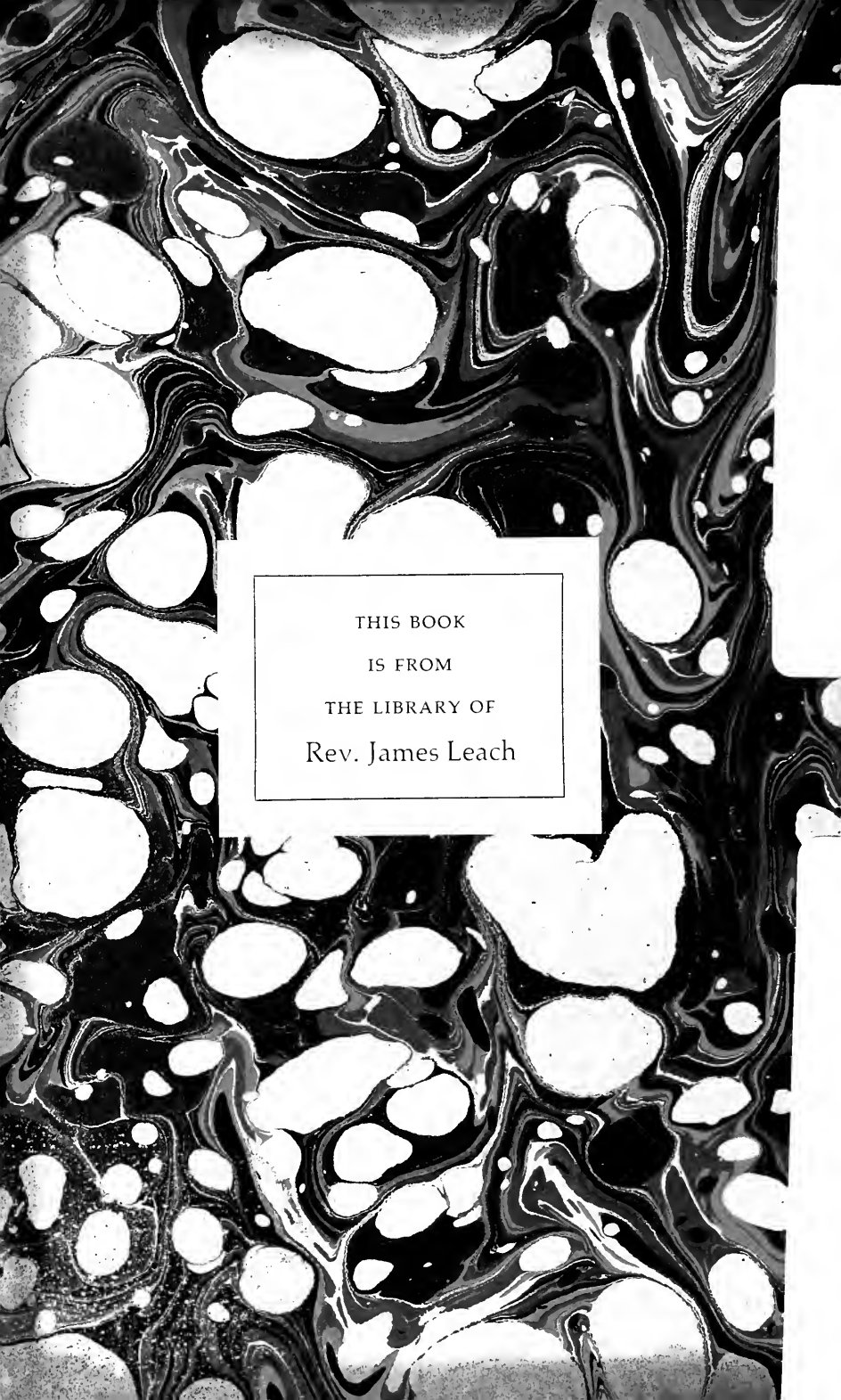


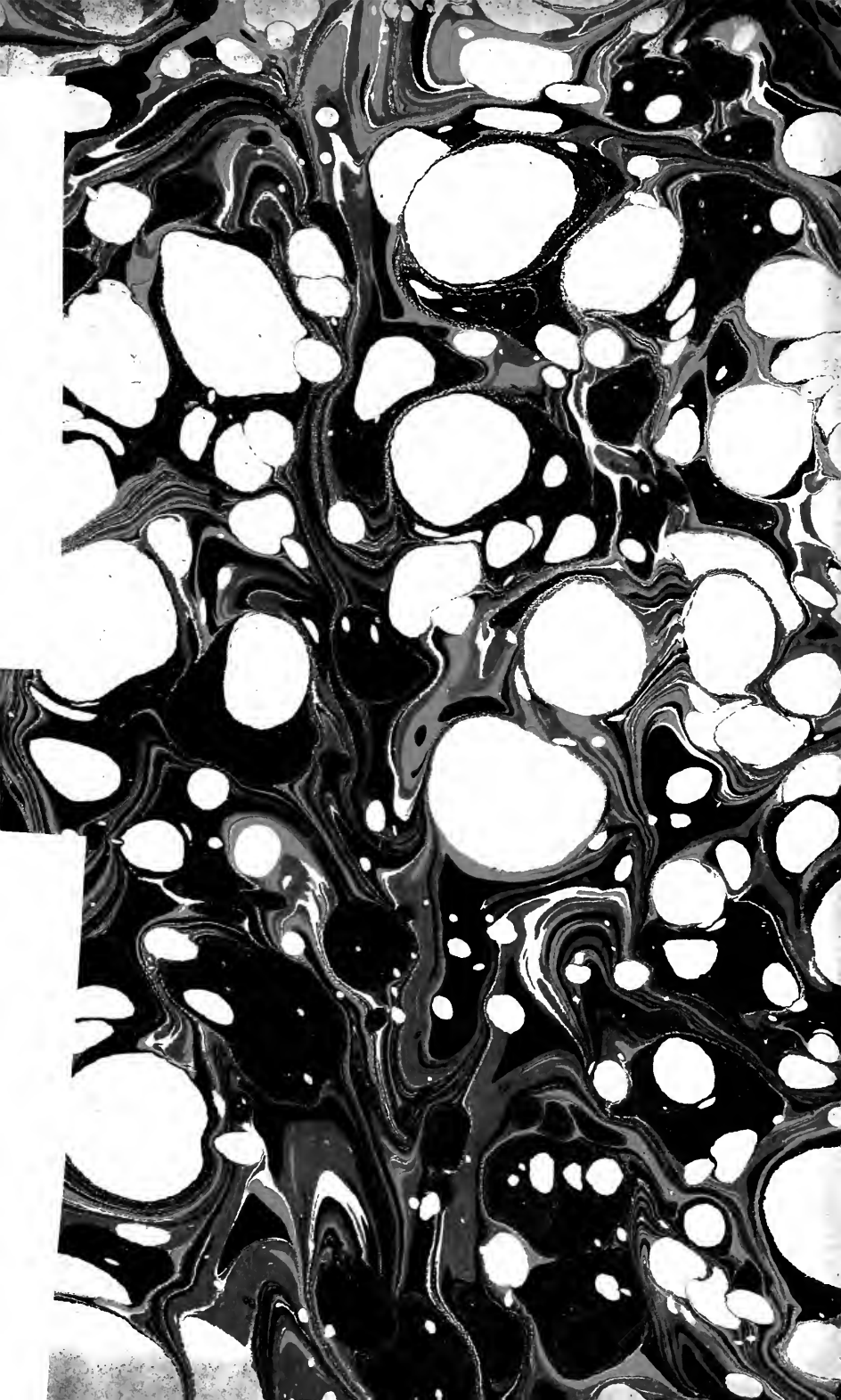


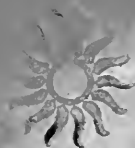
3 1761 06681214 0

BX  
5199  
S55A3  
1847  
v.2  
c.1  
ROBARTS

The background of the image is a complex marbled paper pattern. It features large, irregular, light-colored (white or cream) spots and shapes that are surrounded by dark, swirling lines of black and dark grey. The overall effect is organic and fluid, characteristic of traditional marbling techniques. In the center of the image, there is a white rectangular box with a thin black border. Inside this box, the text is centered and reads: "THIS BOOK IS FROM THE LIBRARY OF Rev. James Leach".

THIS BOOK  
IS FROM  
THE LIBRARY OF  
Rev. James Leach








Maria Naylor

The Gift of E. J. Wilkinson.

January 1850



Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation

MEMOIRS

OF THE

REV. CHARLES SIMEON.



LONDON

RICHARD CLAY, PRINTER, BREAD STREET HILL.

## CHAPTER XVIII.

LETTERS—TO REV. T. THOMASON ON THE ABUSE OF POWER—ANNOYANCE FROM A FELLOW OF HIS COLLEGE—FAVOUR IN THE UNIVERSITY—CHAPLAINS TO INDIA—KINDNESS OF BISHOP MANSEL—ON MEEKNESS AND FORBEARANCE—ON CONSULTING THE PREJUDICES OF OTHERS—REV. D. CORRIE'S MISSIONARY SERMON—LETTER FROM MR. CORRIE TO MR. SIMEON—LETTER TO MR. THOMASON ON THE DEPARTURE OF MR. AND MRS. ROBINSON FOR INDIA—SOCIETY FOR EDUCATING PIOUS MEN FOR THE MINISTRY—ON ATTENTION TO COLLEGE DISCIPLINE AND STUDIES—MEMORANDUM RESPECTING HIS BROTHER'S PROPERTY—TO REV. T. THOMASON ON THE CHARACTER OF HENRY MARTYN—ON SYMPTOMS OF APPROACHING ILLNESS—THE IMPROVED STATE OF HIS PEOPLE.

---

1816.

CORRESPONDENCE, ETC.

To Rev. T. THOMASON.

“ K. C., March 8, 1816.

“ My beloved Brother,

“ I have just received yours and my dear Sister's of Sept. 1st: they have been almost seven months on their voyage. I regret that your prospects about your Church, and the Bible Society, are so clouded. I confess, I have always been of the opinion, originally suggested by you and our beloved Martyn, respecting Dr. Buchanan's plan of a visible Episcopal Government among you. Power is good, if used for the Lord; but there is great danger of its not being used *for* the truth. People in authority think they must do something: and to obstruct good men and good things, is more popular than to punish neglect,

or to censure lukewarmness. Our great comfort is, that God reigneth, and that He will ultimately be glorified in men, whether they will or not. *He can not only work without them, but against them, or even by them against their own designs.*

“I have at this moment sweet consolation from this thought. Such conduct is observed towards me at this very hour by one of the Fellows of the College, as, if practised by *me*, would set not the College only, but the whole town and University in a flame. But the peace and joy which I experience, from lying as clay in the potter’s hands, are more than I can express. I forbear to state particulars, because I must fill two sheets with them before you could properly enter into them: but I know that, whether men give or take away, it is not man, but the Lord; and that ‘He doeth all things well,’ and that if we only wait to the end, we shall see infallible wisdom and unbounded goodness in His darkest dispensations. The example of our blessed Lord, who, ‘as a lamb before its shearers,’ was dumb, and without either threatening or complaint, ‘committed himself to Him that judgeth righteously,’ appears to me most lovely; and I have unspeakable delight in striving (and hitherto with some success) to tread in His steps. God has long taught you this lesson, and I am endeavouring to learn it day by day. A little of the *δοκιμὴ* will be an ample compensation for a good deal of *θλιψίς*.

“The case, however, that I refer to, is insulated; the respect and kindness shewn me in the whole University far exceeds anything I ever experienced in former times. The numbers that attend my Church are greatly increased; and I do hope that the work of God is prospering amongst us.

“ If, however, you judge of what is doing here by what we are doing *for you*, you will form far too favourable an estimate. For within this year and a half I shall have sent you about a dozen : to Bengal, poor Mr. Crosthwaite ; to Bombay, Mr. Carr, and I hope Mr. Robinson ; to Madras, Messrs. Harper, Jackson, Malkin, Hough, Church, Trail ; to Bencoolen, Mr. Winter ; to St. Helena, Mr. Vernon. Besides these, if money can be raised, I hope to send two more to Madras, a Mr. Spring, and a Mr. —, not yet ordained.

“ All these are independent of those who are come to you from other quarters ; *e.g.* Davies and Fisher. . . . Had my anonymous gentleman been in Orders, I should have sent him to China ; for which, by his talents and piety, he is well qualified. But that must now slip through my fingers. It *must* be given away before the 5th of April.

“ I take for granted that I mentioned to you the new Bishop of Gloucester, who is truly pious and devoted to God, and who honours me with his confidential friendship. He will be an unspeakable blessing to the Church. But it is not by him that I either do work or intend to work. The Bishop of Bristol (Mansel) is the man who does for me all that I can ask. Mr. M. took his degree in January ; and . . . was ordained Deacon and Priest, both times by letters dimissory. *This* is doing something ; and more than I would venture to ask of any one else. But the Lord is in all this.

“ In another quarter there has been most cruel persecution. The Bishop of — has refused Orders to two excellent young men, on account of what he called Calvinism. I should fill sheets of paper



if I were to state to you their case. . . . At last Mr. Wilson (who was in Deacon's Orders) is ordained Priest\*: Mr. Blackburn, the other, is not yet ordained.

“I have not time to write very particularly about your situation in India. Before any observations of mine could reach you, your situation would be so changed that they would be quite irrelevant. But *I highly approve of your conciliatory conduct towards the Bishop. Both duty and policy enjoin that,* and I am greatly mistaken, if duty and policy are ever at variance. Honesty is the best policy; so is meekness, forbearance, and rendering good for evil. At all events, they bring peace into the soul, both here and for ever.”

---

To the Rev. T. THOMASON.

“Aspeden Hall, April 16, 1816.

“My beloved Brother,

“I have set my heart upon dating a letter from this place; and of treating you with news about my boy, as I do my company with coffee, hot from the spit. You would scarcely know him, so florid and so robust. But you would be delighted to hear the account which Mr. and Miss Preston give of him. . . .

“In my last I mentioned eleven, whom within this year and a half I have had the happiness of recommending to India; and I am now happy to say, that Mr. S., of whose going I was doubtful, makes a *twelfth*. There are two more vacancies I hope to fill, (one for Canton, and the other for Bombay,) as

---

\* By Bishop Mansel, in Trinity College Chapel.

soon as I can get the persons ordained. The person for Canton is a man of great talents.

“ I have not spoken concerning the Orphan School for two reasons ; first, I cannot form any adequate judgement respecting it, so much depending altogether upon local considerations ; and, next, because all would be over, long before my observations could reach you. Misrepresentations of it have reached me through Mr. Marsh, to whom a letter was sent from Calcutta : and he, full of love, wished me to write to you, either in a way of consolation, or advice, according as the occasion, in my judgement, required. But I feel myself incompetent to either, as not understanding the gist of the question. Only, I should say in general, that it is well to consult the prejudices of men, even where we know those prejudices to be wrong ; just as Paul did in the matter of circumcision, and the whole of the Jewish law. The true point for our inquiry is, what our motive is in those concessions : if it be the avoiding of *the Cross*, we are wrong ; but if it be the avoiding of *offence*, we are right.

“ The great Week is now near at hand. I look forward to it with joy ; though, in fact, it borders too much upon religious dissipation. Still, however, the effect on the public is good. Mr. Corrie preaches the Church Missionary Sermon, (by the way, I have put *your* Missionary Sermon with my own Skeletons, that I may have the happiness of being in your company as long as my book shall exist) ; I have looked it over, and am going to-morrow to look it over with him. It contains much information ; but needs to have a good deal of it put into notes. An audience like his will require somewhat more of religion to interest them : they would be tired with a succession

of accounts about things, with which they are not sufficiently acquainted to enter fully into them. What a lovely character he is! I hope he will be restored to you strong as 'a giant refreshed with wine.'

"Ever, ever yours."

The Rev. D. CORRIE to the Rev. C. SIMEON.

"Very dear Sir,

"April 15, 1816.

"With this I take the liberty to send my Sermon for your inspection and correction. I am sensible of its defects, being anxious to introduce a number of facts, not, as I think, sufficiently known; there is too little Scripture quotation, and I feel it to be wanting in devotional spirit; though I hope the relation may excite a feeling of compassion, and excite to exertion in behalf of the Heathen. . . . I commend myself, as well as my poor production, to your kind attention and help. Whatever may be effected by it, is to be referred to you, as the instrument of blessing, present and sensible blessing to my own soul in the first instance. My poor prayers have ascended, at home and abroad, for your health and continued usefulness, in a place where so unlooked for and undesired your labours were made useful to myself; and in eternity I feel I shall delight to acknowledge you as the *means* of the mercy I have found. I purpose, D.V., to be in Cambridge on Wednesday the 24th, so that you need not take any further trouble about sending the manuscript back: there will be time to make any alterations or additions after that period.

"I remain yours very truly and respectfully,

"DANIEL CORRIE."

To the Rev. T. THOMASON.

“ On board the Castlereagh, May 6, 1816.

“ My best beloved Brother,

“ Here I am with your dear Mother and Mr. and Mrs. Robinson. . . . We went on board, uncertain when the ship would sail; but expecting it rather to sail the next day. . . . We were very desirous of stopping till we should see the ship actually under weigh; but there were some engagements of mine that rendered it almost impossible. However, the next morning we could not endure the thought of not sailing with them a part of their way, as I had done with you: and therefore impossibilities were constrained to give way, as sometimes they will, to the omnipotent and controlling power of love. . . . Your dear Mother, as you will readily conceive, is very much affected with the separation. By this removal also my duties are increased; as I shall now have to add, as far as I am capable of adding, the services of a daughter to those of a son. I would that I could so expand with the occasion, that your beloved Mother might never feel a void. I hope I can say, that, in my poor endeavours to fill your place, I am richly recompensed in the consolations which she enjoys. As for you, we seem to be as near to you as if you were in England. Our communion with you is very sweet, and our joy over you exceeding great.

“ Having had certain information of their proceeding on their voyage, your Mother and I travelled 85 miles to Mr. Sargent's, where we now are, and where I am finishing this letter. Mr. Sargent (at Graffham, near Petworth) is going on with honoured Martyn's life: but could not advance comfortably without me. I therefore embraced this opportunity of going to him,

and shall spend about four days with him, and then return to Cambridge.—From the last accounts of your beloved daughter, I am in hopes of seeing her soon, that we may pay her, as your proxy, a little of our debt of love to you. Kindest love to my Sister.”

---

To the Rev. T. THOMASON.

“ June 4, 1816.

“ My beloved Brother,

. . . “ You will be glad to hear that the Society, which I have for two years been endeavouring to establish in London for the education of pious young men for the Ministry, is now established; and, I hope, will soon become a powerful instrument in the Lord’s hands. The trustees are Lord Calthorpe, Messrs. Wilberforce, Babington, Grant, &c. . . .

“ The gentleman, whom I hope to send off for China, is to be ordained next Sunday by the Bishop of ——. Thus he will be ready to go at Christmas. It is astonishing how God has opened the hearts of the Bishop of ——— and the Bishop of Bristol towards me. They do more than could reasonably be hoped for from any Bishop whatever.

“ You were informed some time since of my Sermons before the University, on ‘ I speak as to wise men; judge ye what I say.’ An absurd but well-meaning man has been preaching violently against them. He has excited a good deal of disgust, even in those who are no friends to me; but still he may do *some* harm; though I think not much. He has published his sermons; and will, I hope, be set right by the Reviewers. . . .

“ Ever most affectionately yours.”

---

To the Rev. ———

“ K. C., Nov. 1, 1816.

“ My dear Sir,

“ There are many reasons why I should prefer ——— for your brother before any other College. He will find there a greater variety of religious characters than elsewhere; and will therefore more easily fall into the habits of those who are prudent, whilst his little singularities will be the less noticed. But if he go about visiting the sick instead of attending to his academical studies, I shall give my voice against him instantly, that he may be removed: and if he come to College, he must come with the express understanding, that he shall be removed upon the first intimation from the Tutor, and not be continued to be dismissed by authority. If he come without a full determination to conform in all things to College discipline and College studies, or with any idea of acting here as he might in a little country parish, he will do incalculable injury to religion. Pray let him understand this, and not come at all, if he is not prepared both to submit to authority, and to follow friendly advice. I do not at present know of any situation near Town: but there will be no difficulty in obtaining one.

“ Your most affectionate and obedient servant,

“ C. SIMEON.”

---

MEMORANDUM.

“ K. C., Cambridge.

“ Last week I returned from Bristol, where I witnessed a thing almost unprecedented in the annals of the world;—a whole city combining to fill up, by their united exertions, the void made in all

charitable Institutions by the loss of one man, Richard Reynolds, a member of the Society called Quakers. Having myself acted in some measure upon that idea, in relation to my dear and honoured brother, Edward Simeon, I take this opportunity of recording it for the satisfaction of myself and my executors.

“ My brother was extremely liberal, and did good to a vast extent. At his death an exceeding great void would have been made, if I had not determined to accept a part of his property, and to appropriate it to the Lord’s service, and the service of the poor. The loss they would have sustained being about £700 or £800 a-year, I suffered my brother to leave me £15,000, and have regularly consecrated the interest of it to the Lord ; and shall (D. V.) continue to do so to my dying hour. Had I wished for money for my own use, I might have had half his fortune ; but I wanted nothing for myself, being determined (as far as such a thing could be at any time said to be determined) to live and die in College, where the income which I previously enjoyed (though moderate in itself) sufficed, not only for all my own wants, but for liberal supplies to the poor also.

“ These things are well known at present in our College (Mr. — in particular, as a counsel, examined my brother’s will, wherein there is proof sufficient of these things) ; but at a future period they may be forgotten ; and persons may wonder, that with my income I do not resign my Fellowship. The fact is, I have not increased my own expenditure above £50 a-year ; nor do I consider myself as anything but a steward of my deceased brother for the poor. It is well known that, long previous to his death, I refused what was considered as the best Living



of our College: and I should equally refuse anything that the King himself could offer me, that should necessitate me to give up my present situation, and especially my Church. And I write this now, that if, after my decease, it should be asked, 'Why did he not vacate his Fellowship?' my executor may have a satisfactory answer at hand. It lies in a short space:

"1st. If twice £15,000 were offered me to vacate my Fellowship, I would reject it utterly.

"2d. The Legacy I have received I do not consider as mine, but as belonging to the poor and to the Lord; and I am only the steward, to whose hands it is committed.

"3d. The proof of this will be found in my refusal of any Living before, as well as since, my brother's death, and in my Account-books, wherein the disposal of this money is regularly entered.

"Witness my hand this 19th of October, 1816.

"C. SIMEON."

To the Rev. T. THOMASON.

"K. C., Nov. 20, 1816.

"My beloved Brother,

"Never did I write to you under such peculiar circumstances as the present. Three whole mornings of about six or seven hours have dear Mr. Sargent, and Mr. Corrie, and your beloved Mother, and myself, been reading the Life of our lamented brother, Mr. Martyn. Truly, it has humbled us all in the dust. Since the Apostolic Age I certainly think that nothing has ever exceeded the wisdom and piety of our departed brother: and I conceive that no book,

except the Bible, will be found to excel this. In general, the Diaries of religious people exhibit the same thing again and again: but in this there is nothing repeated; and it exhibits such a mind and such a heart, as make him to appear almost like a different species from ourselves: we looked to him as at an almost unapproachable distance. David Brainerd is great: but the degree of his melancholy and the extreme impropriety of his exertions, so much beyond his strength, put him on a different footing from our beloved Martyn; whilst the imagination of Martyn and the inexhaustible richness of his ideas, give to his relations an interest superior to anything I ever read. Mr. Corrie's presence, too, has been highly favourable in rectifying some little things, which would have given to some parts an air of inaccuracy. But I must not enlarge; though were I to enlarge ever so much, I should have no fear of disappointing your expectations. The circumstance of Mr. Sargent having so much leisure has been of incalculable benefit: for it has enabled him to throw a lightness over the whole, by connecting every part, and making the transitions easy and natural. . . .

“ Now let me advert to those circumstances of yours which have made my heart bleed. I lost not a moment in sending your letter to Mr. Grant, and in concerting the best measures for your assistance. . . . In this state of things I have deliberated much, and with the wisest and best of men in concert (Mr. W., Lord C., and the Bishop of G.), to find what is the best to be done for you. . . . But in my request I confined myself to what might be asked without injury and without offence. I have got for you a blessed Assistant, such an one as I wished you to

have; and I wished Mr. W. to get a letter from Mr. Canning to the Bishop respecting him. But I find that Mr. W. will, as soon as he can find an opportunity, bring the whole matter before Mr. C. . . . Be assured I will not cease day or night to labour for you; and to look up to our God to direct and bless my exertions. The name of the gentleman I refer to is Mr. Fenn, a man of eminent talents and piety; and under you he will soon become a great proficient in Eastern languages.

“ Yesterday was our Cambridge Bible Society Anniversary. It was remarkably well attended, Lord Hardwicke in the chair. I was unfortunately kept away by either a bruise in my foot, or, as Mr. Farish and your dear Mother think, and as I fear, the gout!! My father once had it, and only once; I may therefore have it now, and no more: but in my mind I am rather inclined to think, that the time is now approaching when I must descend from my horse to a carriage; and if so, I consider it as a very long step towards the eternal world. What may be my views of eternity when it comes very near, I know not: but my trust is in the tender mercy of my God in Christ Jesus; and I can joyfully leave myself in His hands. It has for many years been my delight to contemplate death as close at hand: and the more my mind is familiarized with death now, the more tranquil, I trust, it will be, when the closing scene of life shall have actually arrived.

“ Ever, ever yours,

“ C. SIMEON.”

---

To the Rev. T. THOMASON.

“ K. C., Dec. 19, 1816.

“ My beloved Brother,

“ I am truly glad that you suggested what you did about dear Martyn’s Persian Translation. It came at a most important crisis. . . . You may be assured that all shall be done respecting them (if my life be spared) *advisedly*. There shall be no unnecessary delay ; but no ill-advised haste. . . .

“ My people, who remained stedfast, are in a blessed state : my Church better attended than ever : my delight in my work greater : my health is good : my strength is renewed, so that I preach with ease. I do hope that God has yet something for me to do before I die. . . . Kindest love to my Sister ; and the smaller fry a kiss each.”

---

## CHAPTER XIX.

LETTERS—TO REV. T. THOMASON ABOUT THE JEWS' CHAPEL—  
TYRWHITT'S LEGACY FOR HEBREW LITERATURE—HINDOO COLLEGE  
—MOVEMENTS IN FAVOUR OF THE JEWS—RELIGIOUS MEETINGS  
IN LONDON—RAMMOHUN ROY—MARTYN'S PERSIAN PSALMS—  
BROWN'S MEMOIR—REV. D. CORRIE'S RETURN—PREPARATION  
FOR A NEW WORK—TO A FRIEND IN OFFICE ON ATTENDING THE  
OFFICIAL CHAPEL—MEMORANDA ON VARIOUS OCCASIONS—ON THE  
PROPER EXERCISE OF THE MINISTRY—ON LISTENING TO EVIL  
REPORTS—ON SUFFERING INJURIES—TO REV. T. THOMASON ON  
THE SUBJECT OF HIS PREACHING—TO REV. LEWIS WAY ON HIS  
JOURNEY TO RUSSIA—SELECTION OF A COMPANION—TO REV. T.  
THOMASON ON THE HINDOO COLLEGE—JEWISH MISSION TO RUSSIA  
—PROPOSED TOUR AT HOME—GENERAL ZEAL FOR DIFFUSION  
OF CHRISTIANITY—CHARACTER OF DR. BUCHANAN—SERMON FOR  
THE JEWS—ON TRIALS AS A COUNTERBALANCE OF POPULARITY  
—TO A CLERGYMAN ON PREACHING THE TRUTH IN LOVE—TO  
A DAUGHTER ON HER DUTY TO HER FATHER—TO A LADY ON  
HER DUTY TO HER HUSBAND—TO A CLERGYMAN ON PAROCHIAL  
DIFFICULTIES—TO ANOTHER ON THE TRUE MODE OF PREACHING  
—TO ANOTHER ON THE EXERCISE OF CONSCIENCE—TO REV. T.  
THOMASON ON HIS EFFORTS FOR THE JEWS—OPENING CHAPELS AT  
AMSTERDAM AND HAMBURGH—THE HAPPY STATE OF HIS PEOPLE  
—PROFESSOR FARISH—DEATH OF THE PRINCESS CHARLOTTE.

---

1817.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

My beloved Brother, "K. C., Mar. 29, 1817.

"Time runs fast: Mr. Corrie is going: your Mother also goes on Monday to Town, whither I am going, being summoned to a Jews' Committee of Messrs. Babington, Wilberforce, Way, and Hawtrey.

Behold, the Rector of the parish has refused to give his consent to the Jews' Chapel being opened in the Establishment. . . . Ten thousand Chapels may be built and opened by Dissenters, 'will ye, nill ye,' but a Chapel that was (I believe) consecrated, but certainly licensed as a French-Refugee Chapel, is not suffered to be filled by an Established Minister; were it not that I know Who reigns, my soul would sink within me.

"But if this be so painful, we have something joyful to counterbalance it. The Emperor of Russia and Prince Galitzin have sent over to request from our Society Missionaries to the Jews, and Hebrew Bibles. O that God may be with us! I do not despair that we shall see good done among them.

"You who are a Hebraist will be glad to hear that Mr. Tyrwhitt of Jesus, who is just dead, has left £4000 to the University for the encouragement of Hebrew Literature. This is a truly excellent legacy. It is a disgrace to our University that a Hebrew teacher has never yet found employment enough to support him.

"I enclose you a copy of the Rules of our Provident Bank at Cambridge. Would not such an institution be of great use amongst you? Might there not be one for the Europeans, and one for the Hindoos? I think you might be a great blessing to that land in promoting such institutions. . . . I am in great haste: I have laid everything in the smallest possible space. *Multum in parvo* is my motto on all occasions.

"Most, most, most, affectionately yours, "C. S."

"My little (or rather my great) boy is very well."

---

To the Rev. T. THOMASON.

“ May 14, 1817.

“ My beloved Brother,

“ The Puritans used to date their prefaces ‘from their study.’ I date this from your dearest Mother’s breakfast-room, a little Elysium. The house is on the Peas Market: but this is an eastern room, that hears no more of the Peas Market than of you at Calcutta—sweet abode of peace, and love, and gratitude, and praise! . . .

“ Let me now come to your School. Indeed I am far from undervaluing it. I have not Mr. Grant’s letter by me, else I should give you an extract from it: but he, when I wrote him word of it, thought that the hand of God was in a most remarkable manner in the whole transaction. He is able to appreciate the matter aright: and it afforded him exceeding great joy: I have long been looking out for a person fit to fill the station of President, or at least, of Professor there: I had looked to Mr. — in that view, as hoping he may come out two or three years hence; but he is an only son, which may be a bar in his way. Of himself he is willing to come, if his parents will let him. He has yet to study for a Fellowship at Trinity: and I encourage him to run that heat; for he will gain in his training what will richly repay him, though he should not gain the prize. I never lose sight of you; and hope yet I may be an instrument in God’s hand to fulfil some of your wishes. I shall be anxious to hear more about the progress of this new Institution. It is one of the things which strongly mark the signs of the times. The world are everywhere reproving our hardness; they are literally saying, ‘Come over and help us.’



“Of the like nature is our news respecting the Jews in Russia and Poland. They are enquiring after, and desirous of obtaining, the New Testament in Hebrew; which is already printed to the end of Philemon, and proceeding rapidly, so that we hope the whole will be finished by Christmas next. The Emperor of Russia has just published an Ukase, promising to all converted Jews his protection and tracts of country in two different parts, whereon they may settle and follow their respective occupations. In consequence of these two favourable circumstances, I expect that Mr. Way and two learned and pious Jews will go over very soon to Russia, in order to stir up the Jews to inquire into their own Scriptures, and to gather them into such societies as may mutually support and edify one another.

“I am just returned from Town, where both your Mother and myself spent the Bible Week—the week of Jubilee: she at Dr. Steinkopff’s, and I at my accustomed home, Mrs. Cecil’s. The *tout ensemble* of the Bible Society was the grandest that we ever yet have witnessed. Such an intellectual feast was scarcely ever spread before. Mr. Money, from Bombay, gave us much interesting information, and in an elegant style; Dr. Mason of America also, in a dry way, arrested and edified the whole assembly. Mr. Wilson’s sermon before the Missionary Society was one of the grandest things we have ever heard. You will be much delighted with it. All the Societies had a richer savour of piety than before. The public taste in this respect is daily improving.

“I am delighted to hear that your hopes of Ram-mohun Roy are somewhat improving. It was pleasing to see that he was enabled to stand up for the Unity

of God ; and though that, of itself, was very short of what we wished, I could not but hope that it would be introductory to something better ; because *that* brought persecution : and persecution would cause a deeper examination of the question ; and inquiry would bring light ; and light, I hoped, might be accompanied with a blessing to his soul. Poor man ! he does not yet see that the Gospel must be revealed *in* him, as well as *to* him : and therefore I should not wonder if the Trinity in Unity prove to him a stumblingblock over which he shall fall to his everlasting ruin. It is indeed the great stumblingblock both to Jews and Gentiles : perhaps even beyond the Atonement itself. But if he could be prevailed upon to answer one question aright, ‘What is the Gospel?’ ‘A REMEDY,’ he would find all the mountains reduced to a plain : I take for granted, that you referred him to such passages as tended to give a right direction to his mind, and to shew him, not merely that he must pray for illumination, (which a person may do whilst leaning wholly to his own understanding,) but that he must really pray as ‘a babe and suckling,’ instead of in the character of one that is ‘wise and prudent.’ If he will do that, he will soon have to add, ‘I thank thee, O Father.’ This however, taken in connexion with your Hindoo College, shews that God is at work even without our instrumentality ; and it is a great encouragement to us to exert ourselves to the uttermost.

“ Truly I am thankful to hear that you have finished the Persian Psalms ; and you will be not a little delighted to have Mr. Martyn’s Translation of the Psalms, which I have had copied for you, and sent you by Mr. Corrie. I have reserved the original,

that I may not risk the loss of it at sea : and perhaps I may give it either to his College, or to the Bible Society. But this is only the thought of the moment; that will require much deliberation. I wrote you word that our sanguine friend Mr. —— would have had it published here ; but from the inaccuracy of his New Testament, I am well assured that the Psalms must be still more inaccurate, and that they will chiefly be of use to assist you, or others, in your translations. I have also some other papers of Mr. Martyn in Persian, all the most important of which I shall have copied for you. His Life is revising, in order to send it forth in as perfect a state as possible. It will be such a treat as the world has rarely had.

“ Mr. Brown’s Memoir has been forwarded by Mr. Corrie. Truly this dear man was of a larger calibre, both in intellect and piety, than I had conceived. . . . You will have a vast acquisition in Mr. Lee when he comes : he is truly a wonderful man. . . . The £4000 left by Tyrwhitt for the encouragement of Hebrew Literature will be disposed of, I apprehend, in the establishment of two scholarships, like the University scholarships : but when it came to the vote to-day, it was thrown out in the white-hood house, because the persons proposed for the Syndicate were not approved. Who were objected to I know not : but I suppose it will be carried ere long. This on the whole will be a good way of disposing of it. The candidates are to be of the standing of B.A. one year, to M.A. two years. And if good examiners can be found (there’s the rub) it will do good. But this matter taken in connexion with the Jews’ Society is very important.

“ I enjoy the thought that ere this reaches you,

you will again have our dearly-beloved friends, Daniel Corrie and his wife. He has been a great blessing to England, and to the cause of Missions. Truly his time has not been lost, and I hope he will return to you with strength greatly augmented. The love that is borne him by all ranks of people here can scarcely be expressed. And when he comes to you, he will prove, I trust, a yet richer blessing than he has ever been.

“ My own health, through mercy, is as good as at any period of my life : and by means of constant and extraordinary caution, my voice in public is as strong almost as ever. But I am silent all the week besides. I think I once told you, that I compare myself to bottled small beer : being corked up, and opened only twice a week, I make a good report ; but if I were opened every day, I should soon be as ditch-water. I think I do right in saving myself thus, because it enables me to throw an energy into my public discourses which makes them far more interesting than they would otherwise be. The Gownsmen are sometimes almost one half of my congregation.

“ Your picture I am panting for. There will certainly be a battle between your Mother and myself for it : but I am stronger than she, except in faith and love. Ever, ever yours.”

---

To the Rev. T. THOMASON.

“ May 30, 1817.

“ My beloved Brother,

“ Scarcely a day passes but I have reason to thank God for the plan I have pursued for many years, of keeping copies of my correspondence on all

important events. I will give you, in answer to yours this moment received, a succinct account of what has happened relative to —, and then you will see how true Mr. C.'s story is. . . . But quite enough of this. As I shall be resident in Cambridge all the Vacation, I shall have it in my power to take James out on horseback every day. This will tend to strengthen him; though, indeed, he is already so stout and hearty as not to need any aid of this kind. It is surprising how much he conciliates the regards of all by his lovely habit and demeanour. I should have liked to have taken him an excursion this year; but I feel that I am running a race against time; and I want to finish my work before 'the night cometh, in which no man can work.' On this account I wish never to be absent more from my post, if I can help it. Here I find the work grow under my hands. I am now studying No. 1700\* for the press: but I have 300 more to write, in order to complete my number. I expect (D.V.) to finish the Bible in 200 more; and then to glean the texts which I have omitted throughout the whole Bible. The sale of my present work is large; and if I live to finish the whole, I trust that will be large also: for I take all the pains with it that I can, that it may be useful to the Church when I am resting from my labours. It is a comfort to my mind to have a hope that I may not be altogether unprofitable, when my personal exertions shall have ceased. And in this view you, my dear Brother, will have abundant reason to rejoice. I hope that thousands in India will have reason to bless God for you to all eternity. . . .

“ Most affectionately yours,                    “ C. S.”

---

\* Of his Discourses.

To a Friend in an official station.

“ My dear ——,

“ June 4, 1814.

“ With respect to your future line of conduct, I feel that different persons would give different advice, according to their views of Christian liberty and Christian duty : and if I offer my thoughts, I would do it with great diffidence, and only in obedience to your commands. Certainly, the point is one which has often and deeply engaged my mind : and if I had an opportunity of conversing upon it, and opening my sentiments fully, I should feel less difficulty in communicating my views of it. But on paper, and at a distance, where an erroneous impression cannot easily be rectified, I am fearful of speaking : for it is impossible to say how an observation may strike another person ; because the very same observation may admit of different constructions, according as it is associated with different ideas in the mind of the reader. Suffice it however to say, that I am a great admirer of St. Paul’s *casuistry* in Rom. xiv., and of his *conduct* in 1 Cor. ix. 19—23. I consider *self-denial* as the principle which we should always have in exercise to its utmost possible extent for the good of others ; and that, in many instances, not only temporal advantage, but what would be thought spiritual advantage also, should be sacrificed for the good of others. I am well persuaded that the Christian world often greatly mistake with respect to what they *call* spiritual advantage : and I think that the benefit to be derived to our own souls (not to mention the glory accruing to God) from self-denial, is far greater and more lasting than any that can arise from *self-gratification*, even in spiritual matters. And in this I think I am justified by the conduct of St.

Paul, who sought not his own *profit*, but the profit of many, that they might be saved (1 Cor. x. 33). Now you will begin to see what scent I am upon, and what is the ground of the opinion I am about to give. The question I understand to be, ‘ Shall I go with my family to the (official) Chapel, now there is a fresh Minister coming, if I should not find that he preaches agreeably to my views of the Gospel?’ To this I answer; 1. That there is a great difference between preaching *all* that you could wish, and preaching in a hostile manner *against* the truth. 2. That as being at the head of that Institution, you have, as it appears to me, a duty to perform in the house of God, as well as in your own house, if circumstances of imperious necessity do not prevent your appearance there. 3. That the authorities having expressed that wish, it is (*with the same limitation*) binding upon you to pay it a respectful attention. 4. That, like Priscilla and Aquila, you have a great duty of love to pay to your new Apollos: which never can be paid with effect, if you turn your back upon him. 5. That if you turn your back on him, and forsake his Ministry without absolute necessity, you weaken his hands, and teach all under your authority to despise his Ministry. 6. That policy, in this matter, is on the side of duty; because, if you pour contempt on his Ministry, you can never hope to introduce such persons into the pulpit as may approach nearer to your own wishes; whereas if you pay respect to *his Ministry*, you will lead him to return that respect in an attention to *your wishes*.

“ If, in opposition to all this, it be said, that by attending at the Chapel you will contribute to deceive others, in making them imagine that the full Gospel

is preached, when it is not;—I answer, That though your forsaking the Chapel is a public declaration, that in your opinion the Gospel is not preached there, your attending the Chapel is not a declaration that it *is* preached there; nor can any one be authorized to draw any such deduction from it; you not being called upon to declare your opinion at all. At those times when there is no Service in the Chapel, you are, of course, at liberty to go where you will: and if any take offence, it is their own fault.

“Thus I have given you, in as few words as possible, what strikes me on the subject: and it will be a gratification to me to receive your sentiments upon the statement that I have made. I again say, that in a general view of the subject, it admits of a diversity of opinion; and that, *when connected with different circumstances*, it may assume a very different appearance. My opinion is formed only on *existing* circumstances, and on those only as far as I am acquainted with them. In a former letter I remember I expressed a similar hesitation; because circumstances in themselves apparently trivial may, in their connexion with the whole matter, make a very wide difference in one’s judgment respecting it. Of course, I can only speak as far as I can judge from the documents before me. Happy shall I be, my very dear friend, if anything which I may have suggested, may tend to make your way more clear, or to afford satisfaction to your own mind. Give my very kind regards to ——, and believe me, my dear Friend,

“Most affectionately yours,

“C. SIMEON.”



## MEMORANDA ON VARIOUS OCCASIONS.

“ June 18, 1817.

“ I have often thought of keeping a Diary, and as often declined it, because there are things which one cannot commit to paper, and because there is danger of pride in committing to paper the more spiritual exercises of the soul. On these two accounts I still intend only occasionally to write down such thoughts, as though committed to paper, can excite neither fear nor pride. I conceive that neither the worst, nor the best, of any man can be, or ought to be, known to any but God.

“ But I am arrived at a time of life when my views of early habits, particularly in relation to the Ministry, are greatly changed. I see many things in a different light from what I once did; such as the beauty of order, of regularity, and the wisdom of seeking to win souls by kindness, rather than to convert them by harshness, and what I once called fidelity. I admire more the idea which I have of our blessed Lord’s spirit and ministry than I once did.

“ But as I wish to have a jealousy over myself, I think it useful to commit occasionally my thoughts to paper; that if I live to be laid aside from the Ministry, and to have my time wholly for reflection in the near view of eternity, I may be able to see what were my sentiments at this time, and to compare them with what they shall be in that hour. I see in others a great diversity of opinion about men and things; and why should not a similar diversity arise in the same mind at different times? I have been on *Loch-Lomond* and seen the islands rising in grandeur before me; but on *Ben-Lomond* I have seen them all as flat as a pancake. Sure I am that many things appear

different, according to the aspect in which they are seen ; and I therefore promise myself some edification, if I should hereafter see these brief hints on a dying bed.”

*On Listening to Evil Reports.*

“ July 4, 1817.

“ Last night Mr. D. represented to me in strong terms the (supposed) ill behaviour of Mr. ——— to his pupils ; and particularly to Mr. B., to whom he refused lately to give his hand.

“ The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself, in relation to such matters.

“ 1st. To hear as little as possible what is to the prejudice of others.

“ 2nd. To believe nothing of the kind till I am absolutely forced to it.

“ 3rd. Never to drink into the spirit of one who circulates an ill report.

“ 4th. Always to moderate, as far as I can, the unkindness which is expressed towards others.

“ 5th. Always to believe, that if the other side were heard, a very different account would be given of the matter.

“ I consider love as wealth ; and as I would resist a man who should come to rob my house, so would I a man who would weaken my regard for any human being. I consider, too, that persons are cast into different moulds ; and that to ask myself, What should *I* do in that person’s situation, is not a just mode of judging. I must not expect a man that is naturally cold and reserved to act as one that is naturally warm and affectionate ; and I think it a great evil, that people do not make more allowances

for each other in this particular. I think religious people are too little attentive to these considerations; and that it is not in reference to the ungodly world only, that that passage is true, ‘He that departeth from evil maketh himself a prey;’ but even in reference to professors also; amongst whom there is a sad proneness to listen to evil reports, and to believe the representations they hear, without giving the injured person any opportunity of rectifying their views, and of defending his own character.

“The more prominent any person’s character is, the more likely he is to suffer in this way; there being in the heart of every man, unless greatly subdued by grace, a pleasure in hearing anything which may sink others to his level, or lower them in the estimation of the world. We seem to ourselves elevated, in proportion as others are depressed. Under such circumstances I derive consolation from the following reflections :

“1. My enemy, whatever evil he says of me, does not reduce me so low, as he would if he knew all concerning me that God knows.

“2. In drawing the balance, as between Debtor and Creditor, I find that if I have been robbed of pence, there are pounds and talents placed to my account, to which I have no just title.

“3. If man has his ‘*day*,’ God will have His. See 1 Cor. iv. 3, the Greek.

*On Suffering Injuries.*

“ August 30, 1817.

“I have this moment heard of a most malignant attempt to injure my character: and I take up my pen to record, to the praise and glory of my God,

that my soul is kept in perfect peace. I pity those who delight in the exercise of such wicked dispositions. Little do they think that they injure themselves more than me; and that there is a day coming when the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. It is an unspeakable consolation that God knoweth everything, and will judge righteous judgment. To Him I can make my appeal, that in the point referred to I am greatly injured: but whilst I have the testimony of my own conscience and light of my Redeemer's countenance, none of these things do move me, or ought to move me."

---

On one occasion, when a friend observed to Mr. Simeon; 'O, Sir, you don't know what wicked things they are saying of you!' he quietly answered with a smile, 'Nor do I wish to know.'—'But they are so untrue, Sir!'—'And would you wish them to *be* true?'

---

To the Rev. T. THOMASON.

"K. C., July 15, 1817.

"My beloved Brother,

..... "I see very little company of any kind. I find that silence, perfect silence is the only thing for me: and by imposing that upon myself at all other times, I go through my public duty with energy and comfort. Last year during the long Vacation I took the first Epistle to the Thessalonians for my subject on Sunday Mornings, and through mercy was enabled not only to enter into the spirit of it, but to *breathe* the spirit of it in my ministrations. But the proud, unsubdued spirit of some of my people

could not bear it. Had I scolded them from the pulpit, they could have endured it: but when I wept over them, and besought them with many tears, they quite raged, and separated from me altogether. But those who were of a humbler spirit were twined closer round my heart. *Now* the Second Epistle to the Corinthians comes in its proper order; and I am entering upon it with great delight. The first twelve verses of the 2d Chapter will be my subject next Sunday Morning. My soul longs to drink into the spirit of the Apostle, if peradventure I may recover and restore those who yet attend my ministry. At all events, I find it sweet to have the testimony of my own conscience that I desire no other office than to be ‘a helper of their joy.’ I am labouring this point also with all my little might in private, that so I may leave them all without excuse, if they return not to me as children to a loving parent. . . . .

“I long to hear the result of Rammohun Roy’s examination of the doctrine of the Divinity of Christ. I confess I augur no good from it. . . . .

---

To the Rev. LEWIS WAY.

“K. C., July 25, 1817.

“My very dear Friend,

“I tremble at taking up my pen to answer your letter just received. I remember the Spectator somewhere says, ‘Many will complain of their want of memory, but none of their want of judgment.’ To this however I am an exception; for I feel a lamentable lack of both. And so distrustful am I of my own judgment, that I would almost rather do wrong by the advice of another, than right in opposition to his counsels. And where the ark

of God is concerned, I really dread to approach it, unless to learn from the wisdom of others, how it should be carried so as to please our God.

“ The first dictate of my mind would be to run up to you, agreeably to your invitation ; but that it is inexpedient, and impracticable. It is inexpedient, because I have a measure of deliberative firmness at a distance, which would give way if I came in contact with my friend. And it is impracticable, because I have left myself to the absolute disposal of Mr. M——, who is to fix all my motions next week, and to make my engagements. . . . Nevertheless if you, by return of post, give the command, the mountains will become mole-hills.

“ But to the point. That some one should go with you I think : that he should be a man of practical wisdom I think : that that is not the character of —— I am sure : that, defective as they equally are in all the proper requisites for the journey, I should be disposed to lay a considerable stress upon a comparatively insignificant matter, namely, *manners*. Here, the one is as defective as the other is eminent.

. . . “ Thus have I freely and candidly imparted what occurs to me on the subject. Could I have done it without speaking at all of —— I should have preferred it ; but where the whole point turns on the comparative qualifications of two persons, I am constrained to give you my sentiments. Whether the journey had better be deferred till the spring, is a point on which I am not called to touch ; and therefore I shall be silent. But in my Sermon last night, on Eccl. ix. 16, I had occasion to call the attention of my people, in a very particular manner, to Prov. xxiv. 27. If *deeply* reflected upon, it will be found

perhaps in your case a most instructive passage. I have all my days felt my danger to lie on the side of precipitancy ; and hence have been led for many years to mark with more peculiar care such passages as inculcate prudence, and forethought, and practical wisdom. These appear to me to be the finer touches in a painting, which experience only can give. But possibly I may have run into an opposite extreme : though I do not think men in general consider me as overwhelming my zeal with a superabundance of prudence. Yours most affectionately, “ C. S.”

