a</sup> His mind was seized with strong feelings of compassion for a race of forlorn beings, who lived on the very outskirts of humanity. For thirteen long years his heart yearned over them with Christian pity. He longed to convey to their dreary and ice-bound regions the light and heat of the Sun of Righteousness. To accomplish

<sup>a</sup> There is full proof in ecclesiastical history that the Norwegians settled in Greenland in the eleventh century. In the twelfth, thirteenth, and fourteenth centuries, we read of their bishops; but from the commencement of the fifteenth century, little or nothing is heard of them. The ruins of old churches attest, in many places, the prevalence of Christian institutions at a former period.

this benevolent object, various attempts had been made, but without success. At last, by zealous and energetic efforts, he succeeded in raising a subscription of upwards of eight thousand rix-dollars, and purchased a ship to convey himself and some other settlers to his wished-for scene of labour. Two other ships were also freighted, one for the purposes of the whale-fishery, the other to bring back an account of the colony. The king of Denmark, Frederic the Fourth, who had sanctioned the mission to Tranquebar, not only approved the undertaking, but presented Mr. Egede with the sum of two hundred rix-dollars towards his equipment, and appointed him a salary of three hundred rix-dollars per annum. Thus encouraged by the gracious hand of God, Mr. Egede set sail from Bergen in May, 1721, with his wife and four children, and a number of other settlers. Their voyage was perilous in the extreme; and after tossing about among the icebergs of the northern seas for eight weeks, they landed at Greenland, at Ball's river, in 64° north latitude.

The Greenlanders, when they perceived that they intended to take up their abode among them, evinced considerable suspicion and dread; represented, as they could, the calamities which would befall them if they attempted to settle in their inhospitable clime; and employed their priests, or *angekoks*, to annoy and terrify them by their incantations. Perceiving, however, that the intentions of the missionaries and settlers were in no way hostile or injurious, after a season they became reconciled to them, and began to cultivate the friendly relations of life.

Mr. Egede soon entered on his work of Christian instruction, but was much impeded by his ignorance

of the language of the Greenlanders. He constructed pictures of the leading facts of Scripture; and thus endeavoured to convey, in a very imperfect manner, some general idea of the creation, the fall of man, the deluge, the miracles, death, and ascension of Christ, the resurrection of the dead, and the last judgment. Meanwhile he did his utmost, in various ways, to accomplish the objects of his mission.

Great trials, however, awaited him. The aspect, of trade was such as to discourage the new settlers, and to threaten all the horrors of approaching famine. Accordingly, in May, 1722, as there was no prospect of supplies from Norway, they determined to leave the country with the ship which had wintered with them. This was looked upon by Mr. Egede as a heavy calamity. The thought of abandoning his post was intolerable; and yet to remain, with his wife and children, at the mercy of savages, and destitute of almost all the necessaries of life, was an alternative too fearful to contemplate. The colonists, however, were resolute; and Mr. Egede was compelled to hold himself in readiness to quit his scene of labour in fourteen days. During this season of awful suspense, the mind of Mrs. Egede was singularly calm; so strong was her conviction that Providence would not remove them from their post of labour, that she refused to make any preparation for the voyage; and, strange to relate, at the close of three anxious weeks, two ships arrived, bringing with them ample supplies, and conveying the heart-cheering intelligence that the company at Bergen was determined to promote the trade with Greenland, and that the king had engaged to support the mission.



These events gave a new impulse to the energies of Mr. Egede. He set himself with zeal to acquire the language of the Greenlanders, and to instruct them in the truths of the gospel. They took little interest, however, in his labours, and could scarcely be prevailed on to pay the least attention to any kind of instruction, secular or religious. In 1723, Mr. Albert Top arrived in Greenland, and joined Mr. Egede in the mission. Still the people continued indifferent, and evinced a degree of stupidity almost unaccountable. The only thing which seemed to awaken the slightest emotion in their minds was the doctrine of immortality. They were pleased, apparently, at the idea of a resurrection, and a life beyond death and the grave.

It must be confessed, that some of Mr. Egede's modes of procedure with the Greenlanders were the reverse of judicious. When they would not attend to his instructions, he was wont to threaten their removal in ships from their native country, and in some instances proceeded to inflict corporal punishment.

In 1726, the new colony had to encounter afresh the miseries of famine. Eight men had to subsist on the ordinary allowance of one. Mr. Edge bore his personal sufferings with amazing fortitude; but to see his wife and children reduced to such necessity was distressing beyond expression to his tender spirit. At last a ship arrived from Norway, and brought them supplies; but this event was clouded by the fact, that another had sailed from Bergen, and had been wrecked on her passage. The trade, too, proved so unsuccessful, that the Company at Bergen at last relinquished the colony.

In 1728, Frederick the Fourth, who had now taken upon himself the entire responsibility of the colony, made a vigorous effort to strengthen the mission. For this purpose, he sent out several ships, erected a fort, employed persons to teach the arts of civilized life, and added two missionaries, Messrs. Ohle Lange and Henry Miltzoug, to Mr. Egede's little band of labourers.

The colony was now removed from the island, where it had first been located, to a spot on the mainland, which they called Good Hope. There, at the commencement of the following winter, a general sickness and mortality seized upon the colonists; and as many of them attributed their sufferings to Mr. Egede, whom they regarded as the principal cause of their being sent to a cold and inhospitable region, the most unhappy discontent began to prevail. The conduct, indeed, of many of them was most reprehensible, and drew forth the condemnation of the Greenlanders themselves.

In 1731, Christian the Sixth having ascended the throne of Denmark, and being dissatisfied with the unproductiveness of the Greenland colonies, issued orders for their immediate abandonment, granting permission, at the same time, to Mr. Egede and his associates to remain if they thought fit, but refusing all supplies beyond the space of one year from the date of the order. The royal mandate was unspeakably distressing to the heart of Egede; though it drew forth a burst of feeling from the Greenlanders, which proved their anxiety to retain their instructor and friend. But not one of the colonists would have remained, if an order of the Governor and Council had not been obtained, at the solicitation of Mr. Egede,

for eight or ten individuals to continue with him for a season, to preserve the property of the colony, which could not at once be removed. Thus was this faithful servant of Christ left, with only a few sailors, to prosecute his arduous duties.

In 1732, the king of Denmark, in answer to Mr. Egede's urgent representations, sent a ship with supplies to Greenland, but without any promise of future aid. Meanwhile the whale-fishery, as Providence would have it, became unusually successful; by which circumstance the king was induced to renew the trade with Greenland, and to grant the sum of two thousand rix-dollars in aid of the mission. These events revived the sinking hopes of Mr. Egede, and determined him to persevere with new energy in his work.

But soon, alas! were his prospects again to be clouded. Two Greenlanders, who had been taken to Denmark with the colonists, were sent back by reason of the failure of health; one of them died at sea, and the other was seized with small-pox immediately on his return to his native shores. The disease had been unknown before in Greenland; it spread with alarming rapidity, and made most fearful ravages among young and old. The people were thrown into the utmost consternation. The mortality, indeed, was such that almost every family had to bury its dead. Mr. Egede, and some Moravian missionaries who had just arrived from Germany, became ministers of mercy to the poor Greenlanders, who were thrilled with gratitude for their self-denying acts of kindness. For twelve months the disease prevailed, spreading its ravages for at least forty leagues northward, and nearly as far south. The habitations of

the people were literally emptied of their living habitants; *two thousand*, at least, having perished during the awful visitation. Little spiritual good, however, seemed to be produced by it upon the minds of survivors. They even chided Mr. Egede for encouraging them to pray, when God had not deigned to listen to their supplications, and to spare their connexions and friends.

In 1734, three additional agents, Mr. Martin Ohnsorg, Mr. Andrew Bing, and Mr. Paul Egede, son of the missionary, were sent out from Denmark to reinforce the mission. Mr. Egede was disappointed at so slender an addition of labourers, considering the promises of the king and the depressed state of his own health. An event occurred in 1735, which desolated the heart of Mr. Egede, and still further impaired his declining health; it was the death of his beloved wife, who had not only been the comfort of his days, but the active and devoted friend of the mission. Acting on a sensitive mind and an emaciated frame, this dark providence almost drove him to despair. His children and friends came around him, to comfort him in his distress; but in God only he found relief. At last he determined on returning to his native country, after fifteen years of faithful but unrequited labour. He preached his farewell discourse from the words of the prophet — “I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.” He had done what he could; but his ministry had produced but slender effect in the civilization or conversion of his benighted charge. In August, 1736, he sailed from Greenland, and after a voyage of seven weeks arrived

at Copenhagen, with his youngest son and two daughters. In that city he became the principal of a seminary for the instruction of missionaries, at a salary of *five hundred* rix-dollars per annum.

His son, Mr. Paul Egede, continued to prosecute his father's labours, with some measure of success. In 1740 he returned to Denmark, after having translated the three first books of Moses into the Greenland tongue; after his arrival in Europe, he completed a version of the New Testament in the same language. Both translations were very incorrect. He also constructed a Dictionary and Grammar for the use of the Greenlanders.

It would appear that the Greenland missions prospered more after Mr. H. Egede's return to Denmark than while he remained at his post of labour. The reason of this probably was, that he exerted a salutary influence with his countrymen at home in prompting them to help forward the work to which he had consecrated the best of his days. Fidelity to truth, however, will not allow us to conclude that the moral and spiritual results of this mission were such as to warrant any glowing picture of its successful issue. But of the self-sacrifice and devotion of Mr. Egede and others engaged with him in the noble enterprise, there can be but one opinion. Perhaps they failed for want of sufficiently simple views of the gospel of Christ. They had certainly some very erroneous notions; as, for instance, they were afraid to trust the whole Bible in the hands of the Greenlanders, lest they should abuse some of its facts and narratives.

THE SOCIETY  
FOR PROMOTING CHRISTIAN KNOWLEDGE.

THIS Society is now in its hundred and fortieth year, though its published Reports only extend back about one hundred and five years. It had its origin in the zealous endeavours of Dr. Thomas Bray, and a few other excellent persons, who, under the sanction of Dr. Compton, Bishop of London, met for the first time on the 8th of March, 1698-9; and, after serious deliberation, issued the following declaration, as the platform of their future proceedings:—"Whereas the growth of vice and immorality is greatly owing to gross ignorance of the principles of the Christian religion; we, whose names are underwritten, do agree to meet together, as often as we can conveniently, to consult, under the conduct of the Divine providence and assistance, how we may be able, by due and lawful methods, to PROMOTE CHRISTIAN KNOWLEDGE."

This meeting consisted only of five individuals; but their numbers so rapidly increased, that in the short space of two years the sphere of the Society's labours became so extended as to induce its founders to divide it into two distinct branches, for the purpose more effectually of carrying out their original design. One of these branches, viz. "The Society for Propagating the Gospel in Foreign Parts," was incorporated, as may be seen in the next notice, by a charter from King William the Third, and devoted its attention to the colonies of North America, and other foreign dependencies of the British empire. The other branch of the institution, agreeably to the phraseology of the

original platform, adopted the name of "The Society for promoting Christian Knowledge," and proposed to itself the two following objects:—first, The foundation and encouragement of public charity-schools; and, secondly, The distribution of the Holy Scriptures, the Book of Common Prayer, the Homilies, and other religious books and tracts, in accordance with the principles of the Church of England.

In furtherance of the first object of its establishment, it is said that, within ten years of its formation, *five thousand* children, in the metropolis alone, were receiving instruction under its auspices; and that, before the close of 1741, *two thousand* schools had been formed by its instrumentality in various parts of the kingdom.

About the year 1784, when Sunday-Schools were introduced into England, the Society extended its countenance to this new and powerful method of conveying religious instruction to the neglected children of the poor.

In these efforts the Society steadily persevered, with more or less success, until the year 1811, when it transferred this part of its labours, to the "National Society for the Education of the Poor in the Principles of the Established Church;" an institution originated by certain members of the Society, and greatly aided in its rise and progress by its committees in all parts of the country. It is stated that more than ONE MILLION of poor children are now receiving instruction in the National Schools.

As it respects the second branch of the Society's original plan:—From the earliest period of its history it furnished the clergy with the means of distributing among their parishioners the Word of God, and

other religious books. All the schools, too, connected with it have been supplied with Bibles, Testaments, Prayer Books, &c.; and large grants of Bibles and tracts have been made, at different periods, for the supply of the spiritual wants of the army and navy. In 1772 and 1773, very large supplies of Bibles and tracts were voted by the Society for the use of soldiers and the sailors, the expense of which (£500) King George the Third directed to be defrayed from his majesty's treasury.

The following efforts have been made by the Society to diffuse the Holy Scriptures and the devotional forms of the Church of England, in other languages beside the English.

In 1709, it began to circulate the Prayer-Book in Welsh, and in 1718 it published an edition of the Bible in the same language.

In 1712, it published an edition of the Book of Common Prayer in the Irish language, and recently it has undertaken a new edition. In the same language it has undertaken the expense of an edition of the Irish New Testament.

In 1720, the Society printed the New Testament, the Psalter, and other religious books, in Arabic, for the use of various Oriental churches; towards which object, King George the First contributed the sum of five hundred pounds.

In 1773, the Bible was published by the Society in the Manx language, for the use of the inhabitants of the Isle of Man; and soon after, the Book of Common Prayer. These were followed by editions of the Gaelic Bible and Liturgy, and other religious books and tracts, for the Highlanders of Scotland, either wholly or in part, at the expense of the Society.



The tracts published by the Society have been very numerous; and of late years serious discussions have arisen among its members as to the character of the sentiments contained in some of them. That very grave errors have obtained currency through the medium of some of the Society's tracts, will not be doubted by any one firmly established in the belief of the doctrines of grace, as announced by inspired men. Some of the obnoxious tracts, or parts of them, have, it is understood, been withdrawn from circulation; and a feeling of greater circumspection, on points of Christian doctrine, now begins to evince itself in the deliberations of the Society. In this state of things, we may gratefully recognize the evidence of an increased attachment to evangelical doctrine in the ministers of the Establishment. We trust the time is not far distant when every dubious tract belonging to the Society will be proscribed by the common consent of its members.

But the feature of the Society which entitles it to notice as a missionary institution, is the interest which it has taken in the diffusion of divine truth in heathen lands. In the prosecution of this object, it has been greatly aided by the formation of foreign committees, of which there are now upwards of fifty, labouring with considerable zeal in our colonies and other foreign dependencies of the empire.

One of the noblest efforts of the Society was made in the early parts of its history, when it gave itself to the glorious work of attempting the conversion of the natives of India.

In 1710, when the Danish mission at Tranquebar began to languish for the want of pecuniary support, the Christian Knowledge Society stood forward with

laudable zeal, and took under its patronage a class of men unrivalled in the annals of missionary enterprise — men whose names are embalmed in the love and reverence of every Protestant church. While the world stands, the memory of Schwartz can never perish. His fifty years' devoted labours among the heathen, crowned as they were by the effectual blessing of the church's Head, will entitle him in every future age to be looked upon as one of the most honoured of uninspired heralds of the cross. Well might Bishop Heber say of this distinguished servant of Christ, that "he was one of the most active and fearless, as he was one of the most successful, missionaries who had appeared since the days of the apostles." The fruits of his ministry were indeed truly remarkable. The number of those who embraced Christianity under his faithful appeals was between six and seven thousand souls; and the number of native Protestant congregations at one time under the superintendence of the Christian Knowledge Society, in Southern India, amounted to upwards of two hundred; and although, for the want of European missionaries, and a sufficient measure of religious superintendence, some of these congregations gradually dwindled away; yet, when the scene of Schwartz's labours was visited by Bishop Heber, he repeatedly said, "Here is the strength of the Christian cause in India."