---

To the Rev. T. THOMASON.

“ K. C., Aug. 8, 1817.

“ My beloved Brother,

“ Mr. Fenn, in consequence of my not being able to get him sent out to you, is going as a Missionary to the Syrian Churches. There are nineteen (men and women) going out from the Church Missionary Society in October ; and I am going up at the beginning of that month to Town, to deliver to them a short address.

“ Without a moment’s loss of time I communicated to dear Mr. Grant the blessed intelligence which you sent me relative to the Hindoo College. Well may it be said, ‘ What hath God wrought ! ’ I wish you may be enabled to lay half a dozen more such bantlings at their door, and that they may take them up, and adopt them as their own. I am quite content that you should lose the honour, if only they may receive the good, and God may have the glory. I shall be extremely anxious to have the fullest accounts of the Institution from time to time ; and shall gladly exert myself to supply any instruments, as far as God

may enable me, for the furthering of your great and good designs.

“ You will be glad to hear that the London Jews’ Society, which has rather languished since it came under the exclusive care of the Established Church, is reviving, both shooting its roots downwards, and spreading its branches upward. This day, this very hour whilst I am writing this, are Missionaries (if I may so call them) going on board a packet at Harwich, to proceed through Holland and Prussia to Petersburg, in order to explore the state of the Jews, and spread among them the Hebrew New Testament, (which is finished to the end of the Hebrews, and will be wholly finished in two months), and to ascertain what opportunities may offer for establishing Missions among them. The persons going are Mr. Way of Stansted Park, now ordained a Priest, Mr. Nehemiah Solomon, a Polish Jew, converted to Christianity, and ordained a Deacon in the Church of England, and Sultan Katergarry (a converted Mahometan from near Astrachan, sent over hither by the Emperor of Russia, to be educated at his expense), and Mr. —, who was of St. John’s not very long after your time. We all met at Colchester, whence I am just returned this day, and had such another parting yesterday as once took place at Miletus . . . .

“ What stay they will make I do not know ; but it is probable they will be absent a year ; as it is in their contemplation not only to go to Petersburg and Warsaw, but to be at Jerusalem at Easter. The state of the Jews in Russia and Poland is very encouraging. Very many are anxious to have the New Testament in Hebrew : and if the Jews (two millions of whom are in the Russian empire) can be furnished with that,



there is reason to hope that many will find it the power of God to the salvation of their souls. The whole go at the sole expense of Mr. Way.

“The last answer which the Mahometans have sent forth to Martyn’s Essays on the Mahometan Religion is now in Mr. Lee’s hands. I intend that the state of the controversy shall be collected from Mr. M.’s Manuscripts and published, if it can be made sufficiently clear and full. I have laboured long and with all my might to get the whole controversy. I would spare no expense however great. I still hope I shall succeed at last : but no one seems to enter into the matter as I could wish ; no one seems to appreciate the importance of this controversy as I think it deserves. The Syriac Testament is printed under the superintendence of Mr. Lee, and will, I hope, be a valuable present to the Syriac Churches. A great many copies of the Coptic Bible (or Pentateuch) have been found at Oxford ; and fifty are sold to Mr. Jowett and another gentleman, who are to go to Palestine, for the purpose of examining and procuring MSS. from that country.

“ In a word, God seems to be stirring up multitudes, in different quarters, beyond all expectation, to concur in the great work of diffusing Christianity throughout the world. What a blessing it is to live in such a day as this. . . .

“ Dear Professor Farish is quite metamorphosed ; he is full of zeal : he is even made eloquent, which, you know, was not his forte by nature. All round Cambridge are Auxiliary Meetings which he has established. Dr. R. has accepted a Living, and will become a Benedict in about six weeks. Mr. C. also has taken a very small Living, and will be married pretty

soon. Your friend C. S. continues a poor bachelor still. He has passed many valuable Livings: but he looks to nothing short of heaven as his preferment."

---

To the Rev. T. THOMASON.

"K. C., Camb., Aug. 17, 1817.

"My beloved Brother,

"I have been enjoying such a day as I can rarely get. I have shut myself in, and not stirred out from morning till evening, except to go to hall. I am aware that such days would not be beneficial if they occurred too often; for I must use exercise, or else I shall not preserve my health; and I must keep open my door, because the members of the University who call upon me, some for business and some for kindness, would be wearied with ineffectual attempts to find me at home, living as I do up two pair of stairs. Certainly, if I consulted my own pleasure, I should frequently shut myself up in this manner; but I do not esteem it the path of duty. As a servant of God, I must live for the public, and make sacrifices for the public. Selfishness is rather to be opposed than indulged; and when we are thwarting self, we never can very widely err.

"My occupations to-day have been, the writing a Sermon to be preached at Ely Chapel next week, on the best way of removing the objections which the Jews make to the miracles of our Lord as evidences of his true Messiahship, founded on that command, Deut. xiii. 1—3; the other has been, the reading of Dr. Buchanan's Life. I have just finished the Life; and am greatly delighted and edified with it. There seems to have been in him a certain dignity of character very uncommon in religious men. His independence, and

generosity, and capacity to adapt himself to all persons of every station, yet accompanied with such a surprising simplicity of mind, cast an air of nobleness and majesty around him, that I have never met with in any other man. He was formed for great things both by nature and grace; and great things he lived to accomplish. As compared with pious ministers in general, he shines *velut inter ignes Luna minores*. Many equal him in what we should call piety; but there is a luminousness and a grandeur about him that is very uncommon; and to have been the instrument of bringing such a man forward is no little honour to that blessed man, Mr. Henry Thornton.

“Your Mother, I expect, is by this time returned from Deal, whither she went to accompany the dear Corries. Had they gone any time after next week, I should probably have accompanied them; for I wished exceedingly to shew that mark of respect to Mr. Corrie; but I could not possibly afford the time now. To be minding my own work is after all the most satisfactory to my own mind. There will be a goodly party on board the ship; and I feel anxious for Mr. Corrie's health: I fear he will exert himself too much; but I have entreated, and even charged him in the name of his Divine Master, to save himself for Agra, or Calcutta, or any other Indian post to which he may be destined. . . .

“Aug. 29th. Since writing the above, I have been to Town to preach for the Jews' Society. The subject, which was fixed for me, was to shew that Deut. xiii. 1—3 gives no ground for the Jews to reject Christianity. I regretted that there were but few Jews present; for I felt as if the evidence which I had to propose to them was irresistible; though alas! I know

too well the force of inveterate prejudice and of judicial blindness. I was not out on the Sunday ; for it seems daily of more and more importance that I should avail myself of the disposition which there is in the young men to receive the Word. Indeed, if I were to attempt to assign a cause for the untoward circumstances before detailed having been permitted, I should think it was partly in mercy, to add ballast to my slender bark, and partly in judgment, to counteract and punish an undue measure of complacency, which I may have felt in my growing popularity. I certainly have seen for a long time back the almost invariable kindness and respect, with which I have been treated by all orders and degrees of men in this place ; and it is possible, that God may have seen me more gratified with it than I ought to be." . . . .

---

To a Clergyman on preaching the truth in love.

" My very dear Friend,

" Nov. 4, 1817.

" I have long and earnestly desired to see you, that I might converse with you on the subject of your Ministrations. I seem to feel that I can say anything to you without offence, and without suspicion : without offence, because of the ardent love I bear you ; and without suspicion, because you well know that I am, and ever have been, as far from a timid, temporizing character, as a man can well be. I have heard with deep concern, that, whilst all unite in loving and honouring your general character, a great number of persons are grievously offended with the style of your preaching, (not with the doctrine, but with the style,) which I am told is unnecessarily harsh and offensive ; and that on this being suggested to you by Mr. —— you gave him notice to quit the curacy. Will you

forgive me, my dear Friend, if I say, that in both these respects you have erred. It is not by coarseness of expression, or severity of manner, that we are to *win* souls, but by ‘speaking the truth *in love*,’ and if we are offended at such a suggestion being offered to us in a kind and affectionate way, it shews that humility and love have not a due ascendant over us. I did suppose, from your age and deep-rooted piety, you would have been able to fill with comfort to yourself and advantage to the people that situation, which is of singular delicacy and importance; but if I am rightly informed, your own mind is uncomfortable, and your ministrations, as under such circumstances might well be expected, breathe no more of the spirit of love than before the matter was mentioned to you.

“ If this be the case, and you find that you cannot adopt a different mode, it will perhaps be better that you do carry your own proposal into effect, and take a situation where you will meet with less fastidiousness on the part of your audience, and be enabled gradually to acquire a habit which will fit you for such situation at a future period. Pray, my dear Friend, give me an early answer; tell me that you are not offended with me: and that my ‘balm hath not broken your head.’ I shall be extremely anxious to receive a line from you; for if in this exercise of my friendship, ‘I make you sorry, who will then ever make me glad, but the same who is made sorry by me?’ Forgive, I pray you, and still continue to love, your most affectionate friend and Brother,

“ C. SIMEON.”

---

To a young Lady, on her duty to her Father.

“ My dear Madam,

“ 1817.

“ The task you have assigned me is difficult ; not because there is any difficulty in laying down general principles, but because without a tolerably complete knowledge of all parties, and of the father especially, it is impossible to modify the principles, or to enter into such minute distinctions, or to suggest such expedients as the case might call for. An enlightened and tender conscience, with prayer to God; will tend greatly to supply these defects : but an adviser cannot supply them, unless he have specific grounds to go upon. If a receipt were to be given for the compounding of any medicine by a chemical process, though the operation might be delicate, yet the directions might be sufficient, because the fire is under your own controul ; but where you know not whether there be not a furnace that may blow up your materials and yourself into the air, you go on such uncertain grounds, as to make it problematical whether your directions be good or bad.

“ Supposing the father to be a *reasonable* man, and a man of good temper, I should recommend, in writing, or in conversation, as the daughter might feel most likely to do good, such a statement as this :—

‘ Sir,

‘ You well know that God is greatly to be feared, and that my *first* duty is to Him. My next duty is to my earthly parent, whom I am to regard as God’s representative, and to obey even as God himself, *in everything not contrary to the revealed will of God*. I think, Sir, you would not urge your claims farther than that ; and I pledge myself that I will never wish them to be contracted so much as an hair’s

breadth. It will be my pleasure and my delight, if I have received, or may yet receive, the grace of God, to shew the power and efficacy of that grace in that very way.

‘ Now, Sir, my sisters are altogether under your controul, and I have no right to contravene your authority in relation to them. Yet on the other hand, I think you will admit, that I must faithfully serve God myself according to His word, and the dictates of my own conscience. Every sacrifice that I can possibly make consistently with my duty to God, I will engage to make ; and to meet your wishes in relation to my sisters in all things, as far as I can without violating my own conscience. This promise I freely make you. But to say, that I never will speak of religion before them, or maintain in their presence what I know and believe to be the very truth of God, would be to lay a snare for my own conscience, and destroy my peace perhaps throughout my whole life. All that I can promise consistently with my duty to God, I will promise, and will perform : and I feel persuaded, Sir, that though you do not altogether approve of the principles I have embraced, you will approve of a child of yours acting according to her principles ; because you cannot but see, that a dereliction of principle in relation to God will soon lead to a dereliction of it in relation to man ; and that when God’s authority has been trampled on, the authority of an earthly parent is not likely to be regarded as it ought, provided only a sufficient inducement be offered to set it at nought. But from this one thought I have great pleasure, that, whilst from a sense of duty to my God I am walking in a path that is not altogether agreeable to your wishes, my

whole life and conduct, I trust, will eventually shew you, how much my heart is bent on doing everything that will please you, and on approving myself in all things  
 ‘Your most dutiful, &c.’

“Thus you perceive the line I would draw :

1. I would obey God rather than man;—

2. I would obey man as far as would consist with my duty to God :—

3. I would not interfere with a father’s authority over *others* :—

4. I would not bind and ensnare my own conscience by promises, that would preclude me from an occasional and temperate avowal of my own sentiments, lest it should prove a denial of my God.

“After all, I feel that I have said *nothing*, because I cannot judge of *any one* of the parties.

“I am, Madam, your willing servant, “C. S.”

To a Lady, on her duty to her Husband.

“My dear H——

“Nov. 4, 1817.

“I received your letter at Leeds ; but was so occupied with travelling, and preaching, and attending public Meetings, that I had no time to answer it. I have been almost the circle of England, taking Leeds and Bristol for the extreme points ; and have succeeded wonderfully beyond all my expectations. . . . On my return I have found an accumulation of business, that leaves me but little time even now to answer your letter.

“I do rejoice over you, my dear H——, I will, though thousands of others should mourn over you ; I will mourn indeed that they mourn : but I will rejoice that you rejoice : and my prayer for you shall



be, that you may be found ‘faithful unto death, and then receive a crown of life.’ But the particular point on which you consult me is extremely delicate, and requires the utmost care to answer it aright.

“ I will lay down some principles, and then suggest how, in my opinion, they should be modified in the application.

“ First, We must serve God faithfully and supremely.

“ Second, We must serve man faithfully, but in subordination to God, and so far only as will consist with our duty to God.

“ But firstly, we must take care not to make that sin which is not sin, or that duty which is not duty : the former of these is needless scrupulosity ; the latter is superstition.

“ Secondly, we must take care not to make that *our* duty, which is the duty of *others* indeed, but *not ours* ; for instance, as in the State there may be many things amiss, which yet it is not *our* duty, but the duty of Parliament only, to rectify, so there may be in the house of a husband. A wife may advise, but not order, except in *her own* department. You may lament evil, but not authoritatively oppose it, where God has not invested you with the supreme command.

“ Thirdly, we must distinguish between things evil *in themselves*, and things evil *by accident* only. I think I should be disposed to arrange plays under the former, and operas under the latter. It would take me too long to assign all my reasons ; reasons enough will occur to you. If I considered your welfare alone, I should say, ‘ Renounce such vanities altogether ;’ for in your state of mind, I doubt not but that they have a great tendency to injure your spiri-

tual and eternal interests ; but your husband's welfare ought to be most dear both to you and me : and consequently such a line of conduct as is most kind and conciliatory, and likely to win him, is that which I should advise. If he urge you to go, I would go to an opera : but when I had a *favourable* opportunity (be especially attentive to that, and let nothing be ill-timed) I would tell him, in a tender and affectionate manner, what a dilemma he reduces you to : viz. that if you refuse, it is most distressing to your mind, because it gives pain to him ; and if you go, it also distresses your mind, because it wounds your conscience and casts a snare upon your soul ; and entreat him, as he tenders your happiness, and ultimately his own also, that he will forbear to press you. If this be done in a modest, affectionate manner, you will soon prevail upon him to leave you to the exercise of your own discretion. But if you find him fixed and determined, yield instantly without uttering a word. Let your compliance be *kind* and *affectionate*, however opposite it be to your own wishes. Let any differences of opinion between you and your husband be revealed to none, without absolute necessity ; and be *extremely careful* whom you consult. It is not every one that is able to advise. It is easy enough to lay down general principles, but to modify them to existing circumstances is extremely difficult. In this consists the difference between a novice and a father, between folly and wisdom, error and truth. Hoping that God, in His infinite mercy, will guide and preserve you, I remain most affectionately yours,

“ C. S.”

To a Clergyman, on blending wisdom with zeal.

“ K. C., Camb., Nov. 11, 1817.

“ My dear Friend,

“ Two ships were aground at London Bridge. The proprietors of one sent for a hundred horses; and pulled it to pieces. The proprietors of the other waited for the tide; and with sails and rudder directed it as they pleased.

“ The rules I should offer to you are these :

“ First, Do not attempt to act in a parish with which you have no legal connexion.

“ Second, In your own parish form your judgment what measure of countenance you are likely to have from your Principal, your Parishioners, and your neighbouring Clergy; and if you have not some measure of approbation and aid from two out of the three, do not be driven to attempt what is sure to fail; see Prov. xxiv. 27.

“ Unless I were myself upon the spot, to weigh all circumstances with precision, I can do no more than suggest these general hints. But I feel that there is in all such matters a Scylla as well as a Charybdis. Of the two, too much zeal is better than too little; but if we can blend zeal and wisdom, we do better.

“ Hoping that God in His mercy will direct you, I remain, my dear Friend, most affectionately yours.”

To one who had been urged to ‘preach very strongly.’

“ My dear Sir,

“ Dec. 7, 1817.

“ What is your object? Is it to *win* souls? If it be, how are you to set about it? by exciting all manner of prejudices, and driving people from the Church? How did our Lord act? He spake the word in parables ‘*as men were able to hear it.*’ How

did St. Paul act? He fed the babes with *milk*, and not with strong meat. As for the religious world, they are as selfish, for the most part, as the ignorant and ungodly. They are not content that you should seek the welfare of others, unless you, *to please them*, bring forward also things which will utterly subvert your end: and if they be but gratified, they care not who is stumbled and driven away.

“ You must not be in bondage to the religious world any more than to the ungodly. True, you are not to keep back the fundamental doctrines of the Gospel: but there are different ways of stating them; and you should adopt that which expresses kindness and love, and not that which indicates an unfeeling harshness. Only speak from *love to man*, and not from the *fear of man*, and God will both accept and prosper you. Most affectionately yours.”

---

To another, on Christian expediency.

“ My dear Friend,

“ Dec. 10, 1817.

“ I should be cautious of making up my mind *strongly* on anything that is not clearly defined in Scripture. Nothing is easier than to lay down an apparently good principle, and to err in following it; *e. g.* the eating of meats offered to idols, and circumcision. Do not make bonds for your own feet—constructed as your mind is, you will be in danger of this. In things that are good or evil *per se*, there is no room for expediency; in things that are good or evil only *by accident*, expediency must guide you. Many think that the opposite to right must be wrong; but the opposite to right may be right; as in the instance before specified. My rule in reference to the baptizing of adults would be this: I will do that which

I judged best on the whole for the individual himself, and for the people under my care. In the case of the Apostles there was no time for minute inquiry. Our Dissenters, I think, take too much time, and require too much. Where I felt I could adopt my own plan without injury to the cause of Christ, I should take a medium: but I would not so determinately mark out my own path, as to admit of no deviation from it. The human mind is very fond of fetters, and is apt to forge them for itself. This is not, however, recommended by

“ Your very affectionate Friend and Brother in the Lord,  
“ C. SIMEON.”

To the Rev. T. THOMASON.

“ K. C., Camb., Dec. 24, 1817.

“ My beloved Brother,

“ Greatly do I rejoice in the tidings you give me, relative to the Association for the furnishing of school-books to the Natives. Only let the *principle* of doing good to the Natives get into operation, and the efforts will gradually become enlarged from the body to the mind, and from the mind to the soul. . . .

“ Now let me tell you a little about myself. My strength, through the goodness of God, has rather increased: and I have, during the months of September and October, taken a very extensive tour of about 800 miles, with Mr. Marsh and Mr. Hawtrey, for the Jews' Society. At Norwich the Bishop gave us his countenance; and the speech which I delivered there I printed, and it is now circulating throughout the United Kingdom. I have sent a few to you; but I hope you will receive many more from Mr. Hawtrey. It will go to Madras and Bombay, and be extensively

circulated in America also. Through the mercy of God, it has removed to a great extent the (*too just*) prejudices which had arisen in the public mind against the Society; and we hope the Society will flourish, and be made a blessing to the whole Jewish people. If my life be spared till next June, we shall extend our journey to Edinburgh and Glasgow.

“ We have great reason to think that the Hebrew New Testament is doing good among the Jews in Poland and Germany. The fields there seem white, ready to the harvest. The Jews abroad are of a very different cast and complexion from the poor sordid people in England. We are going *at private expense* to take a chapel at Amsterdam, and send a Chaplain there. In that city are 30,000 Jews. In less than a week the thing will be done: and if it succeed, so as to promise well, we shall, after two years of trial, bring it before the public. But till the experiment has been fully tried, the public will not be burdened with one shilling expense about it. I have a similar plan for Hamburgh; only, if I succeed there, it will be without any expense; there being already the train completely laid, and nothing remaining but to apply the *port feu* to it.

“ At home also, blessed and adored be our God, all is going on well. My Church more thronged with Gownsmen than ever: and my people going on better than for many years. The bad spirits are withdrawn, and peace and love are abounding in the midst of us.

“ Professor Farish is doing great things; he has built two School-rooms, one for 400 boys, and another for 300 girls: and is now enlarging his Church, so that it will seat as many as mine. This last will be some expense to him. . . . I wish you could see and

hear the Professor at a Bible Meeting. You would not at all know him, or believe your eyes and ears, he is so earnest, so fluent, and so eloquent. The Bible Society has done more for him than for any other person I know.

“ The papers will tell you all about the death of the Princess Charlotte of Wales. She died in child-bed. The whole nation was ready to rejoice at the birth of an heir to the throne : but it pleased God to take away both the mother and child ; and the whole land was thrown into consternation. I suppose that no event ever penetrated the nation with such grief. At Cambridge the pulpit at St. Mary’s and the reading-desk and throne were all put into mourning : and a day, the day of her funeral, was spontaneously kept throughout the land as a Sabbath. At St. Mary’s the Regius Professor of Divinity, Dr. Kaye, preached to a congregation, not *seated*, but *jammed*. We assembled in the Senate-house, and then walked in procession round the Senate-house yard to St. Mary’s. Every pulpit in the Town, too, is in mourning. Nothing but black is seen anywhere.

“ Poor Prince Leopold will feel himself a stranger now in this land, and will doubtless go back again to his own country. He has behaved nobly on the occasion, and gained the hearts of the whole country. Were he to die now, there would be nothing but busts and monuments all the kingdom over. In a year’s time his name will scarcely be known.

“ Most affectionately yours.”

---

## CHAPTER XX.

LETTERS—TO REV. T. THOMASON ON EFFORTS FOR THE JEWS IN HOLLAND—FEMALE AGENCY—KINDNESS OF BISHOP BURGESS—VISIT TO AMSTERDAM—INTERVIEW WITH DR. CAPPADOSE—SERMONS FOR THE JEWS—ENGLISH EPISCOPAL CHURCH THERE—LETTER TO BISHOP BURGESS ON THE OBJECTS OF HIS JOURNEY TO HOLLAND—TO THE SAME, ON NOTICING THE JEWS IN THE KING'S LETTER—MORBID STATE OF A STUDENT—TO REV. MR. ——— ON DELIGHT IN HIS WORK—DUTY TO A HARASSED FRIEND—ADVICE ABOUT VARIOUS PERSONS—KIND COUNSEL FOR HIMSELF—TO REV. T. THOMASON ON SENDING HELPERS TO INDIA—STATE OF HIS PEOPLE—PROGRESS OF HIS NEW WORK—TO REV. T. THOMASON ON THE CAMBRIDGE MISSIONARY SOCIETY—GOWNSMEN AT TRINITY CHURCH—TO BISHOP MANSEL, ON GIVING LETTERS DIMISSORY TO A FRIEND—THE BISHOP'S REPLY.

---

1818.

### CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

“ Harwich, May 13, 1818.

“ My beloved Brother,

“ Here I am on my way to Holland.

But I must go to other matters first. . . .

“ Mr. Lewis Way is gone to Petersburg, Moscow, (where he was most kindly received by the Emperor of Russia), and the Crimea ; to search out the state of the Jews, and to spread the Hebrew Testament among them. Mr. C. went with him as far as Moscow, and is returned. There are at Berlin a great number of Jews who put away the Talmuds, and read the Scriptures by themselves, and even believe in Christ as the Messiah, though they do not confess him openly. At



Amsterdam too, whither I am going, I understand that there are some of this description. I have got a Minister to superintend that Chapel; and for two full months, till he can come, Mr. Marsh and myself are going over to collect the Congregation, which has been scattered for seven years, and to set on foot a great variety of plans in reference to the Jews. I hope to do the same at Rotterdam also; if as I expect a third friend follow us. My strength is not great; but with Mr. Marsh I shall be able to do all that the occasion calls for.

“ We propose to converse with the Jews, and to collect into a body all who may be disposed to obey the call: of course our object will not be to call them to merely nominal Christianity. But for all that you will give us credit; you know our minds on such subjects as these. It may seem strange that *we* should go thither, but with God’s help *we* may be able to effect in two months more than quite a young man could in a much longer time; more especially as God has been pleased to make use of me as His instrument to take the Chapel, where they have not had Service for seven years. I was to have travelled this year into Scotland for the Jews (my last year’s tour you have already heard of); but I must defer that, in hopes of accomplishing it, if my life be spared, the next year. . . .

“ On my return from Amsterdam, I propose to go to Brussels, Waterloo, Valenciennes, &c., and Paris: and I think that when my young Minister comes to me at Amsterdam, I shall desire him to take James in charge, and bring him to me. It is a great joy to me, an exquisite delight, to shew love to him: and it will be a great benefit to him, I trust, in every way.

“ Your Orphan Asylum—What a blessed work ! I greatly rejoice in it, and bless God that the ladies have begun to exert their influence in India, as they have done in England. In fact, they have done almost all that has been done in the Bible Society,—Missionary Society,—and Jews’ Society. They are God’s great instruments for carrying on every benevolent and pious work. But how shall the Duke of York be prevailed upon to give you £1000 ? He has no public money at his disposal ; and no thousands of his own to spare. But if you will send over a kind of Address to him through Mr. Wilberforce, Mr. W. thinks he may be prevailed on to give you his name. This, perhaps, may be as good as his money.

“ I thought how Rammohun Roy’s reading of the Scriptures with a number of other persons would terminate : I was well assured it would end in somewhat like Socinianism. But still good may arise out of it all.

“ Wonderful are the tidings I have to communicate. It appears to our Governors in the Church that Missionaries are sent out by every denomination of Christians, except the Church of England. They have therefore applied to Government for a King’s Letter, to ask subscriptions through all the Churches of the kingdom in aid of this good work. I am endeavouring to take care that the Jews shall not be forgotten. It will give you pleasure to hear that I am on the best footing with the Bishop of St. David’s, and that he will do anything I can wish (in prudence) to promote my views. He is going to establish a Missionary Class in his College. He has taken under his protection Friedenburgh, a converted Jew of great talent and piety, and a young man from New Holland ;

both at my request. I hope and trust that God will make him an instrument of great good. God is evidently gone out before us: and considerable work, I hope, will ere long be done. . . .

“ It will give you pleasure to hear that two young Jews are now educating under the direction of Leander Von Ess, at a Protestant University in Germany, at the expense of some in connexion with myself. If it please God to make them (as, indeed, they already appear to be) truly pious, they will greatly further the diffusion of the Truth amongst their own nation, under the direction of our Society.

“ I am thankful to God that your dear Wife is so laborious and so useful in her station. Give my kindest love to her.

“ Most affectionately yours.”

---

Extracts from the Diary of his tour in Holland.

“ Amsterdam, June 15, 1818. I went with Mr. Atkinson to visit Dr. Cappadose, a Jewish physician. He understood English, but conversed in French. He is not a strict Jew. Many of his relations have embraced Christianity; but he considers them all as having done it from carnal motives. He is appointed the President of the Jews' School Committee under the edict of the king. He says that five of the Rabbies sent a petition, or memorial, to the king, desiring to lay down their office; but afterwards apologized, and recalled it.

“ He is a Portuguese Jew; and says that the *Spanish and Portuguese Jews are descended from Jews who bore no part in the Crucifixion of our Lord, and never approved it.* I think this will give great facilities for their conversion.

“ He conceives that much prudence and patience are necessary, if we would do good among them. He reckons the Jews in Amsterdam at 25,000. I paid him a second visit. He says that the Jews in Holland have all posts and honours, nobility not excepted, open to them: and that

some high posts are filled by them; and that they are on a footing of equality with others. This he considered as a reason why they did not need my aid; but I told him that this was the very reason that I ought to begin here,

“1st. Because their prejudices would be less.

“2nd. Because I might then hold forth Holland as a pattern for other Governments and people.

“Thursday, 18th. Thanksgiving-day for Waterloo. —All shops shut.—Nothing to be sold under penalty of twenty-five guilders for every article.—All Churches crowded. The preachers' names, and their texts, all obtained by the printer, and sent out in the evening. *Mr. Marsh at the head.* Mr. Marsh preached a patriotic Sermon, in which he entered into an historical view of the benefits which have arisen to the Dutch Government and people. I announced in the papers that I should recommend and enforce the King's Edict about the educating of the Jews. His Edict requires this, and recommends the people to encourage it. My Sermon being thought likely to do good, I resolved to print it in French, and Dutch; a good many Jews attended—perhaps thirty.

“Sunday, 21st. For the first time the English Episcopal Church is named in the weekly list of Preachers, which is always published. No such thing was ever done before. It is a great point gained: though both in the Morning and Evening it brought us many people who could not understand us. This, however, will soon end; and the respectability of the Church will be raised in the eyes of the people. . . .

“I begin now to see that my work here is done. I have great reason to thank God that we ever came:—for,

“1st. The English Episcopal Church is now settled on a good footing.

“2nd. The people of Amsterdam, both Jews and Christians, have their attention drawn to the King's Edict, which was altogether unknown.

“3rd. A favourable impression is made on the minds of the Jews, and a way of access to them is opened.

“July 4th. Mr. V. O. a Jew, who is a Christian at heart, visited us. Mr. M. in my absence had conversed

with him. When I came in he was just gone, and was recalled. My conversation was exclusively on the means by which he might benefit his countrymen. I recommended that he should instruct six youths on his Sabbath, and agree with each of them to instruct six others, after the manner of T. in Ireland. He expressed, but in a very modest way, his gratitude to me for my attention to his nation; and declared his determination to adopt the plan I recommended. He seems simple and upright; and I afterwards heard a good account of him from Mr. H. He is afraid of losing all for Christ; and I conceive that his remaining a Jew for a season may be overruled by God for gracious purposes to his nation. My soul was deeply impressed. I went to prayer; and we all pleaded with God, 'with strong crying and tears,' for him and his nation.

"It has certainly been much blessed to our souls; and I do most unfeignedly adore my God for this rich mercy.

"July 5th. I administered the Lord's Supper to about twenty-five, and had a very blessed season. I never before had, for so long a continuance, such a remarkable and uninterrupted tenderness in my ministrations, as I have had during these last eight Sundays."

---

To the Bishop of St. David's, (Dr. BURGESS).

"My Lord, " July 24, 1818.

"To your Lordship, as Patron of the London Society for promoting Christianity amongst the Jews, I beg to leave to give an account of what, in concert with the Rev. Mr. Marsh of Colchester, I have been doing on the Continent with a view to the furthering of the great objects of that Society. Your Lordship knows, I believe, that the Episcopal Church at Amsterdam, not having had service performed amongst them for seven years, (with the exception of a few times about a year ago by Mr. Way), and having now, in consequence of the refusal of the English Government to purchase the Chapel, no

prospect of serving God according to the rites to which they have formerly been accustomed, and to which in their hearts they are still attached, sent over to our Society a request that we would purchase it and send them a Minister, who, whilst he officiated for them, should pay attention to the Jews in Amsterdam, and further the Society's designs among them.

“This request however the Society, for want of funds, was obliged to decline; for though it is indispensable to our success, that we have one or more stations on the Continent, it was thought inexpedient to enter into any thing which might have the appearance of speculation, and involve the society in debt. This was the rock upon which the former Conductors struck; and it is that which the present Managers are fully determined to avoid.

“But whilst, as one of the Committee, I perfectly concurred in this opinion, I felt the unspeakable importance of not suffering a place so favourably situated to be lost, without first endeavouring to ascertain how far it was worthy of an effort on the part of our Society to secure it. I therefore, after having ascertained the price of the premises, agreed with the proprietor to pay him the interest of the money for two years, and the principal at the close of that time, if at the expiration of it I should think the situation such as to justify an extraordinary exertion on the part of the Society. . . .

“Accordingly I went in the middle of May (not at public expense), and commenced the Service on Trinity Sunday. The Church is small; and, I am sorry to say, the congregation was small also. After having been driven for seven years to the Presbyterian Church, many did not feel themselves at

liberty to come back again to the Church of England, notwithstanding the preference which they felt for it. But during my stay of two months I had the satisfaction of seeing the congregation doubled, and of establishing it on a permanent basis. Another point of great importance I had the happiness to accomplish. The Church of England worship has obtained there since the year 1707; but never till the present moment was it publicly recognized by the State. But now it is acknowledged by the Consistory, and advertised in the public bills, which from week to week are sent forth by the Consistory for the information of the public. Thus it is placed altogether on the same footing as the Dutch Church, and our Minister on the same footing as the Dutch Ministers in everything except in support from the public funds.

“ During my stay there I was particularly attentive to everything which could mark my respect for the State, and for the constituted authorities; and a very remarkable occasion offered itself for shewing loyalty to the King, and benevolence to the Jewish people, without laying myself open to any remarks on the score of obtrusiveness or ostentation. The 18th of June was appointed to be kept as a day of thanksgiving, being the third anniversary of the Victory of Waterloo: and this afforded me an excellent opportunity for noticing the edict, which the King of the Netherlands had issued a year before, relative to the educating and instructing of the Jewish children throughout his dominions. This edict, though so graciously designed, had not been at all attended to: (the Dutch are rather slow in all their motions): and I thought I could not do better than call the attention of the public to it in the evening, after my

friend had dilated upon the more appropriate subject in the morning. I determined therefore to put into the papers an advertisement to this effect. But wishing to act in the most guarded and prudent manner, I first sent the advertisement to the gentleman who is the great Agent of the Police, (with whom by the way Buonaparte and King Louis had frequent conferences), requesting him to model it agreeably to his own judgment, and then to submit it to the Burgomasters for their approbation. This done, I had it inserted: and I was glad afterwards that I had used all these precautions, because I found that some, who knew nothing of my prudential care, were rather offended at the measure.

“The Sermon which I preached on the occasion was thought likely to be of general use; on which account I have printed it in French, Dutch, and English; and have desired that a copy of the three, elegantly bound, be delivered through the proper channel, and in the most respectful manner, to his Majesty, and to Lord Clancarty the Ambassador from our own Court. Had the translations been made and printed in due time, I should have presented them in person; but the approaching Confirmation of the Bishop of London at Colchester rendered it necessary that Mr. Marsh (the Vicar of St. Peter’s, Colchester) should be at home to examine the young people, who have been instructed by his locum-tenens, before he gives them a ticket for Confirmation, and therefore I was constrained to leave to others, what perhaps should rather have been done by myself. If your Lordship should have any curiosity to see the Sermon, I have a few which were sent after me for presents, and should feel highly honoured



in your acceptance of it: I could send it under three envelopes by the post. These Sermons will spread through the country, and dispose many, I trust, to co-operate with our Society, and the rather, because the plans which I propose are in perfect unison with the King's Edict.

“If your Lordship should think the Sermon likely to be of use in forwarding anything of a similar nature at home, I could present it to the Bishop of London also, in whose diocese it was delivered. Indeed I feel persuaded, that if our Governors in Church and State, knew of the Edict of the King of the Netherlands (I have brought a copy home with me,) they would take care to mention the Jewish people in the King's Letter, which, I understand, is about to be sent through the kingdom to call forth the exertions of the people in behalf of Missions to the heathen. They would never overlook that nation who have the greatest claim on our pity, and make them an exception to the whole world.

“But I have a further reason for presenting the Sermon to him, because it is to his Lordship that I must apply for the Queen Anne's Bounty, which, I understand has from the beginning been given to that Church. To that I look as a substantial aid; for there are no longer the great and opulent men at Amsterdam there were formerly; and it is evident, that a Clergyman of great talents must have somewhat of an adequate support, in order that he may become settled there, and be able to support a wife and family in a decent way. A novice can do nothing there: he must understand both French and Dutch, as well as the learned languages, or he will never be qualified to carry on conversation to

any extent among the Jews: and it is only through an extensive acquaintance with the Jews, that he will be able to instruct the Christians how to converse with the Jews: for I am ashamed to say, that even the more intelligent amongst ourselves are but ill qualified to take the Jews upon their own ground. I say, therefore, that as the expense of maintaining such a Clergyman must of necessity be large, (for he must on no account have his time occupied with pupils,) I hope and trust this aid will be afforded towards it; and I entreat the favour of your Lordship to represent the matter to the Bishop of London, and to gain for us his countenance and support. I would not presume to trouble your Lordship with this, but I have not myself the honour of being known to the Bishop of London, and the application, if I mistake not, will come with peculiar weight from your Lordship, as a Governor of that Church whose interests will be upheld, and a Patron of that cause to which the support of such a Minister will be so greatly subservient.

“Were I not afraid of being tedious, I could state to your Lordship several other circumstances, which, in connexion with the King’s Edict, greatly encourage my hope that many of the Dutch Clergy, and many of the Moravian Ministers, will speedily combine their exertions in behalf of the lost sheep of the house of Israel: but I had rather that you should hear of it, when actually existing, than be led to expect it by any representation of mine. I am, &c.

“C. S.”

To the Bishop of ST. DAVID'S.

“ My Lord,

“ August 19, 1818.

“ I am truly happy that your Lordship approves of my proceedings at Amsterdam. I have just received a letter informing me that a large body of the Dutch Clergy, including some who were in the Commission to carry the King's Edict into effect, (and who, I am sorry to say, had thought and even published in a Report, ‘ that the time was not come, ’) are so convinced of the practicability and utility of my plans, that they have engaged to co-operate with me and to work with energy. But I should fill sheets if I were to tell your Lordship of these matters : I only suggest this, to shew your Lordship that my quiet, sober, prudent procedure has not been lost upon them. I am persuaded, that it is in this way alone we can succeed, especially in the *cold* climate of Holland.

“ I feel, from the kindness and condescension with which your Lordship treats me, that I am writing to a friend : and with this feeling so strong upon my mind, I fear that I *may* forget myself, and communicate matters more freely and easily than I ought. If I should do so, I pray you not to impute it to me for forwardness, or deficiency in respect ; I would assuredly put on my court-dress, if I were not verily persuaded that you would be better pleased to see me in my gown and slippers. I know that your Lordship has deeply at heart the welfare of the Church of God, and of the people of Israel ; and, therefore, I think you will be better satisfied with my artless and free communications than with more formal addresses.

“ I am not altogether sorry, for the Jews' sake,

that the King's Letter is suspended. For I have a long time been working (silently) through such instruments as I could, to get the Jews noticed in that Letter; but the higher powers seem to have thought, with the Dutch Clergy, that 'the time was not come.' But who will say *now* that the time is not come, when the Emperor of Russia sends forth such an Ukase, and the King of the Netherlands such an Edict? Is it too much after this to hope, that our Government will recognize the duty of the Christian world to that degraded people, and put them in their Letter upon a footing at least with the heathen nations?

“With the hope of succeeding in this point, I have been wishing to put my Sermon into the hands of the Archbishop of Canterbury and Lord Liverpool; for though there is nothing, literally *nothing*, in the Sermon itself, yet *as arising out of the King's Edict*, and operating to a great extent upon the Continent in that view, it may serve to remove from their minds the idea that 'the time is not come.' I pray you, my Lord, if on reading the Sermon you should think that it will be of any use, as bringing before the minds of our Government *the King's Edict and the proceedings that are now going forward in consequence of it through the Netherlands*, I pray you avail yourself of the present interval to obtain this most desirable measure.

“I have not hitherto suffered the Sermon to be seen in England, because I thought it most respectful to our Governors in Church and State to put it into their hands *first*; (on this plan I proceeded in Holland, I would not suffer any to appear before they were presented to the King, and the Minister of Religion, and Lord Clancarty;) but as the time now does

not press, and the effect of the Sermon may evaporate before the Letter comes out, I shall send it forth to the public without delay.

“But I hope you will forgive me if I again intreat you not to leave a stone unturned to obtain this small and reasonable boon, the associating of the Jews with the heathens as joint objects of our attention. It will come from your Lordship with such peculiar weight, that I think one word from you would turn the scale. I have the King’s Edict, if that will be of any use: but the Sermon sufficiently illustrates that. Yet I have no wish that the Sermon be seen by any one. I care not who does the work, if the work be but done. That was my plan in Holland: I have done nothing but drive a few piles, (Amsterdam you know is built on piles,) and I leave others to build the houses: *that* will be better done by the natives than by me: but they have engaged to keep up a correspondence with me, so that we may all in *our respective places* work together.

“I have further views to Russia; but at present I forbear, lest you should think me not quite so sober as I pretend to be.

“I should not omit to mention, that the King of Prussia also is favourable to the Jews; two having been recently (if I am rightly informed) admitted amongst his privy counsellors. The bare mention of them by *our* Government would aid our efforts on the Continent to a vast extent—I pray you, pardon my importunity, that almost borders upon rudeness.

“I am happy that you approve of Friedenburgh; I wish him to overcome that morbid state of mind, which interferes much with his comfort, and will hereafter impede his usefulness. He wants to discern

more clearly the nature of true humility, as contrasted with that which often assumes the name. It is impossible to feel too deeply that saying, 'Who is sufficient for these things?' but to suffer a sense of our insufficiency to discourage us is wrong. We should do all we can to qualify ourselves for our work; but when we have done that, we should remember from whence alone our success can flow: and we should be content to feel ourselves but 'earthen vessels, that the excellency of the power' may the more evidently appear to be of God. This lesson I hope he will learn in due time, and be enabled to rejoice 'even in his infirmities, that the power of Christ may rest upon him.' From hence will flow cheerfulness of mind, which tends to adorn and recommend religion. But after all, we must make due allowance for the different temperament of men's minds and bodies, and be thankful for the excellencies we see in them, instead of repining at their defects. . . .

"I am, my Lord, with most unfeigned respect and esteem, your Lordship's obedient Servant,

"C. SIMEON."

---

To the Rev. Mr. ——— at Amsterdam.

"K. C., Camb., Aug. 26, 1818.

"My dear Friend,

"I take up a large sheet of paper to answer your two kind letters, that I also may shew my love as you have done yours.

"Your first sentence reminds me forcibly of what I have often felt, and still feel, 'This situation I certainly do not like.' You refer evidently to *the place*, and not either the church or people. Now I never come in sight of Cambridgeshire, but I feel,

I will not say disgust, but a sensation which tells me what would arise in my mind, if I did not check it. After the beautiful country of Herts, to come upon the dreary fields (field, I should rather say) of Royston, for many, many miles, I shiver in the midst of July ; the wilds of America are not more desolate in my idea than is the whole horizon to a vast extent. Yet with all this, when I turned my back upon Cambridge twenty years ago for an excursion into the north, and again the other day when I proceeded for Holland, I looked at every house and tree, as long as anything of Cambridge was visible, with regret that I was to be so long absent from it, and with prayers to God for His blessing upon every body in it, whether my people or strangers, whether friends or enemies. So I trust it will be with you in a little time, when God shall have poured out His blessing upon your own soul and upon your Ministry, and especially, when He shall have opened for you some door of utterance amongst the Jewish people, your soul will be knit to the place, and you will bless your God that ever your lot was cast there. Amsterdam will still be Amsterdam, and Holland will still be Holland, to the natural eye ; but to your inner man it will be an Elysium—the ‘gate of heaven.’

“Next, about dear Mr. ——. People there do not consider what an exceedingly difficult thing it is to maintain an entirely blameless walk with a Xantippe always at one’s elbow and that for years together, spending too upon herself what ought to go in the support of him and his family. It is easy for those who have had no such trial to say, ‘How can a man go from quarrelling with his wife to preaching in the pulpit?’ but neither the one nor the other has been:

at his option. One of the most striking evidences of the excellence of his spirit is, that in all my intercourse with him he never so much as mentioned her once: and, what is more, he never uttered one word to derogate from the character of *one* excellent man who did not deal out the same measure towards him. From my heart I pity him, and from my soul I love him. . . . It will be your wisdom to *side with none*, and to *commit yourself to none*, but to *keep in peace and love with all*. As to Mr. — not being visited, how is it possible in the state of his family that he could be visited? no one would choose to interfere in his domestic matters, and consequently all must stand aloof. But before he is condemned, inquire what efforts *she* makes towards reconciliation; if none, the matter is clear. Unless you have most unquestionable evidence of something essentially wrong in him, (not mere surmise but *evidence*;) you will do well to strengthen his hands and to comfort his heart.

“Mr. H.—It is certainly true that he is a Deist, and has no religion whatever. But he has *an ear*, which is a great thing for *you*, who may gain considerable information from him about the Jews, and may be an instrument of good to him and to others through him. Paul was once a persecutor, but did not always continue so; and he also may have had worldly motives in his intercourse with Mr. Way, (though I am far from believing that he had), but he may acquire better things through his intercourse with you. He has the Hebrew Translation of the N. T., and reads it carefully; and may be extremely useful to you in your future intercourse with the Jews.

“Dr. Cappadose is a man of great learning and candour: I am going to write to him on important



matters probably by this post. It will be well worth while to cultivate to a certain degree his acquaintance. Conciliate his regards, and he will prove a host.

“What we want is a door of entrance among the Jews. If the great gates be not open, we must be glad to find a wicket.

“I rejoice to hear that Mr. Van Offen still remains firm to his purpose. Bid him not be discouraged. There are mountains in his way; ‘but before Zerubabel they shall become a plain.’ His way will be to find out some intelligent young man, whose mind is open to a general sense of duty and benevolence, and gradually to stir up in him and others a desire to aid in the education of the lower classes. Your advice will be of infinite service to him; you can strike out plans for him, and encourage him to carry them into execution. If he see no prospect of good arising yet, bid him ‘go seven times,’ and he shall see ‘a cloud’ at last, which though no bigger than a man’s hand, (perhaps you, my dear friend, are that cloud,) shall soon overspread the whole horizon. You greatly comfort me, my dear friend, with those expressions, which with thankfulness to God in your behalf I will transcribe, ‘Whether God will be pleased to honour us with equal success (*i. e.* Ezekiel’s in preaching to the dry bones) we know not—that is not *our* business, though it is our hope: and that hope must be our encouragement, as those promises teach us our duty—may God bless us—give us zeal and wisdom—earnestness and patience.’ To all this my soul adds a most hearty, Amen.

“You greatly comfort me also, my dear friend, with the tidings from Rotterdam. Let us bring them more of our fire from England, and we shall at least

(Deo juvante) melt their Dutch ice. Follow it up my brother; and let your love to our adorable Saviour animate and quicken all around you. I am truly happy too that you took some hints from one of my Skeletons, because it shews, that you may make use of them without fettering your own genius, or damping your own ardour. It is in this view that they are chiefly intended. Follow up that plan, whilst you want time for your academical studies. The field is all your own; and such occasional and ready help will entirely remove all wish to put aside the second Service.

“As *you* touch upon that point in both your letters, I will proceed to state my views of the proposal.

“1. What would be the effect of it on *your Congregation*? Would they not be ready to think, that as you reduced yourself in that respect to a level with all the Clergy of the land, there was no difference between you and them? Would they not too, blind and ignorant as they are, lose half the means of grace which God has sent them for their instruction? Is not the second Service, too, the very opportunity now afforded for augmenting your Congregation, which, if that were set aside, would settle at its present low rate?

“2. What would be the effect on *the Dutch Clergy*? Would they feel any impulse from your zeal? Would not your habit be considered by them as a justification of theirs?

“3. What would be the effect on *the Jews around you*? Is this his zeal for Christ? Is this his zeal even for his own Congregation? What can there be in principles which operate so coldly on the very man who is sent over to convert us? We never preach

(the Rabbies might say), because we need not: and if there were no necessity on him, he would do as we.

“4. What would be the effect on *Christians in England*? What! Is this the man that is gone to convert the Jews? Is this the man whose efforts we are called upon to aid? Is this the man espoused by the London Society, and especially selected by Mr. S. for this great work? Even our own worldly ministers would feel ashamed of preaching only once, and would blush at the very thought of reducing their two Services to one.

“5. What would be the effect upon *your own soul*? Could you be happy in the thought of cutting off at one stroke half the means of salvation which God has afforded to your people? Could you expect the blessing of God upon the means you did use? Would you not have reason to fear, that your own soul would languish and sink down into a low, cold, worldly state?

“6. What would be the effect upon *the whole concern that we have in hand*? The London Society declined purchasing the premises: I said, I will take them for two years, that we may see whether, at the expiration of that time, there are such prospects of usefulness to the Jews as will justify you in purchasing the premises, and in keeping a Minister as your agent there. They will inquire of course, what is done? Whom have you there? What have his labours effected? What have they effected for his own Congregation? What have they effected for the Jewish people?—Beloved Brother, what reply will they make, if I should have to say, ‘there were two Services, and he put aside one.’ Would they have any thing to do with the Chapel? Assuredly they

would not; *and there would be an end of the whole concern.*

“ P. S. That I may not be mistaken in reference to a preparation for a Fellowship, I add, set apart a day for fasting and prayer. At the close of that day dedicate, as before God, such a portion of your time to the prosecution of academical studies as you judge right: and then adhere steadily to your plan, dedicating to the service of your God and Saviour the remainder of your time. This will bring a blessing upon your soul and upon your very studies. You need not be told that, by putting oil to the wheels of a carriage, the labour to the horses is diminished, and the progress of the traveller accelerated in a degree that an ignorant and inexperienced person could never conceive. I trust you have often found the blessed effect of a divine unction: how sweetly and rapidly have you proceeded when in a heavenly frame! *Only get ‘the ointment of the right hand that bewrayeth itself;’ and all will go well.* (Prov. xxvii. 27).

---

To the Rev. T. THOMASON.

“ My beloved Brother, “ Sept. 1, 1818.

“ I instantly sent off your letter to Mr. Grant; and have since written to him again, desiring that he will visit me in his way to Cambridge, or, if he cannot do that, will inform me when he gets to London, that I may not lose an hour in seeing him. I feel all the importance of the question, and the others connected with it: I feel, too, the force of the conflicting opinions of Mr. U. and Mr. S.; and I wish, in giving you my advice, to have before me not only all *existing* circumstances, but all *probable* circumstances: that so I may not give you my opinion hastily,

or without a full investigation of the point. No time shall be lost—no pains be spared. 'Tis the service of my Brother—'tis the service of my God.

“The matter for your Orphan School is also much upon my mind. I have repeatedly conversed, though not very fully, with Mr. Grant upon it. There are difficulties on every hand, to find proper persons, and when found to get them out. But I am alive to it, and will do all I can. I have a young man coming from Town to me this very day, whom I could find it in my heart to send out to you: but he is too young; and not married; and when he is of age your Bishop may refuse to ordain him. I feel immense responsibility on this subject, and know not what to do. I know what I would do, if I could find all to my mind: but when there are mountains of difficulty before me and on every side, what is to be done? It is easy, when I have done the best I could, for persons on your side to say, ‘This was ill-judged,—that was imprudent.’ Beloved Brother, prepare, when I have done all that man can do, to hear it said, either, ‘He has done nothing,’ or, ‘He has done ill.’ Were it only across the Channel that I had to send a man, I should know the worst of it; but I cannot calculate the consequences of sending a person to India, when I cannot get such an one as I would approve, or that is in all respects fit for the station. I hope that God of his infinite mercy will find us a man after His own heart, and ‘thrust him out’ for your help.

“Your drawings, both the larger and the smaller, came safe. The smaller your Mother has, the larger I. I can scarcely express to you the pleasure which it gives me day by day. I walk with you in your

verandah; I talk with you at your window; I ride with you in your carriage; I go with you to your Church. I seem to be quite present with you from day to day. I hope you also have received the drawing which I had made for you of your Mother's house, in the purchase of which she had no little respect to you, in the event of your having a furlough from ill health. It is to her, and I may add to me also, a perfect paradise. Your picture, which you sent from India, hangs in her drawing-room. For a little time it formed a pendant to Martyn's in my room: but I am far better pleased with it where it is: for now your Mother sees it daily, as I myself also do: and I have the more of joy in it, because of the joy it occasions to her.

“I hear from Holland that the Dutch Clergy are determining to co-operate with me, and that my letter to them at Rotterdam produced a good effect. I hope one day to have good tidings to give you from that quarter.

“Of my people a few words. Since the proud and conceited separated from me, there has been a peculiar unction upon my Ministry, and a rich blessing on the Word. It is said by Solomon, ‘One sinner destroyeth much good,’ and I have found that one saint too, (*soi-disant* saint,) may do the same. We are now united, loving, and I hope prospering in the best things. My last Sermon to them was on 2 Thess. i. 3—7 (whither I am come in my work), and I had much comfort in addressing it to them; though, of course, I could not go the full length in my application of it to them. I shall probably now in a few months go to press: having finished the Old Testament, and got to 2 Thessalonians in the New, besides at least one hundred Sermons from the following Epistles. I bless my God that

He has spared me to proceed thus far ; but the printing of eleven or twelve volumes will occupy two years.

“ Our (Jews’) Society is prospering, and I feel no doubt but that God has work for us to do. Mr. Way has had repeated and most favourable interviews with the Emperor of Russia. We expect him home soon.” . . .

---

To the Rev. T. THOMASON.

“ My beloved Brother,

“ Nov. 30, 1818.

“ You will be surprised to hear that we have just had a Public Meeting at Cambridge for the Missionary Society. I trembled when it was proposed; and recommended the most cautious proceedings. . . . The place of meeting was where the Bible Society, both last year and this, was held. There were at the Bible Society about 1200 persons present, perhaps 200 Gown: and the next day about 900 persons, and 120 Gown. We had at the Bible Society Dr. Steinkopff and Dr. Pinkerton: but neither of them would take any part the next day. The latter Meeting, especially, was very solemn; the Queen’s death being announced in the papers that morning. . . .

“ As for my Church, there is nothing new. Those who so greatly disturbed and distressed me are gone; and my Church is sweetly harmonious. As for the Gownsmen, never was anything like what they are at this day. I am forced to let them go up into the galleries, which I never suffered before; and notwithstanding that, multitudes of them are forced to stand in the aisles for want of a place to sit down. What thanks can I render to the Lord for a sight of these things! I am ready to sing my ancestor’s song, Luke ii.

“ Yours, &c., “ C. S.”

---

To the Bishop of BRISTOL, about giving Letters Dimissory to Mr. T——.

“ My Lord,

“ December 9, 1818.

“ In a matter of such extreme importance as that which I had the honour of bringing before you, you will not be surprised that I am in a state of anxiety; and that every hour’s delay fills me with deep concern. I did not feel quite at liberty to state it to your Lordship in conversation exactly as it stands in my mind, because I could not conceive it possible, that any stronger statement than that which I gave you should be necessary. But as it is become necessary, permit me, my Lord, to convey to you on paper what I could not prevail on myself to speak on my first application to you.

“ What is it that I ask? It is, Letters dimissory for a young man who has distinguished himself in your College by his studiousness, his regularity, his blameless deportment during the whole of his academic life. But it may be said, I ask this without a title. True, in some sense I do; but in the most important sense I do not. A title is intended to answer two purposes; one is, to provide that there shall be no Clergy without employment in the Church; the other is, that the Bishop may not be responsible for the support of those whom he ordains. A title, as far as the former of these purposes is involved, he has; and one the most honourable that a man can have. And it is *in this view alone* that your Lordship can have any responsibility to the Church. The latter is *merely personal*; and from that I shall rejoice to relieve your Lordship, by giving him a title myself.

“ But waiving this distinction, what do I ask from your Lordship? Nothing but what every Bishop upon



the Bench is in the habit of granting to any *protégé* of his own.

“ But you will thus, it may be said, introduce into Orders a person who will not otherwise be ordained. This however is not the case; for I have at this moment at my own disposal three titles, to one or other of which he would instantly be ordained; but that I should thereby lose his services for ever.

“ Your Lordship well knows, that for such a station as ——, a person must possess studious habits, considerable attainments, and solid piety. He should also combine a knowledge of Hebrew and French with that of the Classics; and have a zeal for the cause in which he is embarked. But where shall I find such persons already in Orders, and disengaged? I laboured for months to find one, and failed: where then can I hope to find one on this great emergency, when there is not any time to lose, and when, if one be not immediately substituted in the place of Mr. ——, the whole concern must be brought to nought, to the great injury of the Church of England in that city, and to the no small triumph of all the Jews that are there resident?

“ But why should I not rather apply to the Bishop of St. David’s, instead of to your Lordship? First, because the Bishop of St. David’s is already doing infinitely more for me; and next, because the applying to him for a young man resident in your Lordship’s College, will naturally raise in his mind a suspicion, either that I have forfeited your Lordship’s favour, which your own introduction of me to him at Carlton-house gave him reason to think that I enjoyed; or, that there is something in the character of the young man that will not bear the light.

“ Your Lordship does me the honour to approve, and far beyond my deserts to applaud, my exertions in the cause of Christianity and of the Church of England. But, if not aided in so plain, and unexceptionable, and necessary a matter as this by those who alone have power to aid me, what can I effect? I am paralyzed at once, and can never do anything in the service of my God. Only think, my Lord, what advantage this gives to Dissenters of every denomination. If they have ability and inclination to serve the cause of Christ, they can avail themselves of any opportunity that may offer; but if we, at ever so great cost and labour, have already established ourselves in a station of the utmost importance, we must relinquish it, for want of the smallest possible encouragement on the part of those, who have been raised up both by God and man to be the Protectors and Fathers of the Church. I intreat your Lordship to consider more fully what it is that I ask. Is it anything more than what is actually done in reference to almost every Missionary that is ordained, and in many instances for those who have never taken a Degree? But it is not for a Non-Graduate that I interest myself, but a Graduate of considerable distinction in your Lordship’s own College; a person well qualified for the office, and willing to undertake it; but who will be absolutely precluded from a possibility of undertaking it, if a title be required. My Lord, if this request be denied me, what can I ever possibly ask at your Lordship’s hands in future? I cannot contemplate amongst the whole range of probabilities even the existence of any circumstances which may give scope for a request more easy, more unexceptionable, in every point of view. I have really laboured

to find any solid objection to the granting it, and I cannot. I therefore hope that your Lordship will compare the extreme importance of the occasion, with the light and almost non-existent objections to a compliance with my wish; and that having done so, you will not hesitate to grant it. Your having granted it once emboldens me rather to ask it again: and I will venture to say, that your repeating the favour will be no matter of grief to your Lordship in a dying hour.

“ I am, &c. &c.”

The Bishop of BRISTOL'S reply.

“ Trinity Lodge, Dec. 2, 1818.

“ My dear Sir,

“ Had I not been prevented by a good deal of indisposition, as well as an unusual pressure of business, I should have informed you, that I had determined to comply with your request, before I had the pleasure of receiving your letter this day. I therefore feel myself happy in this opportunity of testifying my deep homage to your cause, and my respect for yourself.

“ I remain, with great regard, my dear Sir, very faithfully yours,

“ W. BRISTOL.”

---

## CHAPTER XXI.

LETTERS—TO REV. T. THOMASON ON THE PROTOCOL IN FAVOUR OF THE JEWS—PROPOSED TOUR IN THEIR BEHALF TO SCOTLAND AND IRELAND—TO REV. MR. ——— ON THE AFFAIRS AT AMSTERDAM—ON POETRY IN SERMONS—TO THE SAME, ON TENDERNESS TOWARDS PARENTS—TO A PERSON SOLICITING PUPILS—TO A CURATE ON HIS CONDUCT TOWARDS HIS VICAR—TO REV. T. THOMASON ON HIS TOUR FOR THE JEWS' SOCIETY—THE DIVINE PURPOSES WITH RESPECT TO THE JEWS—TO MISS PRISCILLA GURNEY ON REGARD FOR HER HEALTH—MEMORANDUM RECORDING HIS 'SECRET EXPERIENCE.'

---

1819.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

“ K. C., Jan. 12, 1819.

“ My beloved Brother,

“ Mr. Way has returned after an excursion of sixteen months. He had repeated interviews with the Emperor of Russia, who conversed with him as a *Christian* and a *Brother*. He went to the Congress at Aix-la-Chapelle, and there presented a Memorial to the United Sovereigns; and has gained from them a public Protocol, applauding his views, and engaging to exert themselves in their respective empires for the temporal and spiritual good of the Jews. The Emperor of Russia ordered Prince Galitzin to give a sketch of what the Memorial should embrace. It was to give a three-fold view of the subject; 1, Religious; 2, Political; 3, Administrative; comparing and contrasting the benefits to be conferred on the

Jews, with the benefits to be derived to each state from them, when their reform and consequent elevation in society should take place. I possess it all containing many sheets : and bless God that it was so favourably received. The Protocol was signed by Prince Metternich, Capodistrias, Richelieu, Wellington, Castlereagh, and two others. Tell me ; Is not God in all this ?

“ Throughout Poland and Germany Mr. Way met with much encouragement amongst the Jews. Mr. Solomon, the Jew-Christian, that is an ordained Minister in the Church of England, is left in Poland ; and we are going to send him a fellow-labourer, (two and two was our Lord’s plan) ; we are about to send also a Jew-Christian (Friedenburgh), whom I hope to get ordained speedily, to another part in Germany, and for him too we have just obtained a most blessed coadjutor and director, Mr. Neitsche, with whose name you are already acquainted as a man of learning, piety, and zeal. I have also many other plans ; but as I know not that they can be realized till I shall have seen the Bishop of St. David’s, I say nothing of them at present. I leave this letter to be completed when I have been at Stansted (Mr. Way’s), where I go next Monday to meet the Bishops of St. David’s and Gloucester. I hope God will open the heart of the former to enter fully into my views. He has already shewn great kindness and done much ; but I am not content with drops : I want, if it may please God, a shower. Here then I leave this subject for the present.

“ I now go on to tell you some views which I have for the advancement of the Society, and the stirring up the Christian public. If I live to April, I expect

to go all through Scotland, and then to Dublin, where there are many saying, ‘Come over and help us.’ We must this year not only get for our ordinary expenses, but for our augmented expenses of foreign Missions; so I must put my poor weak hand to the plough, and do all I can. But God is with us; and I doubt not of a blessed issue. I shall hope to receive some good aid from your quarter also. . . .

“I perceive that this paper will not suffice for one fourth part of what I shall have to say after seeing the Bishop of St. David’s: and therefore I shall add to this some other matters, particularly one most interesting, a copy of the Protocol before referred to. . . .

“Now, my Brother, if this do not give us encouragement, what can? Is not this a little like the times of Cyrus, especially when taken in connexion with what is doing amongst Christians and now looked for amongst the Jews? I account it a rich blessing to have been spared to see this day, and to be permitted to hold a trowel (and without a sword too) before my own door. Let every one do this, and the wall will soon be up. There were many female labourers then, and so there are now; and they put us to shame. Let us up and be doing.

“Ever, ever yours,

“C. SIMEON.”

---

To the Rev. Mr. — at Amsterdam.

“My very dear friend and Brother. “1819.

“I do not promise to fill this sheet; but I do not shrink back from the sight of it as formidable: for my soul is with you, and I long to prove that it is with you. I delight in your openness; and

I wish you ever to continue it. Cardiphonia must be the title of all our correspondence.

“ Mr. —— delivered to me your kind letter, and I began to think that I should appear unkind in not having answered it before. But I scarcely considered that as anything more than a valedictory message by him. Lest, however, I should have been mistaken in that, I was purposing, as I told your brother yesterday, to write to you immediately: for I was afraid that instead of regarding me as the stork, (so much loved in your land,) you should look upon me as the ostrich, which having laid her egg, feels no more concern about it. . . . .

“ Last week I went up to Town, with a heavy cold upon me, in order to arrange my journey to Scotland and Ireland; but chiefly to meet Dr. Pinkerton and Mr. Way, on the subject of Missionary exertions. The more I think of the state of the Jews throughout the world, and of the importance of putting the Hebrew New Testament into their hands with suitable tracts, the more I am convinced, that to send forth Missionaries among them is far more likely to be extensively useful, than to confine our attention to any one city, or any one kingdom in the universe. I feel that your station as a post of observation, a head quarters, or a *point d'appui* (which Buonaparte used to speak so much about), is of vast importance; but that its importance consists not so much in its reference to the Jews of Amsterdam only, as in its reference to the Continent at large, of which it is a most convenient centre. On this subject I was extremely anxious to hear their opinion; not because I have any doubt what their opinion is, but because I am extremely desirous not to express an opinion,

which I do not previously *know* to be the opinion of better informed judges than myself.

“ But my illness so increased, that on the very morning of the Meeting I was compelled to set off for Cambridge; it being very doubtful in my own mind when I should be able to go thither, if at all, if I neglected to move whilst I could. Thus I lost the opportunity for which I went. But, if I say the truth, it was rather from a desire to approve myself to you, and to Mr. A., than from any other thought whatever, that I went up at all. *You* know me pretty well; *you* know that versatility is no part of my constitutional or acquired character. *You* know that little things do not stop me. *You* know that if a thing is to be done, I do not count pence, or pounds; and at the same time, I fondly hope you know that to approve myself to God as a *wise* steward, and a *faithful* servant, is the only object that I account worthy of a thought. My dear friend Mr. A. knows but little of me; he has never had an opportunity of forming any judgment about my conduct towards God. To him I might appear to be fickle, or to shrink from a sacrifice; and the suggesting of a doubt about the purchase of the Chapel might lead him to say, ‘ Who can tell, but that he may not doubt about the maintenance of a Minister here?’ *You*, my beloved Brother, who know more of my secret springs of action, will be in no danger of indulging any such surmises. You know whereabouts I am;—what I mean;—and what I purpose. *You* know that I am not like the world, suggesting one thought first in order to introduce another afterwards. *You* know that whilst I love openness in others, I would practise it myself. I pray you therefore not to suffer on dear Mr. A.’s mind for one



moment the apprehension of versatility on my part, or the least idea that the Society will ever feel less, than they have already done, the importance of maintaining a Minister in your post; and intreat him, with my kind regards, to communicate to me with the utmost possible freedom and candour his views of the subject which I have here touched upon. . . . I only want to see what our duty to God requires, and what will ultimately most subserve the interests of His cause and people.

“ I have left but little room for answers to your two letters. I highly approve of your determination to adhere closely to your subject. Rambling may occasionally produce impression; but its proper tendency is, idleness in you, and lassitude in your hearers: poetry is beautiful in itself; but if you will come from the mount of God, you will find prose better suited for telling men about their golden calf. First tell a man that his house is on fire, or his father dead, *in verse*, and then interlard your sermons with it: but till then, keep in mind the motto:—

‘ I’d preach as though I ne’er should preach again,  
I’d preach, as dying, unto dying men.’

“ Your preparation for the Jews should at present be general; not particular. But they should be kept in mind as the great ultimate object. It will be well to let Van Offen feel his ground, and show by his conduct that he may safely be admitted to baptism; but do not hold out any expectations to him of temporal support. The ‘ pearl of great price’ must alone recompense his sacrifices.

“ Most affectionately yours,           “ C. SIMEON.”

---

To the SAME.

“ My beloved Friend,      “ K. C., March 9, 1819.

“ You cannot think with what delight your letter this moment received fills me. You understand me clearly : you write as one that understands me ; you know, evidently, that any suggestions of mine are not from versatility or any unworthy motive : and I feel encouraged to speak all that is in my heart to you with brotherly freedom. This is as it should be. I delight exceedingly in your views and statements about —— : and on this, and all subjects without exception, I shall delight to receive your opinions freely. It is on this account that I take up my pen *instantly*, that I may thereby express to you the love of my heart. I have most important matters immediately demanding my attention : and I know, that if I answer by return of post, as I intend to do, I have *three days* to write in, yet I cannot rest three hours, or three *minutes*, without assuring you what joy I feel in the freedom of your communications. And I long that Mr. A., whom I greatly respect and love, should know me thoroughly, that so our mutual love and confidence may continually increase.

“ Having written my prefatory remark, I now put down my pen ; but it shews you, that there is an elasticity in my heart that will rebound to any pressure of your love. . . .

“ What you say respecting your father comes home to my own heart and conscience. My own father, alas ! was so ; and I feel that I did not sufficiently bear with him, and feel for him, and try to win him. I was always so unhappy in his company, that I could not put on sufficient ease and cheerfulness : and I seem to think, that if he were now alive, I would try more

the effect of such condescension on my part; yet I doubt much, whether as quite a young man I could safely venture to do all that I might at a more advanced age. I think we ought to feel towards such persons as we should towards our beloved Monarch, if we now saw him beating his head against a wall. That will give you a clearer idea than ten thousand words: and that is what I now endeavour to feel towards those, whose situation calls rather for compassion than for anger and displeasure.

“ Continue, my very dear friend, to speak to me all your heart on all occasions: and assure yourself of a perfect reciprocity on the part of

“ Your most affectionate Brother in the Lord,  
“ C. S.”

To a person who requested to be recommended as a Tutor.

“ Dear Sir,

“ March 16, 1819.

“ A parable shall be my answer to you.

“ A friend of mine fell from his horse and broke both his legs, and otherwise bruised his body exceedingly. He, knowing that I was acquainted with the relative skill of the surgeons in Cambridge, sent to me to recommend him one. There were four or five very experienced men. But there was one in straitened circumstances, just setting up in business, and therefore I recommended *him*: because if my friend died, the dead man would tell no tales; and if he was cured, his recovery would help forward the young surgeon. It happened that my friend, who if he had been treated skilfully might have recovered, was forced to have both his legs amputated, and was kept a cripple to his bed for many years. I was satisfied,

because I had done my duty. There was a young man who wanted business, and I had performed an act of friendship in helping him to a job. It happened, however, that after a time my friend heard that there were four or five skilful surgeons within the same distance as the one I had recommended : and he heard that the surgeon I had recommended thought himself much indebted to me for my recommendation. The cripple of course was pleased and satisfied with what I had done, because he had applied to me for a recommendation, and I had given him one. But an enemy of mine got to his ear, and represented my conduct in a very unkind point of view. He told him that he had reposed confidence in me in a matter of the greatest possible importance, and that I had *betrayed that confidence* ; and instead of seeking his bodily welfare, I had lost sight of that, and sought only the pecuniary benefit of another friend : and had thus actually sacrificed his welfare through life for a little present advantage to another person.

“ This he was unreasonable enough to make a matter of complaint against me. But I wrote him word that he was quite unreasonable : for that when he applied to me to recommend a surgeon, he must know that his bodily welfare was the last thing that I ought to take into my consideration. It afforded me a piece of patronage, and gave me an opportunity of promoting the pecuniary interests of another ; and of course it was my duty to pursue the plan I had followed ; and if it happened that I had done it at his expense, that was simply his misfortune ; or rather, he should not think he had suffered any misfortune at all, since the loss of his limbs and health had answered the purpose I intended, of putting a few

pounds into the pocket of another to whom they were very acceptable.

“As you cannot but approve of my conduct in this respect, you will expect me to follow it towards all the friends who consult me about the paltry matter of the education of their children. I am, Sir,

“Your most faithful Servant, “C. SIMEON.”

---

To a Curate, who had been requested by his Incumbent to leave him.

“My dear Sir,

“March 18, 1819.

“I never interfere in the concerns of others, unless called to do so by both parties. As an abstract question, I think, that for a man professing piety to force himself upon his principal against his will, is no very Christian act. There are a set of people in the Church who would recommend and encourage such a step; but they are not the most humble and modest of our flock. You must take care what spirit you encourage in others, and what spirit you exercise yourself. I am, dear Sir,

“Your most faithful Servant, “C. S.”

---

To the Rev. T. THOMASON.

“Manchester, June 12, 1819.

“My beloved Brother,

“In all my letters to you I confine myself to matters which I conceive to be of more interest than common chit-chat; but now I take up my pen to shew my love, just as I should do if sitting at your side. I do not commonly like to talk of *self* (it is a dangerous and hateful subject for the most part;) but in this letter *self* will be, apparently at least, the only subject. Nor am I afraid that you will say, ‘My

old friend and brother is strangely altered :’ for it is to please and gratify you and my dear Sister, and to shew my love to both of you, that I descend from greater and more important subjects, to give you a little account of a journey which I have commenced for the Lord : and to tell you the principal occurrences of my tour, which hitherto has far exceeded my most sanguine expectations.

“ The Jewish cause in Britain needs all the aid it can receive : none but persons of piety in the Establishment will come forward to take a part in it. Hence the more need of exertion in those who have espoused it : hence I have endeavoured to do what little I could by travelling through a large part of Britain two years ago, and going to Holland last year, and to Scotland this year. In order to be at Edinburgh at the time of the General Assembly, I left Cambridge before the division of Term, 10th of May, with Mr. Marsh, (the loveliest of men,) to proceed thither. My plan was (and all who were to be visited were apprized of it) not to do two things, such as speaking at a Meeting and preaching, in one day : and not to preach two days following, because it was, humanly speaking, impossible for me to sustain it. Accordingly I set out with these good intentions. But the very first day at Liecester I preached besides speaking an hour at a public Meeting : and the next day I conversed (carefully indeed and in a whisper,) on a most interesting case of conscience for two hours, and preached again. This second Sermon was at Lutterworth, and it arose out of the exertions of the former day. The Minister of Lutterworth had refused his pulpit ; but was so wrought on at Liecester, that he urged me to come, sent all round Lutterworth to

the Clergy to come and meet me at dinner, and got me a good congregation. About thirty other Clergy met me at Leicester: and the Lord was with me, and strengthened me for my labour so that I sustained no injury. A spirit of life and love was kindled there.

“ Thence I went next day to Derby, where everything had languished grievously. We had a Meeting, and Mr. Marsh preached, and a great revival took place there also.

“ Thence we went to Hull, where our first Sabbath was spent. There also the cause was at a very low ebb; but I preached in the High Church to an immense audience, by all of whom I was well heard; and spoke next day at a public Meeting; and numbers stepped forth full of life and zeal to form an Auxiliary Society. Many inquiries were made after you at that place as well as at many others.

“ Thence we proceeded to Berwick, where, as no letter had reached us at Hull, we supposed we were not expected. We therefore did not hasten thither, as we should otherwise have done: and when we reached the town we were going forward with fresh horses immediately. The carriage proceeded through the town, whilst we walked through: but being recognized, a person informed us that we had been expected the preceding evening, and a Congregation of 1500 persons been disappointed. We instantly ordered back the carriage, waited on the Minister and chief persons, offered to stop and preach, and I preached to above 1000 persons, whose countenances all told us that they cordially forgave their preceding disappointment. They were convinced that it had not arisen from versatility or indifference in

us. In my apology I referred to the Apostle's appeal to God, 'As God is true, our word was not yea and nay, &c. ;' but I made a sad mistake ; for I said that had I known I was expected, I would have travelled all night, or even come *barefoot* ; which I then began to see would have been no sacrifice at all, since half the women I saw travelled *barefoot by choice*, when they had shoes in their hands.

"On Friday, we reached Edinburgh ; and were at Dr. Buchanan's, whose love to you and yours cannot easily be exceeded. The alteration that has taken place in the New Town, and at the Calton-hill, surpasses all description. I suppose, and it is generally supposed, that the whole world does not contain any thing of the size more grand and imposing than the new entrance over the Calton-hill. But I forbear to attempt a description, which would fill my sheet, and fall infinitely below the reality at last.—

"Here I was interrupted, and afterwards being disgusted at the very idea of talking about self, I had resolved to cast it into the fire. But on reading it again, I do not seem to have gone beyond what the narrative required, especially for the amusement of a brother, and therefore I let it stand.

"Our success at Edinburgh exceeded our most sanguine hopes, even if I estimated it by the money obtained ; but on a review of our whole journey, I consider that as nothing in comparison of the interest excited and the good done. In five weeks Mr. Marsh and I brought home 800 guineas clear gain ; the journey having cost the Society nothing.

"In returning southward, I shewed Mr. Marsh the Falls of the Clyde, and Lanark Mills, where he addressed about 300 children. Carlisle, in conse-



quence of our stay at Lanark, had less of our company than I intended: but though I went not to Scaleby, we saw the dear inhabitants. There was however there, as in every other place, a deadness to the object till we stirred them up. But our statements carried conviction to their minds. Three things in particular created a deep sensation in every place. 1st. The Edict of the King of the Netherlands relative to the education of the Jews in the knowledge of their own Scriptures in the Hebrew tongue. 2d. The Protocol, drawn up by the five United Sovereigns at Aix-la-Chapelle, declaring their approbation of the great objects of our Society, and their determination to promote the civil and religious advancement of the Jews in their respective dominions. 3d. A Challenge which I gave to the whole world, that if any person would state, what might reasonably be expected to be done by God to evince that the time for the conversion of the Jews was near, I would undertake, not only to shew, but to prove, and that to demonstration, that those signs were at this moment in actual existence; and not those signs only, but far greater signs than a *reasonable* being could venture to demand. I should like to enter on this subject fully with you, but have neither time nor room. But you who know my writings, know that I am not in the habit of taking light things for proofs, or of making my conclusions broader than my premises.

“ At Preston, where the second son of Carus Wilson is Vicar, there is an immense sphere; and two thousand people, at least, flocked to hear me. I had originally intended not to preach above three times in a week; but being strengthened, almost as in former days, I preached nearly every day, and to immense

congregations, besides speaking at Meetings; and I am returned a miracle to myself and to my people.

“ But at Liverpool you would be amazed to hear what a holy zeal is kindled. We staid a whole week there, preaching in one or more places every day. There, as well as at Leicester and Hull, they have formed Auxiliary Societies in consequence of this visit. The astonishing reception we met with there, and in all other places, seems to make it imperative upon us to go, if our lives be spared, another year. To Ireland also, in all probability, we shall go, if I can get my work, which is about to be printed, in sufficient forwardness to admit of that time for relaxation. We expect Lord Derby will be President of the Liverpool Auxiliary, and Mr. Gladstone, General Murray, (who was in the Chair,) and Admiral Dirom (who also was at the Meeting), will be Vice-Presidents.

“ At Manchester the divine favour was still continued to us: and from thence we came home without one untoward event; so that instead of singing of ‘mercy and judgment,’ we were constrained to sing of mercy only.

“ On Sunday last I preached twice in my Church as in former days; and shall continue to do so whilst my Assistant is absent.

“ I ought to have told you, that at Liverpool and Manchester the Jews were convened that I might address them. Had I time to write you on this subject, I could say much. I spoke from Mic. v. 7; and shewed that God had mercy in view both for them, and for the world, in their present dispersion: for *them*, because their banishment from Judæa precluded them from a possibility of looking to the Mosaic rites for acceptance, and shut them up to the

Messiah: (as Adam's expulsion from Paradise had prevented him from erroneously regarding the tree of life as a pledge of life in his fallen state, which it had been in his state of innocence:) and it was in mercy *to the world*, to whom they are sent like the dew and rain, *uncalled, unsent* (by man), *unconscious*, but the appointed means of turning the wilderness into an Eden, and 'the desert into a garden of the Lord.' I opened at last their fitness for this work beyond all the people of the earth, and proved it from the word, 'They shall declare my glory among the Gentiles,' Isai. lxvi. 19. See also Zech. viii. 13. Rom. xi. 12, 15. This reflects the true light on Zech. viii. ult.; and answers the objections deduced from it, viz. 'Why do you seek to make us Christians, when it is as Jews that you are to lay hold of our skirt?' But I did not intend *to preach* to you."

---

To Miss PRISCILLA GURNEY.

" King's Coll., Sept. 1, 1819.

" My very dear friend and Sister,

" I am much concerned to hear of your increased illness. I thought, when I had the pleasure of seeing you, that you needed great care: and though I doubt not but that you are quite ready to meet this dispensation of illness, or even of death, I greatly doubt whether you are prepared to meet the dispensation of caring for your own health. This is a lesson which you have yet to learn. Had I, when my voice first failed me fourteen years ago, been able to lay by entirely, and not expend the little strength which was given me from time to time, I should in all probability have been a strong man at this day. But I loved my work, and I loved my

fellow-creatures, and when urged to abstain from any particular work and labour of love, I pleaded, 'Is it not a little one?' And thus I never got forward. . . .

"But, my dear Priscilla, it is comforting both to you and me to know that our wounds have been got in our Master's service: and we may well doubt whether the beaux and belles, who have caught their death by going to plays and balls, can feel the satisfaction in their maladies that we do.

"We know that the Apostle Paul took pleasure in his infirmities and distresses for Christ's sake; and it is our privilege to do the same. Still however I do feel, and I wish you to feel, that it is our duty to take care of our health; and if, on the one hand, we 'desire to depart and be with Christ;' yet, considering the benefit that may accrue to others, it becomes us to be willing to abide longer in the body, and to do more work before we go to our reward.

"I thank you, my dear Friend, for permitting me to be informed of your state; because it will be my delight to bear you in remembrance before the Lord; with whom also I hope you will kindly intercede for me. I hope and trust that this cessation from your accustomed labours will be attended with more intrinsic and abiding communion with your Lord; and my prayer to God for you is, that you may in this season of seclusion have such abundant discoveries of his incomprehensible love, as may be effectual to 'fill you with all the fulness of God.' Believe me, my dear Priscilla, your sympathizing friend,

"C. SIMEON."

---

In the early part of this year, Mr. Simeon, having accidentally heard that a friend had made some remarks upon his habit of giving expression to his religious feelings, 'in sighs and groans,' as if it indicated that 'all was not right in his experience,' drew up the following paper :—

*“ Circumstances of my Inward Experience.*

“ It is now a little above forty years since I began to seek after God ; and within about three months of that time, after much humiliation and prayer, I found peace through that Lamb of God who taketh away the sins of the world. About half a year after that, I had some doubts and fears about my state, in consequence of an erroneous notion which I had imbibed from Mr. Hervey about the nature of saving faith. But when I found from better information that justifying faith was a faith of affiance, and not a faith of assurance, my peace returned ; because, though I had not a faith of assurance, I had as full a conviction that I relied on the Lord Jesus Christ alone for salvation, as I had of my own existence. From that time to the present hour I have never for a moment lost my hope and confidence in my adorable Saviour ; for though, alas ! I have had deep and abundant cause for humiliation, I have never ceased to wash in that fountain that was opened for sin and uncleanness, or to cast myself upon the tender mercy of my reconciled God.

“ With this sweet hope of ultimate acceptance with God, I have always enjoyed much cheerfulness before men ; but I have at the same time laboured incessantly to cultivate the deepest humiliation before God. I have never thought that the circumstance of

God's having forgiven me, was any reason why I should forgive myself; on the contrary, I have always judged it better to loath myself the more, in proportion as I was assured that God was pacified towards me.\* Nor have I been satisfied with viewing my sins, as men view the stars in a cloudy night, one here and another there, with great intervals between; but have endeavoured to get, and to preserve continually before my eyes, such a view of them as we have of the stars in the brightest night: the greater and the smaller all intermingled, and forming as it were one continuous mass; nor yet as committed a long time ago, and in many successive years; but as all forming an aggregate of guilt, and needing the same measure of humiliation daily, as they needed at the very moment they were committed. Nor would I willingly rest with such a view as presents itself to the naked eye; I have desired, and do desire daily, that God would put (so to speak) a telescope to my eye, and enable me to see, not a thousand only, but millions of my sins, which are more numerous than all the stars which God himself beholds, and more than the sands upon the sea-shore. There are but two objects that I have ever desired for these forty years to behold; the one is, my own vileness; and the other is, the glory of God in the face of Jesus Christ: and I have always thought that they should be viewed together; just as Aaron confessed all the sins of all Israel whilst he put them on the head of the scape-goat. The disease did not keep him from applying to the remedy, nor did the remedy keep him from feeling the disease. By this I seek to be, not

---

\* Ezek. xvi. 63.

only *humbled and thankful*, but *humbled in thankfulness*, before my God and Saviour continually.

“ This is the religion that pervades the whole Liturgy, and particularly the Communion Service; and this makes the Liturgy inexpressibly sweet to me. The repeated cries to each Person of the ever-adorable Trinity for mercy, are not at all too frequent or too fervent for me; nor is the confession in the Communion service too strong for me; nor the ‘Te Deum,’ nor the ascriptions of glory after the Lord’s Supper, ‘Glory be to God on high, &c.’ too exalted for me; the praise all through savours of *adoration*; and the adoration of humility. And this shews what men of God the framers of our Liturgy were, and what I pant, and long, and strive to be. This makes the Liturgy as superior to all modern compositions, as the work of a Philosopher on any deep subject is to that of a school-boy who understands scarcely anything about it.

“ The consequence of this unremitted labour is, that I have, and have continually had, such a sense of my sinfulness, as would sink me into utter despair, if I had not an assured view of the sufficiency and willingness of Christ to save me to the uttermost. And at the same time I have such a sense of my acceptance through Christ, as would upset my little bark, if I had not ballast at the bottom sufficient to sink a vessel of no ordinary size. This experience has been now so unintermitted for forty years, that a thought only of some defect, or of something which might have been done better, often draws from me as deep a sigh as if I had committed the most enormous crime; because it is viewed by me not as a mere single grain of sand, but as a grain of sand added to

an already accumulated mountain. So deep are my views of my corruption, that I scarcely ever join in the Confession of our Church without perceiving, almost as with my bodily organs, my soul as a dead and putrefied\* carcase; and I join in that acknowledgement 'There is no health in us,' in a way that none but God himself can conceive. No language that I could use could at all express the goings forth of my soul with those words, or the privilege I feel in being permitted to address the God of heaven and earth in these words, 'Almighty—and most merciful—Father.'

“Hence then my sighs and groans when in secret, and which, when least thought of by me, may have been noticed by others. And if the Apostle Paul so felt the burthen of sin as to cry ‘O wretched man that I am! who shall deliver me from the body of this death?’ (Rom. vii. 24); if he, who ‘had the first-fruits of the Spirit, groaned within himself, waiting for the adoption, to wit, the redemption of the body’ (Rom. viii. 23,) yea, ‘groaned, being burthened’ (2 Cor. v. 4); who am I, that I should not so feel, or so express my feelings; or that I should even wish to be exempt from them? So far am I from wishing to be exempt from them, that I wish and long to have them in a tenfold greater degree; and as already in my daily approaches to the throne of grace, and in my solitude, and in my rides, it is in sighs and groans that I make known my wants to God more than in words, for ‘He knoweth the mind of His Spirit speaking in me;’ so I desire yet more and more that the Spirit of God may make interces-

---

\* Isai. i. 6.



sion, both in me and for me, 'with groanings which cannot be uttered,' since words would fail to give them utterance. (Rom. viii. 26.)

"But persons mistake who imagine that groans are expressive only of a sense of guilt: they are often the expressions of desire; as David says, 'Lord, all my desire is before thee; and my groaning is not hid from thee' (Ps. xxxviii. 9). And such, I trust, have been many of the groans which I have uttered in secret, and some of which may possibly have been overheard.

"Nor is it on a personal account only that groans are uttered. A Minister who knows what it is to 'travail in birth with his people till Christ be formed in them,' will find many occasions of sorrow, as I have of late years. I have had a people, some of whom have ill understood their duty towards me (Heb. xiii. 17), and have constrained me 'to give up my daily account, not with joy, but with grief;' or as it is in the original, 'with groans.'

"But supposing those expressions of my feelings to have been on a personal account only, and that only from a sense of my unworthiness, I am far from conceiving it to be on the whole an undesirable experience; for by means of it my joys are tempered with contrition, and my confidence with fear and shame. I consider the religion of the day as materially defective in this point; and the preaching of pious ministers defective also. I do not see, so much as I could wish, an holy reverential awe of God. The confidence that is generally professed does not sufficiently, in my opinion, savour of a creature-like spirit, or of a sinner-like spirit. If ninety-nine out of an hundred, of even good men, were now informed for

the first time, that Isaiah in a vision saw the Seraphim before the throne ; and that each of the Seraphs had six wings ; and then were asked, ‘How do you think they employ their wings?’ I think their answer would be, ‘How? why they fly with them with all their might ; and if they had six hundred wings they would do the same, exerting all their powers in the service of their God:’ they would never dream of their employing two to veil their faces, as unworthy to behold their God, and two to veil their feet, as unworthy to serve him ; and devoting only the remaining two to what might be deemed their more appropriate use. But I doubt much whether the Seraphs do not judge quite as well as they, and serve their God in quite as acceptable a manner as they would, if their energies were less blended with modesty and conscious unworthiness. But whatever opinions the generality of Christians might form, I confess that this is the religion which I love ; I would have conscious unworthiness to pervade every act and habit of my soul ; and whether the woof be more or less brilliant, I would have humility to be the warp.

“I often in my ministry speak of Job’s experience, after God had so revealed Himself to him, as proper for all : why then should I not cultivate it myself, and really, truly, deeply, and as before the heart-searching God, ‘abhor myself, and repent in dust and ashes?’ (Job xlii. 6). Can I enter into the spirit of that word *abhor*, and not groan? Or, is that a word which is to have no counterpart in our actual experience?—I do not undervalue joy ; but I suspect it, when it is not blended with the deepest humiliation and contrition. God has said that a ‘broken and a

contrite heart He will not despise;’ and is that an attainment that is so low and small that I may leave it behind me, as a state that was proper for me forty years ago but not now? What is meant by a *broken* heart? Would to God that I knew! for with all my groaning I do not know a thousandth part of what it means. I remember to have heard a saying of . . . . and though I do not admire the expression, I do admire the sentiment; and I would not feel my obligation to my Saviour less than I do for ten thousand worlds. Indeed, I consider that this very feeling will constitute the chief felicity of heaven; and that every blessing we there enjoy will be most of all endeared to us as being the fruit of redeeming love. I behold the *glorified* saints *in heaven* falling on their faces before the throne, whilst they sing praises to their redeeming God (Rev. v. 8—14). What then should *I* do *on earth*? Yea, I behold even *the angels* who never sinned adoring God in that same posture (Rev. vii. 11). What then should *I* do, whose whole soul is but one mass of sin and corruption? Finally, God himself is light, and I am to be as like Him as I can. But what is light? is it not a combination of different rays,—the red, the orange, the yellow, the green, the blue, the indigo, and the violet? Some would think perhaps that they could make better light, if they had the brilliant rays alone: but so think not I; I would have the due proportion of the sombre with the bright; and all in simultaneous motion: and then I think I should more resemble both the created and the uncreated light. At all events, this is my one ambition, to live with one Mary at my Saviour’s feet, listening to His words (whilst others are cumbered about the world), and

to die with the other Mary, washing His feet with my tears, and wiping them with the hairs of my head.”

“ P. S. I have not been till lately acquainted with any book, except ‘ Augustine’s Meditations,’ that exactly paints all that I approve, and all that I wish to be ; Brainerd’s Life has too much of gloom and despondency for me. But I think that the Memoirs of my beloved and honoured Friend, HENRY MARTYN, come exactly to the point : and his Biographer, the Rev. John Sargent, has marked it with beautiful precision in the close of that Memoir. O ! that all the world would study that short Memoir ! it speaks what I would, if I were able, speak in the ear of every human being day and night. May God of His infinite mercy give me more abundantly to experience this heavenly disposition ! and may all that I have written be blessed of Him to the producing of this holy disposition in others. Amen, and Amen.”

---

## CHAPTER XXII.

LETTERS—TO REV. T. THOMASON ON PUBLISHING THE ‘HORÆ HOMILETICÆ’—EXTRACTS FROM THE PREFACE TO THE HORÆ—REV. T. THOMASON ON RELIGIOUS WORKS IN INDIA—ON ACTING WITH TENDERNESS AND CAUTION—CLERICAL EDUCATION SOCIETY—MEMORANDUM ON THE RESTORATION OF HIS STRENGTH—TO BISHOP BURGESS ON THE ‘HORÆ HOMILETICÆ’—REMARKS ON A CRITICISM OF THE BISHOP’S—EXTRACTS FROM SERMONS ON ‘THE NEW BIRTH’—AND ‘JUSTIFICATION BY WORKS.’

---

1820.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

“My beloved Brother, “ July 7, 1820.

“I have not of late dared to take up such a sheet as this. And my letters have been few as well as short: but eleven volumes sent out to the public will plead my excuse. . . . It is a great joy to me to see them all safely edited: it has been the chief object for which I have of late wished to live; and I am now quite willing to depart, and be with my Lord and Saviour: though, if my life and health be yet spared, I propose, with God’s help, to prosecute the work, gleaning every fine passage that I can find in the inspired Volume. But I have no intention of ever publishing more in my life-time. When I am gone, the public may have them if they please. They will have had abundant opportunity from *sixteen* volumes already published, to shew whether they wish for more, or are cloyed and surfeited with what they have got. Were the publication of a different kind, I should

without hesitation say, that I had already published a great deal too much : but from the peculiar nature of it as a book of reference, I conceive that they who like it at all, will be glad to have every fine portion of Scripture treated in the same way. But my executors will be able to judge better than I can do. At all events the Clergy will derive a benefit from the voluminousness of the work : and if it lead the ignorant to preach the truth, and the indolent to exert themselves, and the weak to attain a facility of writing their own, and the busy and laborious to do more and with better effect than they otherwise could have done, I shall be richly repaid for my labour. My prayers for God's blessing upon it will, I hope, ascend as long as I am able to pray at all : for I know, that without His blessing it will be published to no purpose. I am encouraged by frequent testimonies from persons unknown to me respecting the usefulness of my former work : and I fondly hope that the present will not be found inferior to that in any respect. I have, at least, laboured that it should not : and I rather think that it will be generally thought superior.

“I before told you the reason of my title *Horæ Homileticæ*. It will be found in the Greek of Acts xx. 11\*, and the adoption of the word ‘Homilies’ by the English Reformers. With such a title it will be suffered to stand on a shelf : whereas with the former title it was thrust into a cupboard.” . . .

---

It may be proper to introduce here some extracts from the Preface to this Work, to exhibit the particular object Mr. Simeon had in view in its publication.

---

\* 'Εφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγής.

## EXTRACTS from the PREFACE.

“It has not, as the Author believes, occurred to any Divine, *to supply a regular series of Discourses on the most important parts of the whole Volume of Scripture; and to adapt these Discourses, by their general construction, their simplicity, and their brevity, to the special service of the younger order of the Clergy.* It is the particular object of these Volumes, which the Author now humbly presents to the public, to supply this deficiency in Theological writings. And he trusts this labour of love will be regarded by his brethren in the Ministry, not as an act of presumption, but as a humble and affectionate attempt to render their entrance on their holy and honourable calling more easy, and their prosecution of it more useful. . . .

“The Author is no friend to systematizers in Theology. He has endeavoured to derive from the Scriptures alone *his* views of religion, and to them it is his wish to adhere with scrupulous fidelity; never wresting any portion of the Word of God to favour a particular opinion, but giving to every part of it that sense, which it seems to him to have been designed by its Great Author to convey.

“He is aware that he is likely, on this account, to be considered by the zealous advocates of human systems as occasionally inconsistent: but if he should be discovered to be no more inconsistent than the Scriptures themselves, he will have reason to be satisfied. He has no doubt but that there is a system in the Holy Scriptures (for truth cannot be inconsistent with itself); but he is persuaded that neither Calvinists nor Arminians are in *exclusive* possession of that system. He is disposed to think that the Scripture

system, be it what it may, is of a broader and more comprehensive character than some very exact and dogmatical theologians are inclined to allow : and that as wheels in a complicated machine may move in opposite directions and yet subserve one common end, so may truths *apparently opposite* be perfectly reconcilable with each other, and equally subserve the purposes of God in the accomplishment of man's salvation. This the Author has attempted to explain more fully in the Preface to his former Work. But he feels it impossible to repeat too often, or avow too distinctly, that it is an invariable rule with him to endeavour to give to every portion of the Word of God its full and proper force, without considering one moment what scheme it favours, or whose system it is likely to advance. Of this he is sure, that there is not a decided Calvinist or Arminian in the world, who equally approves of the whole of Scripture. He apprehends that there is not a determined votary of either system, who, if he had been in the company of St. Paul whilst he was writing his different Epistles, would not have recommended him to alter one or other of his expressions.

“But the Author would not wish one of them altered : he finds as much satisfaction in one class of passages as in another ; and employs the one, he believes, as often and as freely as the other. Where the Inspired Writers speak in unqualified terms, he thinks himself at liberty to do the same ; judging that they needed no instruction from *him* how to propagate the truth. He is content to sit as a *learner* at the feet of the Holy Apostles, and has no ambition to teach them how they ought to have spoken. And as both the strong Calvinists and Arminians approve of some parts of Scripture and not of others ; such, he



expects, will be the judgment of the partisans of these particular systems on his unworthy comments ;—the Calvinists approving of what is written on passages which have a Calvinistic aspect ; and the Arminians of what is written on passages that favour their particular views. In like manner he has reason, he fears, to expect a measure of condemnation from the advocates of each system, when treating of the passages which they appear to him to *wrest*, each for the purpose of accommodating them to his own favourite opinions. He bitterly regrets that men will range themselves under human banners and leaders, and employ themselves in converting the Inspired Writers into friends and partisans of their peculiar principles. Into this fault he trusts that he has not hitherto fallen ; and he unfeignedly hopes and prays to be preserved from it in future. One thing he knows, namely, that pious men, both of the Calvinistic and Arminian persuasion, approximate very nearly when they are upon their knees before God in prayer ;—the devout Arminian then acknowledging his total dependence upon God as strongly as the most confirmed Calvinist ; and the Calvinist acknowledging his responsibility to God, and his obligation to exertion, in terms as decisive as the most determined Arminian. And that which both these individuals are upon their knees, it is the wish of the Author to become in his writings. Hence it is that he expects to be alternately approved by both parties, and condemned by both. His only fear is, that each may be tempted to lay hold only of those parts of his work which *oppose* their favourite system, and represent them as containing an entire view of his sentiments. He well knows the force of prejudice, and the bitterness of the *Odium Theologicum* ; and he cannot hope to be so fortunate as completely to escape

either. But, even if assailed on all sides, he shall have the satisfaction of reflecting that it has been his wish simply to follow the Oracles of God. The Scriptures and the Church of England have been claimed by each of these two parties, as exclusively favouring their peculiar systems; and if the same comprehensive and liberal character be found in his writings, he shall consider it, whatever may be the judgment of mere partisans, as no small presumption in his own favour.

“ There is another point also, in respect to which it has been his aim not to offend; and that is, in not so perverting the Scripture as to make it refer to Christ and His salvation, when no such object appears to have been in the contemplation of the inspired writer. He regrets to observe, in some individuals, what he knows not how to designate by any more appropriate term than that (which however he uses with much hesitation) of an *ultra-Evangelical* taste; which overlooks in many passages the *practical* lessons they were intended to convey, and detects in them only the leading *doctrines* of the Gospel. This error he has laboured earnestly to avoid; being well assured that lessons of morality are, in their place, as useful and important as the doctrines of grace. In a word, it has been his endeavour faithfully to deliver, in every instance, what he verily believed to be the mind of God in the passage immediately under consideration: and in the adoption of this principle of interpretation, he trusts for the approbation of all, who prefer the plain and obvious comments of sobriety to the far-fetched suggestions of a licentious fancy.