When the Indian episcopate was established, the Christian Knowledge Society took measures for enlarging the sphere of its operations, and placed at the disposal of Bishop Middleton and his successors the pecuniary means necessary for giving effect to its various plans of benevolence. At the time, also, when the Bishop's College was established at

Calcutta, by the Society for Propagating the Gospel, with a view to the religious instruction of India, a grant of five thousand pounds was made by the Christian Knowledge Society, towards the important object.

Since that period, the superintendence of the Indian missions has been transferred to the SOCIETY FOR PROPAGATING THE GOSPEL, as being more peculiarly within its province; but the Society has not relinquished its concern for their welfare; it has granted two thousand pounds towards building the mission church at Vepery, near Madras, and has liberally contributed to the erection of school-rooms and chapels in all the missions. The supplies of books, paper, and other stores for the various mission stations and schools, are still furnished by the Christian Knowledge Society. The mission press, established by the Society a century ago at Vepery, is annually furnished with all the materials for printing, and has enabled the missionaries, during that lengthened period, to publish from time to time editions of the Bible, Prayer Book, and other books connected with the religious and moral improvement of the natives, in the Tamul and other languages of Southern India. The press, too, at Bishop's College has printed, at the Society's expense, the Prayer Book in Persian, Arabic, Teluzoo, Guzerattee, Bengalee, Hindoostanee, and Singalese.

Of this Society, as of that for propagating the gospel in foreign parts, it may be said with truth, that it improves in spirit, efficiency, and resources. It is very high-strung in its episcopacy, and perhaps would scarcely repeat some of its early acts<sup>a</sup> of comprehen-

<sup>a</sup> Such, for instance, as the adoption of the Danish missionaries.

sion : but with all the human infirmity that may mix in its proceedings, whether at home or abroad, it is an important agent in the hand of Divine Providence for carrying out the designs of God's mercy to a fallen and benighted world.

The receipts of the Society for 1838 amounted to £83,163. 14s. 5d. ; and its expenditure to £85,140. 3s.

We cannot but express a hope, that the Society will greatly profit by the wise and friendly advice tendered to its committee last year by Dr. Wilson, the present Bishop of Calcutta. That excellent prelate observes —

“ I have no right whatever, nor have I the least disposition, to sit in judgment on books and tracts, except so far as my own diocese may be concerned in the practical result. Your venerable Society is secure of my approbation, poor and undeserving of notice as it is, just in proportion as your publications approach near the fine, noble, catholic spirit of our English Reformers. Nothing is of service in India but what is pregnant with the immediate gospel of Christ in all its simplicity, all its grace, all its spirituality, all its holy tendencies. We have to rouse the torpid Christian, removed for years from the regular ordinances of the church, perhaps ; we have to recall the wandering profligate ; we have to instruct the native convert, awakening to Christ from a darkness deep as the grave ; we have to train souls for heaven, in the midst of all the incentives to the grossest idolatry and sensuality that Oriental habits can present. For all this, the doctrine of Jesus Christ our Lord is the remedy ; and the tracts which best exhibit that adorable object, as the ground of a penitent's hope, the source of grace and life and salvation, the exemplar of all holiness and joy, and the one and only Mediator between God and man, are the most acceptable, and the most likely to be beneficial. I must confess that I have not yet read the tracts and books in later arrivals ; but I was very much gratified, some time since, with those which had then been transmitted to Calcutta. Surely, surely, there is a line of devotional, orthodox, catholic theology, common to all enlightened Protestant Christians of our church, and standing on the broad bottom of our Articles, and Homilies, and Liturgy, which will commend itself to the judgment of almost every pious, competent reader ; spiritual and evangelical ; strong upon clear—cautious upon doubtful matters ; fully directed at the conscience of man ; opening the extent of his corruption and guilt ; calling him to heartfelt sorrow

and contrition for sin; raising, by the offer of justification by faith only; comforting and strengthening, by the doctrine of the Holy Ghost; guiding in practice, by the details and principles of Christian morals; neither undervaluing the conjoined testimony of ancient writers to facts and doctrines, nor superseding, under their venerated names, the supreme and undivided authority of the inspired word of God. But I beg forgiveness for thus speaking: my pen runs away with me when I begin to write on the grace and love of my only Master and Saviour, and I am desirous to see all the societies of our apostolical church more and more closely united in the old doctrines of the gospel, and the sweet and brotherly spirit of mutual forbearance and charity, by which they are best commended. God is the author of grace. His benediction rests, now more largely, now less, on different churches, and different subdivisions of the same churches, according to their fervour of prayer, and fidelity in his truth and salvation."

This appeal of the Bishop of Calcutta contains the language of gentle rebuke; some may think too gentle, when the character of many of the tracts of the society is taken into account. The mildness of the remonstrance, however, entitles it to the greater weight with the committee and friends of the Institution; while the present state of public opinion, both in and out of the Established Church, demands that all anti-scriptural leaven should be purged from the pages of tracts which circulate so widely among "the ignorant, and them that are out of the way." Let the Word of God be the test, and all error will speedily disappear.

INCORPORATED SOCIETY  
FOR THE  
PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

This society, which was incorporated by royal charter, by William the Third, on the 16th of June, 1701, had its origin in the pious solitudes of certain devoted members of the Church of England, who sought to promote the spiritual welfare of the British colonies upon the American continent ; amongst whom Sir Leolyne Jenkins, Dr. Compton, Bishop of London, and the Honourable Robert Boyle, were the most distinguished. As early, indeed, as 1661, the last-named person, eminent alike for his rank, learning, and piety, was appointed by Charles the Second the first governor of a company incorporated by that sovereign, “ for the propagation of the gospel amongst the heathen natives of New England, and the parts adjacent in America.”

“ But this design,” observes Dr. Humphreys, the historian of these events, “ was too narrow, as confined to the heathen natives of New England, and the parts adjacent, and could by no means answer the wants of all the foreign plantations, and all the heathen nations adjacent. However, this gave that excellent person an occasion to see that the design in general was unquestionably pious, charitable, and necessary ; and agreeably hereto, he did, by a codicil to his last will, settle an annual salary, for some learned divine or preaching minister for ever, to preach eight sermons in the year, for proving the Christian religion against notorious infidels ; and did require that the said preachers should be assisting to all companies, and encouraging them in any undertaking for propagating the Christian religion in foreign parts. This recommendation of the design to posterity

was a still nobler legacy, being such, surely, as cannot fail to procure it many more, from those who shall be endued with the same spirit that noble person was.”<sup>a</sup>

About the year 1679, an application was made by several of the inhabitants of Boston, in New England, to Dr. Compton, Bishop of London, requesting that a place of worship might be erected in that town, for the exercise of religion according to the rites and ceremonies of the Church of England. The bishop represented the wishes of the petitioners to his sovereign, Charles the Second, and a church was forthwith reared for their accommodation. Subsequently to this, king William was pleased to settle an annual bounty of one hundred pounds upon the said church, which, with the addition of a fellowship in Jesus College, Oxford, left by Sir Leolyne Jenkins, furnished a reasonable maintenance for the officiating clergyman.

From the granting of this petition, some very important results took place. Attention was thereby drawn to the moral and religious necessities of the rising colonies of the west; and, upon inquiry, it was found, that only four ministers of the English church, some of them not regularly sent over, were found labouring upon the vast continent of North America. Upon this discovery, Dr. Compton made proposals to the inhabitants of several places, to supply them with pastors, and obtained from Charles the Second a bounty of twenty pounds to each minister or schoolmaster disposed to embark in the important undertaking. None were permitted to enter

<sup>a</sup> An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, &c. By David Humphreys, D.D. Secretary to the Hon. Society.

authoritatively upon the work without the license of the Bishop of London. Churches were speedily erected upon the Leeward Islands, and in Jamaica, and supplied with pastors; but the former settlements upon the American continent were still but little ameliorated by any offices of the Episcopal Church of England, though many other labourers were in the field.

About this time, William and Mary were induced to entertain the praiseworthy design of laying the foundation of a college at Williamsburg, the capital of Virginia, for the encouragement of learning and religion. A stately fabric was accordingly projected, a royal charter was granted, a public fund was allotted for its endowment, a president was appointed, and the institution, in honour of its royal founders, was called William and Mary College. It pleased Divine providence, however, as the building was advancing towards completion, that it should be destroyed by fire; by which the important objects of its erection were for a season retarded.

The Bishop of London, however, aided by royal favour, persevered in his undertaking; and, with a view to the more orderly settlement of ecclesiastical affairs in Virginia, appointed the Rev. James Blair as his commissary in that place, and, soon after, Dr. Bray to a similar office in Maryland. Such a deep interest did the queen take in this plan of the bishop, that she gave £200 per annum, during her life, for the support of missionaries sent out under his auspices. Many persons of distinction followed the royal example, and not a few missionaries were sent out and supported in the colonies. Dr. Bray's efforts in Maryland appear to have been attended



with considerable success, in settling pastors, establishing parochial libraries, and providing schoolmasters for the instruction of the people.

While all these preliminary movements were preparing the way for more extensive plans of operation, a circumstance occurred about this time which led to the distinct organization of "The Society for the Propagation of the Gospel in Foreign Parts," and to its obtaining a royal charter. Dr. Stanley, archdeacon of London, who had zealously patronised the incipient efforts of his church for the American colonies, was one day commending the good cause to the lady of Bishop Burnet, when her worthy husband took occasion to express his approbation of the general design, but expressed doubts as to the strict legality of the methods pursued in carrying it into effect; adding, that "it was necessary to have a charter, to render the management of the charity safe and secure." Dr. Stanley immediately sympathized with the prelate in his objection; but instead of relaxing his efforts, and feeling discouraged, proceeded immediately to Archbishop Tenison and Bishop Compton, and stated to them the difficulty which Bishop Burnet had suggested as to the methods then adopted by members of the Church of England for the religious instruction of the American colonies. Upon which Archbishop Tenison, greatly moved at the thought of the good work being arrested, exclaimed, with unusual emphasis, "*Then we must have a charter!*" and so earnestly did he represent the religious wants of the colonies to King William, that a charter was speedily procured, and the society regularly organized. This prelate continued through life the zealous patron of the institu-

tion, subscribed fifty pounds per annum to its support, and, at his decease, left one thousand pounds towards the first bishop that should be settled under the auspices of the society in America.

By the terms in which the charter was granted, the Archbishop of Canterbury was empowered to issue summonses to the members of the corporation, to meet within the time limited; and accordingly, on the 27th day of June, 1701, the first regular meeting of the society was held at Lambeth Palace, for the election of proper officers, and the transaction of general business. At this and subsequent meetings, divers rules and regulations were adopted for the due administration of the society's trusts, and two hundred pounds were subscribed by the members present, for defraying the expenses connected with the passing of the charter, making the common seal of the Institution, and publishing five hundred copies of the charter for the use of the members and their friends.

Such are the principal facts connected with the origin of "The Society for the Propagation of the Gospel in Foreign Parts." The first labours of the society, as we have seen, were chiefly devoted to the building of churches, the maintaining of clergymen, and the gathering together of congregations in the American colonies<sup>a</sup>; and since the separation of the

<sup>a</sup> "The Society," observes Dr. Humphreys, "upon their first engaging in this work, presently perceived it consisted of three branches: the care and instruction of our own people, settled in the colonies; the conversion of the Indian savages; and the conversion of the Negroes. The English planters had the title to their first care, as brethren and countrymen, &c. Besides, it would be ineffectual to begin with an attempt to convert the Indians and Negroes, and to let our own people continue in gross ignorance or supine negligence of all the duties of Christianity; for both the former sorts of men would necessarily take their impressions concerning Christianity from the

United States from the British crown, similar operations have been carried on in the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, Cape Breton, and the Bermudas.

The cost of the American missions was defrayed, during many years, from annual subscriptions, and from the interest of some considerable legacies. But from the year 1813 to the year 1833, the society undertook the management of a grant annually voted by parliament for the support of clergymen of the Church of England in the North American colonies. But as this grant has now been withdrawn, for the last six years, the colonists connected with the Church of England can only expect such aid from the mother-country as may arise from voluntary contributions.

The expenditure of the society under the head "North America," amounted to more than thirteen thousand pounds; and official documents state that there is an urgent demand for additional clergymen in every one of the provinces, more especially in Upper Canada and Newfoundland.

In the year 1820, the society founded a Mission College at Calcutta, for the education of missionaries and catechists, whether European, Indo-British, or native, to be employed in ministering to the native Christians of Hindoostan, and in preaching the gospel to the Hindoos and Mohammedans throughout our Indian possessions. The number of missionaries and catechists educated in this seminary, and now actually employed in India, is twenty-one; the number of

English; and when they found them pay so little obedience to the laws of the gospel, must either neglect it as unprofitable labour, or hate it as a heavy imposition." Historical Account, &c. p. 22.

students now in the college sixteen, and the number of native converts seven. Missions in connexion with the college have been established in the neighbourhood of Calcutta, at Cawnpore; and the number of ordained ministers in the Bengal presidency is four.

In 1824, the care of the Protestant missions in Southern India, formerly supported by "The Society for promoting Christian Knowledge," was transferred to the care of this Institution; and the number of European missionaries in that presidency is eighteen, besides catechists and native teachers. Large native schools are carried on in connexion with these missions. There is also a seminary for the education of catechists and teachers, established at Vepery, and a grammar school has been recently brought into operation; the number of pupils at which, in May, 1837, was forty-six; it is hoped that this number will be gradually increased, as well as the general efficacy of the Institution further promoted, by the appointment of an English clergyman as Head-Master, who has recently proceeded with this view to Madras.

The expenditure of the society in India, for 1837, exceeded the sum of seventeen thousand pounds; and steps have recently been taken for the opening of a new mission in the presidency of Bombay, which will necessarily create a further demand upon the funds of the Institution.

Much to the credit of the society, it fully responded to the call made on British benevolence, on occasion of the adoption of the act for the abolition of slavery in 1833. The committee then resolved to take active steps for the religious instruction of the apprenticed negroes, and a special fund was raised by subscriptions and donations, to be employed in aiding the

building of churches and school-houses, and in maintaining clergymen and schoolmasters in the enfranchised colonies. In pursuance of this plan, large grants of money have been made by the society towards the erection of churches and schools; and the number of clergymen, exclusive of other teachers, now in connexion with the society, and deriving a portion of their income from its funds, is thirty-seven. The present annual charge on this branch of the society's operations, exclusive of grants for buildings, is six thousand pounds.