“ He wishes much that the practice of *expounding* the Scriptures, which obtained so generally, and with such beneficial effects, at the time of the Reformation, were revived. He has in his present work introduced

many Discourses constructed upon this model ; and he cannot but earnestly recommend it to his younger Brethren in the Ministry, especially those who preach three times in the week, to reserve at least one of those seasons for exposition. It is his wish, however, to guard them against a desultory manner of explaining the Scripture ; and to advise that the leading point of the whole passage be the point mainly regarded ; and the subordinate parts only so far noticed, as to throw additional light on that. If this caution be not attended to, the minds of the people are likely to be distracted with the diversity and incoherence of the matter brought before them. But if an unity of subject be preserved, the discourse will come with ten-fold weight to the minds of the audience ; who will be led, under the guidance of the Holy Spirit, to search the Scriptures for themselves, and to read them with more profit at their own homes. To this it may be added, that it is not necessary the whole passage should be read for the text : let the most striking part of it alone be introduced in the first instance ; and then the whole explained, with such remarks as are suited to impress on the mind the truths contained in it. This will be found to have been the course pursued in many of the following Discourses, to a greater extent perhaps than at first sight appears.

“ The Author has also sought to render the work useful for families. It has often been a matter of complaint, that there existed few Sermons sufficiently plain and concise for the instruction of Servants : he has therefore filled up the outline of these Sketches somewhat more fully than those in his former Volumes, hoping that Clergymen and others may find them not altogether useless as a *Family Instructor*. . . .

“ In order that the agreement between the Author’s

views, and what he conceives to be the views of the Church of England, may be ascertained, he begs leave to refer the Reader to the Four Sermons on Deut. v. 28, 29, in which 'The Excellency of the Liturgy' is delineated; and to that on 2 Cor. i. 13, wherein 'The Churchman's Confession' is considered. And to any who may wish to become acquainted with the Author's views of what is called '*Evangelical Religion*,' he begs to recommend the perusal of the Sermons on 1 Cor. ii. 2, and Psalm cxix. 128; which were written for the express purpose of exhibiting, in as clear and comprehensive a manner as he was able, his opinions upon that important subject. More especially, with this object, he would entreat their candid consideration of what he has called an 'Appeal to Men of Wisdom and Candour;' (on 1 Cor. x. 15.) All these Sermons, together with those on the Liturgy, were delivered before the University of Cambridge. These Discourses, it may be added, comprehend all the topics which he considers as of primary and fundamental importance to mankind. On many other points there exists, and will probably continue to exist, a diversity of opinion: and in writing upon the *whole* Scriptures, it would not be expected but that he should occasionally touch on such topics, as they presented themselves to him in his course. But as he has endeavoured, without prejudice or partiality, to give to every text its just meaning, its natural bearing, and its legitimate use, he hopes that those who dislike his expositions of the texts which oppose their particular views, will consult what he has written on the texts which they regard as the sheet-anchors of their system; and that, finding him, as he trusts they will, free from party spirit, they will themselves endeavour to shake off party prejudices, and co-operate with him in maintaining and extending that

comprehensive, and generous, and harmonious, as well as devout spirit in the Church, which, he ventures to say, it has been one of the great objects of his life to promote.”

---

To the Rev. T. THOMASON.

. . . . . “Now for something better than my own foolish matters.

“I have received your Reports, and first-fruits of the labours of your Tract Society. What a glorious work this is ! to see so much talent called forth and combined ; in such a variety of ways, and to such a vast extent ! Verily, it makes me utterly ashamed. Only I am thankful that the Lord enables me to do *any* thing for Him. The smallest pin driven into His tabernacle, or the badger’s skin for its covering, are accepted of God from those who can contribute no more. Every work in which you engage is so much to my heart and to my mind, that my soul appears (as far as respects sentiment) to be cast into the very same mould with yours. All your proceedings about the Orphan House—and the kind of tracts to be written for the Natives—and your editing of Euclid—my soul goes along with you in every atom of it.

“I cannot at all approve of the egotism of the Christian world ; if that disposition savour of zeal, it does not breathe love. Why should we be pleased with nothing but what suits *our own tastes* ? Why should we not put a veil over our face, if it give to our weak brethren an opportunity of nearer access to us ? Why should we not feel ourselves happy to administer milk to those who cannot digest meat ? Could not Jehovah have revealed everything as plainly by Moses as by the Lord Jesus ? And could not our blessed Lord have spoken more intelligibly than by parables ?

And Paul have gone at once to perfection, instead of dwelling so much on the first principles of the Oracles of God? But the object of all was to give that, which, in existing circumstances, was fittest for the recipients. And with such examples before us, let us not be grieved if we be blamed for treading in their steps. Even the Christian community amongst you, as well as the Native population, needed all that sobriety and caution to be exercised towards them: and the concurrence of the Christian world will pave the way for still further exertions, and accelerate your ultimate objects far more than any premature efforts of your own could have done. The translations of Matthew into Hindoostanee and Bengalee are blessed works; and I trust that the time is not far distant when multitudes of the Natives will drink water with joy out of those wells of salvation. . . .

“Surely God has been very merciful in preserving your health under such an accumulation of labours. Your wicked Mother however would not be sorry if a twitch in your great toe, or some temporary indisposition, were to bring you to her arms for a few months. This is very allowable in her; but I, who have no such *στοργή*, sternly tell her, that I will be contented to meet you in my Father’s house. We have got two sweet representatives; James, of my sister; and Eliza, of you.

“My strength, notwithstanding my great exertions for the last year, is quite unimpaired: so that, instead of going forth only as a quarter of a man, I have authorized the (Jews’) Society to reckon me as *half* a man, and to provide labour for me accordingly. I preach twice every Sunday, and with great energy; would that I could add also with much effect! but my chief usefulness is amongst my academic hearers.

“ You will be glad to hear that a third Education Society for pious young men has been established in London, (the other two are at Elland and Bristol,) and that there are already about twenty young men on the funds, all of them very excellent characters. This is an Institution of mine; and, like my dear sister’s in Calcutta, may well fill my soul with joy and gratitude. The numbers of pious Clergy are greatly on the increase; how it is I know not: for I do not think that either myself, or any other Minister in the Church is *very* successful in converting souls to Christ. In my mind I ascribe it,

“ 1st. To God’s secret blessing on the nation, on account of the attempts which are made to honour Him in Britain.

“ 2d. To the influence of the Bible Society, which has given a kind of currency to Gospel truths.

“ And now, my beloved Brother, I think I have pretty well wearied you with my scrawl. Present my most Christian regards to my dear Sister, and believe me, my dear Brother, most affectionately yours,

“ C. SIMEON.

“ P. S. I never touch on News or Politics; but the nation is in a most dreadful state. You will have heard of the Conspiracy to destroy all the King’s Ministers.”

---

#### MEMORANDUM.

*On the wonderful and unexpected Restoration of my Strength.*

“ July 24, 1820.

“ About this time last year I took a journey to Scotland, to advocate with Mr. Marsh the cause of the Jews: and within the space of ten days from my setting out on the journey, I felt my strength

renewed in a most astonishing way ; and as it has pleased God to continue that strength for a whole year, I now take up my pen to record for my own future benefit the circumstances, as they appear to me at this moment.

“Fourteen years ago, through the excess of my exertions, my voice entirely failed me, so that I was necessitated to suspend my labours for several months. On that occasion, I felt it my duty to humble myself before God, and in earnest prayer to seek the reason of the dispensation. And I think that God, in answer to my prayer, revealed it to me. I had often thought with a kind of complacency, that as I had for many years accumulated, and was continuing daily to amass a great stock of Sermons upon the finest portions of Scripture, I should, if my life should be spared to attain the age of sixty, have a fund to go to, and be able to prosecute my work with more ease, at a time when I might expect my strength, according to the course of nature, to be diminished. My dear friend, old Mr. Venn, had suspended his labours entirely at that period of life : and I thought that I also, if spared till then, might be *miles emeritus*. This now appeared to me extremely wrong ; and it seemed as if God in this dispensation said to me, ‘Well, if you look forward with complacency to a relaxation from labour in my service at that period, you shall have it now, and be altogether disabled from serving me at all.’ I now saw that I had sinned in entertaining such a thought, and I determined, through grace, that whatever measure of strength God should see fit to allot to me in future life, I would spend it for Him ; and that whether my days should be more or less protracted, I would, like Mr. Newton, Mr. Romaine, and Mr. Wesley, die in harness.



“ During the space of thirteen years, I had used all proper means for the restoration of my strength, but in vain : and so weak was I, that I could preach only once in the day, and *that* with a very slender voice ; and after preaching I was always so reduced, as to be more like one dead than alive : nor could I during that period keep up conversation, except in a whisper ; and then only for a short time. Nevertheless, as far as my strength would admit of it, I was glad to prosecute the labours of the Ministry both at home and abroad. With a view to promote the welfare of the Jewish nation, I took a journey to Scotland with Mr. Marsh ; purposing, however, not on any account to preach two days following, or at any time to speak at a public Meeting and preach in the same day. But I did not adhere to this intention for one single day. I went forward *pari passu* with my brother Marsh, and yet increased in strength daily ; so that in ten days—by the time I arrived at Berwick, I was almost as perceptibly renewed in strength as the woman was, after she had touched the hem of our Lord’s garment. During all the remainder of my journey this strength continued ; and it has continued through this whole year, so that throughout the whole year I have been enabled to preach—twice a day instead of once,—with extraordinary vigour instead of in a voice that could scarcely be heard,—with one fourth of the fatigue and exhaustion that was formerly occasioned by one single sermon in the slenderest voice.

“ Now I had taken a much longer journey through the Highlands four years before ; I had also suspended all labour for three months by the sea-side three years before ; I had also gone to Holland for three months, where my labour was very small indeed ; and yet

from all these relaxations I had gained no particular accession of strength. What then do I collect from this remarkable dispensation? I consider God as saying to me, 'I laid you aside, because you entertained with satisfaction the thought of resting from your labour; but now you have arrived at the very period when you had promised yourself that satisfaction, and have determined to spend your strength for me to the latest hour of your life, I have doubled, trebled, quadrupled your strength, that you may execute your desires on a more extended plan.'

"I do not approve of fancying myself more an object of God's special care and favour than other people, and much less of recording any such conceit; (though I am not insensible of what the Scriptures teach us both to expect and acknowledge;) but this particular interposition of the Divine goodness I think I ought to see and acknowledge; and I conceive that any one, who duly considers the foregoing statement, will see that there is *dignus vindice nodus*; and that not to see the hand of God in this mercy would be the basest ingratitude."

---

To Bishop BURGESS, on his kind acknowledgement of a Copy of the *Horæ Homileticæ*, and his sending in return a Criticism on 1 John v. 20.

"My Lord,

"K. C., Oct. 24, 1820.

"If it had not been presumptuous, I should have ventured to express the feelings and sentiments of my heart by addressing you. My dear Lord,

"I am truly thankful that your Lordship has done me the honour to accept my Book, and that it in

some degree meets with your approbation. It however was never intended to be *critical*, any further than was necessary for *practical* purposes. My mode of interpreting Scripture is this. I bring to it no predilections whatever: for though I have in my mind the analogy of faith, and am aware that no portion of the Scripture, rightly interpreted, *can* contradict *that*, yet I never wish to find any particular truth in any particular passage. I am willing that every part of God's blessed Word should speak exactly what it was intended to speak, without adding a single iota to it, or taking from it the smallest particle of its legitimate import. If there be a doubt which a candid mind would feel, I readily state that doubt, and leave it to have its full operation against what I conceive to be the juster interpretation. It is by coming to the Scriptures with this mind, that I have been led into the views which I maintain; and which no other person, as far as I am informed, has ever ventured to maintain, in relation to the Calvinistic and Arminian controversy. Bishop Hall in his *Via Media* occupies far different ground. It is in the exercise of this disposition that I have been led to give up, both in my Sermons on 'The Excellency of the Liturgy,' and in my 'Appeal to Men of Wisdom and Candour,' the word *παλιγγενεσία*, in reference to the baptismal controversy: and it is in the same way I have met the question of *Justification by Works*. See James ii. 24.

"In a critical work like that of your Lordship's it is highly proper to maintain *every* post, as far as truth and sound criticism will carry us: but even then, I love to concede everything to an adversary that can be justly required. I feel that the great leading truths of Christianity are so plain and so incontrovertible,

that after every concession that can be made to him, an opponent of any one essential truth has not a leg to stand upon. One or two typographical errors in your Lordship's paper I will take the liberty of pointing out. In the first page the printer has put a comma after *ὅτι*, which, if the sheet be not printed off, may be corrected. The reference, Jer. x. 9, in p. 70, should be Jer. x. 10; the citation of Rev. xix. 2, should be xix. 11. I conceive your Lordship is perfectly right in referring *τὸν ἀληθινόν* and *τῷ ἀληθινῷ* to the same person; and that the *οὗτός* must designate the same person also. And I think that what your Lordship mentions about the *false Christs* throws great light upon the passage, inasmuch as it shews the necessity that existed for marking distinctly that Jesus was the *true Christ*. Had the contest been between Jehovah and the idols of the heathen (as in Isai. XL), we might more readily have conceded that *τὸν ἀληθινόν* referred to the Father; but when we know that the contest was between the true Christ and false Christs, the reason of the last clause, which *as addressed to Christians* would have no literal sense, is clear, and the application of it both just and necessary. If the scope of the passage, as pointed out by your Lordship, be not kept in view, the close of the Epistle is, in fact, without sense or meaning; but, with the different heretics in view, its sense is plain, and its use both obvious and important.

“ Hoping that God in His mercy will long preserve you to be a blessing to His Church, I remain,  
my Lord,

“ Your Lordship's most affectionate and devoted  
Servant,  
“ C. SIMEON.”

---

The following is an extract from the ‘Appeal to men of Wisdom and Candour,’ to which Mr. Simeon refers in the foregoing letter; the other passage from the Sermons on the ‘Excellency of the Liturgy’ has been given in pages 301—304.

“We now come to state what our views of the subject really are:—

“We have before shewn, that man by nature has nothing in him that is *spiritually* good, or good *towards* God. But in order to be made meet for heaven, he must be made spiritually good; that is, he must love what God loves, and hate what God hates; and be, and do, what God commands. Does God hate sin in all its branches? he must hate it too, and loathe and abhor himself for having ever committed it. Does God love holiness? he also must love a holy God, and holy exercises, and holy affections; and must so love holy things, as to make them the continual objects of his most earnest pursuit; in relation to everything that is holy and heavenly, ‘the same mind must be in him that was in Christ Jesus.’ Has God required him to come as a weary and heavy-laden sinner to Jesus, and to live altogether by faith in Christ, for wisdom, and righteousness, and sanctification, and redemption; and to glory, not in any human strength or goodness, but wholly and exclusively in the Lord Jesus Christ? the man’s mind must be brought to this, and Christ must be exceeding precious to him in all these points of view; yea, he must ‘determine to know nothing and to rejoice in nothing, but Christ and him crucified.’ These views and these principles must not rest as mere notions in the head, but must be wrought into the heart and exhibited in the whole of the life and conversation.

“This change far exceeds the power of fallen man. Whatever powers you may be pleased to invest him with, they fall very short of this. A semblance of these things he may put on; but he cannot form them really and truly in his heart. This is the work of the Spirit of God, who is promised to us for this very end; ‘A new heart will I give you, and a new spirit will I put within you; and

I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put *my Spirit* within you, and cause you to walk in my statutes, and ye shall keep my judgments to do them\*.' As to the mode of effecting this great work, we have already observed, the Spirit is not restricted; but whenever it is truly effected, then we say, that the man is born again, and born of the Spirit; and the change that has taken place within him, we call the new birth.

"Now the question is, Whether this be the new birth or not? and whether we do right in insisting upon it as necessary to man's salvation?

"In answer to this, we reply, not only that the Scriptures call this a new birth, a new creation, a being born of God, and a being born of the Spirit, but that an experience of it is predicated of all who are in a state of favour with God now, or shall find admission into His kingdom hereafter. 'If any man be in Christ, he is a new creature, or a new creation,' says the Apostle: 'old things are passed away; behold, all things are become new.' And our Lord, with repeated asseverations, says to Nicodemus, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God †.'

"These declarations of our Lord to Nicodemus are peculiarly strong; because the import of them cannot with any appearance of reason be explained away. Some indeed have endeavoured to explain this of baptism; but I wish that those, who think it can bear that construction, would see what sense they can on that supposition make of the whole context. Let us suppose for a moment that baptism is the new birth, and that baptism was the point which our Lord so strongly insisted on; why should our Lord, when explaining and enforcing his first assertion, so carefully distinguish between water-baptism, and the operations of the Holy Spirit; 'Verily, verily, I say unto thee, Except a man be born of water *and of the Spirit*, he cannot enter into the kingdom of God?' Here, admitting that he insisted on the necessity of being born of water, he

\* Ezek. xxxvi. 26, 27.

† John iii. 3—5.

insisted also on being born of the Spirit, in order that he might convince Nicodemus that he spoke, not of an outward and carnal, but of an inward and spiritual, change. Again—how can his subsequent explanations apply to baptism? On the supposition that he speaks of a spiritual birth, his reasons are clear and forcible; ‘that which is born of the flesh, is flesh;’ and therefore unfit for a spiritual kingdom; but ‘that which is born of the Spirit, is spirit,’ and exactly suited to that kingdom which he was about to establish. Again—If it were baptism of which he speaks, what connexion has that with the wind, ‘which bloweth where it listeth,’ and which, though inexplicable in some respects, is invariably and infallibly to be seen in its effects? If it were baptism, it would blow, not where the Spirit listeth, but where the parents and the minister list: and as for its effects, they are for the most part visible to no human being. Moreover, how could our Lord with justice ask Nicodemus, ‘Art thou a master in Israel, and knowest not these things?’ Nicodemus might have well replied, ‘Yes, I am a master in Israel, and yet know not these things: for how should I know them? Where are they revealed? What is there in the writings of Moses or the prophets that should have taught me to expect so much from baptism? God required the circumcision of the flesh as you do baptism; but he required the circumcision of the heart also: and, if there be a spiritual change of a similar nature required of us under your dispensation, and that be the thing which you call a new birth, then I confess I ought to have had clearer views of these things, since they were evidently inculcated in the Jewish Scriptures, and were represented also as particularly characterizing the Messiah’s reign.’ . . . .

. . . . “As some distinguished characters are very strong and positive upon this point, we think it not improper to enter somewhat more fully into it.

“If by the term regeneration they meant an introduction into a new *state*, in which the baptized persons have a right and title to all the blessings of salvation, we should have no controversy with them.

“If they meant that all adults, who in the exercise of penitence and faith are baptized into Christ, have in that ordinance the remission of their sins sealed to them, and the Holy Spirit in a more abundant measure communicated to them, we should not disagree with them.

“If they meant that infants dedicated to God in baptism *may* and sometimes *do* (though in a way not discoverable by us, except by the fruits) receive a new nature from the Spirit of God *in*, and *with*, and *by* that ordinance, we could cordially join with them.

“But they go much farther than all this. . . .

. . . .“With some we hope, that there is really an error of judgment arising from the strong things which are spoken of baptism in the Holy Scriptures. They do not consider, that, when it is said, ‘Repent, and be baptized for the remission of sins;’ those words were addressed to adults, who had just been informed, that Jesus was the Christ, and that, if they believed in Him, and became His disciples, their sins should be blotted out. Expressions of this kind were highly proper as addressed to adults; but afford no ground for the idea, that the rite of baptism is the new birth.

“We are no more disposed to detract from the honour of that sacred ordinance than our adversaries themselves; we admit, and beg you to bear in mind our admission, that great, exceeding great, benefit accrues to the soul from baptism. In many instances, where the ordinance is really attended upon in faith, and prayer is offered up to God in faith, we do believe that God bestows a peculiar blessing on the child; and, though we cannot ascertain that He does so but by the fruits that are afterwards produced, yet are we warranted from Scripture to believe, that the effectual fervent prayer of righteous people shall not go forth in vain; and that ‘whatsoever we ask, believing, we shall receive.’ But even from the ordinance itself we may consider great good as arising to the soul; since, as in the case of circumcision, the person is thereby brought into covenant with God. The Israelites, as a nation in covenant with God, were highly privileged; for ‘to them,’ as the Apostle says, ‘belonged



the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises \*.' The same, I doubt not, may be justly said of all that are baptized: indeed, we doubt not, but that our Reformers had that very passage of Scripture in their eye, when in our baptismal service they instructed us to thank God for having regenerated the baptized person by his Holy Spirit; and, in our Catechism, to speak of children as by the ordinance of baptism 'made members of Christ, children of God, and inheritors of the kingdom of heaven.' These expressions are doubtless strong; and so are St. Paul's expressions respecting the benefits of circumcision; and every blessing which he asserts to have been conveyed by circumcision, we may safely and truly apply to baptism. By the very admission of persons into covenant with God, they are brought into a *new state*, have a *right and title* to all these privileges; and by the exercise of faith in the Lord Jesus Christ they come to the actual possession of them. . . .

"But the chief source of the fore-mentioned error is, that men do not distinguish between a change of *state* and a change of *nature*. Baptism is, as we have just shewn, a change of *state*: for by it we become entitled to all the blessings of the new covenant; but it is not a change of *nature*. A change of nature *may* be communicated at the time that the ordinance is administered; but the ordinance itself does not communicate it now, any more than in the apostolic age. Simon Magus was baptized; and yet remained in the gall of bitterness and the bond of iniquity, as much after his baptism as he was before. And so it may be with us: and this is an infallible proof, that the change, which the Scriptures call the new birth, does not always and of necessity accompany this sacred ordinance. As the circumcision of the heart did not always accompany the circumcision of the flesh, so neither does the renovation of the soul always accompany the outward rite of baptism, which shadows it forth; and if only our opponents will distinguish the sign from the thing signi-

---

\* Rom. ix. 4.

fied, and assign to each its proper place and office, there will be an immediate end of this controversy.”

---

Extract from the Sermon on James ii. 24.

“*Ye see then how that by works a man is justified, and not by faith only.*”

“It is obvious, that the words which I have read to you are a deduction from a preceding argument. We ought therefore carefully to examine the argument itself; for it is only by a thorough knowledge of the premises that we can understand the conclusion drawn from them. Suppose that I were, as a conclusion of an argument, to say, ‘So then man is an *immortal* being;’ if the argument itself were not investigated, you might understand it as a denial of man’s mortality: but, if the argument shewed that the conclusion referred to his soul alone, the conclusion would be found perfectly consistent with an apparently opposite position, namely, that man is a *mortal* being. In like manner, if the Apostle’s argument in the preceding context be candidly examined, there will be found no real inconsistency between the deduction contained in the text, and an apparently opposite deduction which may be founded on premises altogether different.” . .

“It is said that St. Paul’s sentiments and declarations on this subject are directly opposed to those of St. James; since, after a long argument, he comes to this conclusion: ‘Therefore we conclude, that a man is justified by faith without the deeds of the law\*.’ He goes further still, and says, that ‘to him that *worketh not*, but believeth in Him that *justifieth the ungodly*, his faith is counted for righteousness†.’ Now it may well be asked, ‘How can this be reconciled with the foregoing statement?’ I answer, ‘Only examine St. Paul’s argument, as you have that of St. James, and you will see that there is no opposition at all between their respective assertions.’ The two Apostles are writing on two different subjects. St. Paul is proving that a man is not to seek salvation by any righteousness of his own, but simply by faith in the Lord Jesus Christ:

---

\* Rom. iii. 28.

† Rom. iv. 5.

whereas St. James is proving, that the man who professes to have faith in Christ, must shew forth his faith by his works. St. Paul endeavours to convince the self-justiciary; St. James, the Antinomian; St. Paul, by shewing that works are nothing without faith; St. James, by shewing that faith is nothing without works. St. Paul exalts Christ, as giving a title to heaven; St. James, as giving a meetness for heaven. St. Paul bends the whole force of his mind to establish the one leading doctrine of the Gospel; St. James to have that doctrine adorned. Thus, according to the two Apostles, a man is justified *by faith*, because *by it he is made righteous*; and he is justified *by works*, because *by them he is proved righteous*: and God in justifying him, whether on the one ground, or the other, approves Himself both 'a just God and a Saviour.' We may render this matter somewhat more clear by means of a familiar illustration. A scion must be engrafted into a stock in order that it may live: and it must bring forth fruit in order to prove that it does live. Is there any opposition between these two assertions? None whatever. So then with Paul I assert, that man must be engrafted into Christ by faith, in order that he may live; and with St. James I assert, that he must bring forth fruits of righteousness, to prove that he does live. Without being engrafted into the stock, he can have no life: and, if he bring not forth good works, he shews that he has no life. These two positions are perfectly compatible with each other: and so, when properly understood, are the apparently opposite positions of these two Apostles."

In referring to the statements in this Sermon, towards the close of his life, Mr. Simeon writes:—

"On all subjects, except that of Justification by Faith, St. Paul exercised the greatest candour; but on that he would not tolerate an angel from heaven, if he brought anything erroneous. . . . I think I have myself gone to the utmost verge of what is right (or rather, stated what is precisely right) in my Sermon on James ii. 24, in my *Horæ*."

## CHAPTER XXIII.

LETTERS—TO REV. T. THOMASON—VARIOUS EFFORTS ON BEHALF OF THE JEWS—FORMATION OF A JEWS' SOCIETY AT CAMBRIDGE—TO MISS GURNEY ON THE DEATH OF HER SISTER—TO REV. J. W. CUNNINGHAM RESPECTING DR. CHALMERS—ON CLERGYMEN ATTENDING TO SECULAR CONCERNS—TO REV. E. B. ELLIOTT ON RECEIVING TWO VASES—TO HIS GODSON AT HAILEYBURY ON THE COLLEGE REPORTS—TO REV. T. THOMASON ON THE ENJOYMENT OF MERCIES—SENDING HIM AN ASSISTANT—RETURN OF HIS SON TO INDIA—MEMORANDUM ON RECEIVING INJURIOUS TREATMENT.

---

1821.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

“ K. C., Jan. 31, 1821.

“ My beloved Brother,

“ Your report has come to hand, and cheap as dirt: the former was charged £10. 5s., and this *only* £7. Your friends are not so considerate as might be wished; but I consider for them, and keep my money in my pocket, till the Post Office come down to my terms. I was filled with wonder by the last; and doubt not but that this, when it comes to hand, will warm my heart with gratitude and praise.

“ Through the tender mercy of our God the Jewish cause is prospering. I will just mention, in few words, what the last fortnight has produced. We have established a College, or Seminary, for our Missionaries. We have an excellent (a pious and learned)

man for the President : and we have four students, very hopeful ones, already there. The Bishop of Gloucester, Mr. Way, &c., and myself, drew up for them a course of study, and there is to be a kind of public examination at Midsummer. Thus they will have an appropriate education ; and I hope that in a year three of them will go forth. We could have a great number of others, but must wait for funds to enable us to proceed on a larger scale.

“ I am going soon, *anonymously*, to give prizes for the best tracts on Jewish Questions. I have fixed two questions for this year ; but I must first draw the public mind to the subject by some Papers in the Expositor. I hope by this to interest the Public in the general question, and to get the best tracts composed for the Jews. You know the great results of Dr. Buchanan's prizes, and I hope there will be the blessing of God on these also.

“ On the 18th and 25th of February I am to preach (D.V.) before the University, on the Jewish Question. My Sermons will be printed ; and I propose to send you some. If I live till May, I shall have a Public Meeting at Cambridge ; and if my Sermons shall have prepared the way, I hope that many will join themselves to your unworthy but most affectionate Brother,

“ C. S.”

---

To the SAME :—

. . . . . “ We have just established a Jews' Society in the University, and had a Public Meeting. Indeed such is the state of the University now, that multitudes are ready to come forward in every good work. It is no little mercy to have lived to see such a day as this. When I was an Undergraduate myself, I

could not find one who feared God ; now we can find many, who through the mercy of God are burning and shining lights.”

---

To Miss GURNEY, on the death of her Sister.

“ My dear Madam,

“ March 30, 1821.

“ I often think that my mind is very peculiarly constructed in this respect, that the death of those who are dear to me is in many cases a real source of joy, from the realizing view which I have of their happiness. But a few days ago, a relation of Mr. Scott was regretting that he was drawing near his closing scene : and so far was I from sympathizing with him in his regret, that I could not refrain from congratulating the departing saint on his prospects. I say the same in reference to dear Priscilla. Had she been restored to health and usefulness in the Church, I should have regarded that as a ground of unspeakable joy. But to have her kept here in a state of extreme languor, without any prospect of ever rendering any further services to the Church, would have been in my mind rather a matter of *submission*, than of *desire*. Of her preparation for glory no one can entertain a shadow of a doubt ; why then keep her from it ? Why not rejoice in her full possession of it ? Why not consider her as just gone a stage before us, and redouble our own speed to enjoy her society again as soon as we may be permitted to arrive at those blest abodes ? Yet whilst I say this, I mean not that the feelings of nature should be suppressed ; but sanctified, and elevated to a heavenly refinement. And I feel assured that such will be the one sentiment that will pervade you all, when assembled on the mournful occasion of

committing her mortal remains to the tomb. I even now *taste* the spirit of you all : I seem to be one with you all : I think I understand you all : and you also understand me. I *love* the ‘gathering into stillness,’ the sweet sorrow, and the adoring joy.

“But I must restrain my pen ; lest I should appear to forget that ‘Jesus wept.’ Yet methinks, if I know a little what it is to ‘rejoice with trembling,’ I know also what it is to be melted with love, and to rejoice with weeping.

“Present my tender regards to your whole circle, and especially to my ever dear friends Mr. and Mrs. J. J. Gurney, and believe me, my dear Madam, most affectionately yours,

“C. SIMEON.”

---

To the Rev. J. W. CUNNINGHAM.

“K. C., Oct. 22, 1821.

“My very dear and honoured Friend,

“Your person, work, and circumstances, find a deep interest in my heart ; and I have much joy in the conviction that they are all indelibly engraven on the breastplate of our Great High Priest, who is touched with the feeling of all our wants and all our infirmities. I trust that your supports and consolations abound *above* all your afflictions ; for our God giveth good measure, pressed down, and running over.

“I have seen with much satisfaction the review of Dr. Chalmers’ Works. I have received a letter from himself this very day, and not having time to answer it, have conveyed to him an oral reply, carrying my whole heart along with it. Truly I consider him as raised up by God for a great and peculiar work. His depth of thought, originality in illustrating

and strength in stating, are unrivalled in the present day : and I think he is somewhat less turgid, and intricate, and careless in his language than he was at first. . . .

“ In another respect he is too sanguine. He does not sufficiently see, that a Chalmers is necessary to carry into effect the plans of Chalmers. But he has a noble aim ; and I think will do great good. If we cannot all follow him closely, we may yet tread in his steps ; and I trust that many will make the attempt.

“ I think also he carries too far the complaint about Government making use of Ministers in secular matters. Dr. C. and half a score of others may find it a serious inconvenience. The great mass of Ministers, I fear, throughout the united kingdom would not engage one atom more in spiritual exercises, or in ministerial labours, if they were to be exempted from all temporal matters to-morrow. Still, if some things are overstrained, (and who ever rode a favourite hobby without going now and then a little too fast ?) many things are nobly stated, and come with great power to the mind ; and I rejoice exceedingly that you are calling the attention of the Public to them. Such a measure was wanted. Religious people are apt to overlook secular matters, instead of giving them a due measure of attention, forgetting that motto, ‘ *Nihil humani a me alienum puto.*’ . . .

“ My province is just to attend to the little things that are before me. Were I to attempt to execute Dr. C.’s plans, my folly would soon appear unto all men. I have often thought that, as *sapientia prima est stultitiâ caruisse* ; so *secunda est, to know, quid valeant humeri, quid ferre recusent* ; and however defective in the first, I have studied carefully, and to



pretty good purpose, the second. I make known my little pittance of knowledge, but carefully conceal my ignorance ; which is, I conceive, laudably concealed, when you affect not talents or acquirements you do not possess. I intended only to drop you a few lines in answer to your kind note ; and behold here is quite a letter ; and after all it does not express a tenth part of what I tacitly comprehend, when I sign myself your truly sympathizing and most affectionate Friend,

“ C. SIMEON.”

---

To the Rev. EDW. B. ELLIOTT, on receiving from him two beautiful Vases.

“ K. C., Nov. 5, 1821.

“ Indeed, my dear friend, I know not what I shall say to you. You put me to shame, and oppress me, for I have not only never done, but never had it in my power to do, anything to merit such kindness at your hands. That I love every member of your family is certain ; and that I should leap for joy if an opportunity offered to testify my love is certain. But I have always studiously (whether properly or not is another matter) traced the peculiar strength of my attachment to another \*, whom I have viewed, and delighted to view, in all connected with him. I have defied him to get out of my reach, as long as there were any on earth that have his blood in their veins. I have exulted in this, and do exult in it, and will exult in it. He can do nothing for me now : but I can (at least in desire and purpose) for him : and though in the efforts of a thousand years I never can repay my obligations to him for all his

---

\* The Rev. H. Venn, grandfather of Rev. E. B. Elliott.

labours of love, I am prepared to pay my peppercorn towards it: and I feel every personal regard to surviving individuals so refined, so heightened, so sweetened, by the consideration of him, that I never for a moment suffer the one to operate without the other.

“ How far this may be connected with a principle, which for more than forty years I have laboured diligently to cultivate, I know not. It has been a favourite object with me, as far as human weakness would admit of it, to love all for my Saviour’s sake; and in proportion as I have seen, or thought I saw, His image in them. And it may possibly be, that the fixedness of this principle in my mind, as it respects my Saviour, has led me into an error in respect to him, whom I have ever loved next to my Saviour. Be it so; and, if it be a fault, forgive it: but it will take some time, after all, to convince me, that the feelings of love and gratitude to a departed saint can be too ardent, or that a thought of exultation, when I find my arm long enough to reach him, is bad. One thing at least I can say, I love not any individual in your family less than I should have done, if your honoured Grandfather had never been known to me: and if there be a superabundance of feeling towards them, as arising from my knowledge of him, no injury is done to them. It was for my spiritual benefit that he watched over me and laboured; and if I might, in the remotest possible degree, contribute to the spiritual benefit of any connected with him, it would indeed be a matter of unbounded joy.

“ In passing within view of the Yelling grounds, (for spire, alas! no longer exists) it is still my delightful employment to bring you all, not *en masse*, but in single file before our common Lord: and who can

tell? though *I* can render no assistance to any of you, *He* can, and perhaps may send down a few drops of rain, in answer to the request of the most unworthy of his servants.

“The Vases have only one fault; they are too elegant; but they are just placed securely in the front of my large glass, (a securer place than my mantel-piece,) and will call forth the admiration of a bride and bridegroom, who are to dine with me this very day. Believe me, I shall value them most highly for the donor’s sake; and that I am, with lively gratitude and affection, your brother in the Lord,

“C. SIMEON.”

---

To his Godson at Haileybury College.

“My beloved James,

“Nov. 6, 1821.

“I have this moment received a letter which greatly afflicts me: it is the monthly Report, in which the word ‘quite’ is omitted; and even the word ‘very’ is omitted, and nothing is said but ‘regular and correct.’ In the last three this has been the gradation:

“1. Quite regular and correct.

“2. Very (not quite) regular (but not at all correct).

“3. Regular and correct (but not quite, or very.)

“Is my beloved James degenerating? And as the time approaches for my losing sight of him for ever, am I to have less joy in him and less delight? Have you not, my ever dear boy, been my joy, my boast, my glory; and shall a diminution of your excellencies put me to shame?

“I am the more grieved, because I fear that my late method of testifying my love was injudicious, and

has led you into the course which has lowered you in the estimation of your Professors. If this have been the case, I pray you to forgive me. It is difficult to feel ardent love, and not shew it injudiciously. But for my sake, for your own sake, for your dear parents' sake, I pray you correct *instantly* whatever is amiss; and let no young companion tempt you to persevere in anything, which is contrary to the rules of the College, or contrary to the dictates of sound judgment.

“Beloved James, you have trod a distinguished path: get back to it without delay. Measure not out your good behaviour by drams and scruples, but let the measure be full, pressed down, and running over. My unvaried feeling respecting you has hitherto been that of joy and delight: let it not, I beseech you, become that of anxiety and fear. It is but a little time, my dear boy, that *your trials* here and *my anxieties* are to last: let me have the supreme delight of sending you off to your father confirmed in all that is good, and laden with the love and applause of all who have the oversight of you.

“As my last contained a draft, you should have acknowledged the receipt of it without delay. I construed your silence thus; ‘The public Report shall answer him: **QUITE, QUITE, QUITE,** shall stand in telegraphic characters to rejoice his heart.’

“Tell me, my beloved James, by an early post, that you are determined, with God’s help, that if I *open* the next Report *with fear*, I shall *read* it *with joy*. This will be a great comfort to the mind of

“Your loving Father in man’s stead, and

“Your anxious Father in God’s stead,

“C. SIMEON.”

To the SAME :—

“ My beloved James,

“ Nov. 8, 1821.

“ I thank you for your openness, and hope you will redouble your caution in future. When you know how my happiness is wrapt up in you, I can have no doubt but that you will further it to the very utmost of your power. I take it as a good omen respecting you, that the Dean made rather light of the words ‘ quite ’ and ‘ very. ’ But you have misconstrued this meaning, I have no doubt\*. Seeing you wounded and grieved at the dishonour incurred, he *kindly* and *tenderly*, as I myself should probably have done, endeavoured to heal your wound by that species of balm which was nearest at hand, upon the principle of *not breaking a bruised reed*. But to one who loves you as I do, there is an immense difference between ‘ quite ’ and ‘ very ; ’ and the omission of them is a dagger to my heart. Being assured of this, I know you will cut off your hand rather than let me have anything but ‘ *Quite, Quite, Quite,* ’ in future. ”

“ Yours ever,

“ PHILOQUITE.”

To the Rev. T. THOMASON.

“ My beloved Brother,

“ Nov. 27, 1821.

“ Sweet tidings your letters bring. The abundance of your own personal labours, and of those engaged in the School-book Society, amazes me ; and the success your labours meet with, in gaining the sanction and aid of Government, fills me with gratitude. In truth, I do not think lightly of those things : I well know the force of prejudice : I well know that

\* It was really a matter of no moment whatever which gave rise to the change in the terms of the Report. Ed.

God alone is able to subdue it ; and that till He opens men's eyes, they cannot see even the sun at noon-day. Indeed, I feel it an unspeakable mercy that I have been made acquainted with these secrets of the Lord : by means of this knowledge I derive 'meat out of the eater,' and 'honey from the strong.' Yet though I rejoice and glory when I am accounted worthy to suffer shame for Christ, I rejoice no less when I see 'the earth helping the woman,' and God overruling even 'the wrath of man to praise him.' It does seem that God is at work all the world over : and that the time is hastening on apace for all, both Jews and Gentiles, to glorify His Name. That you too, my beloved Brother, should be kept in so hot a furnace as your last summer, and not have 'the smell of fire pass' upon you ; and this too, when the young and stout were attacked :—my dear Sister too, that she also has been preserved ! I tell you of a truth, that I believe these things to be of God ; and that 'He is a rewarder of them that diligently seek Him.'

“Former letters will have shewn you that I am labouring for you, to provide the assistance which you so greatly need. I have a most lovely man to send you : all that is wanting is a vote of the Court. As for a person coming to you as a CURATE, it is thought that the Directors would not suffer such an anomaly to be introduced into their system : and I fear that there is another Director who would not suffer it, even if an Assistant were this moment landed on your shore. I wish that he were forced to bear your burthen for one summer : he would soon feel the need of more consideration both for preachers and hearers. I love general rules ; and I can excuse him for making and acting up to them. But if God Himself dispenses

with His laws in behalf of mercy, who is that *man* that shall think to serve God by establishing and maintaining rules at *the expense of mercy*? I wish he knew what that meaneth, ‘I will have mercy, and not sacrifice.’ . . .

“I am truly glad that you have expressed so decided a desire that James should go out as early as possible after his Term. It had been my own purpose; but I was already blamed not a little by — who does not sufficiently consider what is best for the youth. But I have learned not to speak, or say what I will do: I find it better to judge and act *in silence*; and not in relation to this only, but *in every thing*. However you have spread a broad shield over me, and I shall be as firm as King’s Chapel. Before the expiration of his Term I shall have everything in readiness for him; and shall fix on the best ship, the best commander, the best company, *as for my own son*: and shall in all probability sail part of the way to India with him, as I did with you.

“Yours, &c.

“C. S.”

---

A MEMORANDUM, on meeting with injurious Treatment.

“K. C., Dec. 19, 1821.

“A circumstance has just occurred; and I record it merely to illustrate an idea long familiar to my mind, and brought home to my experience, if not every day, certainly every *week* of my life; viz., that the servant of God does not live under the same laws as others; and that if he were to act towards others as they do towards him, the world, who are regardless of the treatment he meets with, would be full of indignation against him. [The incident is then narrated.]

“Perhaps I ought to take some notice of it; but my rule is—never to hear, or see, or know, what if heard, or seen, or known, would call for animadversion from me. Hence it is that I dwell in peace in the midst of lions. My blessed Lord, ‘when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.’ That seems the right thing for me to do; though some perhaps would think it better for me to stand up for my rights. But to all the accusations that were brought against Him, our Lord made no reply; ‘*insomuch that the governor marvelled greatly.*’ I delight in that record: and God helping me, it is the labour of my life so to act, that on *my* account also the governor, or spectator, may marvel greatly.

“My experience all this day has been, and I hope will yet continue to be, a confirmation of that word, ‘Thou wilt hide me in the secret of thy presence from the strife of tongues.’ Insult an Angel before the throne; and what would he care about it? Just such will be my feeling, whilst I am *hid in the secret* of my Redeemer’s presence.”

---



## CHAPTER XXIV.

LETTERS—TO REV. T. THOMASON ON THE RETURN OF HIS SON—  
JOURNEY TO IRELAND—SERMONS AND MEETINGS IN DUBLIN—  
ARCHBISHOP OF TUAM—REMARKS ON CALVINISM—STORM ON  
THE PASSAGE HOME—VISIT TO OXFORD—THE PROVOST OF ORIEL  
—TO DR. COPPLESTON ON THE CALVINISTIC CONTROVERSY—TO  
A MISSIONARY ON EXPERIMENTAL RELIGION—EXTRACTS FROM  
HIS DIARY—HIS CLIMACTERIC—VISIT TO EARLIHAM—ON DELI-  
CACY IN MAKING BEQUESTS—ON ACTING WITH JUDGEMENT—  
JEWS' MEETING AT BRISTOL—AND AT GLOUCESTER—DUCHESS  
OF BEAUFORT ON WALKING WITH WISDOM—A REBUKE OF HIS  
VANITY—ON GIVING A VOTE—CATHOLIC EMANCIPATION—MR.  
BANKES'S ELECTION.

---

1822.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

“ Oxford, April 26, 1822.

“ My beloved Brother,

“ I am now on my return from Ireland, whither I have been with my dear friend Mr. Marsh; he for the Gentiles, and I for the Jews. As you will soon hear from me at large respecting your beloved James, I shall pass him over, with only saying, that I have taken his berth in the David Scott; that on the 23d of May I intend to go and see him receive his last prizes; and that on the 1st of June I hope your Mother and I shall sail with him, as I did with you and my dear Sister, as far as the pilot goes. Mr. Harrington and Sergeant Blossett, and your colleague Mr. Craufurd, will sail with him, and all on the same

deck, in contiguous cabins. O that God may preserve him in safety, and bring him to your bosom as the most dear and acceptable of all earthly treasures.

“ Now for Ireland.—You will wish to hear of my motions now in my Climacteric, more especially as my dial has been ‘ put back ten degrees.’

“ There is amongst the Prelates of Ireland an augmented prejudice against the truth. The Primate and the Archbishop of Dublin have withdrawn, and others with them, from the Bible Society and all the Religious Societies. It appeared to me therefore that, through the Divine blessing, I might do good by going there. The bugbear in their minds is Calvinism; by which term they designate all vital religion. You well know that though strongly Calvinistic in some respects, I am as strongly Arminian in others. I am free from all the trammels of human systems; and can pronounce every part of God’s blessed Word, *ore rotundo*, mincing nothing, and fearing nothing. Perhaps too I may say, that, from having published sixteen Volumes, and preached for forty years in Cambridge, I may be supposed to give a pretty just picture of the state of Evangelical Religion, such as it really is. On this account I hoped, that however insignificant in myself, I might be an instrument of good: more especially, because in the last year I sent to every Prelate there my Sermons on the Conversion of the Jews. It happened too that they were anxious to have me come over thither; and that Mr. Marsh was actually engaged to go for the Church Missionary Society. With joy therefore I accepted the invitation, being myself most willing to go; and accordingly I proceeded with Mr. Marsh, on Monday,

April 5th, and got to Holyhead on Thursday; and we reached our destined home in good health and spirits on the Saturday afternoon.

“No sooner were we arrived than Irish hospitality evinced itself in an extraordinary degree. You, who know the precise line in which I walk at Cambridge, will be astonished, as I myself was, to find Earls and Viscounts, Deans and Dignitaries, Judges, &c. calling upon me, and Bishops desirous to see me. Invitations to dinner were numerous from different quarters; one had been sent even to London, and to Cambridge, to engage us to dinner on the Bible-day. But let me enter on what will appear yet more extraordinary on the other hand. The Archbishop, understanding that foreigners were invited to preach in Dublin, had said that he had no objection to Mr. Marsh or myself; but that he expected the minister to adhere to the Canon, which required the exhibition of our Letters of Orders previous to our admission to any pulpit in his province. Information respecting this had been sent us, and we came prepared: and the Churchwardens were summoned to the Vestry to record and attest the exhibition of them. In the morning of the next day I preached at St. George’s Church, to a congregation of 1200, a kind of preparatory Sermon for the Jews; and God seemed to be manifestly present with us. In the evening I preached at another smaller Church in the outskirts of the City; and had reason to hope that the word did not go forth in vain.

“On the next day (Monday) I dined at the Countess of Westmeath’s, and met Judge Daly and many other characters of the highest respectability. Tuesday was the Jews’ Society-day. This Society in Ireland

takes the lead, and is carried on with surprising spirit. Their Committee meets every Monday morning; and they give themselves to prayer as well as to the ministry of the various offices that are called for. The Archbishop of Tuam was in the Chair: we met in the Rotunda. It is however ill-adapted for speaking. The windows were open on both sides, so that the voice was carried out by the wind, and those in front could not hear: I did my best however; but not without suffering for it for two or three days. They looked to me as the representative of the Society, and therefore I felt bound to exert myself to the uttermost. It was altogether a very interesting meeting.

“The Bible Meeting was the next day. The Archbishop again was in the Chair: and his Address was the finest thing I ever heard. The Primate and the Archbishop of Dublin had withdrawn their names from the Society; the Archbishop of Tuam therefore stood on very delicate ground. This he stated; but observed that as they had not declared their reasons for withdrawing, and he could discover none himself, he must continue to uphold it. He spoke with a dignity suited to his rank, yet with the meekness of his Divine Master. Perhaps Paul before Festus will give you the best idea of his whole action, spirit, and deportment. I doubt not but that he will hear of that speech at the day of judgment. After the reading of the Report I left the assembly: for after the exertions of the preceding day I greatly needed rest. Thursday was the Meeting of the School Society: that was in a smaller room, and Earl Roden in the Chair. It was a most delightful Meeting: and my dear fellow-traveller, Mr. Marsh, produced a vast sensation, as

indeed he generally does; such a playful suavity as his I never heard. On the Friday, at the Church Mission Society, the Archbishop of Tuam again presided. If I could have accepted of all the invitations they would have lasted almost to this time.

“On Saturday I preached my Jewish Sermon to a good congregation, who collected £114, and my Sermon is printing there: and as I preached it three days ago before the University of Cambridge, it is printing here also at Cambridge, where I am finishing this letter. I shall send you a copy. In the Note\* you will see perhaps a harder blow at Calvinism, *as an exclusive system*, than it has ever yet received. It has been assaulted severely by enemies, times without number; but here it is wounded by a friend: and

---

\* The Note referred to by Mr. Simeon is the following:—

“It is worthy of remark, that whilst Calvinists complain of Arminians as unfair and unscriptural, in denying *personal*, though they admit *national*, election, they themselves are equally unfair and unscriptural in denying the danger of *personal* apostasy, whilst they admit it in reference to *churches* and *nations*. It is lamentable to see the plain statements of Scripture so unwarrantably set aside for the maintaining of human systems. Happy would it be for the Church, if these distinctions were buried by the consent of all parties, and the declarations of Holy Writ were adhered to by all, without prejudice or partiality!

“The Author’s views of this subject are simply these. All good is from God, dispensed by Him in a way of sovereignty according to the counsels of His own will, and to the praise of the glory of His grace. All evil, whether moral or penal, is from man; the moral, as resulting from his own free choice; the penal, as the just and necessary consequence of his sins. The Author has no doubt but that there is in God’s blessed Word a system; but it is a far broader system than either Calvinists or Arminians admit. His views of that system may be seen in the Preface to this Work.”