Nor has the society been indifferent to the spiritual destitution prevailing in our new Australian colonies. In 1837, the Bishop of Australia laid before the society an affecting representation of the state of these rising colonies, and the committee have engaged to contribute to the outfit and support of thirty-two additional clergymen, to be employed as chaplains in the provinces of New South Wales and Van Diemen's Land. Of this number of new agents, eighteen have been appointed, and fifteen have actually proceeded to their respective destinations. The appalling accounts of our penal colonies, recently published by authority, ought assuredly to rouse the spiritual sympathies of the whole Christian church, and to lead all right-hearted Britons to unite in one simultaneous effort to wipe out this foul stain upon our national character.

In reviewing the foregoing brief statement of this society's operations, we cannot but thank God for the early example which it set, of the spirit of Christian missions. If more stress has been laid in its proceedings upon royal charters and canonical order, than comported with any great and comprehensive

scheme for the conversion of the world, it would be highly uncandid not to admit that it has proved an extensive blessing to our colonies in the west, and, of late years, to our extensive possessions in the east. But the slightest examination of its Reports will show, that its movements have been mightily quickened, within the space of the last twenty years, by the infusion into its councils and operations of that missionary zeal which has spread itself over every section of the Christian church, and which has shed a peculiar lustre on the Episcopal community of this country.

It is a fact, that the recent extension of the society's labours commenced at a time when, by the discontinuance of a large parliamentary grant, the whole expense of the North American missions was thrown upon its funds; and though its income, from subscriptions, donations, and collections, has only increased about £2000 since that period, it has more than doubled its efforts for the salvation of a perishing world. True, indeed, it has sold out a portion of its funded property, arising from legacies, or stock purchased by money collected by king's letters; but who does not perceive, that now it has caught the missionary flame, and that henceforward it will vie with other kindred institutions in urging on the glory of the latter day? The spirit of this society has manifestly improved; and if it shall be preserved from the contagion of high-church pretensions, and shall be assisted, by God's grace, in cultivating a catholic spirit to all other Protestant missions, it will every day become more and more a centre of holy and benevolent action for the illumination and conversion of a miserable and sorrowing world.

“The distinguishing mark of the institution,” observes its present secretary, “is its close connexion with the Church of England, and its adherence to her rules of ecclesiastical discipline. The effect of the system is, that clergymen, carefully selected to the office of missionaries, are subject to a discipline, and assured of a protection, not to be exercised upon any other plan.” This statement may be perfectly accurate; but let the friends of this institution remember, that its glory, as an instrument for the conversion of the world, will not consist in its legal relation to the Establishment, nor in the ecclesiastical order of its proceedings, nor in the clerical protection spread over its agents in foreign lands; but in its simple adherence to the truth of Christ, in the spirit of zeal and humility with which it prosecutes its holy enterprise, and in the degree in which its committee, patrons, and agents can join in the apostolic benediction, “Grace be with all them that love the Lord Jesus Christ in sincerity.”

The enlightened and liberal friends of this venerable society must surely perceive that they are but a fractional part of that agency which God is now employing for the fulfilment of the gracious predictions of his word; and that, both in and out of the Establishment, there are other missionary institutions upon which more than an equal measure of Divine favour has been conferred. As the zeal of these several institutions, in the great work of evangelizing the world, has awakened new energy in its councils, and stimulated it to new endeavours for the spread of the gospel, let a feeling of “brotherly love” pervade all its movements at home and abroad, let all its “things be done with charity,” let it “provoke”

other kindred institutions “to love and to good works;” and thus will it best fulfil the benevolent designs of that kingdom which proclaims “Glory to God in the highest, and on earth peace, good will towards men.”

The income of this society for the year 1837 was, £38,983. 13s. 2d.

Its expenditure was, £50,414. 4s. 9d.

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#### MISSIONS OF THE CHURCH OF THE UNITED BRETHREN.

The United Brethren, or Moravians, are supposed to have descended from a race of primitive Christians in Bohemia, who, during the long night of papal darkness and usurpation, adhered to the truth of God, and won for themselves, as in the case of Huss and Jerome, the glorious crown of martyrdom. After enduring a series of hardships unrivalled in the annals of Romish tyranny and persecution, this noble band of confessors were exiled from their father-land, and sought shelter in Silesia, Prussia and Poland, Saxony, and Upper Lusatia. This event took place in 1627; but its precursors present a scene of oppression and bloodshed, at which the heart sickens in the contemplation. Their refusal, in 1612, to submit to the decrees of the Council of Trent, and to return to the bosom of the Catholic Church, gave rise to the adoption of a series of measures which will be to the everlasting shame of that community which is emphatically “the mother of abominations.” No



wonder that the victims of these measures should be goaded on to the use of arms in defence of their liberties;—they were so, and the unsuccessful issue of the battle of Prague, in 1620, but threw them more completely into the hands of their shameless persecutors. Perpetual imprisonments, tortures, confiscations, martyrdoms, in all their most aggravated forms, were resorted to against these Bohemian Christians; and though many in the highest ranks of society adhered with noble determination to the persecuted faith, they were at last compelled to flee from a country where conscience had no protector, and liberty found no asylum.

In the lands of their exile, as might have been expected, they lost much of that fervent piety which had shed lustre upon their former history. There were, indeed, a “few who had not defiled their garments;” but they needed some one to arise among them, who should awaken them from their torpor, and restore in their bosoms the loftier feelings of better times. Such an instrument of revival God supplied in the person of Christian David, soon after the commencement of the eighteenth century. This remarkable individual began to converse with the poor people of Moravia, on the subject of their eternal interests; the result of which was, that they entreated him to exert his influence for the purpose of procuring an asylum for them in some Protestant country, where they might enjoy liberty of conscience, and the stated means of religious instruction. He responded to their call, and, after some unsuccessful efforts, found a German nobleman, in Upper Lusatia, just returned from his travels, disposed to afford these Moravians shelter on his

domains. The name of this nobleman was Nicholas Lewis, and his title Count Zinzendorf. Little did he imagine what were to be the results of this act of hospitality and kindness to a persecuted people. In 1722, Christian David arrived from Moravia, with two families of the name of Neisser, and, with their aid, commenced the far-famed village of Herrnhut. He returned to Moravia, and preached the gospel, with great success, to many of the descendants of the ancient Bohemians. Hundreds embraced the truth, and felt the visit of Christian David to be as life from the dead to them. But soon, alas! did this work of God excite the jealousy of the emissaries of Rome, and many of the new converts began to feel the horrors of an active and relentless persecution. As many as found means, fled from scenes of peril and death; and not a few found their way to the new settlement at Herrnhut.

For a season, Count Zinzendorf interfered but little in the ecclesiastical affairs of the Moravian refugees; but as their numbers began to multiply, he urged them to join the Lutheran church, of which he was an active member. To this they objected, and determined, while they consented to hold occasional communion with the Lutheran church, to abide steadfastly in the faith and order which had obtained among their ancestors for the space of more than three hundred years. At last the Count not only acquiesced in their decision, but became one of their number, and consented to be set apart as a bishop of their church. The Moravians had always held a kind of modified episcopacy, to which they adhere to the present day, although it partakes not in the slightest degree of a prelatical character. In their

views of Christian truth, the Moravians have always been in general regarded as evangelical, though it does not appear that they have been invariably distinguished by uniformity of doctrinal sentiment. They have been, however, through their entire history, firm advocates of the doctrines of grace.

To the lasting honour of this body of Christians, they were among the earliest of the reformed churches to take a deep interest in the sad state of the heathen world. While attending the coronation of Christian the Sixth, king of Denmark, at Copenhagen, in 1731, Count Zinzendorf was thrown into the society of two Greenlanders, who had been baptized by Hans Egede, from whom he learnt with regret, that the Danish government had determined on abandoning their mission among that forlorn race. On the same occasion he met with a West Indian negro, of the name of Anthony, who told him that, while in the island of St. Thomas, when sitting alone on the sea-shore, he had frequently and earnestly sighed for a revelation from Heaven. By a remarkable providence of God, he had been brought to Copenhagen, where he had received instruction in Christianity, and was baptized. Having enlarged, in a touching manner, on the deplorable state of the Negro slaves in St. Thomas, and referred with anguish of heart to the miseries endured by a beloved sister, who, like himself, had sighed for the light of truth; he added, that, if God were to send teachers to instruct the Negroes in the way of salvation, he had no doubt that his sister, and many others similarly affected, would gladly embrace Christianity.

These accounts of the poor Greenlanders, and of the West Indian slaves, greatly affected the benevo-

lent mind of Zinzendorf, and, on his return to Herrnhut in July, he communicated his impressions to the congregation. Such was the effect of his narrative, that two of the Brethren, Leonard Doben and Tobias Leupold, were instantly moved to offer themselves as messengers of peace to the poor Negro slaves. Though they were bosom friends, they did not communicate their thoughts to each other on that day; but how great was their joy on the following morning, to find, on conversing with each other, that their thoughts were running in the same channel, and that they had come to the determination of giving themselves to the ministry of the word among the poor Negroes. Some days after, the Negro Anthony, whom Count Zinzendorf had met at Copenhagen, came to Herrnhut, related in person, to the congregation, circumstances which he had narrated to the Count at Copenhagen; adding, that missionaries could not find access to the Negroes without submitting themselves to the condition of slaves. This last intelligence in no way discouraged the two young men, who declared their willingness to sacrifice life itself in the service of their Lord, and to renounce their personal liberty, if they might but win *one* soul for Christ.

Much deliberation and prayer was exercised in deciding upon this solemn and weighty undertaking. "A whole year," observes the historian of this event, "elapsed in discussing this novel subject, many difficulties presenting themselves, and many reasons for and against the proposal being urged. In this perplexity, the congregation-council at length resolved, in confident prayer, to seek counsel at the mouth of the Lord, by means of the lot. Out of several

slips of paper, inscribed with texts of Scripture, Doben drew the following for himself:—"Let the lad go up—the Lord is with him." This put an end to all scruples; and Doben was set apart for the missionary work. But Leupold, having been directed to "tarry by the stuff," Doben requested and obtained, for his companion, David Nitchman, who was the first that made acquaintance with the Negro Anthony, at Copenhagen. Nitchman willingly accepted the call, though he had a wife and several children. So little were the Brethren acquainted with the nature of missionary undertakings, that, instead of any other instructions, they could give the missionaries only a general direction—"In all things to follow the guidance of the spirit of Christ." Count Zinzendorf gave each of them a ducat (about nine shillings) for their journey-money, in addition to the sum of one pound sterling, the private property of each. With this scanty provision—one pound nine shillings—in each purse, and with staff in hand, they set out on their journey to Copenhagen, a distance of 600 English miles from Herrnhut, on the 21st of August, 1732. "On the road they called on some pious friends, who made many objections to their design of carrying the gospel to the Negroes, and represented it as altogether impracticable. At Copenhagen, especially, no one approved of their scheme; and their resolution to offer themselves as slaves, and to work with the Negroes, if they could not in any other way get access to them, was derided as the height of folly. Amidst these discouragements, the two Brethren immoveably adhered to their resolution; and the less they could expect from man, the

more firmly they trusted in God, insomuch that at length some persons at Copenhagen were induced, by their steadfastness, to examine the nature and motives of their undertaking, and give them their support. The report of their intended mission reached even the ears of the royal family. The Queen of Denmark felt favourably disposed towards them, and her royal highness the Princess Charlotte Amelia, unsolicited, sent them a sum of money towards the expenses of their benevolent and perilous journey. They received similar proofs of kindness from several other persons. Some ministers of state, persuaded that the devotedness of the two Brethren sprang from the conviction that they were following the call of duty, wished them God speed, and dismissed them with these words: "Go, then, in the name of God. Our Saviour chose fishermen for preachers of the gospel. He himself was a carpenter, and the son of a carpenter."

The liberality of their friends enabled them not only to pay the expenses of the voyage, but also to procure the tools requisite for carrying on their trades. Thus equipped, they set sail October 8th, 1732, and arrived in St. Thomas, December 13th.

From this account it will appear, that in October next, 1839, it will be just 107 years since the Moravians entered on the grand field of missionary enterprise; and, though their congregation consisted of little more than six hundred persons, most of them poor and despised exiles, such was their zeal and disinterestedness in their Master's service, that in less than nine years they sent missionaries to Greenland, to St. Thomas, to St. Croix, to Surinam, and to Berbice; to

the North American Indians, to the Negroes of South Carolina, to Lapland, to Tartary, to Guiana, to the Cape of Good Hope, and to the island of Ceylon.

It is not the design of this work to detail the history and proceedings of these several missions; suffice it to say, that they have all been conducted with an energy and simplicity worthy of the spirit of apostolic times. With comparatively slender means, the Moravian church has been instrumental in performing a great work, and has done much to fan that missionary flame, which now begins to burn with equal ardour in other religious communities. The self-denial, and freedom from external show, which have ever distinguished the Moravian brethren, have been remarkable features in their character; and have operated most favourably upon their missionary undertakings in every part of the world. And the results of their labours in Greenland, in the West Indies, in the colony of the Cape, and in other scenes of their devoted enterprise, have been truly astonishing, when the limited expenditure of their missions is taken into account.

In their early history they were greatly traduced by the enemies of the gospel, and greatly misunderstood by many who did not purpose to do them wrong. That some of their body have held and propagated extravagant opinions, will not be denied by any candid examiners of written documents; but, speaking of them as a religious denomination, they have been eminent for the simplicity of their faith, the devotion of their lives, and their quenchless zeal in the cause of God and souls.

Their missions are now in a truly prosperous condition, and their perseverance and fidelity have pro-

voked other Christians to love and good works. For many years past, "an Association" has existed in London, "in aid of the missions of the United Brethren," which raises annually between *four and five thousand pounds* to carry forward the laudable plans of the Moravian Brethren in the heathen world. Christians of every name are happy in contributing to the missions of this simple-hearted people, who deserve well of the whole body of the faithful; and a summary of whose zealous labours in the Christian vineyard may be thus presented:—

In the Danish Islands, the congregations contain above 10,300, in Antigua about 14,500, in St. Kitt's about 4,500, in Jamaica above 9,000, in Barbadoes nearly 3,000, and in Surinam 4,000; in all, above 43,000 Negroes: in South Africa about 3,400 Hottentots, Caffres, &c.: in North America, Labrador, and Greenland, above 3,000 natives:—Total, about 51,000 souls.

The following tables will specify more particularly the present state of the Moravian Missions:—



THE UNITED BRETHREN.