Respecting this Note Mr. Simeon wrote not long before his death:—‘This I regard as very important.’

I hope the blow will be felt, to the restraining of its friends and the reconciling of its enemies to my views. I believe in final perseverance as much as any of them; but not in *the way* that others do. God's purpose shall stand; but our liability to fall and perish is precisely the same as ever it was: our security, as far as it relates to Him, consists in *faith*; and, as far as it relates to ourselves, it consists in *fear*.

“But I see that if I go on, my paper will not hold half that I have to say. Let it suffice therefore to add, that as I was not expected in other parts of Ireland, I went no further, but returned on the following Monday to Holyhead. . . . . On the morning of my return there was as violent a storm as had been known in that sea for twenty years: and already I have seen an account of ten ships lost in it; one King's ship of eighteen guns, three packets, (I myself was in a packet,) three large foreign ships, and three smaller, besides many fishing vessels; and I doubt not several other ships of which I have not heard. Through the tender mercy of God I was kept from any apprehensions, having my mind sweetly employed in travelling between heaven and earth, with all my friends successively in my head; you and yours were not forgotten. I trust that in your best seasons I am not forgotten by you; and I hope that my life is yet preserved for further usefulness in the Church of God.

“On my return, I stopped a few days at Oxford, accounting it a matter of importance to see, if I could, some of the Dons. I had two opportunities of seeing several, particularly the Provost of Oriel; with whom I dined and held most profitable conversation. He accords more with my views of Scripture than

almost any other person I am acquainted with; and I hope our conversation was made useful.”

---

To the Rev. Dr. COPPLESTON \*, Provost of Oriel College, Oxford.

“ My dear Sir,

“ May 10, 1822.

“ After the great kindness which you have shewn me, I make no apology for addressing you in this manner, or for requesting you to honour me with accepting three copies of a Sermon, which I preached on Sunday last before the University of Cambridge. My object in printing it is, not so much to advocate the cause of the Jews and their claims upon us for our best exertions in their behalf, (*that* having been done in my two former Discourses, circulated through the Empire,) as to give to Calvinism, *as an exclusive system*, a blow, which I am not aware it has ever yet received.

“ It has afforded me unspeakable pleasure to find a cause, which I conceive to be so essential to the peace and welfare of the Christian Church, and which throughout my whole life I have laboured with all my might to maintain, so ably supported by one in your high station; and by one whose statements will be weighed with the candour and consideration due to them. If, agreeably to your views, all would be content to meet on Scripture ground, and not attempt to be wise above what is written, how many controversies and contentions might be avoided! We may surely leave to Him, who has given us the Revelation, to explain in His own time anything which we cannot comprehend. I do conceive that, if taken abstractedly, nothing can be

---

\* The Bishop of Llandaff.

plainer, than that all good is of God and all evil of man. It is only the attempt to reconcile these two positions, and to satisfy our own reason upon every difficulty which may be raised respecting them, that makes the ground of controversy; and I earnestly hope, that you will long continue to use the powerful influence of your pen to drive men from that ground, and to establish their minds on the broad basis of Scripture Truth. I am, my dear Sir, with most unfeigned respect and esteem, your most faithful Servant,

“ C. SIMEON.”

---

To a Missionary, on experimental religion.

“ My very dear Friend, “ K. C., Aug. 16, 1822.

“ Never did I take up my pen to write to you with such pleasure as at this moment. Your letter is come to hand, dated Dec. 5, 1821. This does that, which I both desired and expected; and in that very particular which I was most desirous to see. It shews me, what I was most anxious to hear, that you are growing in self-knowledge; and it therefore opens to me a fit opportunity of declaring to you what have been my fears respecting you from the beginning. You have always appeared to me to be sincere. But your views of Christianity seemed to be essentially defective. You have always appeared to admire Christianity *as a system*; but you never seemed to have just views of Christianity *as a remedy*; you never seemed to possess self-knowledge, or to know the evil of your own heart. I never saw in you any deep contrition, much less anything of a tender self-loathing and self-abhorrence. This always made me jealous over you with a godly jealousy; and never till this moment have I had my fears for your ultimate



state removed. I beheld in you somewhat of a child-like simplicity ; and I well know *that if it be associated with contrition*, it is a virtue of the sublimest quality ; but if contrition be wanting, the disposition which assumes that form differs but little from childishness. But you now begin to feel the burthen of sin : you now begin, though still in a very small degree, to have your mind open to the corruptions of the heart, and to your need of a *dying* Saviour to atone for you by His blood, and a *living* Saviour to renew you by the influences of His Spirit. Seek, my dear friend, to grow in this knowledge ; for it is this that will endear the Saviour to you, and make you stedfast in your walk with God. This is the foundation which must be dug deep, if you would ever build high, and the ballast which alone will enable you to carry sail. You may conceive the brasen serpent, which Moses erected in the wilderness, to have been exquisitely formed, and you may suppose persons to have greatly admired the workmanship, and the contrivance of erecting it upon a pole for the benefit of all who should behold it ; but the meanest person in the whole camp, who had but the most indistinct view of it, if he beheld it with a sense of his own dying condition, and with an experience of its efficacy to heal his wounds, would have an incomparably better view of it than the virtuoso, however much he might admire it. This hint will shew you what in my judgment you *were*, and what I hope you *will* be. Christianity is a *personal* matter, not to be commended merely to others, but to be experienced in your own soul : and though you may confound your opponents by your arguments, you will never do any essential good, and much less will you reap any saving

benefit to your own soul, till you can say, ‘What mine eyes have seen, mine ears have heard, and mine hands have handled of the word of life, that same declare I unto you.’

“Your work, which I have read with much pleasure, gives me reason to hope that God is teaching you this lesson. In some respects your situation is favourable for advancing in this knowledge: in other respects it is unfavourable. It is favourable, because you will be made to feel the pride and vanity of the human heart; sometimes by undue complacency in your victories, and at other times by undue discouragement from your disappointments. On the other hand, it is unfavourable, because you will be told about your adroitness in wielding your weapons of assault and defence, and be flattered on account of your superiority. But you will remember that Herod, when he listened to flattery, was eaten up with worms. You will have no one with you to caution you on this head: and your letters from England are likely to be more injurious in this respect, than all the others that you may receive from every quarter of the world. Remember, that if we are ‘lifted up with pride, we shall fall into the condemnation of the devil.’ At present you are but a novice; this therefore will be your danger. Be watchful then over your own spirit, and live nigh to God in earnest and continual prayer; and then you may hope that God will be with you, and will ‘preserve you blameless unto his Heavenly kingdom.’

“In your future letters open your mind fully to me; and expect always both fidelity and love from your very affectionate Friend,

“C. SIMEON.”

EXTRACTS from a DIARY written in 1822.

“ Though I have often thought of keeping a Diary, I have as often relinquished it ; because I should not deem it right to commit to paper a partial view of my experience, nor think it expedient to state all that myself am conscious of before God. But since a record of *facts* will serve as a memorial of passing events, and as my life, contrary to human expectation, becomes more replete with important incidents, I put down a few of them, beginning with my Climacteric.

“ Sept. 24. Who would have thought, especially for the last sixteen years, that I should ever live to this day ? I myself should almost as soon have expected to attain the age of Methuselah, as to see this day, — my Climacteric (63). I spent this day as I have for these forty-three last years, as a day of humiliation ; having increasing need of such seasons every year I live.

My strength and vigour both of mind and body seem to increase with years : and I bless my God, my work is as delightful to me as at any period of my life.

Sept. 30. Went to Norwich to attend the Meetings there. I had set my heart on administering comfort to my dear afflicted friend, J. J. Gurney of Earlham, who has lately lost the most lovely of wives ; and it pleased God so to pour oil and wine into his wounds, that he rested far better than he had done for a very long period.

Oct. 1. I met the Collectors of the London Society at Miss Hancock’s. Mr. Thelwall and Mr. Stewart of Percy Chapel were there ; we all officiated, and it was an useful season.

Oct. 2. The Church Missionary Society met ; and I spoke there. What a pity it is that people cannot seek the welfare of Jews and Gentiles without envy and jealousy ! On the part of the London Society, I would utterly disclaim and abhor everything of rivalry. Love to God and man should be the only feeling of the soul.

Oct. 3. The Bible Society, where I attended. My aid was not wanted.

Oct. 4. The London (Jews') Society Meeting. My friends at Earlham were all cold, and rather prejudiced against the Society. — acknowledged that he did not think well of the Society, on account of several persons who had formerly borne a conspicuous part in it; and he thought we ought not to have our Meeting at the time that the other Societies had theirs. With gentleness and love I answered his objections, and pretty well removed them. And dear Mr. Gurney, who is all love, prevailed on him to stay and speak at the Meeting, which he did with good effect. Mr. B. and F. C. spoke, as did Mr. Gurney also. Here I found the benefit of a principle which I invariably adopt, of never pressing upon any human being my sentiments or wishes, without an absolute necessity. If a friend be reduced to the necessity of refusing or complying, he will feel grieved: but if, though with pain to himself, he do anything without being importuned, he has a sweet feeling of love excited by that very act; or, if he refrain from doing what you wish, he feels a love to you for not pressing him against his will. God gave me the hearts of all, and I had every individual active in my cause. I should indeed have been better pleased, if they had sought to please God instead of me; because God would have been better pleased with them, and would have rewarded them better than I can ever do; but I am pleased to find my principle so sanctioned and honoured by Almighty God.

During the week I assisted the whole family at Earlham in reading. How rare it is to find a person who reads well! They all greatly improved. I feel this to be a very important vocation. I pretend not to read well; but God enables me to give instructions which are not to be obtained elsewhere; and I have on some occasions met with extraordinary success. The world, I hope, will have to thank me for the benefit that has already accrued to Mr. Gurney, and to Mr. —, whose great talents are lost by means of his bad delivery.

Oct. 14. Went to Town, and next day to Sir Thos. Baring's, Stratton Park; I went to meet Mr. —, who had informed me of his desire to return to the Church.

They wished to consult me as to the means to be adopted, and in my advice I went as opposite to my dear brother Marsh, as the East is from the West. He is all love; and lets affection sit as president in his counsels. I, on the contrary, turn affection out of the council-chamber, or at best, only let him have a single vote. If I advise, it is in order to produce the best ends by the fittest means: to do this, I must consider, not what I wish, but what others will think, and say, and do. Paul spoke privately to the chief persons at Jerusalem in the first instance, lest he should defeat his pious purposes: I wish to tread in his steps, endeavouring to unite the wisdom of the serpent with the harmlessness of the dove. Sir Thos. B. and Mr. — were thoroughly convinced that my plans were good; and they will act upon them.

Oct. 18. The Meeting at Bristol—the Mayor in the chair. It was opened with a fine Report. Dr. Hamilton, a son of the Bishop of Dromore, moved the first resolution: he is a sweet-spirited man, with a ready flow of words. Mr. Thelwall's speech was very pious, eloquent, and sound; it produced a fine impression. Mr. Marsh brought forward the resolution of the Greek women to fight with, and die by the side of their husbands; and he urged on the females to stand by their husbands, brothers, and sons, in this good cause. Major Mackworth spoke admirably. He was present with Wolff at Joppa, at what is supposed to be the house of Simon the tanner. He spoke highly of the interest he excited among the Jews. *It was the most holy, heavenly Meeting that I ever attended.*

Oct. 21. In the Evening there was a large party of ladies and gentlemen at the Palace, met to prepare for forming a Jews' Society the next day. I read Mr. W.'s last letter: Mr. Marsh and Mr. Hawtrey spoke a little, and rules were drawn up by Mr. Hodson. After the company were gone, I conversed much and deeply with our home party: a divine unction was upon us, and I believe all were edified and comforted.

Oct. 22. We went to the Meeting at Gloucester. The Bishop in the chair. The Meeting was very respectably attended. It was a good meeting; but not so holy

as that at Bristol. After dinner I had hours of conversation with the Duchess of Beaufort and Mrs. Whitmore. About thirty persons had been invited to tea: but they chose to have me to themselves; and glad should I be if I could record the conversation. Ladies in their station have a very difficult path to move in; and to act wisely in it is of infinite importance. My object was to lead them into all those nice discriminations which the Apostolic writings contain, and which constitute true practical wisdom. The *easier* way would be to lay down broad principles without any qualifications, and to adhere to them without any regard to circumstances. But so did not the Apostle: he became ‘all things to all men, that he might by all means save some.’ This indeed, if injudiciously done, may be attended with bad effect both to themselves and others; but if wisely done, and *for God*, and in humble dependence on Him for the benefit of those connected with us,—it forms the line of distinction between a wise Christian, who by his ‘well-doing puts to silence the ignorance of foolish men,’ and the inconsiderate Christian, who casts only stumblingblocks in their way. These discriminations are exceedingly difficult to be reduced to system, because they depend on a variety of circumstances, which must of necessity affect every separate case. We sat till near twelve: and I hope that both the ladies, and Mrs. R. who was of the party, will have reason to be thankful for it.”

After a statement of the rude treatment which he had just received from one of the Fellows of his College, Mr. Simeon observes:—

“ Nov. 8. But such has been his conduct on former occasions, and such of many others at different times; and they all lead me to practise, what God has hitherto enabled me to practise, ‘the turning of the right cheek to him who smites me on the left, and the giving my cloak to him who has taken away my coat.’ The season of this is somewhat peculiar: Dr. Buchanan sent me this very morning Dr. Stewart’s Life. I had opened it (perhaps improperly) to see if there were any mention made of my visit to him at Moulin in the year 1796: and my vanity was gratified

with the large notice taken of it, and the unmerited expressions of respect in a book which is circulating to a great extent through Scotland. I had not finished that part five minutes, before this check to vanity was administered. From hence then I learn to say, 'Let me be honoured of God, and trampled under foot of men.' I know the connexion between the two, nor do I ever wish it to be dissolved. But who would have believed, that a person who but lately gave £700 to the College towards the building of the bridge, should receive such treatment as this?

Nov. 9. I have said nothing to Mr. —, or to the Vice-provost, or any in the College, about Mr. —'s conduct. It is the second blow that makes the battle. And what harm does it do to me to be silent? To pass by a transgression is more becoming the Gospel than to resent it.

Nov. 19. Old Mr. Grant, with Professor Farish, called on me and dined with me. It was a great grief to me that I could not vote for his son on Tuesday next: but I told him that I regard my vote for a Member of Parliament not as a *right* but a *trust*, to be used conscientiously for the good of the whole kingdom; and his son's being a friend to what is called Catholic Emancipation, is in my eyes an insurmountable objection to his appointment. Gladly would I give to Catholics every privilege that could conduce to their happiness: but to endanger the Protestant ascendancy and stability is a sacrifice which I am not prepared to make. Viewing this matter as I do, I could not vote for Mr. Robert Grant, if he were my own son. I think I shall not vote at all.

Nov. 26. Mr. Grant having withdrawn, I feel at liberty to vote for Mr. Bankes, who is a friend both to the existing Government and the Protestant ascendancy. The Poll lasted two days; and the numbers were, for Lord Hervey 280, Mr. Scarlett 219, Mr. Bankes 419. I am glad of the result, because it shews the sense of the University about the Catholic question. I had a good deal of conversation with Mr. Bankes's father, who fully approved of my letter to Lord Liverpool, and engaged to shew it to the Lord Chancellor, and Lord Stowell. O that it might open their eyes!"

---

## CHAPTER XXV.

LETTERS—TO A FATHER ON RELIGIOUS SOCIETY FOR HIS SON—ON OUR LORD'S EXAMPLE—ON RELIGIOUS EXPERIENCE AND CHEERFULNESS—DIARY AT PARIS—DUCHESS DE BROGLIE—MARSHAL SOULT'S PICTURE-GALLERY—LETTER TO THE DUCHESS OF BEAUFORT ON CHRISTIAN LIBERTY AND CHRISTIAN DUTY—TO REV. T. THOMASON ON MR. GRANT'S DEATH—HIS RESTORED HEALTH—SERMONS AT ST. MARY'S ON 'THE LAW'—TO A FRIEND WHO REQUESTED A LOAN—ON THE RELIGIOUS DISPOSAL OF HIS PROPERTY—MEMORANDUM ON THE RECEIPT OF A LARGE SUM FOR RELIGIOUS OBJECTS.

---

1823.

CORRESPONDENCE, ETC.

To a Father, on religious society for his Son.

“ K. C., March 4, 1823.

“ If he were to have spent a fortnight or three weeks at ——, I should have dreaded it. Three or four days there will do good: more than that will do harm. This needs explanation. Mr. —— is of a very ardent mind; truly pious, but by no means judicious. His *bold, broad, animated* statements have been made without effect. But to contract from Mr. —— a wild discursive habit of mind or speech, would, in my judgment, be a calamity. My wish is, that your Son should see religion in a cheerful dress; but that he should never be led to conceive of it as separable, even for a moment, from wisdom and gravity, from modesty and sobriety. And I gave —— a portable and easy canon whereby to judge,



and to assist your Son in judging, namely *this*: Always consider whether you can conceive of our blessed Lord as speaking or acting in such a way; and if it appears quite incongruous for Him, be very cautious of adopting it yourself. Mr. M. mentioned the construction which your Son put upon the occupation of his mind with study. This was nothing more than what was to be expected. I told him to tell your Son from me, that I thought an hour in the morning, and the same in the evening, was sufficient for religious exercises, and better than a longer time. The Sabbath, of course, he would devote to its more appropriate studies. I am not anxious about combating this objection *very strongly* at the present moment. Let us have *the effect*. Let the mind be profitably engaged, and like the light the propriety of such an occupation will bring its own evidence along with it, and its own reward also in every way.”

---

On religious experience and cheerfulness.

To the SAME.

“K. C., July 17, 1823.

. . . “Your Son wants to *know* whether his heart is right with God; and through Mr. E. I should have led him insensibly to the knowledge of it, just as I should shew a mower whether he had a proper edge upon his scythe. When he put it in motion and saw the effects produced, he would have a demonstration which he could not withstand. So your Son, brought to interest himself in works of benevolence abroad, would have his morbid feelings dispelled, and his *experience would refute* his arguments. He would see that he *is* right, in spite of all that a distorted imagination can suggest. . . . The things which I regret, are the loss of regular study, which I conceive to be

in *every view* of the utmost importance to him ; and the loss of a friend, who with wisdom and piety possesses a good measure of *tact*, which is peculiarly necessary for one who has to deal with a mind like your Son's. Mr. — is truly excellent as possessing real piety ; but if he had a little more of vivacity, and an elasticity of mind capable of suiting itself more completely to the motions of your Son's mind, I should be glad. We must not however expect to find *every* thing in any man. Religion is calculated to make us happy ; and I love to see religion in a cheerful dress. But the minds of men are differently constituted ; and we must take them all as nature and grace have made them. Peter and John, though two of our Lord's most favoured disciples, were formed in different moulds ; and if your Son should not set off the beauties of religion as we could wish, I feel no doubt, but that in the sight of the Omniscient Judge, he is in a state highly to be envied ; his heart is upright ; his conscience is tender ; his spirit humble ; his conduct uniform and holy."

---

EXTRACTS from a DIARY of a Journey to Paris.

“ Friday, March 25. Reached Paris.

Sunday, 27. We went to Mr. Way's Chapel. There were nearly 500 present, many were in an ante-room. Mr. Way preached on John xiv. 1. He was eloquent and striking ; but after somewhat of a desultory manner. I staid for the afternoon, when Mr. H. preached. If he had strength to give effect to his words, he would be a very fine preacher. His style is elegant, and his discussion sensible, 1 Pet. i. 7.

Good Friday, April 1. Mr. Way's Chapel very full ; Prince Leopold and the Duchess of Somerset received the Sacrament. Above 200 persons received it. Mr. W. went out of his way to introduce his favourite subject. I

think it could hardly be a fair specimen of his ministrations; for General Macaulay told me he was doing extensive good; and from the numbers who attend, and the reverent way in which they attend, I cannot but think that he is more useful here than he would be in any other place on earth.

I am invited to prolong my stay,

1. To dine with the Duchess de Broglie, the daughter of Madame de Stael :

2. To attend the Jews' Meeting on Friday :

3. To preach for the Jews on Sunday.

For these ends I shall prolong my stay.

Sunday, April 3. Preached for Mr. Way on Rev. xv. 3, 4; the Congregation large, and the Communicants 200. Truly that blessed man has a most important sphere.

Dined with Lady William Bentinck.

Wednesday, 6th. Lady Wm. took me in her carriage to the Duke de Broglie's. The Duchess understands English well; and has both written a Preface to Mr. Erskine's book on the Evidences of Christianity, and translated his book on Faith. I had a great deal of conversation with her. She has a strong aversion to Calvinism, and a strong persuasion that the Heathen shall be saved; because it would be contrary to all that God has done for the salvation of the world, to punish those to whom that salvation has not been revealed. I opened to her my views of the Scripture system, as far broader than either Calvin or Arminius made it; and I shewed her that brokenness of heart was the key to the whole. She is a lovely woman and very sensible. Her mother, Madame de Stael, has no reason to be ashamed of such a daughter.

Friday, 8th. I then called on Lady Wm. B. and went with her to Marshal Sault's, to see his collection of pictures. Those which are most esteemed are the Pool of Bethesda, and the Return of the Prodigal Son. Of the former I should say, the paralytic is extremely good; but the compassion of our Lord *is human, not divine*. I think that as our Lord *spake* as God (John v.), so he should be

represented as *acting* like God; and that the countenance should rather have expressed *majestic benignity* than human compassion. Respecting the latter I should say, Most persons would think that the father expresses too little joy; but to me, he says to his son, ‘Drop that subject; you pain me by your confessions;’ and *this* I consider to be more suited to the occasion than an expression of great joy. *Joy alone* might have become a brother or a sister; but this mixed feeling became a father. The son’s expression is exquisite; and the boy bringing the fatted calf, and the servants the best robes are all finely in character. I prefer this to the former. Then we went to a Jews’ Meeting at Mr. Way’s. There were several blessed men there; particularly M. Merle d’Aubigné, Protestant Minister at Brussels, and M. Bertalacci of Versailles. I had sweet union with both of them. We all dined at Mr. Way’s; and my soul was much refreshed with the conversation of these two.

Sunday, April 10. I preached at Mr. Way’s Chapel on John iv. 22, for the Jews. The Chapel was not quite so full as on Good Friday. I had a remarkably blessed season for a full hour. Most were in tears. The Duchess de Broglie was there.

Monday, April 11. Left Paris, to my great joy.”

On the important and delicate topics in the following letter to the Duchess of Beaufort, Mr. Simeon observes in his Diary:—

“I had many repeated opportunities of opening what I considered as the Scriptural view of this subject, drawing as accurately as I could the line between *Christian liberty and Christian duty*. I have done this more fully in a letter, which at her request I sent her; and which she has since shewn to the Duke: and it seems, by her answer, to have satisfied in a measure all their minds. I pray God it may never prove a snare to her or her daughters. I wrote it as in the sight of God, and shewed it to Mr. Sargent and Mr. Hawtrey before I sent it; and if it prove a blessing to them, it will be some little recompence from the Lord for all the kindness which they shewed me.”

To the DUCHESS of BEAUFORT.

“ My dear Madam,

“ May 13, 1823.

“ On the subject of your Grace’s letter, I have always felt myself incompetent to advise those who move in the higher walks of life. I know in a measure what the blessed Word of God says in relation to our separation from the world, and I know in a measure the line of conduct that befits my own situation in life : but when I come to mark with precision the line that is to be observed in your high station, I feel, and have ever felt, myself unequal to the task. My own habits, instead of inspiring me with confidence in relation to others, only make me the more diffident. I am a man of some firmness and decision of character ; and from the first moment that I set myself to seek the Lord, I gave up myself wholly to Him, and separated myself altogether from the world. I had no one to control me : my situation favoured it : the people about me had not (as far as I could see) one particle of what I judged to be the only true wisdom : and therefore I walked with Him only who had chosen and called me to be His servant. And to this hour I have ever persevered in this course : I feel, and have ever felt, that I have no talents for the world, no taste for the world, no time for the world ; and therefore, except as an Ambassador from the Lord, I have had for forty-four years almost as little to do with the world, as if I had not been in the world.

“ It were easy therefore for me to draw my line broad, and to make as little distinction for others, as I have made for myself. But it does not appear to me that this would comport either with wisdom, or with love. The difference between young and old Ministers, in general, consists in this ; that the state-

ments of the former are crude and unqualified, whilst those of the latter have such limitations and distinctions, as the Scriptures authorize and the subjects require. The doctrines of salvation by faith alone and of predestination, &c. are often, it is well known, so stated, as to become a stumblingblock to thousands; whilst, when scripturally stated, they approve themselves to those who have been most prejudiced against them. And this, I think particularly distinguishes the statements of Ministers respecting overcoming the world. A person who views the subject broadly, and without reference to the different circumstances of men, finds it easy to adduce strong and sweeping expressions, and to require a full conformity to them, without any modification whatever. But one who takes into his account all the varieties of situation in which Christians move, and all the diversities of circumstances under which they may be placed, will feel it his duty to consider what those situations and circumstances call for, and what influence they ought to have on the conduct of those who are found in them. They will be led to distinguish between the spirit and the letter of a command, and to modify the latter, whilst in the strictest possible way they adhere to and require the former.

“ Take this in relation to our baptismal vow. If a person in my situation were to affect the pomp and grandeur of a Duke, I should not hesitate to denounce him as violating his baptismal engagements. But does a person of your Grace’s rank come under that anathema, because of the elegancies that are about you? or, if the King were to become truly alive to the best things, must he dismiss all that adorns his palaces? From those who are the most unqualified

in their statements, I differ not one atom in principle, but only in the application of that principle. What would be wrong in one person, would not be so in another; and what would be wrong under some circumstances, would not be so under other circumstances. What would be wrong if done from choice, might not be wrong if done for fear of offending others, or of casting a stumblingblock before them, or with a view to win them. The whole College of Apostles advised St. Paul to purify himself with those who had on them the vows of Nazarites. And, though I doubt not but that there are Christians of a high stamp, who would condemn them all, and call it a sinful conformity, I am not prepared to do so. I suspect my own judgment rather than that of the Apostles. Christians of this high cast will bend to no one either in sentiment or in conduct; but will inflexibly adhere to their own way: but I feel inclined rather to become (as far as God's word will admit) 'all things to all men,' not through *fear* of their destroying me; but from *love*, that I may save them. I would eat or not eat meat, according to circumstances; and act differently towards Timothy and Titus, according as I thought I should promote or obstruct the welfare of others. I know I should be called inconsistent, and unstable, and be represented as conceding too much to the opinions and prejudices of men. But I should account it a small matter to be judged of man's judgment, if only I approved myself to God and my own conscience.

“ It is doubtless an easier path to disregard the sentiments and feelings of all others, and to act for myself independently of them: but I have not so learned Christ; nor can I so teach His blessed Gospel.

I think that in any compliances which I were urged to make for the sake of peace and love, I should be regulated by the quality of the act itself; if it were evil in itself, no power or persuasion on earth should induce me to do it; if it were evil only in its accidental circumstances, as circumcision was, I should consider, what was likely to arise out of that particular case; and should be regulated by the urgency of the occasion, and the probability of the result. In examining the particular act which I was required to perform, I should guard against blind superstition on the one hand, and unreasonable scrupulosity on the other. Superstition makes that to be duty which is no duty; and scrupulosity makes that to be sin, which is no sin. And I would endeavour to have my conscience well informed, so as to avoid both the one and the other.

“ But here there is, and ever must be, room for much difference of opinion. Every one has a standard of his own, and is disposed to make that a rule for all other persons. From the latitudinarian to the hermit, all will be equally confident: but my rule should be, ‘ Let every one be fully persuaded in his own mind.’ There is no precise line in Scripture drawn with respect to Church Government: yet the whole Christian Church is filled with dissensions and animosities, because all will dogmatize for others, instead of conceding to each other a liberty to judge for themselves, and being content with that Apostolic dogma, ‘ Let all things be done decently and in order.’ So it is with respect to what may be called, a conformity to the world. Who shall draw a precise line in everything, and say, ‘ Thus far you may go, and no farther?’ Who shall undertake to say to a poor man,



‘ You must not visit a poor neighbour ;’ or to a gentleman, ‘ You must not shew courtesy to a neighbouring gentleman ;’ or to a peer, ‘ You must not pay a customary respect to him whose peer (by creation at least) he is ?’ In my mind, it is a question of degrees, as far as acts are concerned ; and a question of inclination, as far as the habits are concerned. In the habit of our mind we should be altogether dead to the world ; but in our acts we are not so called to separate from all ungodly persons as to have no intercourse with them whatever ; for then, as the Apostle says, ‘ we must needs go out of the world ;’ whereas our blessed Lord prayed ‘ not that we should be taken out of the world, but be kept from the evil of it.’ If we think that by going out of the world we shall get rid of all difficulties, we shall find ourselves mistaken. We may change our difficulties ; but we shall not divest ourselves of them altogether ; nor is it unqualified good that we shall do by such conduct. We may make our own path easier : but, if we cast a stumblingblock in the way of multitudes, whom by more temperate measures we might have conciliated, we shall have no reason to glory in the choice that we have made. In my opinion, it is not by abandoning our situation in life that we are to honour God, but by being examples in it, and by filling it to His glory. And, if we desire to fill it to His glory, and pray earnestly to God for grace to do so, we may expect Him to direct us in all our ways, and to uphold us by His power that our footsteps slip not.

“ And now, have I said this from love to the world ? My whole life for forty-four years, after having to the age of nineteen enjoyed all that the world could give me, shall answer that question.

Or, do I say it from the fear of man? That also my whole life will answer. Or, do I say it from complaisance to a person in high life? My writings are full of this subject whenever the occasion called for it; and I have never varied in my judgment respecting it. I speak as I think St. Paul would speak, if he were in my place: and whilst I state my views without obtruding them, as if I were competent to judge for all the world, I leave others to think and act for themselves, commending them to God for His special grace and direction; for it is God alone that can direct us in such intricate paths; and, in whatever path He calls us to walk, His grace is sufficient to uphold us.

“As to personal advice I presume not to give it: but as to my opinion about the boundaries of Christian liberty and Christian duty, I should sin against God if I dissembled it. A brother or a sister has a right to demand it of me in the name of the Lord, and I am not at liberty to refuse it. I speak according to the light that I have, and in the integrity of my heart before God. I would not cast a snare upon any one, either by entangling his conscience with unnecessary restrictions, or by accommodating the path of duty to human infirmity. I look at the Apostle Paul in his own personal example, and in the directions he has given to the Church; and according to my view of them I have stated my judgment. I again say, to take a broad sweeping rule for ourselves is far easier. It is easier for monks or virgins to shut themselves up in cloisters, than to fill up their stations well in life: and they can find abundantly sufficient to justify their conduct to their own minds. But we Protestants have other views of Christian liberty and Chris-

tian duty; and I am not sure that this will not be found a case in point, as it respects the foregoing subject. To shut ourselves up entirely from the world, and put our light under a bushel, is the more easy; but to be ‘blameless and harmless as sons of God, without rebuke, in the midst of a crooked and perverse nation, shining among them as lights in the world, and holding forth among them the word of life’ (Phil. ii. 15, 16), is in my opinion more worthy of our profession, more honourable to our God, and more beneficial to those whose welfare we are bound to seek.

“Your Grace is at liberty to make what use you please of this: only *I will enter into no controversy with any one respecting it.*

“My prayer to God for your Grace, and for your daughters, is, that God may pour out His Spirit upon you abundantly through Jesus Christ our Saviour; that He may guide you into all truth, and direct you to ‘walk wisely before Him in a perfect way;’ and that you may be enabled to ‘stand perfect and complete in all the will of God.’

“I am, my dear Madam, your Grace’s most truly affectionate and devoted Servant,      “C. SIMEON.”

---

To the Rev. T. THOMASON.

“My beloved Brother,      “K. C., Nov. 22, 1823.

“Before you receive this you will probably have heard of the loss that India and Britain have sustained in the death of Mr. Grant. His illness was only of about two hours’ continuance. But to a man like him, this I think was a blessing. But this loss will be severely felt in the Direction; I am happy however to inform you, that on my writing to Mr. —, he has assured me that he will stand in the

place of Mr. G., and employ me to furnish him with Chaplains as Mr. G. did. . . .

“ In strength of mind and body I have reason for thankfulness ; and I hope in ministerial usefulness also, if I may judge by the numbers of the University that attend my ministry. At this time I am preaching five Sermons upon the Law (Gal. iii. 19), at St. Mary’s : and the numbers that flock thither are so great, that many of the University are forced to go away, not being able to get in. At my weekly tea-party, where *none are invited*, I had yesterday *forty* young men. For all this I have great reason for thankfulness. I have long looked for nothing but debility and death ; and beyond all human expectation God has continued to me both life and strength ; insomuch that I am thinking of putting to press my entire work of twenty volumes ; and am on that account sweeping away the remainder of my ‘ *Horæ* ’ at half price. No one will edit the work with half the care that I shall : and therefore I think it desirable to do it in my lifetime, if my life should be so long preserved. It will take two years to print it.

“ I delight to hear such blessed tidings of my beloved James. Give my kindest love to him. We bear him in sweet remembrance, and most affectionately long for his welfare *in every possible view*.

“ My ever dear Brother, most affectionately yours,  
“ C. SIMEON.”

To a Friend who requested the loan of a large sum.

“ My dear Sir,

Oct. 13, 1823.

“ Your letter demands a frankness on my part which might otherwise appear to savour of ostentation. Having no family, and my Brother’s family

being in good circumstances, and having suffered a legacy to be left me for the express purpose of doing that good which was in a measure lost to the world by my late Brother's death; I have for these many years determined to devote a great part of the principal, and all the interest, to the service of our common Lord, who gave His own life a ransom for us. The object I have selected, and prosecuted for several years, has been the purchase of Livings, (which I commit immediately to Trustees in perpetuity,) that in them may be preached those doctrines which have produced so happy an effect on my own soul; (you remember me a very different person at Eton from what I have been these forty-five years since I came to College). I have bought several, and for above this month past I have expected a demand of £9000 for fresh purchases: and I am at this moment in treaty for two more Livings. I should not have been able to go on thus far, if I had not been helped\*; but my

---

\* Early in this year Mr. Simeon made the following Memorandum in his Diary:—

“What wonders does our gracious God work! Behold! but four days ago my friend Lord P. offers to aid me with £4000, and Dr. Kilvington this day has offered to put at my disposal £10,000 Stock, worth £7500. How evidently is God with me in this good work! And what an encouragement does this afford me to serve Him yet further! Shall I on account of these assistances spare myself? God forbid. No: I will with God's help proceed, and rather increase than diminish my own efforts; in proportion as God stirs up his people to help me. And I record this not only as a Memorandum to prevent mistakes, but as a pledge to Thee, my God and Father, that, with Thy help, I will proceed to serve Thee with my own property, as well as with the property of others which may be entrusted to me. May God accept my poor services, and may His holy name be for ever adored for all the wonders which He has wrought for me in providence as well as grace!”

plan is first to leap into the mire, and then to say to my friends, 'If you choose to give me an helping hand, I will take a few more leaps;' but my efforts must of necessity be bounded by my means. I do not first ask, and then act; but first act, and then ask; and leave it to the Lord to send friends to my assistance, or not, as it shall please Him. With respect to the issue I have no uneasiness. King Henry finds me with a very adequate supply to my wants, though I should have nothing else, and beyond my means I shall on no account proceed. Nevertheless, I am not anxious to stop much short of them. To be my own Executor is a thing which I contemplate with pleasure rather than with pain, provided I do only what is wise in itself, and conducive to the object I have in view.

"This plain story will be the best answer I can give. It speaks for itself, and supersedes all the apologies, which, if I were not thus frank and open, I should be constrained to make; and it at the same time demonstrates the sincerity with which I am,

"My dear Sir, your most faithful friend and  
Servant,

"C. SIMEON."

---

## CHAPTER XXVI.

LETTERS—TO REV. T. THOMASON ON LORD POWERSCOURT'S BENEFACTION — MR. GOODE'S REMOVAL TO INDIA — PROGRESS OF RELIGION IN CAMBRIDGE—GENERAL IMPROVEMENT OF THE UNIVERSITY—SERMONS ON THE GOSPEL—MR. GOODE'S APPOINTMENT —THE VICE-CHANCELLOR AT THE JEWS' MEETING—TO J. J. GURNEY, ESQ. ON THE MOTTO TO HIS 'ESSAYS'—TO A FRIEND ON FIDELITY TO GOD—TO THE SAME ON SUFFERING PERSECUTION—TO A MISSIONARY ON THE GOLDEN MEAN—ON HUMAN INFIRMITIES—TO REV. S. CARR ON THE CIRCULATION OF THE APOCRYPHA—MEMORANDA ON A BEQUEST FOR RELIGIOUS OBJECTS —ON THE NUMBERS AT HIS EVENING PARTIES—ON RECEIVING MARKS OF ATTENTION.

---

1824—1826.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

“ K. C., Camb., June 8, 1824.

“ My beloved Brother,

. . . “ I now come to that which is more particularly my own province.

“ 1st. To ask you whether you ever received my letter, desiring to know how I may, to the greatest profit, apply a sum of money left to me with two other trustees by Lord Viscount Powerscourt for the use of India. I wish you to learn, and to give me a choice of plans—not plans already carrying on by the Church Missionary Society; but others, to which their funds are not applied. I must not be limited to one, but must have different to choose out of. You will of course give me your opinion; but I shall submit all

to my co-trustees, and act *with them*: they are Mr. Justice Lefroy, and the Hon. Mr. Wingfield, Lord Powerscourt's brother.

"2nd. Let me give you my opinion about your appointment to the Presidency Church. I wish I could send you my advice by a carrier-pigeon. On an abstract view of the question I might agree with Mr. Corrie and Mr. Sherer: but I have entered fully into matters, and I think I have already informed you that I am to appoint your successor, and have for the place, I hope, another Martyn, *almost* in talent and *altogether* in piety—my own assistant, Mr. Goode, a son of him who was Minister of St. Anne's, Blackfriars.

"All your exertions in India perfectly surprise me: your Bible Committees, Book Societies, &c. &c.; I quite blush when I see what you are all doing. But we must all be content with doing what we can, and feel neither envy nor discouragement at being exceeded by others. In truth, the whole world seems to have received somewhat of a new impulse: and glorious times are fast approaching. The sun and the moon are scarcely more different from each other than Cambridge is from what it was when I was first Minister of Trinity Church; and the same change has taken place through almost the whole land.

"Dear Professor Farish has become an itinerant advocate for the Church Missionary Society. A few years ago I should have as soon expected that he would be historical painter to his Majesty, or Envoy Extraordinary to the court of China. His soul is surprisingly quickened, and his powers are increased. He looks very little older than when you were here.

"I believe I told you of the immense alterations that are taking place in the Colleges here. Corpus



(Bene't) has built an entire new College, which will be finished before Christmas. Trinity has added a Court that enables them to admit into College double the number they used. King's is building a most magnificent College at £100,000 expense. St. John's think of emulating Trinity. A wonderfully fine Observatory is built on the road to Madingley. . . . What think you of taking away Caius College, and of rebuilding it by the Hospital? It is probable *that* may be done. By the way, Addenbrooke's Hospital also is doubled in size. Where Caius College now is, if it be removed, we shall have a grand Museum. Yet wonderful as all this improvement is, it does not exceed the improvement in the studies of the University. All is going forward together : and I hope, when you come, you will find us all improved."

---

To the Rev. T. THOMASON.

" My beloved Brother,

" Dec. 1, 1824.

" I can fully enter into the difference you experience in your ministrations at the Cathedral ; and I fear that your valuable time is sadly broken in upon by mere official calls. I have myself but three days ago finished my Course before the University. I have some idea that I told you in my last what the subject was : if I did, forgive me for mentioning it now. It was ' the glorious Gospel of the blessed God' (1 Tim. i. 11) : its nature and office—its riches and fulness—its suitableness and sufficiency—its excellency and glory. . . .

" Glorious news have I to tell you. This very day does my friend and assistant, Mr. Goode, receive his final appointment to succeed to your Church. You will now have a co-adjutor second only to dear

Martyn. In his ministry he will be far superior to Martyn: it is only in research and powers of mind that he will be second. I thank God most unfeignedly for enabling me to make this sacrifice. Mr. Goode, I expect, will sail in January with Mr. Sherer: a blessed pair to send you at once! . . . I should tell you that the next vacancy for Bengal will be filled with one of my recommending: so that I stand in the same relation to India that I did before Mr. Grant's death. How justly is the memory of that blessed man honoured!

“I ought to tell you that the Master of Corpus, Mr. Lamb, took the chair at our Jews' Meeting, notwithstanding he was Vice-chancellor; and Dr. Godfrey, the President of Queens', was also there. In truth, things are wonderfully altered even since your time. What reason for thankfulness have we on account of these changes! As for me, I am precisely the same that ever I was; so that the change is in others, and not in me. But it is the Lord's work, and marvellous in our eyes.”

---

To J. J. GURNEY, Esq., Earlham Hall.

“Jan. 4, 1825.

“My beloved friend and Brother,

“I have received your most kind and acceptable present, and had hoped before this time to have read your Essays on Christianity, that when I acknowledged the receipt of them I might be able to speak of them from a knowledge of their contents. It was a real delight to me to see your motto, EN TOYTOIS IΣΘΙ, 1 Tim. iv. 15, in the title-page. O that it were written on the hearts of all who make a profession of religion; and so written that their profiting might appear unto all men! This is to be

‘men of God.’ Nothing short of this will suffice. Ask those who have profited most in every profession, in every art, and every science, what has led them to their attainments? They will all tell you that they owe their proficiency to this motto. Go on, my beloved brother, and may God make you more and more earnest in His blessed work, and give you to see the desire of your heart in the edification and salvation of many many souls!”

---

To the Rev. Mr. ———, on fidelity to God.

“My dear Friend,                      “K. C., July 26, 1825.

“Agreeably to your wish, I commit to paper the substance of what I mentioned to you in conversation.

“From the time that I set myself to seek the Lord, and more especially from the time that I began to minister in holy things, I found trials in my own family. My father especially was prejudiced against Methodism as it is called; and required me to renounce the friendship of the Honourable Mr. Cadogan, who preached at Reading, where my father lived. I told my father, that if he could allege anything against the moral character of my friend I would renounce him instantly; but that if I was called to renounce him on account of his fidelity to my Lord and Saviour, I should consider it as a denial of my Lord himself; and I dared not to do it. (2 Tim. i. 16.) When he complained of my disobedience, (I did obey him so far as not to preach for Mr. Cadogan, because I had no particular call to *that*), I desired him to find out some test whereby to try the obedience of all his sons; and if he found me second to any, I would give him leave to lay the blame on religion; but if he put his autho-

rity in competition with that of God himself, he rendered it impossible for me to obey him ; nay, he himself would be the first to condemn me as a hypocrite, when he found me loving and serving an earthly parent more than my Lord and Saviour.

“ I sent him a Sermon written by old Mr. Venn upon Matt. x. 34—39. Whether he ever read it or not I cannot tell. I myself have written on that passage ; but it is since my ‘*Horæ*’ were published, and it will appear in my next four volumes ; but if you should wish for a copy of it, it shall be at your service. I do not know one syllable that I have written ; but I should have no hesitation in saying, that it is a clear exposition of my views, and of that passage so far as I understand it. The circumstance of my not knowing what I have written there is an advantage in this respect, that it cannot have been written for this particular occasion. Indeed instead of speaking more on this subject now, when I may be supposed to write under a bias, I should rather refer to that, as containing my deliberate and unbiassed sentiments.

“ Unhappily my poor father retained his prejudices to the last ; but I have never entertained a doubt, but that I did right in obeying God rather than man. Great care must be taken that we act in a right spirit, and that we ‘let patience have its perfect work, that we may be perfect and entire, wanting nothing.’ But if the Cross cannot be removed by mild and gentle means, we must consider it as lying fairly in our way, and must take it up and bear it after our blessed Lord. And if, in this mode of proceeding, we lose father or mother, or house or lands, for Christ’s sake, we have His assurance that we ‘shall receive *an hundred-fold more in this life*, (and in kind too,) with

persecutions, and in the world to come *life everlasting.*' (Mark x. 28—30).

"Hoping that God will be graciously pleased to afford both to you and to your friends all needful direction and support,

"I remain, my dear Friend, very affectionately  
yours, "C. SIMEON."

---

To the SAME, on suffering persecution.

"My very dear Friend,

"God is now calling you to serve Him and to honour Him in a more especial manner; and I trust you will approve yourself a good soldier of Jesus Christ. As for receding from the field of battle, I hope you will not entertain the thought for a single moment. The eyes of all the University will be fixed on you; and by your conduct many will either be intimidated, or emboldened, to maintain their holy profession with more firmness than ever. (Phil. i. 14.) God is putting great honour upon you, in that He is 'making you a partaker of Christ's sufferings.' 'The Spirit of glory and of God is now made more visibly to rest upon you.' It is as a Christian, and for the name of Christ, that you are reproached; and therefore, instead of being ashamed, you have reason to glorify God on this behalf. (1 Pet. iv. 12—16. You will *now* know what this passage means.) Your less enlightened friends will pity you, but those who are better instructed out of the Holy Scriptures will congratulate you. Moses possessed a higher situation than you did, and voluntarily renounced it all that he might 'suffer affliction with the people of God.' He balanced against each other *the best of this world*, all the riches of the greatest kingdom upon earth, and

the *worst of religion*, reproach and the Cross ; and he found that the Christian's portion was as a talent of gold against a feather. Seek from God the same faith as he possessed, and you will soon both approve his choice, and follow his example. And who can tell what God has for you to do for the advancement of His kingdom ? Matthew was called from his employment, Peter and John from theirs, and Paul from his, that they might be more at liberty to serve Him ; and for this honour they counted all things but as dung and dross. But I would earnestly wish you not to be precipitate as to any measures which you shall adopt. God, who has called you to this trial, will make your way plain before your face, if only you wait upon Him in faith and patience. . . .

“ I did intend to have written you a long letter, but my pressing engagements have prevented me from executing my purpose. I only add, What would Paul have said to you in existing circumstances ? Would he have used the language of consolation ? Would he not of congratulation rather ? Yes, assuredly of congratulation, and I have no doubt but that ‘ *after you have suffered awhile,*’ God will ‘ *stablish, strengthen, settle you,*’ and turn all your troubles into occasions of praise and thanksgiving. Believe me, my dear Friend,

“ Your truly sympathizing and most affectionate  
Friend, “ C. SIMEON.”

---

To the Rev. Mr. T——, on ‘ the golden mean.’

“ K. C., Camb., July 9, 1825.

“ My beloved Brother,

“ Perhaps you little thought that in what you have said about extremes, *and against the golden mean*, you would carry me along with you. But I not

only go along with you, I even go far beyond you : for to *you* I can say in words, what for these thirty years I have proclaimed *in deeds*, (you will not misunderstand me,) that the truth is *not in the middle*, and *not in one extreme ; but in both extremes*. I see you filled with amazement, and doubting whether I am sober, (*i. e.*) in my sober senses.

“ Here were two extremes ; observing days, eating meats, &c.—‘ Paul, how do you move ? In the mean way ? ’ ‘ No. ’—‘ To one extreme ? ’ ‘ No. ’—‘ How then ? ’ ‘ To both extremes in their turn, as occasion requires. ’

“ Here are two other extremes, Calvinism and Arminianism, (for you need not be told how long Calvin and Arminius lived before St. Paul). ‘ How do you move in reference to these, Paul ? In a golden mean ? ’ ‘ No. ’—‘ To one extreme ? ’ ‘ No. ’—‘ How then ? ’ ‘ To both extremes : to-day I am a strong Calvinist ; to-morrow a strong Arminian. ’—‘ Well, well, Paul, I see thou art beside thyself : go to Aristotle, and learn the golden mean. ’

“ But, my brother, I am unfortunate : I formerly read Aristotle, and liked him much : I have since read Paul, and caught somewhat of his strange notions *oscillating* (not *vacillating*) from pole to pole. Sometimes I am a high Calvinist, at other times a low Arminian, so that if extremes will please you, I am your man ; only remember, it is not *one* extreme that we are to go to, but *both* extremes.

“ Now, my beloved brother, if I find you in the zenith on the one side, I shall hope to find you in the nadir on the other ; and then we shall be ready (in the estimation of the world, and of *moderate* Christians, who love the golden mean) to go to Bedlam together.

“ Now to your letter—‘ exalting Missionaries above

Societies.' If you are wrong, I am ten times more wrong than you in this also : for in my address to the —— Society, delivered eight or ten years ago at Freemasons' Hall, and published by them, I laboured this point with all my might. You know that I, when delivering my sentiments before the Lord, do not know much of the golden mean ; so that I am still with you, 'my brother, and with my whole heart. Societies are like the Cabinet of Ministers, who send out armies, and *sit at home*, and *get some credit* : but it is the armies that strike the blow, and that are God's instruments to us for good. Yet the Cabinets are of use in their place, though they may sometimes be wrong in their judgment.