		Commenced.	Stations.	Missionaries.	
Negroes.	DANISH WEST INDIA ISLANDS.	1732	New Herrnhut .....	} 36	
		1753	Nisky .....		
	St. Thomas . . . . .	1751	Friedensthal .....		
		1771	Friedensberg .....		
		1805	Friedensfeld .....		
	St. Jan.....	1754	Bethany .....		
		1782	Emmaus .....		
	BRITISH WEST INDIA ISLANDS	1754			} 24
		1815	Irwin-Hill .....		
	Jamaica .....	1816	New Eden .....		
		1823	Fairfield .....		
		1827	New Carmel .....		
			New Beaufort.....		
			New Fulnec .....		
	Antigua .....	1830	New Bethlehem .....		
		1833	Bethany (Mile Gully) ...		
		1835			
		1756	St. John's .....		
		1761	Gracehill.....		
	Barbadoes .....	1773	Gracebay.....	} 21	
		1797	Newfield.....		
		1817	Cedarhall .....		
	St. Kitt's.....	1821			
1765		Sharon .....	} 8		
1767		Mount Tabor.....			
1825	Bridgetown.....				
Tobago .....	1836				
	1775	Basseterre .....	} 9		
	1777	Bethesda.....			
1819	Bethel.. .....				
SOUTH AMERICA.	1790		} 5		
	renewed	Montgomery .....			
Surinam .....	1827				
	1735	Paramaribo.....	20		
Demerara .....	1767	Plantation Anna Regina ...	2		
	1835				
Hottentots.	SOUTH AFRICA, near the Cape of Good Hope .....	1736			
		renewed	Genadendal .....	} 43	
		1792	Groenekloof .....		
		1808	Enon, on the Witte Revier .....		
		1818	Hemel-en-Aarde .....		
	1823	Elim .....			
DITTO, among the Tambookies, N.E. of the Cape Colony .....	1824				
Native Indians.	NORTH AMERICA .....	1828	{ Shiloh, on the Klipplaat Revier .....	} 9	
		1734			
Esqui- maux.	DITTO, on the Coast of Labrador .....	1792	New Fairfield, Up. Canada among the Delawares. ....	} 92	
		1801	In Georgia, among the Cherokees .....		
		1770	Nain .....		
		1776	Okkak .....		
Green- landers.	GREENLAND .....	1782	Hopedale .....	} 42	
		1830	Hebron .....		
		1733	New Herrnhut .....		
		1758	Lichtenfels .....		
		1774	Lichtenau .....		
	1821	Fredericksthal .....			

TOTAL... Stations 45; Missionaries 230, including wives and five assistants.

RETURN OF SCHOOLS UNDER THE UNITED BRETHERN'S MISSIONARIES  
 IN JAMAICA, DECEMBER 31, 1836.

Name of the County, Parish, or District.	Public or Free School, and where situated.	No. of Scholars.			How supported.
		Male.	Female.	Total.	
<b>MIDDLESEX COUNTY.</b>					
Manchester Parish  { Mile Gully District. {	1. Free, <i>Fairfield</i> . . . .	8	12	20	{ Paid by the Ladies' Society for the Education of Ne- gro Children. { Voluntary contri- butions, principally in Jamaica. Ladies' N. E. Society. Ditto. { United Brethren's Mission. Ditto. Ladies' N. E. Society. United Brethren.
	2. { Female Refuge } { Charity School }	0	30	30	
	3. Free, Huntly . . . .	20	22	42	
	4. <i>Shirehampton</i> . . . .	28	28	56	
	5. Bethany . . . . .	16	12	28	
	6. Caenwood . . . . .	5	7	12	
	7. Hollywood . . . . .	37	38	75	
	8. George's Vale . . . . .	11	14	25	
<b>CORNWALL COUNTY.</b>					
St. Elizabeth Parish  { Santa Cruz District. {	9. { John's Pen, or } { Somerset . . . . }	33	21	54	{ Ladies' N. E. So- ciety, in part. Ditto. Ditto. { United Brethren's Mission. Ditto. { Ladies' N. E. So- ciety. Ditto, in part. Ditto. Ditto. Ditto. { Woodlands, { New Carmel. . } Hopeton . . . . . Cruse . . . . . Fresh Hope . . . . . <i>Mount Edgecumbe</i> <i>Beaufort</i> . . . . . <i>Irwin Hill</i> . . . . . Williamsfield . . . .
	10. <i>New Eden</i> . . . . .	35	20	55	
	11. <i>New Bethlehem</i> . . . .	27	26	53	
	12. Mount Zion . . . . .	11	9	20	
	13. Jerusalem . . . . .	5	7	12	
	14. <i>New Fulnee</i> . . . . .	33	27	60	
	15. Midd. Quarters . . . . .	17	9	26	
	16. Whitehall . . . . .	12	8	20	
	17. Springfield . . . . .	15	12	27	
	18. { Woodlands, { <i>New Carmel.</i> . }	17	24	41	
	19. Hopeton . . . . .	60	70	130	
	20. Cruse . . . . .	40	50	90	
	21. Fresh Hope . . . . .	10	11	21	
	22. <i>Mount Edgecumbe</i>	27	18	45	
	23. <i>Beaufort</i> . . . . .	13	17	30	
	24. <i>Irwin Hill</i> . . . . .	17	20	37	
	25. Williamsfield . . . .	18	16	34	
		515	528	1043	

*Note.* — Those places printed in italics are where there are also Sunday Schools.

SUNDAY SCHOOLS, ATTENDED PARTLY BY ADULTS.

Name of the County, Parish, or District.	Public or Free School, and where situated.	How supported	Number of Scholars.
Parish, Manchester .....	Fairfield .....	Gratis...	200
	Shirchampton .....	ditto...	60
St. Elizabeth's .....	Bethany .....	ditto...	200
	New Eden .....	ditto...	40
	New Bethlehem .....	ditto...	120
Westmoreland .....	New Fulnce .....	ditto...	150
	New Carmel .....	ditto...	200
	Mount Edgecumbe .....	ditto...	50
St. James's .....	Beaufort .....	ditto...	60
	Irwin Hill .....	ditto...	140
			1220

EVENING SCHOOLS, FOR OLDER CHILDREN AND ADULTS.

Name of the County, Parish, or District.	Public or Free School, and where situated.	Number of Scholars.
Parish, Manchester .....	About Fairfield .....	60
	„ Bethany .....	150
St. Elizabeth's .....	Woodlands .....	24
	Hazel-Grove .....	22
	Ipswich .....	12
	At other places in this Parish .....	80
	Mount Edgecumbe .....	50
Westmoreland .....	Peter's Vale .....	21
	Cruse .....	20
	Windsor Forest .....	15
St. James's .....	Tryall Estate .....	29

GRAND TOTAL.

In the 25 Day Schools .....	1043
In 10 Sunday Schools .....	1220
In Evening Schools .....	483
	2746

JACOB ZORN.

## MISSIONS OF THE WESLEYAN METHODISTS.

It is no small honour to the large and respectable denomination of Wesleyan Methodists, that their plans of operation were practically missionary, long before the distinct and separate organization of their missionary society, after the death of Dr. Coke. As early as 1786, a circumstance, apparently accidental, embarked this influential body in the grand cause of missions. During the whole line of their history, they had displayed a lively interest in the religious well-being of the American colonies; a feeling which they inherited from their distinguished founder, the Rev. John Wesley. This feature in their proceedings led to the formation of Methodist societies in New York, and other parts of the western world; one of which, at least, dates back as far as 1766; and in 1769 and 1771, we find earnest appeals made from these infant churches to the Methodist Conference for more labourers; which appeals were invariably kindly responded to by the parent community in this country.

At this precise juncture of affairs, when the foreign operations of the Methodists were beginning to engage a considerable portion of the attention of Mr. Wesley and his friends, an episcopal clergyman, of eminent zeal and devotion, quitted his curacy in the national church, and joined himself with much cordiality to the Methodist body. This clergyman was the Rev. Dr. Thomas Coke, of South-Petherton; of whom one eminently fitted to form a correct judgment of his distinguished qualities thus writes.

“His union,” observes the intelligent author of ‘The Centenary of Wesleyan Methodism,’ “with the Methodist body was most seasonable

and advantageous. Under the direction of Mr. Wesley, he took the superintendence of the foreign work, and for many years was such an example of missionary zeal and enterprise as the Christian church has rarely seen. His services, in connexion with the Methodist missions, were marked by an energy, disinterestedness, and perseverance, which can never be forgotten; and in importance and success, they were second only to those of the venerated man whom he owned as his father in the Lord."

In September of the year above named, 1786, Dr. Coke, attended by three missionaries, Messrs Warrener, Hammet, and Clarke, embarked for Nova Scotia, intending, should Divine Providence conduct them in safety to the port of Halifax, to convey Mr. Warrener from thence to the West Indies, and to fix the other two brethren in the most necessitous spots which might come under his notice. The voyage, however, proved most disastrous; a succession of boisterous gales threatened to engulf them in the Atlantic wave; and at last their vessel became so leaky, as they neared the banks of Newfoundland, that the captain gave up all idea of steering for their destined port, and in a moment almost of desperation, when the hope of life had well nigh vanished, made in the direction of the West Indies. As Providence would have it, no sooner was this course adopted, than, as Dr. Coke expressed it, "it seemed as if angels blew the gale, and they were carried directly to the island of Antigua, where Mr. Baxter was labouring alone, and the Lord Jesus had merciful designs towards the neglected people."

The cordial manner in which Dr. Coke and his friends were received, and the fine field which opened to view for Christian efforts in the island of Antigua and the surrounding groups, gave rise to a series of operations which, by the Divine blessing, have con-

ferred innumerable benefits upon the African race in that portion of the British dominions.

Dr. Coke “visited several of the islands, that he might know, from actual inspection, the openings which they presented for missionary labour; and having fixed Mr. Warrener at Antigua, Mr. Clarke at St. Vincent’s, and Mr. Hammet at St. Christopher’s, he sailed for the American continent. From this time the Wesleyan mission in the West Indies was carried on with increasing success. It had obtained too deep a hold of Dr. Coke to be either forgotten or neglected. The mission, begun under these circumstances, has been a means of salvation to many thousands of redeemed men; and, with the faithful co-operation of other bodies of Christians, it has given freedom in those beautiful colonies to nearly a million of human beings, once the most oppressed and degraded of their race. For it is not conceivable that West-India slavery would at this day have been extinct, had it not been for the Christian training which many of the negroes received, and for the publicity which the Christian missions gave to their oppressions and their wrongs. A sceptic may perhaps doubt whether there was any thing peculiar in the successive storms which drove Dr. Coke and his fellow-missionaries so widely out of their course; but the man who seriously believes his Bible, can scarcely forbear to say, ‘This was the finger of God!’”<sup>a</sup>

From this period, for many years, the superintendence of the Methodist missions was mainly entrusted to the prudential care of the Rev. Dr. Coke, assisted by a committee of finance and advice, consisting of all the ministers of the connexion resident in the metropolis.

The work advanced with considerable rapidity; so that before the founder of Methodism entered upon his glorious reward, on the 2nd of March, 1791, there were, besides the Methodist church in the United States, nineteen missionaries, labouring with much success in the West Indies, and in British North America.

As Methodism grew at home, the missionary work

<sup>a</sup> “The Centenary of Wesleyan Methodism,” &c. by Thomas Jackson, President of the Conference, p. 159.

prospered abroad. With a zeal indefatigable, Dr. Coke travelled from one end of the kingdom to the other, making collections throughout the connexion, appealing to the wealthy and noble to whom he could gain access, and selecting suitable foreign agents from the circle of local and itinerant preachers. He conducted, at the same time, a correspondence with the missionaries at the different posts of labour, so punctual, so tender, and affectionate, that all looked towards him with sentiments of filial confidence.

“ From the time of Mr. Wesley’s death, in 1791, to the year 1811, under the active and vigilant superintendence of this most benevolent and devoted man, the missionaries in the West Indies and in British North America were increased from twenty-one to forty-three, besides eleven who were employed in the Irish mission, among the neglected Papists; and the members in these foreign stations were increased from *six thousand five hundred and twenty-five*, to *thirteen thousand three hundred and eighty-two*.”<sup>a</sup>

In the space of twenty-seven years, from 1786 to 1813, Dr. Coke had crossed the Atlantic no fewer than eighteen times, in furtherance of the great object to which he had devoted the energies of his public life; nor did his missionary zeal abate or even languish in his old age; for at the conference, in 1813, when in his sixty-seventh year, we find him expressing a wish to proceed to India, for the purpose of establishing a mission in that land of idols. Some of his brethren, recollecting his advanced age, the difficulties which would be necessarily connected with the undertaking, and the serious inconveniences which the missions already in existence would experience in consequence of his departure, attempted to dissuade him from the enterprise, desirable as they confessed it to be. He heard

<sup>a</sup> “The Centenary of Wesleyan Methodism,” &c. by Thomas Jackson, President of the Conference, p. 230.

their reasonings and remonstrances; and then, bursting into tears, he exclaimed, in a manner which they could not resist, "If you will not let me go, you will break my heart!"<sup>a</sup>

It is needless to remark that his brethren withdrew their opposition; and not only so, but warmly seconded his noble and self-devoted undertaking. Accordingly, in December, 1813, he embarked for the East, with seven devoted brethren; Messrs. Lynch, Ault, Erskine, Harvard, Squance, Clough, and M'Kenny, intending to locate them in the Indian field, as Providence might direct. But how mysterious are the ways of God! "On the 3rd of May following, Dr. Coke was found dead in his cabin, having expired, it was believed, in a fit of apoplexy. Thus ended the life and labours of this distinguished minister, whose name will ever be remembered in honourable association with modern missions. Next to Mr. Wesley, no man was ever connected with the Methodist body who contributed more to extend the blessings of Christianity among mankind."

The departure of Dr. Coke to the East, and even the catastrophe of his death itself, were overruled by God for the vast extension of the missionary cause among the Wesleyans. As was natural, the denomination had too much relied upon the personal zeal and energy of this eminent man; and when of a sudden they found themselves deprived of his devoted service, they were roused, as by the shock of an earthquake, to feel their collective responsibility to the heathen world. The pious band, so affectingly bereaved by his unexpected removal to the world of spirits, proceeded, though with sorrowful hearts, to

<sup>a</sup> The Centenary, &c. p. 230.



the place of their destination, and, notwithstanding many and great difficulties succeeded, by God's blessing, in establishing a mission in the island of Ceylon, which has, since that period, exerted a most beneficial influence both upon the native and European population of the place. Constrained, too, by the new circumstances of their position, the body of Wesleyan ministers and people "came forth," as by a resistless impulse, "to the help of the Lord against the mighty." How to organize a plan of operation, which should not only supply the lack of service occasioned by the death of Dr. Coke, but carry forward, upon a larger scale, the evangelization of the heathen world, was the great question which now occupied the counsels and deliberations of the Methodist body. In this state of anxious inquiry, the Rev. George Morley, the superintendent of the Leeds circuit, suggested to his brethren in that district, and the friends in general, the propriety of forming a missionary society in the town of Leeds. His suggestion was adopted, and a public meeting was accordingly held. The preachers on the occasion were the Rev. Richard Watson and the Rev. James Buckley, and the chairman of the meeting was Thomas Thompson, Esq. M.P. The services were well attended, and the impression produced was most salutary and powerful.

"These arrangements," observes Mr. Jackson, "were greatly facilitated by the very judicious and efficient co-operation of the Rev. Jabez Bunting, who was then stationed in the Leeds circuit, and was also the chairman of the district. A new and mighty impulse was thus given to the mission work in the connexion. Other places, in swift succession, followed the noble example of Leeds, till the Methodist congregations, from the Land's End to the Tweed, caught the sacred flame. Collectors offered their services in all directions; the hearts of the people were everywhere impressed and opened, by just reports of the real state of the heathen, and by the communication of authentic

missionary intelligence; and money was, from year to year, poured into the sacred treasury, beyond all former precedent. Missionaries also have continued willingly to offer themselves, even for the most hazardous and difficult stations, and doors of entrance are almost every year opened in the most unexpected quarters.