“ In truth, my brother, I am ready to go with you much farther also in what you say of Committees. This is the case at this moment in the Committee of —— . And I think, in the instance you refer to, our own Committee did not judge well. And if all Committees were more earnest in prayer to God for direction they would do better. Still, however, there must be Committees, as well as Cabinets ; and where there are *men*, there will be mistakes, and errors, and infirmities ; and if we expect only from *men* what savours strongly of human infirmity, we shall be less stumbled by their errors. You will remember that every Missionary has not your powers of thought ; and that if all were left to themselves, there is no knowing what they would do. To say the least, there would be no unity in their plans ; and the errors of the many would in the issue be found quite equal in number to the errors of the Committee.

“ And now let me ask, Did you expect to find such an agreement between us ? Did you not expect



that there would be a considerable diversity in our opinions? Well, let there be the same unity in our *spirit*. Let us not expect too much from man; but look simply to the Lord, to act *by* them, or *without* them, or *against* them, as He pleases. We will be thankful for all the good that He does, either by individuals or Societies: for whether Paul plant, or Apollos water, it is 'God alone who gives the increase.' And whilst in our *desires* we will be *enlarged* to the uttermost, we will be *moderate* in our *expectations*; (the golden mean may *here* be used;) and let neither our joys so prevail as to dispel our sorrows, nor our sorrows so prevail as to overwhelm our joys.

" 'Rejoice with trembling,' and tremble with rejoicing, has always been my motto. I never pass a day without seeing occasion for both, in all around me; but most of all in

" Your most affectionate Brother, " C. SIMEON."

---

To the Rev. S. CARR, on aiding the Bible Society.

" My dear Friend, " May 12, 1826.

" I went last week to Town, though very unfit to be out of my room on account of gout, from which I am not yet quite recovered, very much for the purpose of shewing my face at the Bible Society. Persons unacquainted with my state of health would have put a wrong construction on my absence, and have imputed it to pique. I felt it due therefore to my divine Master to shew that he did not suffer me to be under the influence of any such feeling as that \*.

---

\* During the previous year Mr. Simeon had published a letter to Lord Teignmouth, in vindication of the proceedings of the Bible Society relative to the circulation of the Apocrypha. After much

“ I consider the Bible Society as forced into the measures they have adopted ; though I think there is among them a lamentable want of what *I* consider as right feeling in relation to the whole matter. However, I presume not to judge them. Those who ate, and those who abstained from eating, meats offered to idols, were equally accepted of their God, and were only warned not to judge or to despise one another. I do not think that any either judge or despise me ; and sorry should I be to manifest less candour than my adversaries.

“ The Bible Society will yet do good, and still needs support. But I do think that the field which they abandon should be occupied, and most thankful shall I be to see it occupied, and to take my post there. To do this with effect, we must shew that we are not influenced by any bad spirit. I think we should still aid the old Society ; but I do not see that we are necessitated to leave all Apocryphists in darkness, because they have done so. I will see some friends, and endeavour to set on foot something. But I am a poor insignificant creature to lead, I would infinitely rather follow.

“ I wish Mr. B. may not run too fast. But it is difficult to embark in a good cause, and to proceed with all the moderation that is requisite for its ultimate success. I *would* run as fast as he : but I want to win the race ; and therefore proceed *at this part of the course* somewhat slower than he. A warm advocate will call this lukewarmness ; to me it appears, *in existing circumstances*, wisdom and prudence.”

---

warm controversy, the Society at length resolved, that ‘ the fundamental law, which limits their operations to the circulation of the Holy Scriptures, be fully and distinctly recognized as excluding the circulation of the Apocrypha.’

## MEMORANDA ON VARIOUS OCCASIONS.

*On a Bequest for religious Objects.*

“Feb. 23, 1826.

“About four years ago, when I was in my blessed work of purchasing Livings, to secure in perpetuity pious and laborious Ministers in them, by the advice of a gentleman I wrote to Dr. Kilvington, whom I had never seen, to ask some assistance towards it, thinking he might possibly give me £500; and behold he gave me nearly £8000! And now that I am again engaged to the amount of above £10,000, a gentleman, whom I never saw but once, and then only for half-an-hour, has died and left me, as my informant says, £9000. My poor dear honoured and lamented Father thought that I should ruin myself by giving my money to the poor, and therefore left my little fortune in the hands of trustees, to keep me from this apprehended mischief. Behold, this is the way in which God leaves me to be ruined! Oh, what a Master He is! I wonder who ever lost by serving Him? It is sufficient for me to know, that ‘what we give for His glory, we lend to Him; and he will repay us again.’ But He will not even take the loan: for on both these occasions He has just interposed (as indeed He has on several other occasions) to forestall and prevent the payment out of my own pocket; so that I am still as strong as ever to prosecute the same good work. Who needs prove to *me* the providence of God?”

*On receiving Marks of Attention.*

“May 26, 1826.

“I have thought that I would not make any memorandum of two events, lest it should appear to savour of vanity: but they do in a very striking

way evince the goodness of God to me, and may serve to shew how He rewards a simple and faithful adherence to Him. I remember the time that I was quite surprised that a Fellow of my own College ventured to walk with me for a quarter of an hour on the grass-plot before Clare Hall: and for many years after I began my Ministry, I was a man wondered at, by reason of the paucity of those who shewed any regard for true religion. But now on my open days (Fridays), when I receive visitors at tea, frequently more than forty (all without invitation) come. What an honour is this! How impossible would it have been for me ever to have obtained it, if I had sought it! But God gives it me unsought."

"Again.—In the month of April I was proposed as a member of the Society for promoting Christian Knowledge \*; and as it was apprehended that I might

\* In his 'Answer' to Dr. Marsh in 1812, Mr. Simeon observes in a note:—

"As it is possible that a circumstance relating to myself may give you occasion to represent me as no friend to the Society for Promoting Christian Knowledge, I will here mention it. . . I once had the honour of being a member of that Society myself; but afterwards, for reasons which appeared to me satisfactory at the time, I withdrew my name. Altering however my opinion some time after, *above twenty years ago* I wished to renew my subscription; and the late Dean of Ely, Dr. Cooke, then Provost of King's College, had undertaken to propose me. But on mentioning it to the Rev. Secretary of that Society, he found a doubt suggested whether my name would be re-admitted. Of course, I did not choose to be proposed, if there was the smallest chance of a repulse; and have been deterred from offering myself by that consideration ever since. But though I have not offered myself, I nearly two years ago recommended my Brother to become a member; and if you, Sir, will do me the honour to propose me (for with *your* recommendation I can be in no danger of a repulse), I shall be happy in being again united to that Society, and in co-operating in all their benevolent designs."

be black-balled (for some have been who were far less notorious than myself), there went a host of Bishops and other Dignitaries of the Church, with their friends (about 90 or 100 in all), to beat down opposition, and to vote me in with a high hand. I understand there were but three opponents; and that Mr. —— was peculiarly zealous in my support. Is not this of the Lord?

“Again.—Last week three Bishops did me the honour of visiting me; Dr. Burgess, Bishop of Salisbury—Dr. Law, Bishop of Bath and Wells—Dr. Jebb, Bishop of Limerick; and I accompanied them to King’s Chapel, and to Trinity Library, and spent above an hour with them. This shews how much Christian liberality has increased, and is increasing. I am not conscious that I am one atom less faithful to my God than in former days, or more desirous of human favour; yet God is pleased thus graciously to honour me. In former years I should as soon have expected a visit from three crowned heads, as from three persons wearing a mitre; not because there was any want of condescension in them, but because my religious character affixed a stigma to my name. I thank God that I receive this honour as from Him, and am pleased with it no further than as it indicates an increasing regard for religion amongst my superiors in the Church, and may tend to lessen prejudice amongst those to whom the report of it may come.”

---

## CHAPTER XXVII.

LETTERS—TO THE SECRETARY OF A RELIGIOUS SOCIETY—TO A CLERGYMAN, ON AVOIDING THE APPEARANCE OF EVIL—TO THE PROVOST OF ETON—DR. GOODALL'S REPLY—TO MRS. CUNNINGHAM, ON THE MEMOIR OF HER SISTER—TO A FRIEND, ON CHERISHING A SPIRIT OF LOVE—TO REV. W. H. MICHELL, ON THE DEATH OF MR. LLOYD — MEMORANDUM ON BEING DEFRAUDED BY HIS SERVANT.

---

1827—1828.

CORRESPONDENCE, ETC.

To the Secretary of a religious Society.

“ My dear Sir,

“ K. C., March 20, 1827.

“ It is unnecessary for me to come up, because I can express my sentiments on paper better than *vivá voce*; and if I express them with Christian fidelity I hope the Committee will forgive me. I expressed them fully to Mr. ——— after our last Meeting, and with much anguish of mind, I perceived in the Committee a spirit which deeply grieved and humbled me. But I dare not proceed to state my sentiments, lest I should wound and grieve others. I therefore leave my crimination altogether out of the question, and give only my advice.

“ My advice is, tread back your steps—cultivate a spirit of Christian love and liberality—if wronged, why do you not rather take wrong, and cover it even from your own eyes? yea, do more than they say. Verily the want of this spirit put me to shame and deeply humbled me. When shall we rise to the true standard of Christian morals? Matt. v. 40, 41.

“ Your afflicted Friend,

“ C. SIMEON.

“P.S. I think I made my sentiments known to Mr. M. also. I beg pardon of the Committee for not *protesting against* their measures. But who am I that I should dictate?”

“The fault of this whole matter is in the unyielding pertinacity of our own Committee. The Committee do not stand at a sufficient distance from the object of contention to judge of it aright. You may lay this letter before them. It is the only way in which I can atone for my want of fidelity before. Indeed, indeed, even Peter and Barnabas are all wrong in this matter.”

---

To the Rev. Mr. ———, on avoiding all appearance of evil.

“My dear Sir, “K. C., Camb., June 10, 1827.

“ ‘ He that believeth shall not make haste.’ There is a straightforward mode of proceeding that will alone satisfy my mind. It is the Lord alone whom I am serving; I have no more *personal* interest in it than the Emperor of China; and I have no wish to serve God in a *dubious* way: He does not require it. If it be His will that I should effect for Him the construction of this Temple—well; the silver and the gold are His, and He will enable me. If not—well; it was well that it was in my heart: and He will accept the will for the deed.

“There are oaths too; and who can tell what rumours might grow out of a dubious, or even innocent transaction?”

“The Paschal lamb was set apart four days in order that it might undergo the strictest examination; and our blessed Lord for four days underwent

this examination, and was pronounced *fit* by His bitterest enemies, who could find no fault in Him. Such I wish my sacrifices to be. ‘We must be wise as serpents, and harmless as doves.’ I am, my dear Sir,

“Your very affectionate Friend,

“C. SIMEON.

“This is the Lord’s work, and fit for a Sabbath-day. I always love to answer by return of post.”

---

To the Rev. Dr. GOODALL, Provost of Eton.

“My dear Friend,

“Sept. 4, 1827.

“I will not be so ungracious again as to send to my ‘loving friends,’ without a single line to shew that the expression when used by me towards yourself, is not a mere official courtesy, but a reality. Never have I had in all my life but one feeling towards you; and notwithstanding our pursuits and habits of life have been so different, I verily believe that your regards towards me have also been unchanged; and were I nearer to you, I should feel much pleasure in keeping up a more friendly intercourse than our present distance admits of. I think you would receive with kindness any hint which I might suggest respecting our prospects in the eternal world.

“It is often with me a matter of regret that the atmosphere of Eton is so unfavourable for the health of the soul; and that amidst all the attention that is paid to the Poets and Philosophers of Greece and Rome, scarcely ever by any chance is the name of our blessed Saviour heard, especially in a way of admiration and love; and that whilst earthly honours are



held up as proper objects of our ambition, so little is spoken of heaven as worthy of our pursuit. But our College-records of this very year speak loudly to us on this subject. The very occasion on which I send you this letter admonishes us, that in a little time nothing will remain to us of this world, except our responsibility to God for all that we have done in it, and all that we have neglected to do. This is the fourth death that has taken place in our small Society in about twice as many months, besides two or three others of quondam fellows; and five of them much younger than ourselves. Through mercy, it is my chief labour here to prevent regret in the eternal world; and I earnestly hope that you also, my dear Friend, will, after labouring so honourably and so successfully for the meat that perisheth, 'labour also for the meat which endureth unto eternal life.' Will you do me the favour to accept as a small pledge of my regard, a book\* which I had intended as a present to my Nephew? The preface to it I consider as of very singular value. As for the book itself, the world has already stamped its value so legibly, that I need say nothing respecting it. If either the preface or the book shall prove a source of benefit and comfort to your mind, I beg leave to assure you, that it will greatly rejoice

“Your officially ‘loving friend,’

“And your truly most affectionate friend,

“C. SIMEON.

“P. S. My very kind and respectful compliments to Mrs. Goodall.”

---

\* Wilberforce's *Practical View*, with a Preface by the Rev. Daniel Wilson.

[Not having received any answer from Dr. Goodall after the interval of a month, Mr. Simeon wrote to him again.]

“ My dear Friend,

“ Oct. 4, 1827.

“ If any person in the world, or all the people in the world confederate, had told me that you would take offence at the letter which I wrote you, I should have said, You do not know Dr. Goodall as I do. I have known him almost sixty years: and if ever there was a person that never gave, or took offence, it is he. Instead of being offended at a friendly communication, which bore upon the very face of it nothing but respect and love, he is precisely the man of whom that might be said which was said of Cranmer, ‘ Do my Lord of Canterbury an ill turn, and he will be your friend for ever.’ In fact, I cannot conceive what there could be in it to give offence. It was in my apprehension, and certainly in my purpose, as pure an ebullition of perfect friendship as ever proceeded from a warm and affectionate heart. It must be taken in connexion with the apology which I had recently made you, when you were here, for having, not long before, sent you a special messenger in the usual form without a single line expressive of personal regard.

“ A similar occasion now again offered itself. The letter announcing a vacancy at King’s I received between eight and nine o’clock; I sent off the special messenger by ten: and whilst the official form was preparing, it occurred to me that I ought on no account to omit sending you a few lines. And, as Jesse, when sending David to ‘ look how his brethren fared and to take their pledge,’ sent a present of a few loaves and cheeses to the ‘ Captain of their

thousand,' without ever dreaming that by such a liberty he should give offence, so I, in the innocency of my heart, sent you one of the copies of a most valuable publication which I had ordered from Glasgow, (as presents to my own Nephews,) as a small token of my regard. The preface I consider as one of the finest compositions in our language; and therefore, though it might not convey to you anything you did not know before, it might put the subject in a view which would well repay the perusal. Even if it had been a treatise on the beauties of the Greek language, I should not have expected it to give offence; though there might *then* have been some reason for offence, because it might be construed as an attempt to convey to you some information on a subject, with which you have been all your life pre-eminently conversant. But on matters of eternal moment, however conversant you were with the subject, I could have no conception of giving you offence, because you would of necessity recollect, that the great parent and progenitor of all infallibility (St. Peter), when writing '*to those who had obtained like precious faith with him,*' says, 'I will not be negligent to put you always in remembrance of these things, *though ye know them, and be established in the present truth* \*.' In fact, I should have expected you would rather have been gratified with an opportunity of expressing your concurrence with me, in the great object which both the preface and the book propose to our consideration. At all events, if it were only for Ovid's sake, I was assured you would forgive me: for you well remember, that when addressing his wife, (whom certainly he did not intend to offend,) he says,

---

\* 2 Peter i. 1, 12.

'Qui monet ut facias quod jam facis, ille monendo  
Laudat, et hortatu comprobat acta suo.'

If however I have given you offence, do me the justice to believe it was quite unintentionally; and believe me to be,

"With truly respectful and very affectionate regard, ever yours,  
"C. SIMEON."

Dr. GOODALL'S Reply.

"Cloisters, Windsor Castle, Oct. 8, 1827.

"My dear Friend,

"Most sincerely do I entreat your pardon for my protracted silence, which has caused you to entertain a suspicion that I could possibly be offended at so very kind a proof of your regard. That I did not acknowledge your obliging present and most flattering letter immediately, was entirely owing to an accidental press of business, which would not allow me to return as full an answer as I wished to do. That I should since have suffered day after day, and week after week, to pass by without expressing how much I was gratified by the very kind interest you took in my welfare, and by your solicitude that I should not disregard the pearl of inestimable price, would be surprising even to myself, had I not, oftener than ought to be the case, had occasion to apologize for the effects of a procrastinating spirit. I could with truth plead much unexpected business, much distress of mind, and an almost uninterrupted demand on my time; but were I to attempt by such pleas to extenuate my apparent inattention and want of a proper sense of your kindness, I should be angry with myself; I have been much to blame: *Habes confidentem*.

"After this confession it will be needless to assure

you, that I did not take offence at what had I taken offence I should have ill deserved the opinion you have hitherto entertained of me. I acknowledge, with I trust the most proper feeling, my conviction that your address to me was in truth as 'pure an ebullition of perfect friendship as ever proceeded from a warm and affectionate heart;' nor was it necessary that the historiette of the circumstances connected with the cause of your truly friendly letter should have been detailed. Mrs. Goodall is however parcel-guilty (in the first instance) of my silence, though certainly without intention. She begged me so earnestly to let her re-peruse your letter, which I read to her, that I consigned the MS. to her care. This she had so very carefully put up, that on my asking her for it, my request was urged in vain, as she could not recollect where she had contrived to place it so as to elude her search.

"A most violent head-ache, to which, thanks be to the Almighty, I am little subject, distracts me so at this moment, that it is no hyperbole to say that I scarcely know what I have written; but to let another post depart, without endeavouring to do away the ill impression which my silence has left, would be worse than inconsiderate.

"In better spirits, in a more idle moment, I shall hope to say much which I meant to say when I began this No-Apology.

"Believe me to be, with the most perfect regard and esteem, and with a just value of your friendship,

"My dear Sir,

"Your obliged and faithful friend,

"J. GOODALL."

---

TO MRS. CUNNINGHAM.

“K. C., Monday Evening, Nov. 12, 1827.

“My very dear Friend,

“Your most kind favour came to hand on Saturday evening last ; but I would not read it till I should have leisure to consider its contents, and to give myself up to the feelings which it is calculated to excite. Often do I intend to peruse this blessed Memoir. When your dear sister Catharine read portions of it to me, it almost transported me to heaven ; and made me most truly thankful for the lumbago which detained me at home, and gave me an opportunity of hearing it read to me. This is the religion which I love. I love simplicity : I love contrition : I love affiance : I love the tender breathings of affection. Talkativeness and boasting are not at all to my mind : I am jealous of everything that even in appearance savours of self. Even religion itself I do not love, if it be not cast in a mould of humility and contrition. I love the religion of heaven ; to fall on our faces, whilst we adore the Lamb, is the kind of religion which my soul affects ; and it was this spirit which I so admired in your beloved sister. How would it have delighted me to hear from her lips some of those blessed expressions which your Memoir records ! If they bore me to heaven by the recital of them, how would they have transported me, if I had heard them from her own lips ! Yet perhaps they would not have affected me so much : for then I should have heard them as from one on earth ; whereas I hear them now as from one in heaven.

“I am in the habit of accounting religion as the simplest of all concerns,—‘To Him that loved us, and

washed us from our sins in His own blood, and hath made us kings and priests unto our God, to Him be glory and dominion for ever and ever,' expresses the very frame of mind in which I wish both to live and die. In that dear departed saint I saw it all. It seemed to be the very spirit of her mind : it was her meat and drink : and soon, I trust, *we* shall join her in this blessed song. I greatly rejoice that so many of her family are like-minded with her, having their views of the Saviour alike clear, and their feelings towards Him alike elevated. May you, my dear Madam, and I also, drink more and more into her spirit : and may your dear husband also testify of Christ with more devout energy than ever, knowing that His riches are unsearchable, and the joy that He imparts is 'unspeakable and glorified.'

"Tuesday.—Intending to send this, not by the post but by coach, in a parcel with a little token of my love and gratitude, I deferred the remainder of my letter till this morning, after I should have again read this Memoir, which I have been perusing with tears of joy. I have indeed been just interrupted in the midst of it by a Clergyman, a Fellow of —— College, who has begun to seek after the Lord, and who came to introduce himself to me. I know not what he must think of me with my eyes suffused with tears ; but I trust he found my spirit sweetly softened and affectionately solicitous for his welfare. In truth, what is there worth living for, but to prepare for such an end as your dear sister found, and to help forward all around us to the attainment of it? Indeed, I am greatly edified and comforted : and I pray God that a double portion of dear Rachel's spirit may rest on you, and on Mr. C., and on every member of your

much-loved family, and on your much indebted friend  
and brother, "C. SIMEON."

---

To a Friend, on cherishing a spirit of love.

"March 1, 1828.

"You did not shew dear Mrs. — your letter before you sent it. It would never have received her *imprimatur*. She has a wisely-tempered and well-regulated mind; and love has a dominant possession of her heart.

"Why did I not answer your letter about paying my subscription, except by obeying instantly its contents? It was because I felt I ought to say *something*, but knew not how to say it, lest I should grieve you. My last I was compelled to write: but read it again, and say whether Paul would have returned to it such an answer as you have sent? I forbear to make any reply, because the slightest reply would be construed as the dictate of a partisan. My dear brother, you do not suspect your own feelings as arising out of your own situation. You saw and mourned over them as existing in poor Mr. —; but you are unconscious of any as existing in your own bosom. My dear brother, I could say much if I were sitting by your side, and you could see the delicate hesitation, the affectionate look, the starting tear, that were the evidences of my spirit. But pen and ink cannot hesitate, or look, or weep, or do anything but convey *dry* sentiments to a pained, and perhaps a prejudiced and offended mind. Hence I utter nothing. I live in a region in which I would have you also move. Shall I grieve you if I say, that your want of union and kindness and love to Mr. — *compels* him to act without consulting you? And did not the same cause



*compel* you also to act in a similar way towards Mr. ——? Cherish, my dear brother, a spirit of *love*, and all your mountains will soon become mole-hills, or rather a perfect plain. Ask your beloved wife this question, ‘Do you not think that if I had more of a spirit of love towards that man of God, I might move most easily and sweetly with him? Do you not see in me somewhat of a disposition unlike to what the Apostle Paul would exercise towards him?’

“Yes; put this question to your beloved wife, and let her not return an answer till she has passed a night in committing it to God in prayer: and I have no doubt what answer her candid and discerning mind will give.

“Then put to her another question; ‘Do you see anything in Mr. Simeon’s last letter, or in this, that should alienate our affections from him, or make us turn a deaf ear to him as a blind and partial judge?’ I will not believe that she will answer that in the affirmative, unless I see it in her own hand-writing. If however, contrary to my expectation, this letter grieve you, do me one favour:—write for me a letter, such as a man of God ought to write you under these circumstances, *that I may see what I ought to have written*, and let your beloved wife annex to it her initials with her own hand. I shall be glad to sit at your feet and learn. With kind love to Mrs. ——, I remain, my dear friend,

“Most affectionately yours,

“C. SIMEON.”

---

To the Rev. W. H. MICHELL.

“ My dear Brother,

“ Cambridge, July 28, 1828.

“ Two days ago did I receive official notice from the Provost, for the information of the Fellows, respecting the painful event to which your letter refers. And yesterday I read a letter of our dear friend’s to Mr. Hickman (written but a few days before his death), wherein he spoke of his own state of mind in most sweet and delightful terms. Respecting his transition to glory I have no more doubt than of the Apostle Paul’s. If I were to write an Epitaph for him, it would be this :—

In Memory of  
The REV. THOMAS LLOYD, M.A.,  
who was  
in the tenor of his life,  
‘ A Servant of Christ ;’  
and  
in the habit of his mind,  
‘ The Meekness of Wisdom.’

A more perfect character I knew not upon earth. He was pre-eminently dear to me, as being my own son in the faith, the very firstfruits of Achaia. He is gone a little, a very little, before us. Through mercy I possess at present very peculiar vigour both of body and mind ; both of which I need for the completing of my Appendix of six volumes, or 700 Discourses, now in the press. I print and revise a volume of about 600 pages—of my close pages—every month. Three volumes are now finished, and I hope to be out in October ; after which time I have a kind of presentiment (which I delight to indulge), that I shall speedily be called home. But I am willing to wait, and delighted to work while it is day. Never at any

period was my work more delightful to me than at this present moment. My energy in it even astonishes myself. But I seem to be so near the goal, that I cannot but run with all my might. You, my beloved brother, by your infirmities are precluded from such exertions. But you have the portion which a wise and gracious Father sees best for you. Soon, very soon, shall we meet our beloved brother again, and join with him in everlasting Hallelujahs to God and to the Lamb.

“I have written to the dear afflicted widow, whom I greatly love and honour. Believe me,

“Most affectionately yours,      “C. SIMEON.”

---

#### MEMORANDUM.

“August 8, 1828.

“A curious fact occurred last night, which with gratitude to God I will record, because it strongly illustrates, what I know by experience to be the manner in which the Lord often deals with his people, and at the same time confirms what I had been preaching upon not an hour before, ‘All things shall work together for good to them that love God.’ (Rom. viii. 28.)

“My coachman, to whom I had shewn as much kindness as could well be conceived, has behaved most basely towards me. To encourage him, I had not only given him very good wages, but promised him an increase of £4 every year for five years to come, if he should behave well. I had already increased it twice out of the five times. In a word, it is both my principle and my habit to win, if possible, the hearts of those that serve me, and to be rather a father to them than a master. But he

adopted a way of getting money to a great extent, and with that money gave himself over to the most licentious habits. I kept with him, as with my other servants, a weekly account, that I might not have a bill any where. Brooms, brushes, pails, &c. he got for me from time to time; but pocketed the money, and ran me up bills without my knowledge. He even went to merchants whom I had never seen in my life, and took hay and corn which he sold immediately for ready money; and that ran me up bills to the amount of altogether about £100. In this way he would have proceeded still, and have involved me to a far greater amount, had he not wickedly . . . . . This was immediately complained of to me; and he, foreseeing that it must produce a separation between us, set off to London. This was instantly known; and that very same day there poured in bills from every quarter; one of above £40, and another of £20, from persons whose very face I never saw, and who were never authorized to put me down in their books for one penny. These therefore I refused to pay, unless it were decided by a jury that I must: and I felt my mind irritated, so as more than once to designate the conduct of these tradesmen by a harsher name than perhaps, after all, it deserved. This was the second time in which I had been treated in the same way.

“ All this was painful; but it led me to consider, that this was not man but God; even as it was, when the Chaldeans and Sabeans robbed Job: and it was, in fact, the Lord saying to me, ‘ You have given me thousands in a way agreeable to yourself; now give me an hundred in a way that I please; and do it with cheerfulness as unto me. You have a

lesson to learn, which this is designed to teach you. Your spirit is by no means such as it should be. You sadly want the patience of Job. You by no means resemble Him who was led as a lamb to the slaughter, and as a sheep under the hand of the shearer was dumb.' —Convinced of my very low proficiency in the meekness and gentleness of Christ, I looked up to God for grace sufficient for me ; and I hope I obtained both mercy and grace to help me in the time of need. The Assizes ended only on Saturday last ; and by acquiescing in the Divine appointment, I avoided all the disquietude of mind which a trial would have occasioned, and which would have been far worse than the loss of many hundreds of pounds, and felt a sweet peace of mind arising from an entire acquiescence in the Divine will. During the last four days I have enjoyed much comfort in the exercise of submission to God, and have contrasted the state of my mind with what it would have been even in the event of a successful trial, and much more in the event of a defeat. I had been just preaching on Rom. viii. 28 ; and on coming home, I found a letter from my lawyer in London, saying, that a person who had defrauded me of many hundreds of pounds, and was a bankrupt and might have been sent to prison, but whom I had commissioned him to spare, if he would only pay £100 towards the expenses to which he had put me in recovering my right, that that person *had offered* to pay me £200 towards my expenses, if I would release him from his obligations. Thus has God in His tender mercy, first taught me to check and mortify my unsubdued spirit ; and then had no sooner accomplished His gracious will in that particular, than He paid for me, as it were, the very sum of which

I had been robbed; so that by this dispensation He has instructed my mind, humbled my spirit, disposed and enabled me to see His hand in everything, given me sweet peace in the stead of trouble, and, at last, restored to me what He had taken away; and preached over again to me, what I had that moment been preaching to my people, ‘that *all* things, of whatever kind (except sin), shall work together for our good.’

“ Bless the Lord, O my soul; and remember the lessons which thou hast been so mercifully taught.”

## CHAPTER XXVIII.

LETTERS—FROM MR. WILBERFORCE ON THE FIFTIETH YEAR OF MR. SIMEON'S RESIDENCE IN THE UNIVERSITY—MEMORANDUM ON THE OCCASION—TO A FRIEND ON MAINTAINING CHARITY, AND PREACHING 'CHRIST CRUCIFIED'—REMARKS ON THE PASSING OF THE ROMAN CATHOLIC RELIEF BILL—TO A FRIEND ON DECLINING CONTROVERSY—TO THE BISHOP OF WINCHESTER ON RECEIVING A COPY OF HIS CHARGE—TO SIR R. H. INGLIS ON GUARDING AGAINST MISREPRESENTATION—TO REV. R. W. S. ON THE MODE OF CONDUCTING HIS WEEKLY PARTIES OF UNDERGRADUATES—SPECIMEN OF THE ARRANGEMENT OF A SERMON—DESCRIPTION OF THE WEEKLY TEA-PARTY.

---

1829.

CORRESPONDENCE, ETC.

WE are now come to a period in Mr. Simeon's history, which is memorable as bringing to a completion the fiftieth year of his residence in the University. In order to commemorate this event in a devout and becoming manner, he requested a select party of his friends to assemble for two days in his rooms for exercises of a social and religious character.

The following letter from one of the most endeared and distinguished of the party invited, expressing as it does so admirably the sentiments which were shared in general on this occasion, will doubtless be read with no ordinary interest.

W. WILBERFORCE, Esq. to Mr. SIMEON,

“ Highwood Hill, Middlesex, 22d January, 1829.

“ My dear Friend,

“ Ought I to be ashamed to confess, or rather shall I not rejoice and with thankfulness avow

it, that at my time of life, in my seventieth year, I preserve such a warmth of feeling, that on the perusal of your very interesting letter, and more especially on reading your kind invitation to join the party that will celebrate with you your Jubilee; I was at first kindled into such a blaze as to be quite dazzled by the splendour of my own conceptions, and heated into a hope that I might become a sharer in your Christian festivities. But a little cool reflection sufficed for enforcing on me a more sober view of things, and compelled me to admit that having been commanded by medical authority to *shut up* during the winter months, I should be taking a liberty with my constitution that would be utterly unwarrantable, if I were to sally forth in such a season as this; though to indulge in the exercise of some of the most generous and even sacred pleasures of which our nature is capable in this imperfect state. I must be content then to join your party in spirit, if not in person: and in offering up my petitions for the various blessings you have enumerated (I thank you for the specification), I shall not forget to return my humble thanksgivings to the Giver of all good, for having enabled you '*to continue unto this day,*' (how much is contained in that brief though compendious expression!) But you are blessed with so much bodily health and vigour, that we may humbly indulge the hope that the Almighty will still grant you a long course of usefulness and comfort. The degree in which, without any sacrifice of principle, you have been enabled to overcome, and if I may so term it, *to live down* the prejudices of many of our higher Ecclesiastical authorities, is certainly a phenomenon I never expected to witness.



“ But I must spare my weak eyes, which are sorely remonstrating against my using my pen so freely, as I have just now a good deal of writing that requires my own hand:—and ardently wishing, and humbly praying, that you may be blessed in your endeavour to have that most important station worthily filled, and that our Heavenly Father may grant you an abundant measure of His best blessings in this life, to be followed by an abundant entrance into His everlasting kingdom, is the cordial wish, and shall on the 29th be the prayer of, my dear friend, ever yours sincerely and affectionately, “ W: WILBERFORCE.”

---

EXTRACT from Mr. Simeon's DIARY on the occasion.

“ Jan. 26, 1829.

“ A most remarkable and even wonderful time is this. Who would ever have conceived that one, such as I know and feel myself to be, should be permitted to exert such influence as I have done this year, in getting Mr. Thomason (after his residence in England) restored to his place in India; and in sending forth Mr. Dealtry to fill up the vacancy at the old Church; and above all, for the part I am enabled to take in relation to India at this time. . . . But no one needs to tell me who it is that has done these things. I thank my God I see *His* hand as clearly as at the Red Sea, and in the wilderness, and in the land of Canaan.

But that which I principally take up my pen to record is the astonishing coincidence of circumstances which will take place on Thursday 29th instant. On that day I shall have been here *fifty* years. On that day I determined sometime since (D.V.) to keep a Jubilee; of which I will add some short account after it has passed. On that day the Provost has summoned the whole College to attend, in compliance with the Visitor's directions, to complete the election of Officers, which was left incomplete in November last. (See my account of it as given to the Visitor, the Bishop of Lincoln, by his particular desire.)

The election of Deans having been suspended, I, of course as Senior Dean, was not elected: and now on the *very day* of my Jubilee, and *at the very hour on which I was first admitted*, will the *whole College* of above forty members meet to elect me and the Junior Dean. That I, who labour as for my life to live peaceably with all men, and against whom not an atom of unkind feeling (so far as I know) exists, should be called to sustain so prominent a part in this matter, is truly wonderful; but that it should occur on that very day and hour, when not much less than thirty friends will be assembled in my rooms for reading the Scriptures and prayer, I really consider as peculiarly calculated to impress my mind, that God is watching over me for good; and to give me a humble confidence, that He will be with me to the end, and finally perfect that which concerneth me.

Jan. 29th.—Curious enough! This day, the day of *my Jubilee* and of my investiture with the office, was ushered in by the ringing of bells all over Cambridge. It is the day of the King's Accession.

Now then let me in a few words give an account of my Jubilee. Several were kept away by illness; so that my party was not very large at dinner the first day. The first evening was very sweet. I opened *my* views of a Jubilee—(not like the joy of the man healed in Solomon's porch, but like the prodigal, whose joy would be not only tempered by, but almost wholly consisting in, a retrospective shame, and prospective determination through grace to avoid in future the evils, from which God's free mercy, founded on the atonement, has delivered us)—*it was proclaimed on the day of Atonement.* (See Lev. xxv. 9.)

The second day we met at 11 o'clock. I read some portions of Scripture, and prayed generally for the Divine presence. Then Mr. Sargent read, and gave a prayer of humiliation:—Mr. Daniel Wilson followed for the Universities;—then Dr. Steinkopff for the religious Societies and the Church. We then separated for an hour.—Mr. Hawtrej ended with Thanksgiving. Mr. D. Wilson preached the Lecture (at Trinity Church). On the whole it was a season of refreshing to us all; . . . . Blessed be God for this mercy.”

On maintaining charity, and preaching ‘Christ crucified.’

“ My dear Friend,

“ March 8, 1829.

“ I hope it has pleased God to restore you to health, and I hope so the rather, because from your letters I perceive that you do not altogether know what spirit you are of. I have seen some of your letters to ——, and am grieved to behold with what acrimonious feelings you speak of a variety of persons, whose praise is in all the Churches. Do you not remember what St. James says, ‘Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy. Who art thou that judgest another?’ St. Paul, when he was constrained to condemn what was notoriously evil, said, ‘I now tell you even *weeping*.’ But you, my dear friend, speak with a degree of malignity that involves your own soul in a greater degree of guilt than that which you condemn in others. Against the Methodists you have taken up a very unwarrantable prejudice. Need you be reminded at this day, that if we have not charity, whatever we may do or suffer for the Lord, we are only ‘as sounding brass or a tinkling cymbal?’

“ In order to form a correct judgment of your spirit, ask yourself what you should think of a person who should speak in the same acrimonious way of you? You would doubtless condemn him for his uncharitableness. You would tell him, that even if there were some just fault to be found, *love* would rather cover it, and would hope that the conduct was

not so bad as it appeared. Then let this be your own spirit towards others. I do indeed make great allowances for you ; for it is not easy for a person, noticed and caressed as you are, to preserve an humble spirit. But humility and love are the chief ornaments of a Christian ; and if you decline in these, God will leave you to fall into some dreadful sin, and constrain you to learn by bitter experience what you do not learn in a season of prosperity.

“ You speak of your having now got views of prophecy relating to the second Advent ; and you tell us that you are unfolding *them* to your hearers. But I wish you to remember what was the exclusive subject of St. Paul’s ministry, ‘ He determined to know nothing amongst his hearers but Jesus Christ, and him *crucified.*’ N. B. Not Jesus Christ, and him *reigning* on earth, but Jesus Christ, and him *crucified.* *This* is the subject in which as sinners we are most deeply interested, and in which as saints we find all our hope and peace and joy ; and if you relinquish this for anything else, I shall not wonder that God leaves you to betray a want of those sublimer virtues which constitute the beauty of the Christian character.

“ Write me word that you take these suggestions kindly and thankfully at my hands. Write me word that you have spread the matter before the Lord in prayer, and that He has discovered to you your error in indulging so uncharitable a spirit. And then I shall bless God that I have taken up my pen to speak, at the risk of being accounted ‘ an enemy for telling you the truth.’

“ Your very affectionate Friend,

“ C. SIMEON.”

---

On the 25th of March, being 'Founder's Day' at King's College, a Sermon is annually preached by one of the Society before the University, who assemble in the College Chapel. The Sermon this year was preached by Mr. Simeon, who took occasion to deliver his sentiments on the momentous subjects, then in debate, connected with the passing of the Bill for removing the Roman Catholic Disabilities.

The following is the conclusion of the Discourse.

“PROV. IV. 7. *‘Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.’*”

“Under any circumstances the pursuit of true religion is beyond all comparison the principal thing; but at the present awful crisis its claims upon our attention are very greatly increased. As to the measures which our Government is now pursuing, I condemn them not. I believe from my heart they are necessary, not only for the averting of the immediately impending evils of civil war, but for the forming of a permanent bond of union amongst the widely differing subjects of our distracted empire. But I cannot hide from myself the dangers to which, even by this very remedy, the whole nation will be speedily exposed. That a more familiar intercourse between Catholics and ourselves will be the immediate and necessary result of their introduction to all places of honour and profit in our land, is certain: and we may well expect in a very short time to see almost the whole of Britain inundated with Papists. Their priests, of course, will labour by all possible means to diffuse their tenets, and to proselyte our people to their Church. And I think it highly probable that their success for a time will be both wide and rapid; not because of the real force of their arguments, but because of the unprepared state both of our Clergy and Laity to withstand them. Nor do I think that their success will be confined to the lower ranks. I shall not wonder if many who are well instructed in other things, should fall into the snare, and be drawn away by their specious arguments; because as soon as the mind of any

man is impressed with a sense of the value of his soul, he naturally inquires, 'What shall I do to obtain eternal life?' And if there be no one at hand well versed in the truth and excellence of the Gospel salvation, no one to say, '*Believe in the Lord Jesus Christ, and thou shalt be saved;*' he will readily lend himself to those who will flatter his pride, and point out to him a number of rites and services whereby he may conciliate the Divine favour. This is the very essence of Popery; and this is caught at with avidity by the natural man, who, like the Pharisees of old, will rather undertake the most laborious duties, than submit to be saved by grace alone. *This* then renders it necessary for us all to acquire true wisdom without delay. For without *that* we ourselves shall have no security against the specious arguments of Popish emissaries: much less shall we be able to protect others against their insinuating addresses. But let a person once attain the knowledge of Christ crucified, and come habitually to God through Him, and he will be in no danger of being drawn away by all their subtleties. A Mussulman or an Hindoo may as well hope to draw *him* over to their creed, as a Papist. The man endued with heavenly wisdom has within his own bosom a compass, by means of which he is able to steer his course aright; whilst the superstitious Papist has little beside the dogmas of his priest and the traditions of his church to guide him. This is what the beloved Apostle John has affirmed, 'He that believeth in the Son of God *hath the witness in himself.*' Here then, I say, is a strong additional call for true wisdom, a call immediately arising out of the circumstances of the present time.

But there is another ground on which I would urge the immediate and diligent pursuit of wisdom. The Papists, no longer kept at a distance from us, but mixing in society with us, and filling situations which demand our respect, will of necessity look with an envious eye on the Institutions which are at present engrossed by us. And they will ask themselves, 'What use do these persons make of the distinguished privileges which they enjoy? We (we Papists) once were dismissed from those posts of honour and emolument on account of our supposed or real abuse of them. And do these who have succeeded to our inheritance improve it to its proper

ends any more than did our ancestors who were ejected from it? Are not worldliness and sensuality the characteristics of the present possessors, as much as ever they were of those who have been cast out? Why then are we still to labour under the ban of proscription? Why is our inheritance, once violently wrested from us and transferred to them, to be engrossed by them to our prejudice, when they make no better use of it than our ancestors did, nor by any means so good an use of it as we should, if it were now restored to us? Why, if we are admitted to a participation of all the other rights and privileges of Britons, are we not to enjoy also our share of these?' This argument would soon pass current with them, and would find multitudes of advocates all around us; for it is unhappily but too well known, and every ingenuous person in the midst of us must confess, that to vital piety these Institutions do not administer by any means in the degree they should; nor are they productive of that entire devotedness to God which was a very principal end of their formation. If then we do not speedily cut off this occasion for complaint, we may, ere many years are passed over our heads, be compelled to fight with other weapons than mere argument for the privileges we have so unworthily enjoyed.

But if the Papists, coming in contact with us, could see that with our attainments in science, we blended a due proportion of that wisdom of which my text speaks, they would be constrained to acknowledge the excellence of our principles, and perhaps too the superiority of them to those which they themselves profess. In truth, the very events which we are now dreading as a source of evil, might thus be made an occasion of the greatest good: for at present we can have no access to our Catholic brethren in any way, and there is no hope but that the mutual alienation which has continued for so many ages, and has now attained to such an height, will, if the measures of our Government be thwarted, continue for ages yet to come. But let the barrier between us be removed, as is now proposed, and there will be an opportunity to convince them of their errors, and to convert multitudes of them to the Protestant faith. This will bring good out of evil: and I cannot but earnestly exhort you all

to rise to the occasion. Get secular learning to the utmost of your power. But be not content with that; No: Get *that*: but with all your getting, get *spiritual* understanding: get the knowledge of Christ and him crucified; in comparison of which all other things are but as dung and dross. Get this *for yourselves*, as the only sure preservative from error; get it *for others*, that you may be able to prevent the inroads of Popish superstition. Get it for the *benefit of those who are hoping to make a prey of you*; that those who are now elated with the hope of converting you, may themselves be converted to the true faith of Christ, and attain through you the knowledge that shall make them wise unto salvation.

If I say the truth, I consider the present crisis as a judgment from God upon us Protestants, for having most grievously abused our own advantages, and shamefully neglected the eternal interests of our Catholic fellow-subjects.

What the ultimate designs of Providence may be I presume not to judge. It may be to chastise the Protestants through the instrumentality of the Papists; or it may be to convert the Papists through the instrumentality of the Protestants. But, if I may so speak, our fate is in our own hands. We may even yet avert God's displeasure, and bring down His blessing on our souls. One way to avert His displeasure is, to turn unto Him that smiteth us, even unto that God from whom we have so deeply revolted. Then shall we also bring down His blessing upon ourselves and on our Catholic brethren; and turn that, which so many thousands of our countrymen are now deprecating as a curse, into a blessing of no common order; a blessing that shall be a prelude to that day, when all shall know the Lord from the least to the greatest, and when there shall be but one Lord and His name One, over the face of the whole earth."

Mr. Simeon has made the following note on the blank leaf.

"The concluding part of it is important, as shewing how I viewed the Catholic Question, while it was yet (in a measure) pending, and how I stated my views to the University in our Chapel. It was heard with astonishing kindness and acceptance by ALL WITHOUT EXCEPTION."

---



To a Friend, who had requested Mr. Simeon 'to attack the work of a Clergyman, who denied the restoration of the Jews to their own land ;' hoping that he would ' answer him, and knock him down.'

" My dear Sir,

" K. C., Nov. 14, 1829.

" I have neither taste nor talent for controversy ; nor do I, on the whole, envy those by whom such taste and such talent are possessed. I know you will forgive me, if I say that the very account you give of yourself, in relation to controversy, is a dissuasive from embarking in it. Let a man once engage in it, and it is surprising how the love of it will grow upon him ; and he will both find a hare in every bush, and follow it with something of a huntsman's feelings. I am not certain, my dear friend, that your preserves, though they have provided many dishes for your table, have administered any sound health to your soul. As for me, I have been a dying creature these fifty years, and have as on the borders of eternity sought for truth only, and that from the fountain of truth itself. I have never had time or inclination to run after error in all its windings : in fact, there are so many errors, that one can never successfully search them out. I have been glad that others had the ability to occupy that line of investigation, and I have been happy to avail myself of their labours. But having the office of a nursing-mother committed to me, I have sought nothing but nutritious food for myself, and have found no pleasure but in administering the unadulterated milk of the Word to my babes. Hence, if at the close of life I could find pleasure in controversy, I have no real ability for it, none of that acumen which the investigation requires, none of those treasures of research which are neces-

sary for overwhelming an adversary by an appeal to authority.

“ And if I should begin, where should I end? One tells us, that the Jews shall never return to Palestine; another, that the Mosaic ritual is still in full force as it respects the Jews. One tells us, I know not what about the humanity of Christ; another tell us, he himself knows not what about the Old and New Covenants. In fact, this is a day of trifling. But I am a dying man, and view these things as I shall view them from the bar of judgment. All these things are *about* religion: but they have very little to do with religion itself. One drachm of contrition, and of simple affiance in the Saviour, and of an admiring and adoring sense of redeeming love, is worth all the knowledge that has been of late conveyed to us on these subjects, and all the feelings that have been generated by the prosecution of them.

“ Thus you see, my dear friend, I have written to you, as to one who understands me. You may not go along with me in all that I have said: but you will neither be angry with me, nor contemptuously pity me, for what I have thus plainly written. I must not be understood to say that I think all these points are unworthy of attention; for, doubtless, error ought to be refuted, and truth to be placed on high ground: and I shall be extremely glad to see that absurd position relating to the non-restoration of the Jews firmly assaulted, and triumphantly carried by *your hand*. Yet I would say, if you are ‘gentle toward all men, and instruct in meekness them that oppose themselves,’ your arguments will appear stronger, than they will, if maintained in language of severity and triumph. If you answer it, pray let me have a copy

from the author, as an evidence that you are not disgusted with all this rigmarole from

“ Your very affectionate Friend, “ C. SIMPSON.

“ N. B. The Post-office is too keen for your M. P. friend, who dated *thirteenth*, and the P. O. says, ‘ Put twelve,’ and charges it double. But you never need trouble yourself about franks ; I shall gladly welcome *your* letters.”

---

To the Bishop of WINCHESTER, on receiving a copy of his Charge.

“ My Lord,

“ K. C., Dec. 11, 1829.

“ Were your Lordship’s Charge of an ordinary kind, I should feel, that in presenting to your Lordship my humble and grateful acknowledgements for the honour conferred upon me by the gift of it, I should properly discharge the duty incumbent on me. But it is not of an ordinary kind. It has humbled me in the dust, and filled me with contrition. My own judgment goes along with it ; and if my life were to come over again, I would endeavour more than I have done to conform to it. My only comfort is, that there is a fountain opened for sin and uncleanness, and that I am yet at liberty to wash in it.

“ But the whole tenor of the Charge emboldens me to speak to your Lordship somewhat of the inward experience of my soul. On the verge of eternity I am, as may well be expected, led to view my whole Ministerial life with shame and sorrow ; and yet to form somewhat of an estimate of what, with our very limited powers, a Minister like myself may reasonably expect *to be* and *do*. And if I take the liberty of communicating to your Lordship my sentiments, which a sense

of my own innumerable defects has forced upon me, I shall do it with fear and trembling, and without any confidence in the rectitude of my views. I am forced by my own consciousness of evil to look for somewhat of a palliation of it, in reference to my whole Ministerial life. And in this view I am ready to say, There are divers gifts; and God has bestowed them on every man in the measure that He himself has ordained: and He himself has authorized me to say, ‘Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? but covet earnestly the best gifts.’ Now if every man has not all these gifts, I hope he may take to himself some measure of comfort, if he have improved the gifts which he possessed. (Of course, I speak not in a way of pride and self-complacency, but only in answer to an accusing conscience.) We cannot do *everything*, though we *ought*, and *would*, if we were equal to the task. We are therefore constrained to exercise the powers given us, in the way which in our judgment will be most conducive to the good of our own peculiar people, and of the Church of which we are members and Ministers. This is the refuge of a poor, self-condemning Minister to allay the sense of his guilt, whilst the precious blood once shed on Calvary can alone prevail for the pacifying of the guilty conscience.

“ I have seen, my Lord, of very recent date a little pamphlet, wherein a Minister is set forth in Herbert’s way as the Father, the Physician, &c., &c., of his Parish; but my judgment did not go along with it. In a very small parish these duties may be combined; but it appears to me that, *comparatively*, this is serving tables. A Pastor has other and higher duties to

attend to. His wife (if he have one) should be the *Mother* of the Parish: but he must not, so to speak, be the *Father*; he must be the *Pastor*. The giving himself to the word of God and prayer, seems to me to be his peculiar duty; and the paternal part—of administering relief, &c.—should, I think, be delegated to others *under his superintendence*, as Moses delegated many of his duties to the seventy employed by him. This is what I have done myself for nearly fifty years: I have thirty (male and female) in their different districts, and I preach an annual Sermon in aid of their efforts. . . . By these, I hope, great good has been done; whilst by their supplying my lack of service, I have been left at liberty to follow that line of duty which was more appropriate to my own powers, and which I could not have prosecuted, if I had not thus contrived to save my time. . . .