“ One instrument all men acknowledged to have been raised up by an especial Providence, in connexion with the mission department, was the late Rev. Richard Watson; a man of the richest mental endowments, the whole of which he brought to bear upon this work. He pleaded the sacred cause from the pulpit, the platform, and the press, with a force of argument, an originality, and beauty of illustration, a sublimity of thought, and a power of persuasion, which perhaps no man, whether speaker or writer, ever surpassed; and, in union with his brethren, he directed the practical working of the mission system with a sound judgment and a patient persevering zeal. He wore out his life in this holy service, consumed by the quenchless ardour of his own spirit. More than any other individual, this distinguished minister for a time supplied the place of the lamented Dr. Coke.”

It is no exaggeration to affirm, that the missionary movements of the Wesleyan denomination have formed a new era in the history of the spread of Christianity in our world. Their energetic labours have provoked the zeal of very many; and their society not only keeps pace with other kindred institutions, but even promises to outstrip them in munificent contribution and extended operation. Their missionaries, who are all accredited ministers of their connexion, are now about *three hundred and sixteen* in number; who are aided in their work by about *two thousand eight hundred* catechists, local preachers, assistants, superintendents of schools, school-masters and school-mistresses, and artisans. Of the second class of agents, about *two hundred* are employed at a moderate salary.

The mission stations of the society, in all parts of the world, are about *two hundred and four*—each station being in general the centre of a wide circumference of evangelical effort.

The missions of the society are now located in Western and Southern Africa, Ceylon, Continental India, New South Wales, Van Diemen's Land, New Zealand, Tonga, Habai islands, Vavou islands, Tejee islands, the West Indies, and British North America. To these may be added those in Ireland, Sweden, Germany, France, Cadiz, Gibraltar, and Malta. One of the most pleasing features of the society is a number of native teachers, who have been raised up, in different parts of the world, under its auspices, among whom honourable mention might be made of Peter Jones, a native Indian, and Edward Frazer, a descendant of the African race, whose pious zeal will be long and gratefully remembered in this country.

The number of scholars, adults and children, under instruction in the mission-schools belonging to the Wesleyans, is *forty-nine thousand two hundred and sixty-six*. The members of society in full communion, under the care of the missionaries, exclusive of those in Ireland, are above *sixty-five thousand*. Those connected with the mission congregations, not in actual fellowship, amount to an equal number. And to these may be added the children and adults who are under school-instruction; making a grand total of more than *one hundred and eighty thousand* individuals, receiving direct spiritual advantage from the labours of the Wesleyan Missionary Society. At most of the leading stations, printing establishments exist for publishing the Scriptures, tracts, and other religious books translated by the missionaries, who in more than twenty different languages are proclaiming the gospel of Christ to heathen and other unenlightened nations of the globe.

The income of the society, as reported at the May

meeting for 1839, was £84,218, and the expenditure £100,077.

The Editor would conclude this brief sketch of the missionary operations of the followers of Mr. Wesley, in the words of Mr. Douglas of Cavers.

“The Wesleyans, after christianizing the abandoned districts of England, and encountering the rage of their own savage countrymen, often backed by their civil or religious guides—the neighbouring magistrate or clergyman—have carried the same zeal, dexterity, and success to the slaves of the West Indies, more docile than their masters; and to the savages of the remotest countries and islands, less infuriated and dangerous than the rude agricultural population of England.”<sup>a</sup>

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#### THE MISSIONS OF THE PARTICULAR BAPTISTS.

The high service rendered by these missions to the interests of Christianity, and the claims of the perishing heathen, entitle them to a much more extended notice than the limits of this work will permit. They afford a striking illustration of the power which a single mind, of lofty bearing and generous purpose, may put forth in awakening and directing the religious energies of a numerous and widely-scattered body of professing Christians. It was in the single bosom of William Carey, a man originally in the humblest walks of life, that the noble conception of the Baptist Missionary Society took its rise. For nine or ten years his spirit, leaping beyond the boundaries by which it seemed destined to be confined, was pondering with intense emotion the state of the heathen world, and ruminating within itself upon the guilt of Christians in general in neglecting

<sup>a</sup> Encyclopædia Britannica, article “Religious Missions.” Vol. XIX. Part I.

to carry out the designs of God's mercy respecting it. The great question of his own salvation had scarcely been settled, when he looked abroad upon that "waste howling wilderness" of mind, which he saw blighted and withering beneath the curse of idolatry. Before his settlement as pastor of the Baptist church at Moulton, in Northamptonshire, as early as 1786, he was known to be deeply penetrated with compassion for the unenlightened nations of the Gentiles. There he committed to paper a powerful and spirit-stirring essay, which was afterwards published, under the appropriate title, "An Enquiry into the Obligations of Christians to use the Means for the Conversion of the Heathen." This essay lay for a season in concealment, until it was dragged forth from obscurity in the following manner. In the spring of 1791, a meeting of ministers was held at Clipstone, in Northamptonshire, upon which occasion two discourses were preached by the Rev. Messrs. Sutcliff and Fuller, admirably calculated to rouse attention to missionary objects. Mr. Carey, who was present at the meeting, was delighted beyond expression at the train of thought pursued by the preachers, and, unable to restrain his emotions, got up at the conclusion of Mr. Fuller's sermon, and proposed a discussion of the question, "Whether it was not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world!" The proposal of immediate effort was regarded as somewhat premature, and was not, therefore, adopted; but as it was well known that Mr. Carey had in his possession a manuscript of great merit, on the subject of the conversion of the heathen, it was moved and carried that he should be requested to revise and

publish it, that its important appeals might be laid before the Christian public.

At the next association of the Baptist churches, convened at Oakham, on the 16th of the following June, 1791, it was moved by the brethren, that Messrs. Sutcliff and Fuller should be requested to favour the association with the publication of the discourses which had produced so deep an impression at the preceding meeting. To this cordial request of so many enlightened persons they consented; and in a few months after their publication, Mr. Carey's Essay also made its appearance.

At the next meeting of the association, which was held at Northampton, May 31, 1792, Mr. Carey was appointed to be the preacher. He took for his text the words of the prophet Isaiah liv. 2, from which, after suitable explanations of the passage, he followed out, in a masterly way, the two following propositions: 1. That we should *expect* great things; and, 2. That we should *attempt* great things. After public worship, the subject of missions was discussed, and the following resolution was proposed and adopted: "That a plan be prepared against the next ministers' meeting at Kettering, for forming a society among the Baptists for propagating the gospel among the heathen."

On the day appointed, the 2d of October, 1792, after the public ministry of the word, the brethren assembled, entered into deliberate and united consultation on the platform of the society to be formed, when the following resolutions were adopted, as the basis of the society.

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in

the subsequent subscription, do solemnly agree to act in society together for that purpose.

“2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called, ‘The Particular Baptist Society, for Propagating the Gospel among the Heathen.’

“3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

“4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

“5. That the Rev. Messrs. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

“6. That the Rev. Reynold Hogg be appointed treasurer, and the Rev. Andrew Fuller secretary.

“7. That the subscriptions be paid at the Northampton ministers’ meeting, October 31, 1792, at which time the subject shall be considered more particularly by the committee and other subscribers who may be present.

“Signed, — John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayers, Joseph Timms.”

Thus auspiciously originated an institution, which, for the space of nearly fifty years, has been scattering, with a profuse hand, the blessings of salvation on many a heathen soil. A series of meetings was held, for the purpose of maturing the plans of the society, selecting missionary agents, and determining on suitable spheres of labour. These hallowed assemblies were equally remarkable for their harmony and devotion, as well as for the tokens of the Divine presence vouchsafed to them. At each successive meeting fresh intelligence poured in upon the committee, as to the interest taken in their proceedings, and the readiness of the churches to respond to their call.

Thus sanctioned by the disciples of Christ, the great and good men embarked in this glorious undertaking "thanked God and took courage."

While anxious inquiries were being prosecuted, as to what particular region of the globe should be selected as the first scene of the society's operations, an event occurred which led to a speedy determination of the momentous question. This event was the arrival from India of Mr. John Thomas, a member of the Baptist community, who had made some successful attempts for the propagation of Christianity in Bengal, and who had repaired to London, partly with the view of raising funds for missionary objects, and partly with the hope of finding some suitable person to accompany him on his return to the East. On the suggestion of Mr. Carey, it was proposed to communicate with Mr. Thomas on his plans and prospects; and the result was, that he was approved and accepted as the society's first missionary. The difficulty was now to find a man of sufficiently tried character to join him in the mission. But here again the society was not long left in anxious suspense; for no sooner was it proposed to Mr. Carey to devote himself to the work, than he cheerfully acquiesced in the wishes of his brethren, and forthwith prepared himself to embark for that distant land, where he was afterwards to reap such honours in the missionary field. In his mind the thought of the society had first originated; and he was one of the first to sacrifice ease, and home, and country for its sake. When Thomas and Carey first met at Leicester, they fell on each other's necks, and wept tears of joy at the thought of the high service to which God had called them.

In June 1793, they embarked on board the Princess



Maria, a Danish East Indiaman, and in six months landed safely in Bengal. Many severe trials and privations awaited them, particularly Mr. Carey ; but in his greatest distress, when his pecuniary resources had failed, when his spirits were depressed, and when he beheld nothing in the state of the Hindoos to encourage him, he thus wrote to the committee at home :—

“ All my hope is in God ; all my comfort arises from him. Though the superstitions of the natives were a thousand times stronger than they are, and the example of Europeans a thousand times worse ; though I were deserted by all, and persecuted by all, yet my hope, fixed on that rock, would rise superior to every obstruction, and triumph over every trial. I feel happy in this ; I am engaged in the work of God, and the more I am employed in it, the more I feel it a rich reward. Indeed, I would rejoice in having undertaken it, even though I should perish in the attempt. What is there in the whole creation worth living for, but the presence and service of God ? I feel a burning desire that all the world may know this God, and serve him.”

God appeared for his servants in their season of distress ; for early in 1794, Messrs. Thomas and Carey were invited by Mr. Udny, a gentleman of considerable respectability, to superintend two indigo manufactories in the neighbourhood of Malda ; which they consented to do, as it not only furnished them with ample means of support, but gave them a powerful influence over a thousand workmen each, besides many other natives, who came from different parts of the country to hear them. Here they established schools for the children of the workmen, and commenced a circuit of itinerant labours in the surrounding villages ; evincing in a high degree, though amidst the greatest discouragements from the prejudice, unbelief, and wickedness of the natives, their fitness for the work to which God had called them.

Thus did Carey, with his devoted companion, enter upon a career, which, for ultimate brilliancy and success, has not been exceeded in the wide field of missionary glory. In his conversations with Hindoos and Brahmins upon the subject of caste, and in reference to the universally prevalent doctrine of fatalism, he evinced an acuteness and a tact which gave early promise of the distinction which awaited him in after years. In the mean time, he applied himself with great ardour of mind to the acquirement of the Sanskrit and other languages of the East; steadily preparing himself for those mighty achievements which God prepared him to effect.

In May, 1799, he was joined by those distinguished men, Messrs. Ward, Marshman, Brunsdon, and Grant, who on their arrival proceeded to Serampore, a Danish settlement, on the river Hoogley, a few miles above Calcutta. Mr. Carey endeavoured, but without success, to gain permission for the new missionaries to settle in the vicinity of Malda; and the result was that he removed, though with great reluctance, to Serampore, where the great work of translating the Scriptures was afterwards conducted with unrivalled success.

In 1801, the missionaries published their translation of the Bengalee New Testament. Mr. Thomas had said, "I would give a million of pounds, if I possessed them, to see a Bengalee Bible;" and now, just before he was called to his reward, the desire of his heart was fulfilled. Soon after this event, Mr. Carey, on account of his vast attainments, was appointed by the Marquis Wellesley, then Governor-General of India, teacher of the Bengalee and Sanskrit languages in the College of Fort William. Of this high

honour he had no expectation, and when it was proposed to him, he hesitated to accept it, lest it should interfere with his proper work as a missionary. The voice of his brethren, however, decided him in entering on the appointment. Afterwards he rose to the rank of a Professor in the College, at a salary of £1500 per annum; the whole of which he generously devoted to the purposes of the mission. While these auspicious events were in progress, Mr. Thomas died triumphantly in the faith, exclaiming with his last breath, "O death, where is thy sting!"

In March, 1806, the missionaries issued proposals for publishing the Holy Scriptures in no fewer than fifteen Oriental languages or dialects—a noble realization of Mr. Carey's missionary motto, "*Expect great things, and attempt great things.*" The undertaking prospered beyond all human calculation, and the number of versions of the Word of God thus effected by this little band of missionaries, with their native assistants, will be the wonder of all generations, when the names of their petty critics will have perished from the records of time.

In 1812, a fearful catastrophe overtook the mission premises at Serampore, by a fire discovering itself in the printing office. Mr. Ward nearly lost his life, in endeavouring, though without success, to stay the devouring element. The loss occasioned by this fire was estimated at £7500 sterling; but the destruction of valuable manuscripts, among which was a Sanskrit Dictionary, in five folio volumes, and all the materials for a Polyglot Dictionary of the languages derived from the Sanskrit, in collecting which Dr. Carey had been employed for many years, was by far the heaviest calamity occasioned by this overwhelming

providence. The Christian public, however, nobly testified its sympathy on behalf of the Serampore brethren. In Bengal £1000 were instantly contributed; in America, £1500; and in Great Britain, within eight weeks from the period that the intelligence reached our shores, £10,611. 1s. 11*d.*

In 1816, the Serampore missionaries began their institution for the support and encouragement of native schools; a measure upon which the adored Head of the Church has greatly smiled. In 1818, they erected a college for the education, upon a somewhat more elevated scale, of native youths of piety for the Christian ministry; an object worthy of the enlightened and devoted men with whom it originated.

Besides their missions in India, which have done eminent service in every way to the Christian cause, the Baptists have established missions in Ceylon, Java, Sumatra, Jamaica, the Bahama islands, South America, and South Africa. In Jamaica, their congregations are numerous and large; and a distinguished blessing has come upon them from the Lord of missions.

The following Tables will present a scene of operation most animating to the eye and the heart of the Christian philanthropist.