“ But after all, I must confess that all this is a kind of refuge to which I am driven, and to which I flee under a sense of my own shortcomings and defects, which have been brought deeply to my mind by the perusal of your Lordship’s Charge. And now, my Lord, what shall I say to justify or extenuate all this egotism? I must cast the blame upon your Lordship and your Charge,—upon your Lordship, for condescending to send me your Charge—and upon your Charge, for harrowing up my conscience and compelling me to unburden my mind.

“ With most respectful and unfeigned gratitude to your Lordship both for the gift and for the wounds inflicted by it, I remain, my Lord,

“ Your Lordship’s most devoted Servant,

“ C. SIMEON.”

---

To Sir R. H. INGLIS, on guarding against misrepresentations.

“My very dear Friend, “ K. C., Dec. 18, 1829.

. . . . “Did you never hear the Spanish proverb, ‘It is hard to make an empty purse stand upright?’ (their bags are all filled with silver :) so if people are got on the wrong side of an hedge, they see their way very imperfectly, and often wander very far from it. In my intercourse even with good people, I have found much occasion to lament this: and this very consideration it is, which makes me wish on all occasions where there is a liability to err, first to have a wise and upright adviser, and secondly to have a candid and unimpeachable witness. You may remember that once I besought you, *for the Lord’s sake*, to be present upon some occasion (I forget what the occasion was, but I judged it to be one where the presence of a candid and undaunted witness was necessary); and I most exceedingly rejoice that God has given me a wise and firm friend on this occasion. I have *personally* nothing to do with the matter; but being made a referee, I am compelled to act, so far as my agency shall be necessary, for a just settlement of the matters between the parties concerned. Yet I am sensible that this is at my own great peril. . . In a word, we are in a fallen world: and it is with exceeding care and watchfulness that I labour to get through it as unblameably as I can. With this view, I have for nearly fifty years taken copies of all important letters (I have at least 7000 letters at this moment on my sideboard), that if at any subsequent period my conduct be misrepresented, I may be able to put the matter in its true light. From the station in which I am placed, I have felt, that however insignificant I am,

the honour of religion is to a considerable degree bound up in my conduct; and I am anxious, if the Lord will, that it may not suffer through me. I should find no great difficulty in proving the Apostle Paul a very inconsistent man, if men would take my statements alone, and not compare them with his. And so many people do, yea, and infinitely more, with respect to me: but I have taken care from the beginning that there shall be ample grounds to shew *how I have acted*.

“It may be that in many things I have acted unwisely, but I hope no man shall ever have it in his power to say that I have acted wickedly. Thus I have given you a clue to my general line of acting. And more especially do I think this caution necessary in reference to ——, who have gratuitously entered a vote of censure against me for a line of conduct, which, if they had full information before them, and understood it right, would have drawn forth their most affectionate and grateful approbation.

“Not that this is of the slightest moment. I told them in my reply, that it was not *them* whom I had served, but the Lord; and that instead of resenting their conduct by a withdrawment from them, I should still continue to serve them as I had ever done, *the Lord in them, and them for the Lord's sake*. This spirit is *totus, teres, atque rotundus*: and they may kick it about as a football if they will, and they shall injure neither *it* nor *me*. Forgive all this prolixity, and act entirely in accordance with your own judgment, both with respect to the public and private documents: you are infallibly sure to please and oblige

“Your most affectionate and faithful Friend,

“C. SIMEON.”

To the Rev. R. W. S——, Oxford.

“ K. C., Dec. 9, 1829.

“ My dear Sir,

“ Days are materially altered in two respects: much good is in existence and in progress now, so that the same irregular exertions that were formerly necessary do not appear to be called for in the present day; and our ecclesiastical authorities are more on the alert now, to repress anything which may be deemed irregular. I should be disposed therefore to carry my cup more even than I did in former days: not that I would relax my zeal in the least degree, but I would cut off occasion from those who might be glad to find occasion against me. On this account I would not do anything which might subject me to the Conventicle Act. My own habit is this: I have an open day, when all who choose it come to take their tea with me. Every one is at liberty to ask what questions he will, and I give to them the best answer I can. Hence a great variety of subjects come under review—subjects which we could not discuss in the pulpit,—and the young men find it a very edifying season. We have neither exposition, as such, nor prayer; but I have opportunity of saying all that my heart can wish, without the formality of a set ordinance. . . . You need not expound: but if there be any passage of Scripture, which you think of peculiar importance for their consideration, you may easily, without being a conjuror, contrive to have their attention turned to it; and you can easily recommend the young men to pray over it in secret. All this is unexceptionable; and if you fear your numbers will be too great, you may easily divide the Colleges into two or three parts, as you judge expedient, taking those on the one side the



High Street at one time, and those on the opposite at another.

“I have one evening for the study of Composition, making Claude my groundwork. I give the text for the elucidation of each distinct topic. They treat the text; and I make my remarks on their compositions, pointing out what I conceive to be the more perfect way. My method formerly (nearly forty years ago) was to form a system of natural and revealed religion, and having condensed it, as my method ever has been, into a nutshell, to read it to them, and let them write it from my lips; but when I found in Claude *my own plans, which I had many years before struck out for myself*, reduced to a system, I took *that*, and have lectured upon it ever since; *i. e.* since 1792. I would do all the good I could; but in such a place as Oxford, I would do it in the most prudent and unexceptionable way. At all events, I would recommend you *to feel your way*, not timidly, but wisely. In the regular discharge of my duty, I would cast away the veil of Moses (not as Moses), but in the less regular way, I would imitate his condescension to the infirmities of others; and not his only, but Paul’s also (Gal. ii. 2). Hoping that God in His mercy will direct your path, and bless your endeavours to the glory of His own Name, I remain, my dear Sir,

“Your most affectionate friend and brother in the Lord,

“C. SIMEON.

“P. S. The French have conversation parties; something of that kind perhaps you would find profitable.”

---

It was the intention of the Editor to have devoted an entire Chapter to the description of Mr. Simeon's method of instructing the Sermon-class in all the details connected with the composition and delivery of their discourses; but this Memoir has increased so much beyond the extent proposed, that he is compelled to omit the subject altogether\*. A single example however may here be introduced, to illustrate Mr. Simeon's method of lucid distribution.

As a last lesson for good proficients, he used to take the long discussion in the *Christian Observer*, under sixteen different heads, on 'Separation from the world.'

His directions then were:—

- “1. Comprehend them all in one discourse.
2. Let that discourse be so luminous and simple, that a very child may understand it, or form it from his own mind.
3. Let it contain all the proper parts of a discourse: Exordium — Arrangement — Discussion — Application.
4. Let every one of these sixteen heads find its place.
5. Let not one be omitted, nor one be added.
6. Let it be *totus, teres, atque rotundus*; and turn out of your hand as a filbert from its shell.”

“This,” he observes, “has been done from time to time: and the following arrangement by Mr. T—— shews how effectual my instructions have been; and also what a perusal of *Claude's Essay*, with occasional reference to my Discourses, will bring young Ministers to, even though they have no instruction of this kind given them in their academic studies.”

---

\* The whole of these details may perhaps be published hereafter as a separate work.

“TOPICS GIVEN FOR DISTRIBUTION.”

---

1. A broad distinction subsists between the Church and the world.
2. We should cultivate perpetually the life and energy of religion in our souls.
3. The nature of earthly things is mean and degrading ; and it is highly important to have a distinct conviction of this.
4. The world seduces us in a gradual and imperceptible manner.
5. This seduction is perhaps aided by the peculiar character of the present times.
6. A further difficulty springs from the arduous and apparently conflicting duties we have to perform to those around us.
7. Again, a difficulty arises from the very great acquisition and use of human learning.
8. Our own dispositions and circumstances form frequently a barrier to our spiritual progress.
9. The importance of knowing the marks of a heart declining into a worldly spirit.
10. Consider frequently both the failure and success of others.
11. Peculiar obligations lie on us, both as Christians and Ministers, to be separate from the world.
12. We should be engaged in frequent meditations on the Cross of Christ.
13. All our endeavours should be accompanied with fervent persevering prayer.
14. We should keep death and eternity continually in view.
15. The absolute necessity of perpetual effort.
16. All our trust should be humbly reposed in the grace and power of God.”

“THE SAME TOPICS ARRANGED.

---

I. *The duty of spiritual separation from the world.*

1. A broad distinction subsists between the Church and the world.
2. Peculiar obligations lie on Christians and Ministers to be separate from the same.

II. *The difficulty of attaining this separation.*

This difficulty is two-fold, arising,

1. *From the world.*

1. The nature of earthly things is mean and degrading ; and it is highly important to have a distinct conviction of this.
2. It is no less important to consider that the world seduces us in a gradual and imperceptible manner.
3. This seduction is aided by the peculiar character of the present times.

2 *From ourselves.*

1. Our own dispositions and circumstances form a barrier.
2. The very acquisition and use of human learning creates another difficulty.
3. A further difficulty springs from other arduous and apparently conflicting duties.

III. *The means by which it is to be accomplished.*

*In general.*

1. Consider frequently both the failure and success of others.
2. Cultivate perpetually the life and energy of religion in the soul.

*More particularly*

3. Keep death and eternity continually in view.
4. Be engaged in frequent meditations on the Cross of Christ.

*Improvement.*

Learn,

1. The importance of knowing the marks of a heart declining into a worldly spirit.
2. The absolute necessity of perpetual effort.  
But remember,
3. All our endeavours should be accompanied with fervent persevering prayer.
4. All our trust should be humbly reposed in the grace and power of God.”

In the Essay on the Composition of a Sermon, annexed to the complete edition of his works, Mr. Simeon writes :—

“ This is *the great secret*, (so to speak,) of all composition for the pulpit. Every text, whether long or short, must be reduced to a categorical proposition ; 1st, In order to preserve a perfect unity in the subject : and, 2dly, in order to take it up, and prosecute it in an orderly manner.

“ If the passage contain a great diversity of matter, the simple proposition should declare *its main scope only* ; and the other points which are contained in the text, should be no further noticed, than as they elucidate the one great point which is intended to be considered.

THE RULES WHICH THE EDITOR WOULD GIVE FOR THE COMPOSITION  
OF A SERMON, ARE THESE.

“ 1. Take for your subject that which you believe to be the mind of God in the passage before you.

“ (Be careful to understand the passage thoroughly : and regard nothing but the mind of God in it.)

“ 2. Mark *the character* of the passage.

“ It may be more simple, as a declaration, a precept, a promise, a threatening, an invitation, an appeal ; or more complex, as a cause, and effect ; a principle, and a consequence ; an action, and a motive to that action, and, whatever be *the character of the text*, (especially if it be clearly marked) *let that direct you in the arrangement of your discourse upon it.*

“ For instance. 1 John iv. 18, ‘ There is no fear in love ; but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love.’

“ This passage should not be treated in a common-place way of shewing, 1st. What this love is ; 2d. What is the fear which it casts out ; and 3d. How it casts out this fear. The passage is intended to shew *the influence* of the love of God upon the soul, and to set it forth as *a test* of our attainments in true piety ; and therefore the scope and intent of it should be seized as the groundwork of the division. Thus—Consider the love of God : 1. Its influence as a principle (casting out all slavish fear ;) and, 2. Its importance as a test ; (enabling us, by means of its influence in this respect, to estimate the precise measure of our attainments.)

“3. Mark *the spirit* of the passage.

“(It may be tender and compassionate, or indignant, or menacing: but whatever it be, let *that be the spirit of your discourse*. To be tender on an indignant passage, or indignant on one that is tender, would destroy half the force and beauty of the discourse. The soul should be filled with the subject, and breathe out the very spirit of it before the people. As God’s ambassadors, we should speak all that he speaks, and *as he speaks it*. God himself should be heard in us and through us.)

“The true *meaning* of the text should *be the warp*, which pervades the whole piece: and the *words* should *be the woof* that is to be interwoven, so as to form one connected and continued whole.

“The spirit of the words should pervade the discourse upon them. Whatever peculiarity there be either in the matter or manner of the text, that should be transfused into the discourse, and bear the same measure of prominence in the sermon, as it bears in the text itself.

“Take for instance, Ps. cxlvii. 11, ‘The Lord taketh pleasure in them that fear him, in those that hope in his mercy;’ you would give *the sense* of the text, if you were to set forth, 1st. The characters described, and, 2d. God’s favour towards them: but if you were to shew from that text, 1st. *How low God descends for the objects of his favour;* and, 2d. *How high he soars in his regards towards them;* you would mark, and every one of your audience would feel, *the spirit* of them. If the reader consult the discourse on John i. 45, he will find that the spirit of the text, that is, *the joy expressed in it*, serves as a foundation for one half of the discourse. So also if he will consult the discourse on Jer. v. 23, 24, he will find that *the spirit* of that text gives the entire tone to the subject. The common way of treating that text would be to consider, 1. The mercies which God has vouchsafed to us, and, 2. The effect which they ought to produce upon us. But with such a division of the subject the *vituperative spirit* of it would be comparatively lost.

“If these few hints be thoroughly understood and duly attended to, the composition of a sermon, which is supposed to be so difficult, will become extremely easy. And the Editor cannot render the student a greater service, than by entreating him to fix these short rules deeply in his mind, and when studying for the pulpit, carefully to seize the *sense*, the *character*, and the *spirit* of his text.”

As it may be interesting to those who never were present at Mr. Simeon's weekly tea-parties, to know in what manner they were conducted, the following graphic and accurate description is here introduced from a letter, addressed to the late lamented 'Charlotte Elizabeth \*.'

"The report may have reached you, that Mr. Simeon was in the habit of receiving at his rooms, on Friday evenings, those Members of the University who might be desirous of profiting by his valuable instructions. Such practical or critical difficulties as had been met with during the preceding week, in the course of private study, or in social intercourse with Christian brethren, were brought by us gownsmen to the Friday evening tea-party to be propounded to Mr. Simeon: and although I fear that, in some instances, those who were present abused the privilege afforded us, and asked 'foolish and vain questions,' for the purpose of displaying their own wit and cleverness of parts, and, perhaps, with the mean hope of being able to say, 'I have puzzled Mr. Simeon;' yet much do I err in judgment, if many will not have occasion to praise God with eternal praises for benefits received at those important and instructive meetings.

I must bring you, then, into Mr. Simeon's audience-chamber, where my mind's eye sees him seated on a high chair at the right-hand side of the fire-place. Before him are the benches, arranged for the occasion, occupied by his visitors. Even the window-recesses are furnished with seats, which, however, are usually filled the last, notwithstanding the repeated assurances of our venerated friend, somewhat humorously expressed, that he has taken special pains to make the windows air-tight, and has even put the artist's skill to the test with a lighted candle. 'I shall be very glad,' he would say, 'to catch from you every cold that you catch from the draught of my windows.'

---

\* Extracted by kind permission from the *Christian Lady's Magazine*.

At the entry of each gownsman he would advance towards the opening door, with all that suavity and politeness which you know he possessed in a remarkable degree, and would cordially tender his hand, smiling and bowing with the accomplished manners of a courtier; and I assure you we deemed it no small honour to have had a hearty shake of the hand, and a kind expression of the looks from that good old man.

If any stranger was introduced to him at these meetings, he would forthwith produce his little pocket memorandum-book, and enter, with due ceremony, the name of his new acquaintance, taking care to inquire his College, and such other matters as he deemed worthy of being registered. Sometimes, too, he would comment, in his own way, upon the name he was writing, or make some passing quaint remark, which would put us all into a good humour.

As soon as the ceremony of introduction was concluded, Mr. Simeon would take possession of his accustomed elevated seat, and would commence the business of the evening. I see him even now, with his hands folded upon his knees, his head turned a little to one side, his visage solemn and composed, and his whole deportment such as to command attention and respect. After a pause, he would encourage us to propose our doubts, addressing us in slow, and soft, and measured accents:—‘ Now,—if you have any question to ask,—I shall be happy to hear it,—and to give what assistance I can.’ Presently one, and then another, would venture with his interrogatories, each being emboldened by the preceding inquirer, till our backwardness and reserve were entirely removed. In the meantime, two waiters would be handing the tea to the company; a part of the entertainment which the most of us could well have dispensed with, as it somewhat interrupted the evening’s proceedings; but it was most kindly provided by our dear friend, who was always very considerate of our comfort and ease.

It is my purpose, if you will so far indulge me, to give your readers the substance of some conversations which took place in Mr. Simeon’s rooms, on May 3, 1833. This was the most interesting and solemn Friday-evening meeting



that I ever attended. I never saw the holy man of God more full of the spirit of his Master. His words were distilled as honey from his lips; at least they were very sweet to *my* taste; and their savour, I trust, I have still retained. On that memorable evening, such a deep sense of his own unworthiness rested upon his soul, that he was low in self-abasement before God. All his language seemed to be, "Lord, I am vile;" and his very looks spake the same.

While the impression was fresh and vivid upon my mind, I wrote down his observations, on leaving the room, as correctly as my memory would allow. In order to be concise, I shall give them as proceeding directly from his mouth; together with the questions with which they originated. By this plan, you will be able to see in what way these meetings were conducted.

One asked, "Pray, Sir, how do you understand Romans xi. 32?" The passage was turned to, and, after a moment's consideration, the reply was given to the following effect:—

"All men have sinned; and there is but one way of salvation for all. Both Jews and Gentiles must look for mercy only in the free grace of God by Jesus Christ. Deep humiliation is what most becomes guilty rebels. Having no hope but in the mercy of God, we should approach Him as Benhadad approached king Ahab, with sackcloth on our loins, and ropes upon our heads: and our language should be that of his servants, 'Behold now, we have heard that the kings of the house of Israel are merciful kings.' . . . .

Again: when he suspected that any of his hearers were desirous to draw him upon controverted ground, he would soon put an end to their design by a short and pithy reply. Of this the following is an instance, which occurred on the same evening:—

"What does the Apostle mean, Sir, when he says, in 1 Tim. iv. 10, 'that God is the Saviour of all men, specially of those that believe?'"

Mr. Simeon replied; "Of all, potentially; of them that believe, effectually. Does that make it clear to you?" Then, to render the subject practical, he added, "Faith is a simple apprehension of Christ. It is not merely believing

that He is the Saviour of the world; but it is believing in Him as peculiarly suited to our own individual cases. It is not the saying, Oh, now I see I am to be saved in this way, or in that way; this, so far as it goes, is very well; but the Gospel simply declares, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"What, Sir, do you consider the principal mark of regeneration?"

"The very first and indispensable sign is self-loathing and abhorrence. Nothing short of this can be admitted as an evidence of a real change. Some persons inquire, 'Do you hate what you once loved, and love what you once hated?' But even this mark cannot be so surely relied upon as the other. I have constantly pressed this subject upon my Congregation, and it has been the characteristic of my Ministry. I want to see more of this humble, contrite, broken spirit amongst us. It is the very spirit that belongs to self-condemned sinners. Permit me to lay this matter near your hearts. Take home with you this passage, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations;' (Ezek. xxxvi. 31,) and to-night on your beds, or in the morning, meditate thus within yourselves; Loathe?—why if I loathe and abhor anything, I cannot look upon it without disgust. The very sight of it gives me great pain and uneasiness. I turn away from it as from something abominable and hateful. Have I ever thus loathed and abhorred myself, at the remembrance of my iniquities and abominations? This sitting in the dust is most pleasing to God. When we carry our thoughts to heaven, and consider what is going on in that blessed region, we behold angels and archangels casting their crowns at the feet of Him that sitteth upon the throne, in whose presence the cherubim veil their faces with their wings. I have been in the company of religious professors, and have heard many *words* about religion: but give me to be with a broken-hearted Christian, and I prefer his society to that of all the rest. In these days there is too much of talking about religion, and too little of religion itself. On this subject, I remember having read a passage in the life of a pious

man, who observed on his death-bed, ‘ I have met with many who can talk about religion—with few whose experience keeps pace with their talking.’ Permit me again to lay this important subject before your consideration. And that you may be able the better to pursue it, and properly to enter into it, allow me to state to you what have sometimes been my feelings while seated in this chair by myself, shut in with God from the world around me. I have thought thus within myself in my retirement—I now look around me, and behold this apartment. I see all is comfort and peace about me. I find myself with my God, instead of being shut up in an apartment in hell, although a hell-deserving sinner. Had I suffered my deserts, I should have been in those dark abodes of despair and anguish. There I should have thought of eternity,—eternity ! without hope of escape or release. From all this I am delivered by the grace of God, though I might have been cut off in my sins, fifty-four years ago. While engaged in these thoughts they sometimes overpower me. Were I now addressing to you my dying words, I should say nothing else but what I have just said. Try to live in this spirit of self-abhorrence, and let it habitually mark your life and conduct.”

“ Sir, will you be so kind as to explain Matthew xi. 25 ? ”

“ The revelation which God has given to man is precisely such as he required; it is not intended to be a subject of speculation; nor does it admit any scope for the exercise of an ungoverned imagination. Faith apprehends what reason cannot comprehend. The distinguishing mark of the religion of Christ is its simplicity, and its suitability to the condition of all men, whether rich or poor, wise or unlearned. At the same time, its humbling truths are offensive to the wise in their own conceits. These may be able to talk about it, and write about it, and lay down an exact system of religion; but still their conceptions of it are confused and indistinct. It is just like giving a person a fine and laboured description of some beautiful scenery, or of some magnificent building,—King’s College, for instance,—and filling his imagination with crude ideas. Such a person, be he ever so learned and clever, cannot

comprehend the object so clearly as the poor ignorant man who has it placed immediately before his eyes. Were an angel from heaven to describe the properties of honey to an individual who had never seen or tasted anything like it, this individual would not conceive of it so justly as the little child who has tasted it: although the child might be quite unable to communicate to others what it tasted like. Bring a wise man and an ignorant man into this room, and tell them both that the house is on fire; I trow the ignorant man would know how to make his escape quite as well as the wise man. It is just the same in matters of religion. We must all forsake our own wisdom and conceit, and stoop to enter in at the strait gate; we must become as little babes, if we would be saved. Many are the ways in which men endeavour to avoid this humility of heart, by substituting in its place some outward act of voluntary humility. The poor Hindoo thinks that the idol whom he serves is appeased by his walking over fifty miles, and counting the number of his paces. The Papist imagines that God is well pleased with his works of supererogation and his penances. Others, with the same notion of gaining the favour of the Deity, have undertaken long and dangerous pilgrimages. — But there is nothing in all this to gain for guilty sinners acceptance and reconciliation with God. The plain and simple way is unfolded in the Gospel. Our salvation is procured with the blood of Christ; and by coming to God through Him, with lowliness of mind and deep self-abasement, we receive the benefit of His death and resurrection.”

“What is the way to maintain a close walk with God?”

“By constantly meditating on the goodness of God and on our great deliverance from that punishment which our sins have deserved, we are brought to feel our vileness and utter unworthiness; and while we continue in this spirit of self-degradation, everything else will go on easily. We shall find ourselves advancing in one course; we shall feel the presence of God; we shall experience His love; we shall live in the enjoyment of His favour, and in the hope of His glory. Meditation is the grand means of our growth in

grace: without it, prayer itself is an empty service. You often feel that your prayers scarcely reach the ceiling: but oh, get into this humble spirit by considering how good the Lord is, and how evil you all are, and then prayer will mount on wings of faith to heaven. The sigh, the groan of a broken heart, will soon go through the ceiling up to heaven, aye, into the very bosom of God. Without this habitual experience of our sinfulness and natural depravity, even an active religion is a vain thing. I insist upon this point so earnestly, because I feel it to be so exactly in accordance with the will of God. I have found it to be a good state for my own soul, when I have known what it is to loathe and abhor myself. I was once brought very low before God, when mine eyes were first opened to see my real state. A passage which I found in a book was the means of giving me deliverance from my bondage: I read that the Israelites believed that their iniquities were forgiven and taken away, by being placed upon the head of the victim that was sacrificed according to the ceremonial law. I thought of this, compared their state with my own, saw that Christ was sacrificed for me, took Him as my Saviour, and was determined that the burden should not remain upon my conscience another hour: and I am confident it did not remain another hour. . . .

“I cannot help trusting that I shall see a kind of revival amongst us before I am taken away. I have been prevented from going to London to attend the Jews’ Society by indisposition. Who knows whether good may not come even of this? Who can tell but what God may have so ordered it, that something I have said this evening may fix in some of your hearts, to bring forth fruit to His glory? For this I would willingly be laid up with ten gouts, yea, suffer death itself.”

---

## CHAPTER XXIX.

LETTERS—ON THE TREATMENT OF JEWISH CONVERTS—TO MISS E. ELLIOTT ON THE STUDY OF PROPHECY—THE ARCHBISHOP OF TUAM TO MR. SIMEON RESPECTING ANTINOMIAN MINISTERS—MR. SIMEON'S REMARKS—THE ARCHBISHOP'S REPLY—TO THE REV. DANIEL WILSON ON THE STATE OF HIS HEALTH—TO THE SAME ON WRITING WITH CLEARNESS AND FORCE—TO A CLERGYMAN ON PROMISING HIM PECUNIARY AID—ON RECEIVING AN EXORBITANT BILL—MR. SIMEON'S CARE IN KEEPING HIS ACCOUNTS—MEMORANDA BY J. J. GURNEY, ESQ. OF AN EVENING'S CONVERSATION AT MR. SIMEON'S ROOMS—HINTS ON THE MANAGEMENT OF THE VOICE IN READING.

---

1830—1831.

CORRESPONDENCE, ETC.

To a Friend, on the treatment of Jewish Converts.

“ Jan. 28, 1830.

“ I beg leave to return you my best thanks for your report respecting the state and progress of your Institution. In reference to the work of God there, I would exercise the charity, ‘which hopeth all things, and believeth all things;’ yet I cannot but think, that the utmost possible care should be taken to prevent imposition. We all know what advantage the opposers of religion have formerly derived from the dishonesty of some pretended converts to Christianity, and from the instability of others; and on this account I think we shall do well to be cautious. Our caution, it is true, may for a season keep back some who are sincere, but this

will eventually be no disadvantage to *them*, and it will tend to sift the whole mass of converts, and to distinguish the hypocritical from the true Israelites. It was the want of caution in the Jewish Society at first, which brought such odium upon all its plans, and upon all its promoters: and I would very earnestly recommend, that as little as possible be said of our early converts. Let them be tried; let them have time to shew themselves, before they be reported to the world: and, above all, let them not be brought forward out of their own proper and original line of social converse.

“Pharaoh was not more cruel to infant Hebrews than we are to adults. He drowned his victims, and we hug ours to death. Why are *they* to be introduced into higher company, when converts from the ungodly world are not? the truth is, we want to glory in their flesh; and God, to punish our pride, makes use of them to expose us to shame. It is a grievous mistake to imagine that the baptizing any *by a Bishop* is at all likely to advance their spiritual welfare. The employing a Bishop will only destroy the simplicity of their minds, and endanger their stability, in proportion as it fosters their pride. As for —, I would recommend that a considerable time elapse between his liberation from prison, and his *full* admission into Christian society. Let there be time to shew that he was not imprisoned for crimes committed by him, but for misfortunes which he could not avert; or, if this be not the case, let him have time to shew his penitence. In the first establishment of Christianity these precautions were not so necessary, because men had no temptation to profess a religion which would expose them to per-

secution and death; but when Jews by embracing Christianity are elevated above the rank in which they have been born and bred, such caution is necessary; and I the rather inculcate it, because I know how deeply your benevolent mind would feel the dishonour which a hypocrite or an apostate would bring upon the whole Institution. Yet whilst I say this, I am ready to welcome every sincere convert, and to glorify God on his behalf. Hoping and praying that God will prosper all your labours of love, I remain your very affectionate friend, "C. S."

---

To Miss E. ELLIOTT, on the Study of Prophecy.

"My dear Ellen, "K. C., Feb. 19, 1830.

"A thousand thanks to you for your kind letter. There is a passage in it which speaks volumes; I will copy it: 'I can perfectly understand that there is a great tendency in many minds to dwell too exclusively on prophetic subjects, and to be led away in consequence from the practical and heart-searching doctrines of the Bible.' My dear Ellen, if your honoured grandfather were at your side, he would rise from his chair, and with his wonted ardour would say, My dear Ellen, it is not from *the more practical and heart-searching doctrines*, &c., but from the more *mysterious and fundamental doctrines of the Cross* that they are led aside; from Christ crucified to Christ glorified personally upon earth: from the doctrine which is both 'the wisdom of God, and the power of God,' to a doctrine which is neither the one nor the other; from that which will to all eternity form, as it does already form, the great subject of praise and adoration in heaven, to a doctrine, in which no two of its advo-



cates agree, and which, as adding to the honour of God, or the happiness of the redeemed, does not weigh so much as the mere dust upon the balance: from a doctrine which humbles, elevates, refines the soul, and brings ‘every thought into captivity to the obedience of Christ,’ to a doctrine which fills only with vain conceits, intoxicates the imagination, alienates the brethren from each other, and, *by being unduly urged upon the minds of humble Christians*, is doing the devil’s work by wholesale\*.

“Yes, my dear Ellen, it was by the cross that our adorable Lord triumphed over principalities and powers, and by the doctrines of the cross will He subdue the world unto Himself: and if instead of looking to find, in some detached passages, what may appear to establish the idea of the personal reign of Christ, you will read the Scriptures to see what is *their great scope*, what the great subject of the Apostolic preaching, and what the means of effecting the moral revolution wrought upon mankind, you and

---

\* It must not be supposed, from these and similar expressions, that Mr. Simeon discouraged the study of prophecy, for he felt strongly that we “do well to take heed unto it;” and indeed he was himself one of the first in modern times to call attention to the subject. His sentiments will however be more fully seen from the following passage in a letter to Sir T. B., Sept. 17, 1830.

“My complaint is, not that they study prophecy, to whatever it may relate; but, that they give it an *undue* measure of their attention, (making all the wonders of redemption itself almost secondary to their views of Christ’s personal reign on earth), and that they press this their favourite subject with an undue zeal upon the attention of the religious public; making (as Mr. D. has done) a love to all the great principles of the Gospel no better than *idolatry* in comparison of it, and *declaring the reception of their views essential to the salvation of the soul.*”

I shall soon agree. I have no objection to your believing the personal reign of Christ and his saints : I object to the prominency given it, and to its *thrusting into the background* all the wonders of *redeeming love*. And if God make use of this little communication to shew you, that unwittingly you have hit the very nail, you will have reason to bless God for it, as I also shall as long as I live. But it is almost too much for me to hope for. The devil can easily suggest, ‘ Ah ! this is only an undue advantage taken of my mode of expression : Mr. S. says nothing but what I meant, though I did not so fully express myself.’ To say the truth, my dear Ellen, this is what I fear, I think your visual power is not sufficiently clear to discern the truth and force of my observations. But if you will shew them to dear Mary, and much more to your Mama, they will be clearly, fully, and justly appreciated. Your Mama knew one Henry Venn, the author of a short hymn on the excellency of Christ ; and she knows that said personage would have uttered, only in ten-fold more forcible language, every sentiment I have conveyed. Only get your soul deeply and abidingly impressed with the doctrine of *the Cross*, and labour from day to day ‘ to comprehend the height, and depth, and length, and breadth, of the love of Christ’ displayed in it, and everything else will soon find its proper place in your system. *That* is all I want : whether the personal reign of Christ be a part of your system or not, I have not the slightest concern.

“ I think it highly probable that there will be some personal manifestations of the Saviour, perhaps many ; and perhaps like that on Tabor, or more glorious still : and I have no objection to persons

publishing their sentiments upon it: but as a sentiment affecting the spiritual advancement of religion in the soul, I account it little more than any other question that a curious and inquisitive mind may raise. Treat it as such, and I have no controversy with you.

“At the same hour that I was reading your letter, dear Mary was reading mine upon the same subject. But I will not let mine to her pass for an answer from me to you. Your letter deserves at my hands the speediest and most affectionate acknowledgement; and if I could send my answer quicker than by return of post, you should have it. But, in spite of me, the post will not set off earlier than this evening, or proceed quicker with it than one day and a half. I shall be anxious to know whether you are able to enter with truly Christian feeling into my distinctions: but none but God can give that discernment so as to produce that feeling. But without any more than common friendship to advocate my cause, I have no doubt of a favourable reception of my suggestions at your hand. Believe me, my dear Ellen, most affectionately yours,

“C. SIMEON.”

---

The Archbishop of TUAM to Mr. SIMEON.

“Seamount, Galway, June 25, 1830.

“My dear Sir,

“I am sure you will freely forgive me in venturing to seek your kind and most valuable assistance, upon a subject of much importance to me, to my Dioceses, and to the cause of vital religion, upon which I have been for some short time, and still am, sorely tried and afflicted.

“In my ardent desire to receive none into my

Dioceses except such as I have a good hope, and moral certainty will prove spiritual, and faithful, and sound Ministers of Christ, I have unhappily and unwittingly introduced into them some very able and gifted young men, who have stumbled upon the question, whether or not the Moral Law is a rule of life to believers; who reject the law, and all things practical in the Bible *in toto*: they will not have spiritual liberty, if *carnal* liberty be not added to it also, and they talk of the illumination of the Spirit upon their minds, without and independent of the written Word, in some such way as the Quakers; except that the Spirit which moves them, leads them in quite the opposite direction, from exceedingly fearing and quaking. The tendency of their opinions is strongly Antinomian, such as, that the Decalogue, and together with it every written rule of conduct for believers, and all preceptive religion was to be considered as abolished in Christ, in whom all was in every sense fulfilled; that Christians had no duties to do, were under no manner of responsibility, and were never to be reprov'd, or judg'd by any man, do what they may, because it is written, 'Let no man judge you any more,' &c.; and 'judge nothing before the time.' The Spirit alone is to direct their consciences, without the Word, as to how they are to act under all circumstances, and they are to keep a good conscience, not by walking *outwardly* in all the commandments and ordinances of the Lord blameless, and *inwardly* by faith in Christ through whom is preached unto us the forgiveness of sins; but they are to know *no rule* in any sense, and therefore *they have no sin!*

"They have not learned to distinguish between the outward and visible, and the inward and spiritual

kingdom ; and to apply the Law to the one, and the Gospel to the other : neither in the latter kingdom do they distinguish between the experience of the flesh, which requires continually to be shut up under the Law as a schoolmaster unto Christ, and the experience of the Spirit, or of faith, which is indeed ‘liberty.’ Thus their system is partly true and partly false, which makes it a matter of much nicety and some difficulty to oppose them ; and they endeavour, very unfairly, to represent those who are only resisting them when they are turning the grace of God into lasciviousness, as denying and resisting the precious truth of the Gospel itself. These poor men think they can preach the Gospel without preaching the Law.

say, they must preach the Law, unless they do not mean to preach the Gospel. The Law entered that the offence might abound : proclaim it, I say, for this purpose among your ungodly congregations ; lift up your voices like trumpets, and tell the people their transgressions, that you may glorify the more your honoured Master, in proclaiming the infinite riches and fulness of His great salvation. Preach the Law to those who believe, as finished, cancelled, dead for their salvation : point them to Immanuel, as holding it in His bleeding hand, and saying to them, ‘If ye love me, keep my Commandments.’ All this they endeavour to gainsay, and will never listen to the principle of preaching the Law *at all*, in any way, or under any circumstances.

“ I most *heartily* and *sincerely* pity these men, believing, as I truly do, that they are in earnest ; my bowels yearn over them, and I feel that I ought by all gentle, persuasive means to endeavour to convince and correct them, before I take any more decisive

steps with them. Thus I may save them from utter ruin, and keep in my Dioceses some most gifted men, who would then be (under God) useful and valuable Ministers of Christ Jesus.

“Hitherto all *my* poor arguments have been vain and ineffectual. I would now pray you to assist me, and at your leisure, (if you ever have any,) furnish me with such arguments as your experience and spiritual judgment will no doubt powerfully suggest. Besides all I could and did adduce from the holy Scriptures in opposition to them, I met them as Churchmen, and clearly (I think) proved, that our Liturgy, Articles, Homilies, and Formularies, are manifestly against them.

“I entreat your forgiveness for the very great liberty I am taking with you. I remain, my dear Sir,  
your very faithful  
“POWER TUAM.”

“Mr. SIMEON to the Archbishop of TUAM.

“My Lord,

“July 2, 1830.

“In answer to the communication with which your Grace has been pleased to honour me, I beg leave to say that I feel most deeply the painful circumstances to which by reason of your high station in the Church you are reduced. That persons making a profession of godliness, and admitted as the authorized instructors of their brethren, should adopt and circulate the pernicious sentiments, which your Grace has specified, is truly lamentable; yet it does not surprise me; because I find the Apostle Paul himself warning the very Elders of Ephesus, who came to meet him at Miletus, and to receive his valedictory address, that *‘even of their ownelves* would some arise speaking perverse things, to draw away

disciples after them.' Nor when I see how awfully Peter and Barnabas were turned aside, do I wonder that even good men should, through the devices of Satan, become his instruments for the diffusing of the most grievous errors. In fact, we are taught to expect, especially in seasons when the Gospel is propagated with more than ordinary effect, that, if good seed be sown by the servants of the Most High, the enemy will not fail to sow tares amongst it: and I am not sure, but that the zeal which your Grace exercises for the enlargement of the Redeemer's kingdom, is the very occasion of Satan's more strenuous efforts to counteract you.

“As to the particular system which your erring Clergy embrace, if system it may be called, it is precisely that which may be expected to prevail amongst young men blinded by conceit and vanity. It agrees very much with what was a few years ago adopted by some amongst us, who called themselves seceders; who, under an idea of exalting Christ and His Gospel, maintained doctrines altogether subversive of the Gospel. In their own conduct indeed they were generally pretty correct, as I suppose yours are also; but the scope of their tenets was to lull men asleep in sin: and such persons, if they possess a good measure of fluency and confidence, are sure to gain admirers and followers in every place. If they would listen to reason or Scripture, they might be easily made to see the erroneousness of their views: but they are deaf to counsel of any kind; nor will they regard authority: they even make the efforts of others to reclaim them an occasion of augmented zeal in propagating their errors. What to add to the arguments which your Grace has adduced for their con-

viction, I know not ; and more especially when they set at nought their own subscription to the formularies of our Church. The only thought that occurs to me is, to put into their hands some little treatise which may correct their views. I have myself printed in my Appendix to my *Horæ Homileticæ* some Sermons, which, as one of the Select Preachers, I delivered before the University upon the Law and the Gospel. Those on the Law go over the ground which these Ministers have so grievously forsaken. They contain an answer to that question, ‘Wherefore then serveth the Law?’ . . . . Hoping that they might be useful, as containing in a short space what must elsewhere be looked for in many volumes, I printed off some for presents : and I humbly intreat your Grace’s acceptance of a few copies, to lend or give to any who may be willing to read them. Your Grace will judge whether they are at all likely to counteract the evil which you are so justly desirous to arrest in its course : and if you should wish for more of them, I shall account it an honour and a happiness to forward to your Grace a dozen copies for distribution amongst your Clergy.

“I send this as a hasty line in answer to your Grace’s letter ; but if anything further should occur to me, I shall take the liberty to address your Grace again. Perhaps a statement of truth, in a didactic rather than in a controversial form, might find a readier access to the minds of these deluded men : or perhaps, as not meeting their views or obviating their objections, they would only pour contempt upon it. If your Grace should see occasion to honour me with any further communication, I shall be glad to know your Grace’s views and wishes on this subject.”



The ARCHBISHOP'S reply.

“ My dear Sir,                      “ Seamount, July 19, 1830.

“ Your valuable Sermons upon the Law and the Gospel, which you were so good as to send me, I have frequently had recourse to in my gentle controversy with my poor erring Clergy, and I feel and trust, not without a salutary result.

“ I have not more than four or five persons in my Diocese of this description ; and in truth, they are unexceptionable in their conduct, and I should humbly hope that the Lord will direct them in the true way of exalting Him and His Gospel, and teach them to propagate its sacred truths to the glory of His holy Name, and the souls' health of their hearers.

“ I have satisfaction in saying to you that the plague is stayed ; it is not advancing nor spreading beyond those few who were originally infected by it, and I have cheering report of the modesty, the humility, and patience (under the efforts and instruction of pious brethren to reclaim them and restore them to their senses), that they have manifested.

“ I am grateful for the kind manner in which you have permitted me to impose so much trouble upon you. The Lord be with you. Amen. Your very much obliged and faithful                      “ POWER TUAM.”

---

To the Rev. DANIEL WILSON\*.

“ King's College, Dec. 22, 1830.

“ My beloved friend and Brother,

“ There is a spring in my heart, which at the slightest touch of your finger is ready to fly up, and strike a note equivalent to—Yes. But there is a consciousness in my frame which holds it down

---

\* The Bishop of Calcutta.

in despite of all my most elastic volitions. I have a consciousness that company and bustle are no longer suited to me; and that public exercises must be confined to my own little sphere. I am reduced to preach only once in the day, and twice in the week; and if I have preached with energy, which through the goodness of God I am yet enabled to do, I am scarcely able to walk to the vestry, but totter and stagger like a drunken man. The two last times that I administered the Lord's Supper after preaching, I was constrained to sit during a part of the Service, and the last two Sacraments I judged it best to devolve the duty wholly on my Assistant. Not but that I have still such energy, that if necessity arose, I could without a miracle rise up as vigorously as Miss Fancourt; and still shew myself a man. And if there be a voice in the universe that would inspire me with that vigour, it is yours: for my whole soul is with you. Yet the question is—Does such a necessity exist at this moment, that, in the month of January, I should leave my home, and go into a party for which I am so unfit, and engage in a service for which I am so ill qualified? And that cold, hateful thing called judgment answers, No. Were such an answer capable of calling my brotherly regards into question, this paper would not suffice to hold the Yes, yes, yesses, that would be written. But I am not afraid of any such construction as that; and therefore I force my pen to write the hateful word, No; but with many many thanks for your kind invitation." . . .

To the SAME.

"K. C., May 18, 1831.

"I was only half-disposed to forgive —— for preaching so long a sermon, which I have understood occupied an hour and a-half, or three-quarters.

When I heard it I sighed deeply, fearing lest the Church should be deprived of his labours for months, or probably for years to come. I hope that God in His mercy has averted that. But observe, I only half-forgive him. . . . And now would you believe that I, after giving such a lecture, am going to attempt twice a-day for three or four months after Sunday next? But Mr. C. is about to leave me for that time, in order to plead the cause of the Church Missionary Society, and therefore I seem called to it. To me, as to you, health and life are of no value but for the Lord : and both of us are alike ready to sacrifice one or both for the Lord. But still I shall be as cautious as I can be, and will endeavour to stop in time, if I find that I am sinking.

“ But now, after this lecture, let me thank you for your present. Let me say also that both in the Sermons on ——, and in this on ——, he has shewn an improvement in his style of writing. He used to be grievously loaded in almost every part of his writings. He was not content to say what should elucidate the subject, but accumulated in every part what tended only to load and to obscure it. I have been delighted to find that he is correcting this fault. The perfection of writing is, to communicate our ideas clearly, forcibly, impressively. Paley in his latter writings exceedingly surpassed Paley in his earlier works. We should be content to express ourselves clearly and forcibly, without loading our statements with ten members of a sentence, when four will suffice to convey all that a hearer or reader can receive.

“ I am an impudent fellow, as you have long known ; but I think you know my deliberate and habitual plan, which is, not to condemn anything strongly, till I can have an opportunity of putting in contrast

with it what must of necessity be commended and admired. And then I am not afraid of appearing to indulge a vain, proud, conceited, censorious disposition. Love breaks through the veil, and shews itself to be the dominant principle in every word I say.

“ Long, my beloved Brother, may your health be spared to advocate the cause which is so dear to both our hearts, and may God pour out more and more His blessing upon your own soul, and the souls of all around you. Believe me, in despite of all my impudence,

“ Your most truly affectionate brother in the Lord,  
“ C. SIMEON.”

---

To a Friend who solicited aid for the enlargement of his Church.

“ My dear Sir,           “ K. C., Camb., Dec. 1, 1831.

“ You are fond of parables, and shall have one. A. B. was once well clothed himself, and could give away clothing to others. At last his means were reduced (*how*, it is needless to say); but still he was comfortably clad himself, and hoped to keep himself warm all the winter. But in October C. D., a friend of his, comes to him with a piteous tale, and prevails on him to give him his coat; another person having only a week before obtained from him his waistcoat and his stockings. In December the aforesaid C. D. comes with another piteous tale about his sad state of destitution and incapacity to obtain relief; and, to make his story good, says he hopes others will provide him with a pair of small clothes and possibly too a pair of shoes, and all he wants is *only a shirt*; and he hopes that his friend A. B. will not refuse him so small a boon. Now what is A. B. to do? Winter is coming, and he is at this moment sitting by a fire

scarcely large enough to roast a sparrow. He is averse to refuse his friend anything, and therefore he says that provided £700 be actually expended on the proposed alterations, and £600 be actually subscribed from other quarters, he will give £100, though he go shirtless all the year. But *bonâ fide* £700 must be expended in the way proposed, and £600 must be already provided towards that expenditure; and *on these conditions only*, and *faithfully fulfilled*, will so much as a wristband of his shirt be given.

“ My work at St. Mary’s is finished ; and my Sermons \* will be out by the time you receive this letter. A petition signed by almost 300 has brought them forth. Most affectionately yours, “ C. S.”

---

On receiving an exorbitant Bill.

“ My dear Sir, “ K. C., Camb., Aug. 23, 1831.

“ Friendship alone dictates what I am about to write. It is much to be lamented that you should entrust your reputation to a clerk, who has sought, without any regard to honour, to ingratiate himself with you at my expense. Dream what he will, and conjure up what he will, he can never put on paper what on examination shall exceed my highest estimate. Were I to feel other than the dictates of friendship, I should await still longer his attempt, and then expose its futility. But you personally had nothing to do with it; and therefore to you personally I discharge the debt of friendship, and tell you beforehand what will be my statement either to Arbitrators, or in a Court of Law.

“ 1. From the first moment that I transacted

---

\* On the Offices of the Holy Spirit; from Rom. viii. 9. Preached in November, 1831. This was his last course before the University.

business with you, I never ceased to importune and press a settlement of our account. This has been my habit with *everybody* for above fifty years.

“ 2. If on my first demand of a settlement, you had made the first charge in your account, I should have made my bow, and you would have seen my face no more. In you as a man of honour I sought refuge from ——, and I never dreamed of realizing the proverb, of leaping out of the fryingpan into the fire.

“ 3. I have all the bills of ——, and they would exhibit a fearful contrast to the charges of your clerk.

“ My own journal and ledger (kept in the way of double-entry *so accurately*, that, when but *one penny* difference was once found between them, and after long search by a very accurate man the penny was found out, I rewarded him instantly with *twenty pounds* \*,) will, with my banker's book, prove the sums that I have paid you, and I have in one instance your

---

\* The details of this incident were on more than one occasion mentioned to the Editor both by Mr. Simeon and the person employed as his Accountant. The whole circumstance is truly characteristic of Mr. Simeon. It was observed in the early part of the Memoir that he was remarkably careful and exact in the mode of keeping his accounts; and to ensure all possible accuracy, as well as to prevent or detect errors, he not only kept his Journal and Ledger in a way of double entry, but had them regularly balanced by an experienced person at three different periods of the year. On one of these occasions an error was observed, to the amount however of but *one penny*. This exceedingly annoyed Mr. Simeon, and after some days of fruitless search to discover the mistake, he insisted on the Accountant taking away with him the books, and never remitting his efforts till he had detected the error.—‘There! make it out for me, cost what it will;—I'll not have *my* books wrong even by *a penny*—make it out for me you shall—and I'll give you twenty pounds!’ After much laborious investigation the error was discovered. Great was Mr. Simeon's delight when the balance was at length brought out correctly; and he instantly gave a check for the twenty pounds.

own receipt for £50 that is charged again. These are some of the documents which I should produce in refutation and condemnation of the charges sent me by your clerk. And I inform you of them, that you may not be led to do anything injurious to your own honour, by a vain attempt to establish the grossly-erroneous charges of your clerk.

“ You may see by my offer to meet you half-way I am not pressing things as I well might. I wish to settle the business honourably and liberally, and therefore I once more renew my offer contained in my last : and if that be not accepted, I desire to have your account without delay.

“ With any one but you, who knew my views and always expressed a desire to aid them, I would not, if I could possibly have helped it, have gone a second step, till I had settled fully and finally for the first. But I felt that I was dealing with a man of honour ; and therefore, though anxious to be out of debt, I had no more apprehension of being so treated, than I had of being thrown into jail. It is your clerk, and not you, that I blame ; except indeed I think it unwise to expose yourself in such a way to the gross (I hope not wilful) errors of one, for whom in strictness you are responsible. From the time that I determined not to purchase —— I have returned to my former habit (as far as my reduced means would allow me) of relieving my brethren ; and I have actually made engagements to a considerable extent. And now till I have settled with you, I am quite embarrassed, and forced to refuse every one that applies to me. An immediate answer will oblige

“ Your very affectionate, but I must still say,

“ Your oppressed Friend,

“ C. SIMEON.”

---

As we have already had a view of Mr. Simeon in one of his weekly tea-parties of Undergraduates\* ; it may not be uninteresting to observe him on an ordinary occasion, familiarly conversing with a select party of endeared friends. Those who were best acquainted with him will at once recognize the fidelity of the following lively sketch, which has been drawn by one who was especially beloved and honoured by Mr. Simeon, the late lamented J. J. Gurney, Esq., of Earlham.