**TABULAR VIEW**  
OF THE STATIONS CONNECTED WITH  
**THE BAPTIST MISSIONARY SOCIETY.**  
**INDIA.**

Date	Stations.	Sub-stations.	European and East Indian Missionaries.	Native Preachers.
	<b>BENGAL.</b>			
1801	1. Calcutta		1. William Robinson 2. William Yates 3. W. H. Pearce 4. James Thomas 5. James Penny 6. Robert Bayne 7. C. C. Aratoon 8. W. Thomas 9. J. D. Ellis	1. Gorachund. 2. Soojatulle. 3. Gunganaragun. 4. Ram-hurce. 5. Ram-soondur.
	2. Howrah	1. Jeeadagote 2. Debeepoor 3. Balarampoor 4. Mukhariya 5. Madpore		6. Vishwanuth. 7. Kashee. 8. De Monte. 9. Bhim. 10. Gaur. 11. Prasad. 12. Jacob.
	3. Sibpur	6. Bonstollah 7. Kharee 8. Luckyantipur 9. Dhankata 10. Murapai	10. George Pearce	13. Kalachaud. 14. Soobrhoo. 15. Neelmunsee. 16. Shurun. 17. Bungshee. 18. Ram-dhun 19. Gurucharun. 20. Kanta. 21. Paus. 22. Digo. 23. Haradhau. 24. Charitan. 25. Sonatan. 26. Mathur. 27. Marayau
1816	4. Dum Dum		11. W. B. Symes	28. Vishwanath. 29. Gorachund. 30. Panchoo.
1807	5. Jessore	11. Bhursapoor	12. J. Parry	31. Gunganaragun, jun.
1804	6. Cutwa		13. William Carey	32. Bhoodoo.
	7. Sewry		14. J. Williamson	
1829	8. Burisaul	12. Sugurdeep 13. Sheegurdee	15. S. Bareiro	
1816	9. Dacca		16. O. Leonard.	
1818	10. Chittagong		17. J. Johannes	
1805	11. Dinagepore		21. Hugh Smylie	
	12. Sadhamahal			
	<b>ARACAN.</b>			
1821	13. Akyab	14. Kruesday 15. Kimby-won 16. Aracan Town	18. J. C. Fink	33. Khepoong. 34. Kullafree. 35. Ong-gee-jying. 36. Kyo-jorhee.
	<b>ASSAM.</b>			
1829	14. Gowhattee		19. W. Robinson, jun	
	<b>KIIASSIAS.</b>			
1832	15. Cherrapoonjee		20. A. B. Lish.	
	<b>N. W. HINDOOSTHAN.</b>			
1816	16. Monghyr		22. Andrew Leslie 23. John Lawrence 24. Henry Beddy 25. W. Smith 26. L. Mackintosh 27. J. T. Thompson	37. Nayausukh. 38. Hurridas.
1809	17. Digah			
	18. Patna			
1815	19. Benares			39. Siva-das.
1814	20. Allahabad			40. Bhugwan das.
1814	21. Delhi			41. Divigr.

**ASIATIC ISLANDS.**

	<b>CEYLON.</b>			
1812	22. Colombo	17. Slave Island 18. Kattigha Watta	28. Ebenezer Daniel 29. Hendrick Siers 30. Joseph Harris	42. Carolis. 43. Johu Meldor. 44. Silva.
	23. Hengwella			
	24. Byamville			
	25. Matelle			
1816	<b>JAVA.</b>		31. Gottleh Bruckner	
	26. Samarang			
	<b>SUMATRA.</b>			
	27. Padaug		32. N. M. Ward	

CHURCHES, STATIONS, SCHOOLS, &c. IN JAMAICA.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station commenced.	Church formed.	INCREASE for 1837.		DECREASE for 1837.			Number of Mem- bers.	Number of En- quirters.	Numbers of Mar- riages.	SCHOOLS, Schoolmasters and Teachers.	Number of SCHOLARS.				
				Baptized.	Received.	Restored.	Died.	Disin- seised.					Excluded.	With- drawn.	Day.	Evening.	Sunday.
<b>COUNTY OF SURREY.</b>																	
Mount Charles, St. Andrew's	W. Whitehorne	1824	1827	5	1	7	1	1	..	..	6	7	31	..	..		
Brandon Hill ditto	ditto	1835	..	..	..	..	..	..	..	..	..	..	..	..	..		
Scott's Hall, St. Mary's	ditto	1834	..	..	..	..	..	..	..	..	..	..	..	..	..		
Kingston, East Queen Street	Francis Gardner	1816	1816	103	8	24	23	..	22	7	2010	20	2997	..	272	70	
Port Royal, Port Royal	ditto	1822	1826	..	4	4	4	1	5	50	153	..	153	..	..	..	
Kingston, Hanover Street	J. Tinson	1825	1826	49	16	15	7	5	13	7	532	4	532	..	..	..	
Yallahs, St. David	ditto	1830	1830	41	7	3	8	5	..	..	386	10	386	..	..	..	
Esle Castle, St. T. in the East	Joho Kingdon	1831	1831	12	1	..	..	1	11	..	7	..	7	..	..	8	
Long Bay, ditto	ditto	1835	..	16	..	..	..	..	..	..	20	..	20	..	..	..	
*Amity Hall, ditto	ditto	1837	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
<b>COUNTY OF MIDDLESEX.</b>																	
Saint Ann's Bay, St. Ann's	Thomas F. Abbott	1829	1830	109	3	..	1	1	..	..	454	46	206	..	..	370	
Ocho Rio, ditto	ditto	1829	1830	52	11	..	..	..	..	..	382	..	137	..	..	908	
Coultart's Grove, ditto	ditto	1835	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Richman's cove, ditto	Joho Clark	1830	1831	37	..	..	..	..	..	..	153	..	153	..	21	48	
Port Mary, ditto, St. Mary's	ditto	1836	..	..	..	..	..	..	..	..	174	59	174	..	..	710	
Port Mary, ditto, St. Mary's	ditto	1836	..	..	..	..	..	..	..	..	204	..	..	..	..	153	
Orucabasa, ditto	Vacant by the death of E. Baylis	..	..	..	..	..	..	..	..	..	..	..	521	..	..	..	
Bagnals Vale, ditto	..	..	..	..	..	..	..	..	..	..	..	..	336	..	..	..	
Old Harbour, St. Dorothy	Henry C. Taylor	1824	1825	202	1	6	2	47	17	..	107	17	928	..	45	..	
Ebony Chapel, Vere	James Reid	1830	1830	..	..	..	..	..	..	..	150	..	329	..	..	..	
Four Paths, Clarendon	ditto	1834	1834	..	..	..	..	..	..	..	519	..	519	..	..	..	
Jericho, St. Thomas in the Vale	John Clarke	1824	1834	..	1	21	13	..	33	1	1072	30	1066	..	..	72	132
Mount Harmon, ditto	ditto	1834	1834	..	23	3	1	..	4	2	..	..	551	..	..	..	
Lucky Valley, ditto	ditto	1834	1834	..	..	..	..	..	..	..	..	..	..	..	..	..	
Guy's Hill, ditto	ditto	1834	1834	..	..	..	..	..	..	..	..	..	..	..	..	..	
Springfield, St. John	ditto	1834	1834	30	10	3	1	..	7	..	165	4	95	..	21	40	160
Moneague, St. Ann's	ditto	1834	1835	..	4	6	..	..	..	..	169	9	169	..	..	101	
Spanish Town, St. Catherine	J. M. Phillippo and Henry C. Taylor	1819	1830	107	19	15	11	218	23	..	680	..	1859	..	352	17	535
Passage Fort, ditto	ditto	1821	..	67	..	..	..	..	..	..	591	..	..	..	53	64	310
Sligo Ville, ditto	J. M. Phillippo	1834	..	114	218	2	..	..	..	..	334	10	334	..	51	66	103
Sturge's Mount, ditto	ditto	1837	..	..	..	..	..	..	..	..	179	..	..	..	..	..	..
Kinson Dale, St. John's	ditto	1835	..	..	..	..	..	..	..	..	237	..	..	..	..	..	..
Rock River, St. Thomas in the Vale	ditto	1837	..	..	..	..	..	..	..	..	34	..	..	..	..	..	..

## COUNTY OF CORNWALL.

Savanna la-Mar, Westmoreland	1829	1829	18					234	478	10			60
Fallersfield, ditto	1827	1828						22	165				
Mountryside, ditto	1836												
*New Providence Estate, ditto	1837												
Elstow Green, ditto	1837												
Montego-Bay, St. James	1824	1824	330			3		2749	109			231	565
Shortwood, ditto	1810								623	34		61	515
Mount Carey, ditto	1835								531			179	742
Bethel Hill, Westmoreland	1835								519	17		68	561
*Moutpelier Estate, St. James	1837											60	
*Catherine Hill Estate, ditto	1837												
*Spring Garden Estate, ditto	1837												
*Eden Estats, ditto	1837												64
Falmouth, Trelawny	1827	1827	230		3			1523	610	116			500
Refuge, ditto	1831				2				411				570
Waldensia, ditto	1836								250				475
*Camberwell, ditto	1837												164
*Golden Grove Estate, ditto	1837												
*Garradu Estate, ditto	1837												
Rio-Eueno, ditto	1837												
*Stewart-Town, ditto	1837												
Gurney's Mount, Hanover	1829	1829	71		5								
Fletcher's Grove, ditto	1829	1829	139										
Lucea, ditto	1835												
Green Island, ditto	1830	1830				1		408	435	10			86
Salters Hill, St. James	1831	1835						72	350				
Bethphul, ditto	1824	1825	211		4	5		908	887	66			306
Greenwich Hill, ditto	1835	1835	99		10			403	325	59			576
Maroon Town, ditto	1834												50
Barroon Town, ditto	1835												
*Clarendon, St. Elizabeth	1837												
*Windsor Estate, St. James	1837												
*Windsor Lodge Estate, ditto	1837												
*Palmer Estate, ditto	1837												
*Lloyd Park Estate, ditto	1837												
*Leyden Estate, ditto	1837												
*Cruisboro Estate, ditto	1837												
County of Surrey			106		31	5		4908	2702	47		174	77
County of Middlesex			400		290	5		6815	6590	8		506	2592792
County of Cornwall			1124		59	57		7677	8353	484		1007	4925
Total			2130		382	161		10780	17781	705		2447	1021744

Note.—1st. At those Stations where there are Enquirers, but where Churches are not yet formed, Service is conducted on the Lord's Day, or during the Week, or both; and the Lord's Supper occasionally administered to the Members in the District.—2nd. The Places marked thus \* are not Preaching Stations, but Estates on which Schools are conducted, with the consent and assistance of the Proprietors or Managers.





## MISSIONS OF THE LONDON MISSIONARY SOCIETY.

THOSE honoured men, who united their councils, prayers, and active efforts in laying the basis of this catholic institution, are now numbered with the dead ; save one here and there, who yet survives, to tell us of the happy days when the first friends of the cause met and mingled their sympathies at the footstool of the throne of Heaven. But though “ The Fathers and Founders ” of the society have met in the bright world above, they have left behind them a portion of their spirit, and their children live to witness the triumph of their Christian hopes.

The various and beneficial results which have sprung from the labours of the London Missionary Society are such as justly to entitle it to a prominent place in that page of history which bears to posterity a record of the peaceful triumphs of the cross. 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 movements of an Institution, which, for the lengthened period of forty-five 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 Southern 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 glorious 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 look at the present aspects of the society, at the vast field which it occupies, at the number of its missions, at the honoured men who represent its interests on many a heathen shore, at the sunny and bright spots which have risen to view under its culture in the moral desert, and at 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,<sup>a</sup> and he longed to see the Independents and

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<sup>a</sup> In a memoir of the late Dr. Ryland of Bristol, which appears 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 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 Pedobaptist ministers of that district, were imbibing

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 Pedobaptist 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 servant of God, that it deserves a place in any record of the London Missionary Society, however brief or imperfect : it is as follows :

CHRISTIAN BRETHREN,

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 obliga-

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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."

tions to do every thing in our power. We all know that it is the supreme end of our existence to glorify God. But can we suppose that 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 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 not 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 not ye, 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 one with 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 other Christian friends, were much excited 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 connexions, 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.

Dec. 1, 1794.

Yours, &c.

#### 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-spreading sympathy in favour of the projected undertaking. Dr. Love's letter, in connexion 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 Gement, Jonathan Scott, John Reynolds, Samuel Greatheed, William Moore, William Love, Robert Simpson, John Townsend, Alexander Waugh, James Weston, George Townsend, Henry Hatley, T. Haweis, Thomas Beck, William Graham, Andrew Duncanson, 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. Hap-

pily, 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 showed 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 its first general meeting was fixed for 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 in town and country :—

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, the Arminian Methodists, and the churches who hold the necessity 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 connexions. 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 shadow of death? Your own judgment, and that of your friends, as to the best manner of proceeding, in order to find such instruments, will be highly acceptable.

If it pleases the great Lord of the harvest to send forth many labourers into the wide-extended field of the heathen world, considerable funds will be necessary, that the most distant climes may be visited with the fulness of the blessing of the gospel of Christ. It is therefore desirable to form some estimate of what can be done, in the various Christian societies that give attention to this call. If each congregation contributes something, however small the ability of many

may be, the aggregate amount will be considerable. By the more affluent, a due regard, we hope, will be paid to the example of princely generosity already given, by some who have set their shoulders to this sublime work.

The time of the proposed meeting speedily approaches. What your hand finds to do, dear Brother, do it with all your might. Millions of immortal souls call upon us for the word of salvation. The honour of the holy and blessed Redeemer is bleeding in every climate, through the crimes of wicked men, who assume the Christian name. What ought to be our feelings and exertions! Shall we not hope that the age of cold indifference is past, and that the Spirit of Christ has kindled in our hearts an unextinguishable flame of love to God and man? May he guide and prosper all your labours of love among the people of your immediate charge, and smile upon whatever you undertake for the furtherance of this grand object. Commending both it and you to his gracious patronage, we remain,

Your affectionate Brethren and Servants for Jesus' sake,

(Signed) Joseph Brooksbank, John Eyre, Samuel Greatheed,  
John Love, W. F. Platt, John Reynolds, W. Smith,  
James Steven, Alexander Waugh, Matt. Wilks.

As the general concurrence in the formation of the plan is an object much to be desired, we shall be happy to see you among us; hoping to derive pleasure from your company, and assistance from your talents.

N. B.—A consultation of the Friends of the Institution will be held at the Castle and Falcon, Aldersgate Street, at six o'clock on the Monday evening preceding the general meeting, when your attendance will be particularly acceptable.

In addition to this more public document, a brief letter of invitation was sent to many private individuals in London and its environs, entreating their attendance at the anticipated festival of Christian benevolence.

The evening preceding the public meeting was a delightful prelude to the coming day. It was spent in holy wrestlings with "the Angel of the Covenant," and in mutual and endearing conference on the solemnities of the approaching morn. A large body

of ministers and private Christians assembled at the hour of prayer, and every countenance indicated the greatness, the sacredness, and the joy of the occasion. Sir Egerton Leigh, Bart. was called to preside; and, after prayer, by the Rev. J. Boden, of Hanley (now of Sheffield), the Rev. James Steven, of the Scots' church, Crown Court, related to the assembly, with great clearness and pathos, the several steps which had been taken by the committee up to the hour of their present meeting.

Mr. Love (afterwards Dr.), minister of Artillery Street, who had acted as secretary to the corresponding committee, was then called on to read portions of the letters which had been received from various parts of the country, which, after some pertinent and deeply-affecting observations, in his own remarkable style, on the agency of the Divine Spirit, in bringing into harmonious co-operation so many of God's children, he did with a solemnity of manner never to be forgotten. One communication from Glasgow, in particular, was heard with feelings of unutterable interest. It was a letter from a pious gentleman in that city, communicating the delightful fact, that a number of praying societies had agreed to spend the following day in earnest supplication to God for a blessing upon the first public meetings of the society.

After these pleasing and satisfactory details, the Rev. Dr. Haweis rose up, and, with characteristic energy and affection, showed to the meeting the practicability of finding men suitably qualified to go forth to the heathen world; reading, at the same time, some interesting extracts of letters, addressed to himself, from individuals willing to offer them-

selves as “a sacrifice upon the service of the Gentile church.”

When he resumed his seat, it was put to the vote of the meeting, whether they concurred in the idea of sending missionaries to the heathen, for the purpose of rescuing them from the worship of their dumb idols, and guiding them to “the knowledge of the only living and true God, and Jesus Christ, whom he has sent?” By one united and simultaneous act, the whole assembly testified its solemn determination to espouse the missionary cause. Tears of joy flowed in abundance from many eyes; in the midst of which the Rev. John Eyre, A.M. rose up, and, as words could find utterance, laid before the meeting an outline of the plan of the society, which had been sketched out by the provisional committee, and which it was proposed to lay before the public meeting on the following day. Subscription-books having been opened, and votes of thanks having been tendered to all who had aided in any way the preliminary arrangements of the meeting, and more particularly to the provisional committee and the worthy Baronet who presided over their deliberations, the Rev. Rowland Hill concluded the solemnities of the evening with prayer to Almighty God; when the assembly broke up, amidst mutual congratulations and devout thanksgivings to the God of love, who had so manifestly been in the midst of them.

The morning of the 22d dawned, while thousands of prayers, from all parts of the kingdom, were rising to the throne of God, on behalf of its august proceedings. The first service of the ever-memorable day was held at Spa Fields Chapel, where the Rev.

Dr. Haweis delivered a spirit-stirring discourse, on the apostolic commission, as recorded in the gospel by Mark, xvi. chap., 15 & 16 verses.—“Go into all the world, 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.<sup>a</sup>

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.

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

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<sup>a</sup> The name was afterward changed to "The London Missionary Society."

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 Harcastle, Esq., Duck's-foot Lane, Thames-street,  
Treasurer.

Rev. John Love, Hoxton,  
Mr. William Shrubsole, Old Street Road, } Secretaries.

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. Herdman, of South Petherton; the Rev. Mr. Smelle, of Great Grimsby; and the Rev. Mr. Whitridge, 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 Sep-

tember, 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 Abingdon; 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 graces as a Christian.\*

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

The list of gentlemen nominated by the committee having been read, they were requested to withdraw, and, by a distinct vote on each name, the following individuals were unanimously chosen.—The Rev.

\* See his Memoirs, p. 295.

Messrs. Boden, Bogue, Brooksbank, Burder, Eyre, Greatheed, Haweis, Hey, Hill, Lambert, Love, Mendis, 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 a 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 Southern 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 the 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 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 Horne, 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.

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#### PRESENT STATE OF THE SOCIETY.

**SOUTH SEAS.**—The mission to the South Seas, so long subjected to a severe test, is now the wonder and glory of the Christian church, and exhibits one of the most signal triumphs of the cross of Christ in the history of the present dispensation. The names of Nott and Williams, 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. The stations and out-stations belonging to this mission are now 138; its ordained missionaries, 30; its native and other assistants, 130; while its con-

\* In the Memoir of Dr. Haweis is inserted the interesting Journal which he kept during the detention of the *Duff*. See Vol. II.

verts are numbered by thousands, and the entire scene of its operations presents an aspect of holy exhilaration and still advancing conquest. The late refreshing visit of 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 has been 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 keep this part of his vineyard day and night, lest any blight of deadly error or moral pestilence should sweep across it, and 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,<sup>a</sup> 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 the Hottentots—at Bethelsdorp, Griqua Town, and Lattakoo—multitudes have been gathered into the fold of Christ. The stations now belonging to this mission are 50; the ordained missionaries, 31; and the native assistants, 33. 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

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

light of a missionary. Since 1804, missions have been established at Bellary, Ganjam,<sup>a</sup> Surat, Calcutta, Bangalore, Benares, Belgaum, and Quilon. 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 Ganges 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.<sup>b</sup> The labours of Mr. Reid, at Bellary, have been crowned with remarkable success; more especially in the establishment of native schools; and the mission to Benares, the headquarters of Hindoo superstition, now assumes a most encouraging aspect. The mission stations and out-stations in India are now 316; ordained missionaries, 63; assistants, native and European, 219.

**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 dic-

<sup>a</sup> This station has since been relinquished.

<sup>b</sup> 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.

tionary, in 32 volumes, published in 1716, 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 the inhabitants of China without interruption. He was speedily joined by other devoted missionaries in this work; and the result has been, that schools have been opened, upon a somewhat extended scale, for Chinese, Malay, and Malabar children; religious and other books have been translated and circulated; and the Anglo-Chinese college has been 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, Pinaug 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 mission continues to prosper, under the labours of its present devoted missionaries; and recently the Malayan branch of it has experienced a considerable revival; several Chinese have been baptized and admitted into church-fellowship. But the mission must be greatly strengthened, if the gates of China are to be opened. The stations now belonging to the mission are only 5; the missionaries, 8; and the native assistants, 4.

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*, just published.

**WEST INDIES.**—This mission was begun in 1807, when Mr. Wray sailed for Demerara; and it now numbers 41 stations; 16 missionaries; and 20 assistants.

**RUSSIA.**—In this quarter of the globe the missionary stations are 3; the missionaries, 2; and the native assistants, 2.

**MEDITERRANEAN.**—One station, and 1 missionary.

The Directors of the London Missionary Society have sent out, during the past year, to various parts of the world, 30 missionaries, exclusive of their families. The number of churches now belonging to the society is 101; of communicants, 8,287; of scholars under instruction, 41,792—being an increase, in the year 1838, of 8 churches, 940 communicants; and of 4,818 scholars. The income of the society, during the past year, was sixty-five thousand four hundred and ninety pounds, and the expenditure seventy-five thousand eight hundred and fifty-three pounds seventeen shillings and eleven-pence.

N.B. For an account of other Protestant missions, formed subsequent to the date of the London Missionary Society, see Appendix to Vol. II. of "The Fathers and Founders," &c.

PART III.

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MEMOIRS OF THE  
FATHERS AND FOUNDERS  
OF THE LONDON MISSIONARY SOCIETY.





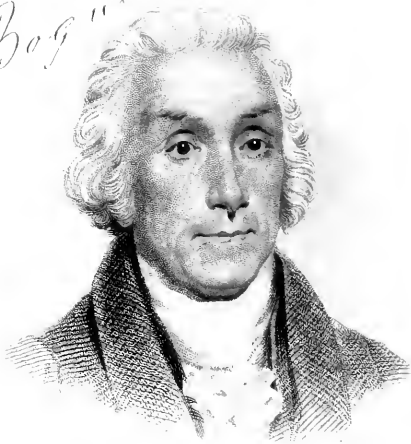


*J. Hawes*

*John Eyre*



*David Boggs*



*Wm. Love*

*Geo. Burdett*



# MEMOIRS

OF THE LATE

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 shewed, 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;<sup>a</sup>

<sup>a</sup> 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.

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, 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.”<sup>a</sup>

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 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

<sup>a</sup> 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.

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 converse, 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 preparing 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,<sup>a</sup> 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

<sup>a</sup> The Rev. W. Saltern was pastor of the Independent church at Launceston, Cornwall; and the Rev. John Saltern, at Bridport, Dorset.

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 acceptable 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 for-

mer 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;<sup>a</sup> a servant of Christ, whose praise was in all the churches. To this they readily consented; and found

<sup>a</sup> 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, 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.

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 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.”<sup>a</sup>

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 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

<sup>a</sup> Rev. George Collison's Memoir.

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 any thing 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 every thing 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<sup>a</sup> who had advised him to return to Bodmin at the request of his father, he found 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

<sup>a</sup> Mr. Brown, of Plymouth.

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 connexion. 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 connexions. 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 connexions 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, still alive, well remembers the ministry of Eyre, and speaks 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. E. 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 Cornwall, 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 their plain grammatical 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.”<sup>a</sup>

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 similies, 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.’”<sup>b</sup>

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.

<sup>a</sup> “Union and Friendly Intercourse,” &c.; a sermon at Mr. Wesley’s Chapel, City Road, 1798.

<sup>b</sup> The Rev. G. Collison’s Memoir.

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 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

\* The Rev. G. Collison's Memoir.

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 towards 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 Itineracy 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 connexion. 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 Itineracy.

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, Independents, and Calvinistic Methodists;—and now, in the forty-sixth 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 one

thousand 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.'"<sup>a</sup> 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 heathen, 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

<sup>a</sup> See Part II., Missions of the London Missionary Society.

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 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 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 Itineracy, 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<sup>a</sup> 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

<sup>a</sup> The Rev. George Collison.

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*,<sup>a</sup> 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.

“A principal cause,” observes Mr. Eyre, “of this

<sup>a</sup> See the Review department of the *Evangelical Magazine*, for March and April, 1801.

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 com-

mittee 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 him-

self, 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, 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, reproofing, 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 con-

version, 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 any thing 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!

# M E M O I R

OF THE LATE

JOSEPH H ARDCASTLE, 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 steadfast 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 pre-

ference 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 Hardeastle was born at Leeds, on the 7th of December, 1752. He was descended from a family originally seated at Hardeastle, 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. Hardeastle 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 steadfast 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 daugh-



ter 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 eminence. 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 pre-eminently delighted.

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

<sup>a</sup> 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

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,

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 Loeff 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, 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.

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 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 connexion 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 fore-

fathers 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 promoting 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 estab-

lished, 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 connexion 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 Wm. Buck, Esq. of Bury St. Edmunds, 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,

Monday evening.

Dear Brother, ever yours,  
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 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,  
(Signed) JOSEPH HARDCASTLE.

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Dear Brother,

London, Jan. 4. 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 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. Hardcastle 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. Hardcastle, 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 connexion, 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. Hardcastle, 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 connexion 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.<sup>a</sup>

<sup>a</sup> It is not very creditable to the Admiralty, of which Mr. Pitt's brother, Lord Chatham, was chief, that Lieutenant 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.

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 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 any thing 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 Provi-

dence 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. Hardcastle. 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. Hardcastle 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. Hardcastle, 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. Hardcastle 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. Hardcastle, 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 knowledge 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. Hardcastle’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 connexion 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. Hardcastle 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 every thing 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 intensesness 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 connexion 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 Dr. 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 everywhere 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 the 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 connexion 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,<sup>a</sup> proved eminently useful in arresting

<sup>a</sup> 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

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. Harcastle, "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 countries 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. Harcastle 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. Harcastle, soon after his return from Paris.

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.



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. Harcastle 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. Harcastle 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. Harcastle'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 connexion 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,

To Miss Hardcastle.

JOSEPH HARDCASTLE.

Mr. Harcastle'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 through-

out 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.

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

My respected and dear Sir,

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,

STEINKOPFF.

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 connexion with the future prospects of the kingdom of Christ. He delighted to trace in the history of mankind the development 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. Harcastle 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. Harcastle'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. Harcastle'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 connexion 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 pro-

ceedings 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 revelation, 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.

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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 connexion 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 obstructions 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 recognises, 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.

Broomfield, Clapham Common,

Feb. 10, 1804.

My dear Sir,

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. Hardcastle 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. Hardcastle, 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 prohibit-

ing "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. Harcadistle, 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.

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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 Canda 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 Canda 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 connexion 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 subject 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 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 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 Methodist 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.<sup>a</sup>

Mr. Wilberforce alludes in the above letter to the idea then entertained of applying for the alteration

<sup>a</sup> The above reply to Mr. Hardcastle'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

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. Hardcastle'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.

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.

To WILLIAM WILBERFORCE, Esq. M. P.

Hatcham House,

Feb. 26, 1812.

My dear Sir,

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. Wilberforce 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 Mahommedans.

From this period he gradually withdrew from active exertion, and having found an appropriate residence at Bayton, near Bury St. Edmunds, 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.

From 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.

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

London, Aug. 29, 1814.

To this letter Mr. Hardcastle replied as follows.

Bayton, Suffolk,

Sept. 16, 1814.

Most respected Friends,

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 light 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,

SAMUEL MILLS.

Finsbury Place, February 3, 1815.

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,

JOSEPH HARDCASTLE.

Hatcham House,  
Feb. 7, 16.

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. Harcastle 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. Harcastle 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,<sup>a</sup> and that the pure gospel once 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 pane-

<sup>a</sup> Among the most eminent of the ministers here referred to, were MM. Malan, Gaussen, 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.

gyric. 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 conversation, 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.”<sup>a</sup> “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.”<sup>b</sup>

Nothing would be so much calculated to supply a true and interesting picture of Mr. Hardecastle’s character, as a copious selection from his letters to 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

<sup>a</sup> Evangelical Magazine for April, 1819.

<sup>b</sup> Dr. Bennett’s History of Dissenters.

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. \* \* \*

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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.

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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. \* \* \*

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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. \* \* \*

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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. \* \* \*

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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. \* \* \*

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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 dear —, 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 exer-

tions, 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.

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London, Sept. 29, 1807.

My dear Son,

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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 unmixed 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.

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Hatcham, March 2, 1808.

My dear Boys,

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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.

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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.

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To his Eldest Son.

March 20, 1813.

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I feel occasionally a little pensive in the idea that our quitting Hatcham approaches very near.<sup>a</sup> 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, &c.

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,

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<sup>a</sup> At this time Mr. Hardcastle thought of disposing of Hatcham, and of retiring altogether into the country ; an idea which was shortly afterwards relinquished.

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."

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To one of his Sons.

Sept. 11, 1813.

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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 centred," 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 arose 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.<sup>a</sup> 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 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

<sup>a</sup> This difficulty of articulation continued but a short time.

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. Hardcastle 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 acceptation, 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 bent 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 connexion 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, or 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."

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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 Hardcastle, 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.



M E M O I R

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 expressions 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 connexion 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, through means which I have now no opportunity of tracing, 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 connexions 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 intreat 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 connexions. 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 connexions. 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 believe I do not consider myself so totally at his disposal, and so unworthy of his favour, as I should do; and I am too apt to consider the exertions of second causes, instead of knowing and believing him to be the supreme disposer of all events. As to the concerns of my future and immortal life, I am sometimes powerfully impressed with the importance of the subject; and at other times am entirely dead in trespasses and sins. I feel a total incapacity of

believing the truths of the gospel, or of loving the Author of them in the manner and with the strength of conviction and consequence which the scriptures teach. And even sometimes my attention to, and care for these truths, are so very trifling, that I almost approach (at least in effect) to total infidelity. Sometimes, indeed, when reading the Bible, attending the means of grace, but most of all in private prayer, I feel myself quite humbled under a deep sense of my exceeding vileness and sinfulness; and it is then the desire of my heart, that the dominion of sin in me may be totally destroyed. I desire then 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. With the Bible in our hands, with the gospel

of Christ in our ears, we have no reason to shun the most dismaying descriptions and severe sensations of our depraved nature in general, or of our own guilt and vileness in particular. Let your crimes be of what complexion they may, there is no reason to fear a free and full pardon. And let your ability to master your corruptions be ever so inadequate for the purpose, you have often heard, and well know, that the Lord does not make these discoveries merely to distress you, or that you should oppose your enemies, or master your vicious inclinations, in your own strength. 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 connexion he had left at Sheer-

ness, 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, which was so limited, that, even with strict economy, it was insufficient for his expenses, 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 replies —

“I am happy to find that the most accordant wishes and most ardent desires of your heart, and your most earnest prayers, all centre in this great object, namely, an experimental knowledge of your interest in the salvation of Christ Jesus. Believe me, my dear son, that I value this sentence in your last, more than if the letters that form it were made use of to form as large a grant of wealth and riches to me as they are capable of. It is not possible that the person who

writes this from his heart can with propriety be deemed an unconverted man. He may not be able to bring the blessing home to his own soul; but the *appropriation* of divine things does not constitute our title to them. That arises from a spiritual application of Christ to the soul, which is the work of God's Spirit, and is seldom immediately discovered to the soul, but is generally unfolded by a gradual series of communion with God in his ordinances, public and private. It is, indeed, every Christian's privilege to enjoy a clear and full assurance of his interest in Christ, and I am far from desiring to weaken your most strenuous endeavour to obtain that privilege, yet I beg you would not refuse to be called a Christian because you may be but in your nonage. 'The desire of grace is grace,' said the old Puritans; and a greater than they hath said, 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.' Here is a present and a future blessing. Their hungering is a blessed disposition given them of God, and he will not fail of feeding such souls to the full. Wherefore I believe God, that it shall be even so as he hath said, and you shall soon be filled in Christ's own way; that is, have good measure, shaken together, pressed down, and running over. From these premises it is easy to overthrow all your arguments against being chaplain at Mr. Woodgate's, or anywhere else. God's people do not pray as if any of their graces were complete; for though it be true that the work of conversion, or the new birth, is so far perfect as to constitute a person from thence a new creature, a child of God, a true believer, yet these persons have not a certain knowledge of this change. If they have, it is often obscured by guilt; and if it be not, yet there is in them a humbling sense of their imperfection in all the graces of the Spirit, so that they justly may, and usually do, pray to believe, love, hope in, and continue in Christ; nay, pray to be converted, to repent, to be justified, sanctified, &c. Such petitions as these will suit any carnal person that joins with them, and the petition of a poor soul that is struggling after an attainment of his interest in Christ, as you suppose the case, will well suit such as have a comfortable experience of it already, because they can never have these matters made too manifest to their own souls. Do not, therefore, any more refuse to comply with the desires of your friends, or to engage in a work that will probably afford you much pleasure, and may bring you that evidence of your relation to Christ which you are desirous of knowing. You know what are generally the parts of family prayer; you may without hesitation in the evening bless God for the favours of the past day, confess your sins, and beg his pardon. Represent your imperfections, and entreat that every suspicion may be banished from your mind, and all unbelief from your heart; that the graces of the Spirit may be planted and matured in all hearts. Pray for the prosperity of Zion, and recommend yourselves and others to the Divine protection for the night. In these regards and thanksgivings

every person will readily unite, and bless God for enabling you to be leader of their worship. I hope I shall soon hear of your first essay in this good work, and that God has made darkness light before you, and crooked things straight."

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, characterised in the one by filial reverence and love, and in the other by parental watchfulness and superintendence. This is exemplified by the following extracts; 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."

My father's reply to these judicious remarks is as follows:

"As to the favour you condescend to ask me: You know I never had any *ardent* desire to go to the theatre; and when I mentioned an intention of going for once, it was, I assure you, more from motives of curiosity, than from any desire of recreation and entertainment.

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 connexion 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 Bradbourne, occur in his letters. Mr. Bradbourne was a minister in Mr. Wesley's connexion, 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. At one time he writes,

“ The Lord is with us ; of a truth, his glory fills the house, and his love our hearts. I am not able to express what I feel in the pulpit ; it never was so pleasant a place to me as now. Oh, pray that your father, who is thus honoured and blessed, may be kept humbly dependent on his most dear and blessed Master.”

Again—

“ Our vestry is crowded after the service is over, and I have to preach another sermon, and a pleasing one, to those who come to wish me good night : even the children will not go home till I shake hands with them.”

My father bears his testimony to the same effect :

“ I join with you in admiring and adoring God for making you so abundantly useful. I know of no place where religion so flourishes

as at Sheerness. I can conceive of no station more truly honourable than that of a minister of the gospel, when he is so wonderfully owned and blessed; and no one can I so sincerely and affectionately congratulate, in this respect, as my dear father. You are indeed most highly honoured of God, and justly esteemed by men. On the latter account, I seem to feel some additional importance myself, and to shine by the reflection of your lustre. On the former account I desire to feel thankful, and earnestly pray that I may be enabled to copy your good example, and always believe myself worthy of such a father."

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. In recurring to this interesting event, my grandfather writes,

"I was solicitous to know how I should go through the office of administering to you the Lord's supper, but my Master so attuned matters with me, that I was neither insensible of the weighty blessing conferred on us, nor so affected with it as to overcome my resolu-

tion of suppressing my tender feelings. Indeed, when I gave you the bread, I felt a sudden and unspeakable emotion of affection, that almost burst down all the fences of decorum; but it went off, leaving a heavenly savour of the privilege of a Christian father ministering in that sweet ordinance with his children about him. Oh, what will it be to receive the bread and wine *after the manner of heaven*, with no jarring string in soul, or body, or circumstance, or company; when Jesus himself shall come forth, and serve his perfectly holy, happy, and enraptured church!"

It was during this memorable visit that my father's devotional talents were first socially exercised, and of this exhibition my grandfather writes with "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: he thus writes—

"I walk much in darkness, and enjoy little, if any, of the light of God's countenance, or the comforts of his salvation. Every transgression almost that I am guilty of is a presumptuous sin, being committed against light and knowledge, and only wants the character of malignity, to stamp on it the mark of utter reprobation. The Scriptures assure me that Christ is both able and willing to save the chief of sinners, and that even to the uttermost. Therefore, on this account, I have no doubts; but as to having a personal interest in this salvation, I am so unhappy as to be obliged to confess that I cannot realize it; and it is my unhappiness, God knows, so as to be my greatest, that I feel that I cannot say, 'My beloved is mine, and I am his.' If I have any consolation, it springs from the desire I feel of knowing him with the most perfect knowledge, loving him with the most perfect love, and serving him with every power and faculty of my soul. I desire to follow him in every precept, and in all his blessed example to be entirely conformed to his divine image, and to enjoy the fullest measure of that holiness, without which I cannot see the Lord. Blessed be God for these holy desires. I am sure they all proceed from him, for, did they not, they would be as vile and sinful as my words and actions; therefore I can and do pray, that he will perfect the work that I trust he has begun in me, with mighty power and with matchless grace."

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 exercise 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 — acceptable 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 connexion 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 Mr. Wilks.

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. He 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 religious 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 developement 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 in the Establishment, as well as in the Baptist and Wesleyan connexion: 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 fluctua-

tions, 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 offi-

ciate, 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 are filling honourable and important stations in the church, and others 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 contemplate 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.”

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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 connexion 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 ac-

cepted, 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 im-

portance ; 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 came 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 entitled "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.

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. Hardcastle, 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.

## M E M O I R

OF THE LATE

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 should reflect 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. Had his astute and powerful intellect been called, for example, to grapple with the study of the law, his career might have been more brilliant, and, in the eyes of the grovelling multitude, his choice of a profession would have been more fortunate. 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, to an extent not often found in a biographer, who so ardently admired and sincerely esteemed the man whose character he portrayed. Several years have now elapsed since the publication of that memoir, and while it is probably unknown to many of the readers of these pages, 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 connexion 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 schoolboy, 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 Colddingham, "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 know-

ledge, 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 intituled *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, as now, 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 disturbing 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 connexion. 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 connexion 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 connexion with the Dutch government, seems to prove that, up to that period, the principles of Presbyterianism, which he imbibed from education and family connexion, 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 minutiae, 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 blessing, 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 dis-

contented, 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 short-comings, 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, a sea-port on the west side of Portsmouth Harbour, 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 intending 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 con-

sideration, 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 admi-

ration 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 his late majesty King George IV. attended in his royal capacity, when in the Scottish metropolis. Mr. Walker was a man of high account as a bold,<sup>a</sup> solid, judicious, and faithful preacher of the gospel, at a time when

<sup>a</sup> 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

religion was at a low ebb in Scotland, and the elegant but insipid 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 celebrated historian. Dr. Jones, the minister of Lady Glenorchy's Church, came originally from England, and was for nearly sixty years distinguished for his fervent piety, exemplary deportment, and extensive usefulness. Dr. Hunter was a man equally esteemed, and afterwards

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 very fully from this 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 reprovng 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.'"

became professor of divinity 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 worldly and ambitious men, like Dr. Robertson, or cold moralists, like Dr. 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 the late Viscountess Duncan, he was offered the presentation to the West Church in Edinburgh, as the colleague of that distinguished leader in the Scottish Church, the late 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 connexion with the families of several distinguished naval officers, and, among others, with

that of the late 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 guard-ship 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 period, was by no means pre-possessed 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

\* 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* guard-ship, which he commanded till he obtained his flag in 1787.

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. Considering her powerful connexions, attractive manners, and great personal influence, this was perhaps no very difficult task. She was the daughter of the Lord President of the Court of Session, the sister of the Lord Advocate, afterwards Lord Chief Baron Dundas, and, above all, a favourite niece of the celebrated 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, but whether this arose from a desire to evince his gratitude for the kindness which prompted the interposition on his behalf, or whether he really hesitated, does not appear. 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 throws a new light on the character of Dr. Bogue, or, more properly, 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, by whom, while at Gosport, he was highly prized, both as a counsellor and a pastor, and 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 present Earl of Camperdown, and the late 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, a catastrophe memorable in the annals of the country, which has furnished materials for the poet, illustrations for the orator, and still lives in the recollection of the multitude like the event of yesterday. 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 graves 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 Mr. Heinekin, a young gentleman who resided with him as a pupil, and also by Mr. Haldane, who had quitted the navy soon after the commencement of the peace. With this 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 venerable and 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, an accomplished and amiable 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 wan-

dered into the mazes of Arianism and Socinianism, stand forth as a beacon to 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., a pious and 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 any thing 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 at all; 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 permanence 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 connexion 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."<sup>a</sup>

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. 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

<sup>a</sup> 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.

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 any to 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 perjured and blood-stained 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 Bastille, 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 connexions 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, subpœna'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 persons desirous of making themselves of consequence, that it is certain the Government, justly alarmed for the state of the country, considered the academy at Gosport, and the itinerancy of its preachers, were fit objects of attention. On one occasion his old friend and correspondent, the late Viscountess Duncan, having asked her brother, then 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, with her

good principles, should continue to hold intercourse with a man so dangerous from his talents and influence, whose name was at that moment registered in the books of the Privy Council, as one who was to be under *surveillance*. 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 unbefitting 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 Mahommedan 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 mayst 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 bats and to the moles, and are now adoring the Creator and Redeemer of sinful men? Alas! we search almost in vain."

We regret that our limits will not permit us to borrow more from the pages of this memorable sermon, which 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 Dr. 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, 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 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.”<sup>a</sup>

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<sup>a</sup> 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 1796. “ 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

“ 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.”

We have seen the energy, the talent, and the 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

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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.”

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 22, 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 mis-

sion 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 general 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 *Pegase*, 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 strong holds 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 £3500 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 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.<sup>3</sup> 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, 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 inconveniences 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.’”

<sup>3</sup> 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.

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.

East India House,

Jan. 12, 1797.

Gentlemen,

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.

I am, Gentlemen,

Your most obedient humble servant,

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 Dr. Bogue's brethren ; one of whom wrote to him as 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 Dr. 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 doubtless felt that his opinion on such a matter was entitled to the greatest weight.

TO JOSEPH HARDCASTLE, ESQ.

Gosport, April 27, 1798.

“ 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, ‘O 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 co-operated 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, now 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 Christ would not disdain to charge with the message of his 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 Dr. Bogue, Dr. 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.

Another 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 more fully 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 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.

Although an interval of more than twenty years still separates us from the close of his active and useful career, we are reminded that the plan of this work forbids us to enlarge. In his pastoral duties at

Gosport, as well as in his Theological College, he 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.<sup>a</sup>

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 Clonmell, 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

<sup>a</sup> 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.

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 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 5, 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. A valuable record of their proceedings has been preserved by Dr. Bennett, but our limits warn us that it is necessary to hasten to a conclusion. 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 anti-christian superstition." This was sound advice, and worthy of the wisdom of David Bogue. Something was attempted; but had it been followed up with more energy, the union between Popish Belgium and Protestant Hol-

land had been perhaps more lasting. At AMSTERDAM, it is mentioned, a thousand people were present at a prayer-meeting, and to hear of the spread of the gospel. 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 observes,

"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 birth-day, 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 birth-day, 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 birth-day, 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 acquirements, 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 woolsack ; 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 the present 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 any thing 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 although prayer was daily offered up for his recovery, both in

public and private, and every human means was resorted to, yet the 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."

How different is the death-bed of a Christian from that of an unbeliever! How different was the death-bed of DAVID BOGUE from that of DAVID HUME! The boasted philosophy of the infidel was just sufficient to cheer him in the company of his friends, and to maintain a heartless and revolting levity, little in unison with the sentiments of reason, whether it contemplates the termination of existence or an entrance into an unseen and untried state of being. But when left to his own resources, the unhappy deist could not

disguise his apprehensions; and it is a well-authenticated fact, that his attendant declared she would never again willingly encounter the dying chamber of a philosopher. David Bogue, on the contrary, "preferred" the solitude of his sick-chamber; he felt he was not alone, for the Father was with him, and his tranquil spirit went forth in holy communion with his covenant God. The one was occupied during his last days in speculating on the reception of his literary works, and on the prospect of new accessions to an empty short-lived fame; the other was also revolving the things which had employed his life, yet it was not "the bubble reputation," but the welfare of his fellow-men, the progress of the Redeemer's kingdom, and the glory of the Master whom he served. The one had directed his great talents to obtain a corruptible crown; he was of the world; he wrote to please the world, and by the world he was heard and admired; the other also employed his talents to obtain a crown, but it was a crown of righteousness, laid up in heaven for those who are not of the world, but of the Father. The one looked back upon a life spent in the service of the enemy of mankind, and upon efforts made to unsettle the faith and destroy the morals of thousands; the other had solemnly consecrated his best energies to the Redeemer of ruined man; and for more than fifty years had laboured to promulgate the gospel of the grace of God. David Hume had taught the lawfulness of suicide, and had sanctioned the violation of the marriage vow; David Bogue had ever been the champion of holiness, and the vindicator of God's eternal laws. The objects of the one were selfish, contracted, earthly, and of their own nature perishing; the

objects of the other were beneficent, expansive, sublime, and full of immortality; they were such as engage the admiration of angels, and conduct the spirit into the very presence of JEHOVAH.

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.

In some respects he resembled Dr. Johnson, and he was a warm admirer of that intellectual giant. 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 Bogue. In the same connexion 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 refused 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."<sup>a</sup>

"We look around," says Dr. Bennett, "in vain for one who can fill so large a space in the field of intel-

<sup>a</sup> 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, alone survives.

lectual 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 without 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.

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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. Goulty, 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 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.

END OF VOL. I.

