MEMORANDA OF AN AFTERNOON SPENT AT  
CAMBRIDGE, April, 1831.

“ After ordering dinner we sallied forth for a walk: but first sent a note to our dear friend Charles Simeon, to propose spending part of the evening with him. While we were absent from the inn, there arrived a small characteristic note, hastily written by him in pencil,—‘ Yes, yes, yes,—Come immediately and dine with me.’ Simeon has the warm and eager manners of a foreigner, with an English heart beneath them. He is full of love towards all who love his Master, and a faithful sympathizing friend to those who have the privilege of sharing in his more intimate affections. To all around him, whether religious or worldly, he is kind and courteous ; and by this means, as well as by the weight of his character, he has gradually won a popularity at Cambridge, which now seems to triumph over all prejudice and persecution. He is upwards of seventy years of age—but his eye is not dim—his joints not stiffened—his intellect not obscured. His mind, lips, eyes, and hands move along together in unison. And singularly pliable and rapid is he both in his mental and bodily movements—quick to utter what he feels, and to act what he utters. His conversation abounds in illustrations, and while all his thoughts and words run in the channel of religion, he clothes them with brightness, and entertainment; and men, women, and even children, are constrained to listen. It is not however the ear alone which he

\* See pp. 648—654.



engages; while his conversation penetrates that organ even when uttered in its lowest key—so distinct are his whispers—the eye is immoveably fixed on his countenance, which presents an object of vision peculiarly grotesque and versatile, and at the same time affecting. Nor are his hands unwatched by the observer, while they beat time to the ever-varying emotions of his mind.

*Simeon.* ‘I preach to the people with my tongue, my eyes, and my hands; and the people receive what I say with their ears, their eyes, and their mouths.’

We declined his invitation to dinner, and had no intention of intruding upon him before the evening; but as we were walking near King’s College, we heard a loud halloo behind us, and presently saw our aged friend, forgetful of the gout, dancing over the lawn to meet us. Although the said lawn is forbidden ground, except to the Fellows of the College, we could not do otherwise than transgress the law on such an occasion; and our hands were soon clasped in his with all the warmth of mutual friendship. He then became our guide and led us through several of the Colleges. . . .

We were soon afterwards talking of the crude zeal of many persons in the present day, who lose their balance in religion, and seem to drive up the Church of Christ into a narrow corner. This led us to think of the wisdom which is without partiality.

*Simeon.* ‘I have long pursued the study of Scripture with a desire to be impartial. I call myself neither a predestinarian nor an anti-predestinarian, but I commit myself to the teaching of the inspired writing, whatever complexion it may assume. In the beginning of my inquiries I said to myself, I am a fool; of that I am quite certain. One thing I know assuredly, that in religion, of myself, I know nothing. I do not therefore sit down to the perusal of Scripture in order to impose a sense on the inspired writers; but to receive one, as they give it me. I pretend not to teach them, I wish like a child to be taught by them. When I come to a text which speaks of election, I delight myself in the doctrine of election. When the Apostles exhort me to repentance and obedience, and indicate my freedom of choice and action, I give myself up to

that side of the question. Don't you know, my dear brother, that the wheels of your watch move in opposite directions? Yet they are all tending to one result?' . . . .

If Christians universally adopted this principle of our friend's, this 'new discovery' as I ventured to call it, how quickly would it terminate controversy, and put an end to polemical bitterness. We should all be brought into harmony of faith and doctrine! In the mean time, however, it is much to be lamented that Christians should judge one another. . . . .

We now reached the new Hall of King's, just as the dinner was awaiting him, 'You see I have taken leave of the gout,' said he merrily, as he leaped up the steps. . . . .

As we were enjoying our cup of tea, our dear friend continued to converse in his own peculiar manner. We were speaking of the importance of universal kindness.

*Simeon.* 'I am sorry when I hear a religious person say, The world insults me—therefore I will insult the world. They speak evil of me, and deride me, and mock me: it is with better reason that I do the same towards them. My dear brother, I should say to such a man, You are quite in error; should you see a poor maniac knocking his head against a wall, and beating out his brains, you would not be angry with him, however he might taunt you. You would pity him from your very soul: you would direct all your energies to save him from destruction! A serious Christian comes to me and says, 'I want an evidence that all is right with me.' 'Well, my brother, what kind of evidence will please you? Do you require a voice from heaven?' 'Why no—I must not expect such a thing.' 'Do you look for an internal revelation communicated by special favour?' 'I hardly dare expect it.' 'Well, you shall soon have an evidence. When the early disciples were persecuted, and brought before kings and governors for Christ's sake, it was to turn to a testimony for them. So it will be with you: the world will mock and trample on you: a man shall come and (as it were) slap you on the face. You rub your face, and say, This is strange work; I like it not, Sir. Never mind, I say, This is your evidence: it turns to you for a testimony. If you were of the world, the world would

love its own ; but now you are not of the world, therefore the world hateth you.

‘Many years ago, when I was an object of much contempt and derision in this University, I strolled forth one day buffeted and afflicted with my little Testament in my hand. I prayed earnestly to my God, that He would comfort me with some cordial from his word, and that on opening the book I might find some text which should sustain me. It was not for direction that I was looking, for I am no friend to such superstitions as the *sortes Virgilianæ*, but only for support. I thought I would turn to the Epistles, where I should most easily find some precious promise; but my book was upside down, so without intending it I opened on the Gospels. The first text which caught my eye was this, “They found a man of Cyrene, Simon by name; him they compelled to bear his Cross.” You know Simon is the same name as Simeon. What a word of instruction was here—what a blessed hint for my encouragement! To have the Cross laid upon me, that I might bear it after Jesus—what a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honouring with a participation in his sufferings\*.’

We spoke of his having gradually surmounted persecution, and of his being now so popular, that nearly 120 Freshmen were lately introduced to him. He ascribed the abatement of prejudice to his twenty volumes of Sermons, in which no one could find anything heretical. I attributed it (I believe with greater justice) to his kindness and courtesy, and to the force of truth.

*Simeon.* ‘In the interpretation of Scripture, especially in the Christian ministry, we must always consider what the words *imply*, as well as what they *express*. Suppose a worldly man in conversation to call Christ our Saviour. My dear Sir, I should say to him, do you know what that term implies? Are you aware, that by using it you virtually

---

\* Relating this on another occasion, Mr. Simeon added:—‘And when I read *that*, I said, Lord, lay it on me, lay it on me; I will gladly bear the Cross for Thy sake. And I henceforth bound persecution as a wreath of glory round my brow!’ ED.

declare that you are yourself a miserable sinner, and that without Christ you are eternally lost?" When we reverted to the subject of suffering for Christ's sake, he said, 'My dear brother, we must not mind a little suffering. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs. Let us rejoice in the remembrance that our holy Head has surmounted all His sufferings and triumphed over death. Let us follow Him patiently; we shall soon be partakers of His victory \*.'

On looking at a pamphlet which he gave me, and which he had just rendered more valuable by an affectionate inscription, I happened to make a remark on the strength and clearness of his handwriting.

*Simeon.* 'The Bishop of — sometimes writes to me, but vain are my attempts to decipher his letters. I said to him one day, Your Lordship affords me a new light on a very singular passage of Scripture. 'Grudge not one against another, brethren.' (James v. 9. *μὴ στενάζετε.*) What can be meant by grudging one against another? I believe the word ought to be rendered grumbling, or that it may even mean *grunting*. I take your Lordship's letter in my hand, I try to read a sentence. I am foiled, I try again, I grunt—I throw the letter down and my feelings are a mixture of disappointment, vexation, and despair.'

\* Mr. Simeon writes on a kindred subject in his Diary :—

"The occurrences of almost every day shew me what cause I have to bless and adore God for enabling me to adopt and carry into effect a very simple principle which brings the sweetest peace into my soul. It is this: A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am shewing it to every body; and, after it has been bound up, I am taking off the bandage continually and examining the depth of the wound and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world that would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again."

It was impossible not to laugh heartily at the story, and even a little girl was greatly tickled by the doleful visage and expressive grunts of the narrator. But the train of serious thought and conversation was not long interrupted.

*Simeon.* ‘I could say to a Christian friend—I can tell you what is perfect religion. Can you indeed? Surely it can be no easy matter to define it. I will do it, my brother, in a few simple words: perfect religion is to the soul, what the soul is to the body. The soul animates the whole person; it sees through the eye—hears through the ear—tastes through the mouth—handles through the hands—talks through the tongue—reflects through the brain. The whole body is moved and regulated by an impulse from within. Let religion take full possession of the soul, and it will be found to actuate all its movements, and direct all its powers. There will be no violent efforts, no stiffness, no awkwardness. All will be natural and easy; an unseen and gentle influence will pervade the whole mind and regulate the whole conduct; and thus the creature will gradually become conformed to the image of his Creator. This, my brother, is perfect religion.’ We had afterwards some interesting conversation on the right method to be aimed at, in the exercise of the Christian Ministry. Although he and I have been accustomed to such different views in relation to this subject, I was glad to listen to him, and felt that there was much in the hints he gave me, which it would be well for Friends as well as others to observe.

*Simeon.* ‘When I compose a sermon, I take a single text, and consider the main subject to which it relates as the warp. The peculiar language in which it is couched supplies me with the woof. The series of cross-threads with which I weave the subject may be handled in various ways. You may take it up by the right-hand corner, or by the left-hand corner, or by a projection in the middle\*. But you must never wander beyond its true limits, you must not patch up your text by borrowing any extraneous ideas from other passages of Scripture. The ancients used to

\* While he said this he was handling a little parcel on the table, by way of illustration.

say, 'There is a man in every stone.' Choose your stone—chisel away its outer covering—and keep to the man which you find in it. Canova would have regarded it as a disgrace to his profession had he patched into a statue even a little finger from a second block! Ministers differ very much from one another in their administration of religion. Some are for ever playing tenor—lifting up their hands with exultation—gingling their shrill bells. Others play nothing but bass—always grumbling and growling. Don't you hear that Eolian harp, my brother, its strings swept by the breeze—its melody gentle yet strong—varied yet harmonious? This is what the Christian Ministry ought to be—the genuine impartial Scripture played upon and applied under a Divine influence—under the breath of heaven.'

We talked of spiritual discernment. I mentioned the declaration of St. Paul, that 'the spiritual man judgeth all things, (1 Cor. ii. 15, ἀνακρίνει μὲν πάντα,) and is judged himself of no man.'

*Simcon.* 'Yes, my brother, the spiritual man has a sense of his own; or rather, his natural vision is corrected and rendered applicable to Divine things by an influence from above. I am told to look at the planets; I can see Jupiter and Venus; but there is the Georgium Sidus. I look again,—I strain my eyes—I cannot see it. Here, take the telescope. Oh! yes, now I see it—how beautiful the star! how perspicuous the vision! You tell me to read that almanac: I am young and short-sighted—the ball of my eye is too convex—the rays meet before they arrive at the retina: my brother, it is all confusion. (Again) I am old, and my lens is flattened—the rays meet even behind my head—the retina is left untouched by them. Give the young man those spectacles with a concave glass. Now he sees! now he can read the book! now the rays meet precisely on his retina.—Here, my old friend, take these convex glasses; they will rectify your fading vision. He sees! he reads again—the retina is touched and pencilled with nice precision. So it is with the Spirit; in whatever manner or degree the vision of the soul is disordered, the Spirit is always applicable—always a rectifier. The worldling is like the mariner of ancient times, who had nothing to guide him

through the trackless deep, but the sun, the moon and the stars. When these were veiled, all was obscurity, guess-work, and peril. But the religious man, however simple, is like the modern mariner, who has a compass on board, which will always guide him aright, however cloudy the atmosphere, however dark the night. The Christian has a compass within him—a faithful monitor, a clear director. If he consult his compass diligently, he will be sure to form a right decision on every moral question; while the proud philosopher, who knows no such teacher, is tossed on the waves of doubt and confusion. And how is this? Why my dear brother, ‘he is renewed in the spirit of his mind.’ It is because his dispositions are rectified that his vision is restored.’

The hour of the evening was advancing, and these beautiful remarks formed a happy conclusion to familiar conversation. His elderly servants were now called in, and I was requested to read the Scriptures. I chose the first half of the 3rd of Lamentations, and the passage, as I read it, seemed to me to be full of marrow. A very precious solemnity ensued, during which the language of prayer and praise arose, I humbly hope with acceptance. I believe both my dear wife and myself were ready to acknowledge, that we had seldom felt with any one more of ‘the unity of the Spirit in the bond of peace.’ Under this feeling we took our leave, and after the deep interest of the day were glad to retire to rest.”

#### ADDITIONAL MEMORANDA, BY J. J. G.

“I shall always look back on my intimacy with the late Charles Simeon as one of the leading privileges of my life. His faithful love and affection, and his warm bright cheering views of religion, have often been a source of comfort to me in times of trouble and sorrow. So long as he continued the practice of travelling in support of his favourite Institution, the London Society for converting the Jews, he was annually, or more frequently, our inmate at Earlham, and plentiful were both the pleasure and instruction we were wont to derive from his company and conversations. I remember asking him one day, what he thought of that anxiety and depression of mind with respect

to religion, to which sincere Christians are often liable, an experience of which he did not himself appear to be much of a partaker. As far as I can recollect his reply, it was to the following effect—‘When such a state is excessive, there is probably physical disease, or there may be some secret fault, or some difficult duty still unperformed, disturbing the conscience, which then acts upon us as a tormentor; or there may be a mixing up of our own works with the plan, and only a partial and inadequate reliance upon Christ.’ . . .

Yet this experienced Christian well knew what it was to mourn and be in bitterness\*. It was one of his grand principles of action, to endeavour at all times to honour his Master by maintaining a cheerful happy demeanour in the presence of his friends. No man could compare him to the spies who brought an evil report from the land of promise, and spoke only of the giants who dwelt in it. Rather was he like one coming forth from Canaan well laden with grapes for his own refreshment, and for that of all his brethren. Many a good feast has he afforded us after this sort. It was on the principle now mentioned, that he was accustomed to exercise at his own house a cheerful, liberal, and sometimes almost splendid hospitality. He considered that for such liberality a warrant might be found in the conduct of our blessed Lord Himself, who turned the water at the marriage feast into the very best wine, and who was accustomed to bless and sanctify by His presence the bounties of many a hospitable board. But the same Jesus set us an example of retirement into the desert for fasting and humiliation before God his Father. Thus also as a humble follower of the Saviour, Simeon in his private hours, as I have strong reason for believing, was peculiarly broken and prostrate before the Lord.

It was I am sure with undissembled feelings of humility, that he sometimes spoke of his own salvation, as of that which would be the very masterpiece of Divine grace, and of the probability of his being the last and least in the kingdom of heaven.

Simeon knew the value of truly spiritual worship, and

---

\* See pp. 518—524.



dwelt under a strong feeling of our need of Divine influence in order to the right performance of every religious duty. His prayers were fervent and lively, poured forth under apparently intense feelings of devotion. When I have heard them they have been mostly uttered spontaneously, when some other person had been reading the Scriptures aloud, and when no one was expecting him to be so engaged. He dearly loved to unite with his friends in gathering into silence 'before the Lord;' and he has told me, that when assembled with his clerical brethren for the purpose of mutual edification, he often invited them thus reverently to wait on their holy Head. At such times of silence (and I have passed many such in his company) his countenance, full as it was of strong lines, was marked by such an appearance of devotional feeling as I have seldom seen equalled.

Like many other good and devout men, he was not without his superficial imperfections. Slight symptoms of irritability were now and then apparent; and great was his particularity about a variety of little matters\*.

His manners also, though invariably refined and courteous, were sometimes so ardent and grotesque, as to excite in those whom he was addressing an almost irresistible propensity to laugh; and yet one always felt at such moments, that he was the last person in the world whose nice and delicate feelings one would dare to wound.

I can recal various instances in which the conflict occasioned by these opposite sensations was more than a little painful.

For my own part, I quite love the recollection of his singularities: they give to the picture of him which I bear upon my memory, a vivacity and point which I now feel to be valuable. He was impressed with a notion that he was possessed of a most scientific mastery over smoking chimneys; and I shall not soon forget his deliberate, vigorous, but alas, ineffectual dealing with an offender of this description among the chimneys at Earlham.

Though often so hoarse as to be scarcely capable of

---

\* He used to say, he thought it not beneath his notice to attend to the dotting of an *i*, or the crossing of a *t*, or the turning the tail of a *y*, if it only made his work more perfect.

uttering anything but whispers, he was the best master of elocution I ever met with; and most obliging were his attempts to teach my guests, my children, and myself, how to manage the voice in reading and speaking. He used to advise us to address some near object in a whisper, then to speak by degrees more and more loudly, as the object was imagined to recede—afterwards to reverse the process, until we came back to a whisper. His rule was, that when a person begins and ends such an exercise in a natural whisper, it affords an evidence that the voice has been kept throughout in the right key. He strongly objected to all unnecessary heightening of the voice, or exertion of the lungs, commanding us with paternal authority not to expend a shilling on that which we could procure for a farthing! He considered that a little pains bestowed in this way on his brethren in the Ministry was of no trifling consequence, even to the cause of religion: and on this ground, polite and tender as he was, and full of the most loving apologies to those whom he was instructing, he did not hesitate to mimic his friends in order to their cure. ‘How did I speak this evening?’ said a clerical friend to him, shortly after leaving his pulpit? ‘Why, my dear brother,’ said he—‘I am sure you will pardon me—you know it is all love, my brother—but indeed it was just as if you were knocking on a warming-pan—tin, tin, tin, tin, without any intermission.’

Before I conclude these memoranda, I must just advert to his noble and well-principled support of the British and Foreign Bible Society; it was equally manly and undeviating. His opinions on the subject were broad, liberal, and enlightened. He was indeed remarkable for the steadfast maintenance of sound and sober views on every subject connected with religion. He had no liking for any new-fangled notions or strange flights in the things of God; but steadily pursued the old beaten path of Gospel-faith and Gospel-practice. The language of his whole conduct and demeanour was, ‘Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls.’”

---

Upon the subject of instructing young Ministers respecting the management of their voice, and the proper mode of delivering their Sermons, Mr. Simeon has left the following among other Memoranda.

“It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of instruction which no man gives, and no man desires: but is greatly needed, and of vast importance, as well to the health of the Ministers, as to the edification of their flocks. How often are the prayers of our Church spoiled, and good sermons rendered uninteresting, by bad delivery in Ministers! I thank God, I could specify many, some that were in a very hopeless state, who have been exceedingly benefited by my poor endeavours. But a remarkable case occurred last night. Mr. —, who once read extremely well, and delivered his Sermons well, both read and preached in my church; and to my utter astonishment acquitted himself extremely ill in both. He had contracted very bad habits, reading with great rapidity, and with his teeth closed, and with very bad cadences, and no pauses. And in his sermon there was a flippancy and indistinctness that almost entirely destroyed, except to those immediately close to him, its usefulness. After the Service I pointed out to him his faults, and prevailed on him to stay till Thursday, and preach again for me. In the meantime he read to me, and I pointed out to him what I wished him to attend to:

1. In Composition—Not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make his text his subject, which he was to *explain—confirm—enforce*.
2. In Enunciation—Not to form his voice but with the lips and teeth; and to open his teeth as well as his lips: and at the same time to throw out his words, instead of mumbling.
3. In Delivery—Not to have any appearance of levity and flippancy, but to shew sobriety—reverence—respect.

Well, last night he officiated again; and the difference exceeded my most sanguine expectations. In every part of the Service he was admirable; and he himself was as much struck with the difference as I was. He saw an *attention* which might be *felt*; and he had in himself an ease, which rendered his exertion comparatively nothing.

Now I record this, because I think it much to be regretted that Ministers do not get instruction on these points, and that there are none who qualify themselves to instruct others. I could write a book upon the subject; but I could not make any one understand it. I could say,

1. Form your voice, not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth. But who could understand me?
2. Deliver your Sermons, not pompously, but as a professor *ex cathedrâ*, and as a father in his family. To get ease, read parts of your Sermon to an ideal person (any object, as your inkstand, or candlestick), and then repeat *the same words* in a way of common oral instruction; and repeat this, till you perceive (as it were) that your ideal person clearly understands you.
3. Let there be the same kind of pause, and of emphasis, as a man has in conversation when he is speaking upon some important subject.

But who can understand this? How shall I point out the place where the pause is to be made, and when, and how great the emphasis, and what kind of intonation different words must have?

I am afraid that rules on paper would never be sufficient to perfect a soldier in his exercise, or a courtier in his motions at the levee.

But I earnestly wish that Ministers, who have attained any measure of propriety in speaking, would endeavour to render themselves useful to their brethren and to the Church, in imparting instruction to others. It is the want of a good and impressive delivery that *destroys the usefulness of a great proportion of pious Ministers.*"

---

The following brief notes by Mr. Simeon furnish some further hints of importance on the foregoing subject.

“ I. *What is to be guarded against?*

*Monotony and Isochrony:*

A continuous solemnity. It should be as *music*; and not like a funeral procession. Guard against speaking in an unnatural and artificial manner.

At the same time levity is even worse. The point for you to notice is this: see how all persons, when in earnest, *converse*: mark their intonations, their *measure* (sometimes slow, and sometimes rapid, *even in the same sentence*), their *pauses*. But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.

Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will put every one to sleep.

II. *What is to be done?*

1. *In the forming the voice:*

Not in the throat, or roof of the mouth; but with the lips and teeth. Try this in these different ways consecutively.

Seek particularly to speak always in your *natural* voice.

If you have to address two thousand people you should not rise to a different key, but still preserve your customary pitch. You are generally told to speak *up*; I say rather, Speak *down*. The only difference you are to make is, from the *piano* to the *forte* of the same note. It is by the strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself, and weary your audience.

2. *In the utterance :*

Read first; then address the same without reading. Let every periphrasis, which stands in the place of an adjective, be read as a single word; *e.g.* ‘God, that comforteth all them that are cast down:’ read it not, God, who comforteth—all them—that are cast down: but as though it were,—God, who is merciful.

Further, be not content to express the *sense*, but convey the *spirit* of the passage. Be the thing that you speak—tender or impassioned—be cast as it were into the mould of your sentiment, so as to express in your intonation and action what you mean to convey by your words.

3. *In the delivery :*

As to the mode of delivering your Sermons, speak exactly as you would if you were conversing with an *aged and pious superior*. This will keep you from undue *formality* on the one hand, and from improper *familiarity* on the other.

And then as to the proper mode of conducting the devotional part of the Service, do not *read* the prayers, but *pray* them; utter them precisely as you would if you were addressing the Almighty in the same language in your secret chamber; only, of course, you must *strengthen* your tones, as in the former case.

But the whole state of your own soul before God must be the first point to be considered; for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach or read to others, you will officiate to very little purpose.”

---

## CHAPTER XXX.

LETTERS—TO J. J. GURNEY, ESQ. ON MR. IRVING AND HIS DOCTRINES  
—NARRATIVE BY CHARLOTTE ELIZABETH—TO MISS MARY ELLIOTT  
ON THE OBSERVANCE OF THE LORD'S DAY—TO THE BISHOP OF  
CALCUTTA ON HIS RELIGIOUS VIEWS—TO REV. J. SARGENT ON  
THE CHARACTER OF MR. THOMASON—TO REV. J. H. MICHELL ON  
PRINTING HIS ENTIRE WORKS—EXTRACTS FROM VARIOUS LETTERS  
ON THE SUBJECT—MEMORANDUM ABOUT HIS JUBILEE—LETTER  
FROM MR. WILBERFORCE ON HIS COMPLETING THE FIFTIETH YEAR  
OF HIS MINISTRY—EXTRACTS FROM HIS DIARY ON THE OCCASION  
— TO REV. J. H. MICHELL DESCRIBING THE EVENT — AND HIS  
RELIGIOUS VIEWS.

---

1832.

CORRESPONDENCE, ETC.

To J. J. GURNEY, Esq.

“ K. C., Jan. 26, 1832.

“ My beloved friend and Brother,

“ I thank you for your kind letter, and am glad that my Sermons on the Holy Spirit's Offices meet upon the whole with your approbation. And I think it due to you to explain why I have acted in a way so different from what I so highly admired and so cordially applauded in you.

“ You, my beloved Friend, have treated those, whose sentiments you controvert, with admirable tenderness and lenity. I, on the contrary, have treated some with severity as you justly observe : ‘ To be sure thou dost not use the pseudo-gifted ones of the present day very ceremoniously.’ This is true : and it becomes me to assign to you my reasons.

“1. I am not controverting their sentiments—I do not hold them worthy of controversy.

“2. It was necessary to shew my abhorrence both of their principles and proceedings, *that my sentiments might gain the freer access to the minds of my audience*, and that it might be known, that whilst I maintain and advocate the deepest truths of our holy religion, I do not countenance the one or the other. (I have received letters inquiring whether Daniel Wilson and myself are not, as has been reported, converts to their opinions.)

“3. They are doing great harm in the Church; and it was desirable that I should do what I could to stem the torrent, at least as far as *by a few words* I might do so.

“4. The Apostle Paul was ruder far, and rougher than I, towards persons meaning well perhaps, but doing great injury to the Church of God. ‘Beware of dogs, beware of evil workers, beware of the concision.’ Many are the passages where he guards us against ‘doting about questions and strifes of words, and profane and vain babblings, and oppositions of science falsely so called;’ yea, and even against ‘strivings about the law,’ because ‘their word will eat as doth a canker:’ but that which appears to me most ‘unceremonious’ is in Col. ii. 18, where, speaking of persons who in *profession inculcated only humility and devotion*, he speaks of their motives and principles, and says they were ‘*vainly puffed up by their fleshly mind.*’ THEIR mode of promoting humility and devotion originated in vanity, pride, and carnality. Now if you will go to Mr. Irving’s chapel, perhaps you may have a practical comment on these words. I touch not on their *motives*, but only on



their *habits*; which I trace to a want of true Christian *sobriety*;—‘brainsick enthusiasts.\*’ If I say the truth, I think it *charity* to account for Mr. Irving’s sentiments and conduct by tracing them to an aberration of mind.

“I should not have thought it needful to trouble you with this, but from the admiration I have both felt and expressed of your sweet delicacy towards those whom you oppose. Those whom you deal with prefer *arguments*; and arguments should be duly and candidly weighed. The persons whom I push aside (*not encounter*) are known by their actions, which savour more of St. Luke’s Hospital than St. Luke’s Gospel. What God *may* do, I presume not to say; but I think that whatever He does will be in accordance with what He has done both in its *manner* and *end*; and that to a humble spectator, desirous of knowing and doing His will, it will commend itself as *His* work; and I think it will rather be a turning of a Gadarene dæmoniac into a meek follower of Jesus, clothed and in his right mind, than *an inversion of this order*. I long greatly to visit you once more. You must not wonder if such a desire be once more carried into effect by

“Your most truly affectionate friend and Brother,  
“C. S.”

---

Mr. Simeon’s strong feelings respecting Mr. Irving and his fearful doctrines are characteristically exhibited in the following narrative by ‘Charlotte Elizabeth.’

“Once more I saw and spoke to Mr. Simeon. He recognized me in a Meeting, not very large, held in a room

---

\* The expression used by Mr. Simeon respecting them in his Sermons before the University.

in Regent Street, for one of our dear Irish Educational Societies. He ran to me, and sorrowfully told me that our dear friend H. was ill, very ill. He then seated himself near me; and I shall not soon forget the sequel. At that time Mr. Irving had not long been led to propound his fearful heresy respecting the human nature of our spotless Immanuel, but he had said and done enough to startle all thinking Christians; and I suppose the various errors and delusions set forth by him and his followers never had a more determined, uncompromising enemy than in Simeon. Contrary to all expectation, Mr. Irving chose to address the Meeting; and in the midst of a speech, unexceptionable enough, he called on the assembly to pray with him: then turning to the noble Chairman, requested him to second the proposal. Lord B., quite taken by surprise, rose, not with a very well satisfied air, and silently bowing round, intimated in that way that we should also rise. I confess that I was one who felt exceedingly disinclined to obey; not knowing what that gifted, but most erring individual, might think proper to utter, as the mouthpiece of the party. But the expression of Simeon's countenance, who can pourtray! he rested his elbows on his knees, firmly clasped his hands together, placed his chin against his knuckles; and every line in his face, where the lines were neither few nor faintly marked, bespoke a fixed resolve to say Amen to nothing that he had not well sifted, and deliberately approved. It was an extraordinary scene altogether, and I made my exit as soon as this episode came to an end. I never more beheld Mr. Simeon; but I shall hope never to forget his look that day. There was in it as much of sober reproof, exhortation, and caution as a look could convey."

---

To Miss MARY ELLIOTT, on the observance of the Lord's Day.

"K. C., Cambridge, March 24, 1832.

"My beloved Mary,

"The question you put to me is most important: more especially as your brother Henry

has given somewhat of a decided opinion upon it, and may conceive that I agree with him in it. He stated that, according to the judgment of the Puritans, the sanctification of the Sabbath would consist with works of piety, of charity, and of necessity: but that he would add a fourth, viz., works of *refreshment*; because it was said, ‘that thy servant, &c. may be refreshed.’ I told him I thought he went too far in this; for that ‘*God* rested on that day, and was *refreshed*.’ I thought that he might have given some latitude in a way of *concession*, but not as an abstract *rule*. The other three works might be defined: this could not. The others were for *God* and *man*; but this was for *self* only. He agreed with me, and thought he had gone beyond the mark.

“My views are these:—that the *spiritual* observance of the Sabbath is to be as strict as ever: but that the *ritual* observance is not. John came neither eating nor drinking: Christ came both eating and drinking; yea, and wrought his first miracle at a marriage-feast: and why?—I answer, To shew the *character* of *His* dispensation, as contrasted with that which it was to supersede. (Of course you will understand me as referring to the *liberal spirit* of it, in opposition to the *servile spirit* of the other.) His dining on a Sabbath with a large party on one occasion marked the same.

“Now to give you somewhat of a definite view of my judgment on the question. In my own personal habit I am as strict as most: but in my judgment, as before God, I think that many religious characters—Ministers as well as others—are in error. I think that many Judaize too much, and that *they would have joined the Pharisees in condemning our Lord* on many occasions.

“ N.B. *I do not think that they err in acting up to their own principles (there they are right); but that they err in making their own standard a standard for all others.* This is a prevailing evil among religious persons. They will in effect argue thus: ‘*I do not walk out on a Sabbath-day; therefore an artisan may not walk out into the fields for an hour on that day.*’ They forget that the poor man is confined all the rest of the week, which they are not: and that they themselves will walk in their own garden, when the poor have no garden to walk in. Now in this I do not think that they act towards others, as they, in a change of circumstances, would think it right for others to act towards them: and if your brother will limit his refreshment to such a relaxation as is necessary for health, or materially conducive to it, I shall agree with him, and shall rank this amongst works of necessity or of charity. Again, I am not prepared to utter either anathemas or lamentations, if Ministers of State *occasionally*, in a time of *great pressure of public business*, and *in a quiet way*, avail themselves of an hour or two for conference with each other on that day. I do not commend it; but I do not condemn it. They cannot command their own times. Public affairs may be full as pressing, and may call for immediate conference as much as an ox or an ass for deliverance from a pit into which it may have fallen; and I think that love to one’s country may justify a deviation from a ritual observance of the Sabbath, as much as love or pity for a beast. In fact, if the most scrupulous will examine the frame of their own minds, and the real spirituality of their own conversation for two or three hours on some part of the Sabbath, they will find but little right, whatever their disposition be, to cast a

stone at a poor man with his family, or at a Minister of State with his compeers. Again I say, *they* may be *right*: but the others who think and act differently are not *therefore wrong*. Those who ate, and those who refused to eat, meats offered to idols, were *both right*, if they acted to the Lord; as were those also who observed, and those who did not observe, certain days, which under the Jewish dispensation were actually prescribed. I will tell you what I consider the perfect rule: Let all judge for themselves in relation to the ritual observance of such matters; the strong not despising the weak, and the weak forbearing to sit in judgment on the strong. This will be the surest and best discharge of the duty of all parties, whether to *God* or *man*: to *God*, who has said, 'I will have mercy, and not sacrifice;' and to *man*, who should be left to stand or fall to his own Master.

"Whoever neglects the spiritual duties of the day is assuredly wrong; and whoever accounts the ritual observance of it a burden is wrong also. But to Judaize with Pharisaic strictness is not well; and to condemn others for not acting up to that standard is, I think, very undesirable. I put Lord Bexley and myself together; and I say, that what would be highly inexpedient in *me* would be allowable for *him*; exactly as *per contra* the slaying of sacrifices was allowable to the priests; but the killing of a sheep was not for the people.

"Thus I have given to my beloved Mary my opinion candidly and without reserve; and shall most gladly explain anything which she may think needs explanation from her

"Most truly affectionate                      "C. S."

---

To the Bishop of CALCUTTA, on his religious views.

“ K. C., May 22, 1832.

“ My beloved and honoured Brother,

“ I do not wonder that all are desirous of seeing you before you go, and of obtaining from you a parting blessing. At my time of life, I have no hope of seeing you again till we meet before the throne of our reconciled God and Father. It is doubtless a most joyful thought that we have redemption through the blood of our adorable Saviour, even the forgiveness of sins. But I have no less comfort in the thought that He is exalted to give *repentance* and remission of sins. I would not wish for the latter without the former. I scarcely ask for the latter in comparison of the former. I feel willing to leave the latter altogether in God’s hands, if I may but obtain the former.

“ Repentance is in every view so desirable, so necessary, so suited to honour God, that I seek *that* above all. The tender heart, the broken and contrite spirit, are to me far above all the joys that I could ever hope for in this vale of tears.

“ I long to be in my proper place, my hand on my mouth, and my mouth in the dust. I would rather have my seed-time here, and wait for my harvest till I myself am carried to the granary of heaven. I feel this to be safe ground. Here I cannot err. If I have erred all my days, I cannot err here. I am sure that whatever God may despise, (and I fear that there is much which passes under the notion of religious experience that will not stand very high in His estimation), He will not despise the broken and contrite heart. I love the picture of the heavenly hosts, both saints and angels : all of them are

upon their faces before the throne. I love the Cherubim with their wings before their faces and their feet. I think we hardly set forth this in our sermons as we ought to do. At all events, for *me*, I feel that this is the proper posture now, and will be to all eternity.

“But I am running on farther than I like to do on such *interior* subjects; and am giving you, ere I am aware of it, my parting, dying testimony. Excuse this office of more than brotherly love.

“If the Lord will, I meet you on Monday at Walthamstow, and go home with you. Do not wait a minute for me. A piece of cold meat will suffice for me. It will be nearly four before the coach will reach you.

“This was all that I intended to say; but my feelings have run away with your tenderly affectionate Friend and Brother,  
“C. SIMEON.”

To the Rev. JOHN SARGENT, on the Character of Mr. THOMASON.

“Isle of Wight, July 19, 1832.

“My beloved Brother,

“The task you have imposed upon me ought to be the most easy and most delightful in the world; for who can know so much of Mr. Thomason, as one who lived, for the space of nearly ten years, a part of every week in the same house with him? or, who can find such delight in declaring what he knows, as one who was united with him in the bonds of friendship far beyond what is commonly known even in the religious world? But in order to write, one must have a pen, which alas I have not. Besides, in Mr. Thomason, though there was every imaginable excellence, there was nothing prominent.

Were I to compare him with anything, it would be with the light, in which a great diversity of rays are joined, but no one more conspicuous than another. Towards God, he was distinguished by a simplicity of mind and purpose ; and towards man, by a placidity of manner and deportment. I never saw anything of self blended with his actions. He seemed to have one end and aim in all that he did : and what he did was never by an effort, so much as by a habit. In fact, every day with him, from morning to evening, was a kind of equable course, somewhat like that of the sun in a Cambridge atmosphere. He gave a tempered light, never blazing forth with unusual splendour, but diffusing to all around him a chastened influence. Everything was done by him in its season ; but in so quiet a way as not to attract any particular attention. There was nothing of elevation, nothing of depression. In this respect there was an extraordinary resemblance between him and Mrs. Thomason. Each executed a great deal in every day ; but throughout the whole day, though there was much business, there was no bustle, no parade. Each lived only for the Lord, and to glorify Him seemed to be the one business of their lives. There was not a work of benevolence within their reach, but they engaged in it just as if it had been a domestic duty. The parishes in which they were able to exert their influence seemed as their own family : schools of industry, as well as other schools, were established by them ; the poor and the sick were visited and relieved ; and all that Christian love could devise was planned, and executed with the tenderest assiduity, and most unwearied constancy. If I were to fix on one thing more than another wherein Mr. Thomason was at



home, it was in his Sunday evening and Tuesday evening Lectures in his school-room. There the poor were permitted to come, and he was as a father amongst his children, or a pastor amongst his flock. In his addresses there was an unrivalled simplicity, and a divine unction, which left a savour that is not forgotten to this hour. The name of Thomason in Shelford and Stapleford is remembered like that of Schwartz in Tanjore and Trichinopoly: and I doubt not but that to all eternity many will have reason to bless God for his affectionate administrations. One thing I may mention to the honour of both Mr. and Mrs. Thomason, that in all the ten years that I lived under their roof, I never on any occasion heard an angry word from either of them, nor ever saw a different countenance in either of them towards the other, or in either of them towards me.

“Indeed, I should not omit to mention his liberality. He did good to the utmost extent of his ability; so that when he went out to India he had not wherewith to carry him thither without the aid of friends; and when, after eighteen years’ continuance in India, he came home from thence, he had not wherewith to bring him home, without the aid derived to Mrs. Thomason from taking the charge of several young females during their voyage. Had it pleased him, he might have amassed money both in England and in India; for in England he had twelve pupils, and in India he was in the receipt of a large income; but he was as superior to the love of money as any person, either with or without a family, can be supposed to be.

“But I cannot do justice to his character; that will appear fully, though undesignedly, drawn in his

letters both to his Mother and to myself. It is only in compliance with your wishes and commands that I send you this sketch, which I would infinitely rather commit to the flames.

“ With most kind regards to Mrs. S., I remain, my dear Brother, most affectionately yours, “ C. S.”

---

Mr. Thomason entered into rest Jan. 21, 1829, twelve days after he had landed at the Mauritius, whither he had sailed from Calcutta in the hope of recruiting his health.

“ He left an affectionate farewell to those most dear to him, in the following words:—‘ To my dearest Mother, give my most affectionate love, and may her last days be her best days. To my very dear Mr. Simeon say, I feel unworthy of the great love he has at all times honoured me with. Oh, may his bow abide in strength, and may he be, if possible, still more useful in his age.’ ”

Sargent's *Life of Thomason*, p. 334.

A Monument has been erected to him in Trinity Church, adjacent to that of HENRY MARTYN.

---

To the Rev. J. H. MICHELL, on the printing of his entire Works.

“ My very dear friend and Brother, “ 1832.

“ It is not surely true that we have passed the age of men. I know not how to believe it. It appears a perfect dream. I would almost fancy that the Almanac-makers have entered into a conspiracy against us, agreeing to call this 1832 instead of 1812. True, there are sometimes intimations that they are correct, especially when I attempt to walk a few miles. But if I sit still, I feel as young, healthy, and lively, as almost at any period of my life. Indeed no little vigour is needful for me now ; for I am

printing and stereotyping my whole Works in 21 vols., at the rate of one volume every three weeks. Every day at a little past five I have from two sheets at least, and two and a half often, to revise and to return that evening by the mail. I have this even on my lecture evenings and on my Friday (public) evenings. I am forced to have eagles' eyes and a heart all alive; and God gives me both the one and the other, so that on the taking up my Work, I am like a fox-hound coming upon the scent of his prey; and so I continue till I have brought him down. In the next month, if nothing occur to prevent it, I shall have my first five volumes ready for the subscribers. What a mercy is this! never can I be sufficiently thankful to God for so rich a blessing as health and energy for such a work, and more especially for enabling me to prosecute it with unintermitted care to the present hour. If you had asked me the name of a person that *never would*, and *never could*, have performed it, I would have given you the name with as much confidence as if he had been an idiot from the womb. But, if there is a man upon earth that understands, and is ready to set his seal to, 1 Cor. 1st Chap., *I am he*; especially I refer to verses 27—29.

“I well remember the former part of what you refer to about the first fast-day (I think) in the American war, in 1776. O, if I had had one then to countenance me, and take me by the hand, how much evil, in all probability, had I escaped! But *οὐαὶ, οὐαὶ ὑμῖν, ὑποκριταί* utterly overthrew me. On *the third day*, however, of my residence in the Old Court I obtained grace to be faithful: and from that day have, though with innumerable backslidings and many

grievous sins, been enabled to hold on my way. If you want to know the name of him who will be the most signal monument of grace in heaven, I have no doubt I can tell you. . . .

“There is little ground, I fear, to expect you at any of the Meetings in May. I think, if the Lord will, to attend them myself; for though they are by no means what I affect, I think it my duty to give them my *countenance* (my visage), especially in this day of heresy and schism.

“Give my kind regards to Mrs. M., and believe me, my dear Friend, most affectionately yours,

“C. SIMEON.

“Who would have thought that Thomas Lloyd’s successor should have got his death while hunting? How much better by attending the cholera in a cottage!

“The appointment of Daniel Wilson to Calcutta! What a blessing to India! His loss however will be sincerely felt in Britain. But God has yet the residue of the Spirit. You, my Brother, are cut off from active usefulness; but God is no less glorified by passive, than by active virtues.”

---

EXTRACTS from various letters to his Publisher (Mr. Holdsworth), and others, on carrying his Works through the Press.

. . . . “I get forward with my ministerial work, that I may not be prevented even for an hour attending to that which you send me. I devote an hour to every sheet. Saturday’s work cost me four hours. But I grudge not any trouble. If God only preserve my health, I am with you with all my heart and soul.

You will see by my communications that I am not sleeping at my post."

... "You run well; but you shall not beat me yet—

Here are all your proofs—

Here is also a Sermon improved—

Here is further an entirely new Sermon in the place of Matt. iv. 1.; which is an important subject, and has not been done to my mind. The alterations I sent you were made before I determined to write a new one. But though sent by mistake, they show the zeal with which I prosecute the work. I have exquisite delight in doing all I can to make it of permanent benefit to the present owner, and to the world."

. . . . "My heart is full of joy, 1. On account of the progress; 2. On account of the care, and vigilance, and judgment of the Printer [Mr. Clay]. It must not be wondered at if I, on a Thursday or a Friday, be *heavy*. I would have eagles' eyes. But alas! an eagle is not always on the wing, or looking at the sun."

. . . . "I have examined the historical parts which had been proposed for evangelical improvement. But I think them best as they are. Even good things, when *misplaced*, are, in my mind, a deformity rather than a beauty. The more I have considered the passage, which at Mr. ——'s request I altered, the more I am convinced that the spirit, the life, the beauty of it is destroyed by *any* alteration. . . . Pray expunge my alterations—say nothing—but do the thing—expunge them . . . . There are a few errata corrected; and one single correction of a colon for a semicolon is in my judgment worth a guinea, yea, many guineas."

. . . . "What he accounts a defect, I account the chief excellency of my work. It gives *Results*—the

result of much and deep study, so that the critical student will find little to add, and nothing to alter. If I added critical notes, they must either be superficial or long. The superficial would be good for nothing; the long would alter the very character of the work. My endeavour is to give *results*—multum in parvo—

. . . . “The *critical* student must go to critical works; the *Biblical* student, who wants to understand and to unfold the Bible, may go to my work. My endeavour is to *bring out of Scripture what is there, and not to thrust in what I think might be there. I have a great jealousy on this head; never to speak more or less than I believe to be the mind of the Spirit in the passage I am expounding.*

. . . . “My deed of gift goes up to London by this post. By it my twenty copies, with 200 guineas for the binding, will instantly become the property of the King, the two Archbishops, and all the chief libraries in Europe and America; and the last [sum] that I am to have from you will be the actual property of three Societies; the other [sum] is disposing of very rapidly. If God be honoured, and my fellow-creatures benefited, it is all I want.”

. . . . “Tell me any thing that I can do to advance your wishes, and you will find that though I have the gout in my feet, it is neither in my head nor heart.”

. . . . . “My delight is exquisite; but if there be the slightest danger of my disappointing you, my pain will be great. *No man ever waited a minute for me, without some unforeseen hindrance.*

. . . . “I have now nearly completed my tenth volume—two and thirty people kept at work for this last half-year, and for a year to come! Oh what a mercy that my vigour both of body and mind is pre-

served! I long, if it may please Almighty God, to complete this work. I confess that in my progress through it my thankfulness to God for ever enabling me to effect it, and my hope of its real usefulness to the Church, have increased. And I write this to ask the immediate communication of the hint relative to the last volume. I long and pant for every hint that can by any possibility improve it. *I am doing every thing day by day to improve it.* I beg therefore that you will not only communicate to me your hint without delay, but continue to do so whilst a possibility of improving it remains. Useful hints may occur to you and to others, and I shall be *most thankful for them.* . . .

. . . . “God has mercifully preserved us from the cholera hitherto. I am expecting forty friends to spend a few days with me on the 1st of October: but I do not send them my final summons till I see whether the cholera come. That would prevent my summoning them; and I think you should not be prodigal where you cannot do real good.

“Fifty years Minister of my Church! Is not here a call for a jubilee?”

---

MEMORANDUM about his approaching JUBILEE.

“Aug. 22, 1832.

“I have always hated everything in the shape of Diaries: but now that my Jubilee is approaching, and is to be held Oct. 1—4, I think it right to record a little respecting it. The proper day, strictly speaking, would be Nov. 9th, when I was presented to my Living. But as in that month the University would be full, I think it better to antedate the time one month, when the University will be empty.

“ I shall then have a still further cause for a Jubilee, because I shall have printed, I hope, eleven volumes out of twenty-one of my Work. Could I purchase, so to speak, a continuance of life to see that work finally before the public, most gladly would I pay my life then as the price. But God has, beyond all reasonable expectation, given me to see it thus far, and to correct it with an eagle’s eye, and an author’s, (I hope I may add, a Christian’s) heart. If I live, and have my health of body and mind, till Midsummer next, it will be done, and the ship be launched. What thanks shall I *then* render to the Lord !”

---

“ W. WILBERFORCE, Esq. to Mr. SIMEON, on completing the fiftieth year of his Ministry.

“ My dear Friend,                      “ Bath, Sept. 26, 1832.

“ How little you have any conception of the degree in which you have exercised my thoughts, and still more my affections, since my receipt of your last truly kind and deeply interesting letter, or rather since my reply to it. The fact is, that though now and always I have but too good cause for sparing my own eyes in maintaining my epistolary intercourse, yet I had scarcely sent off my dictated letter to you, when my conscience began reproaching me with not having, at any cost of eyesight, used my own organs in my reply, instead of employing my amanuensis, through whom I could not pour forth the interior workings of *my* soul in exchange for your affecting exhibition of the *penetralia* of yours. You may have forgotten, my dear friend, that after expressing your kind sympathy with us on the translation (for such I humbly trust it was) of our dear daughter, and congratulating me on some drops of balm, which a gracious Providence had poured into my cup soon



after the loss,—after thus touching on my allotments, you expressed your gratitude for the fulness of your own cup of mercies; and specified in particular the rare degree in which you had been allowed to see the rich harvest you were permitted to gather in, and to store up for the benefit of succeeding generations; (really, the stereotyping of your Works is the most surprising event of the kind I ever heard of;) and told me of your intention to call a wide circle of your friends around you to celebrate a Jubilee on the fiftieth anniversary of your occupation of your Trinity Church pulpit. Do you know that I had serious thoughts of requesting you to suffer me to be one of the number, and the intention was only overborne by the attention which it became my duty to pay to my bodily health. But though unable to attend the solemnity in person, even you cannot withhold from me the privilege of joining with you in spirit; and most assuredly I will endeavour to bear my part in your song of praises to God and the Lamb, which though begun on earth will, I humbly trust, be resumed by the same blessed company in the heavenly world. It must, and indeed may justly, be a cause for your special thankfulness, that several of the friends by whom you will be encircled, will be of the number of those whom the Almighty has rendered you the blessed instrument of calling ‘from darkness to light, and from the power of Satan unto God.’

“And now, my dear friend, farewell; I really know not what more to wish or to pray for for you, than what the Giver of all good has already granted you. And yet, my dear friend, I cannot but hope that it may please God (though, in your instance, I should supplicate any particular blessing with more than common diffidence) to suffer you, during a long protracted

autumn, to enjoy in the University, where such an exhibition has rarely been vouchsafed, a sort of earthly harvest-home; while, blessed in your own person with a large measure of peace and joy in believing, you may be permitted to go on through successive generations of Collegians, bearing testimony to the goodness and mercy of the Blessed Master whom you have served, and inviting and encouraging others to enter into that service, which from your own experience you will assure them is perfect freedom, and in which also they will learn from you to expect the wages of present peace, and the fulness of joy and pleasures for evermore in the better world of unsullied holiness and of glory and happiness. Mrs. W. joins in all that cordial affection can suggest to us to wish or pray for you. Give us your prayers in return, and believe us

“ Ever sincerely and affectionately yours,

“ W. WILBERFORCE.

“ I have been forced to scribble so fast, that I am ashamed to send my letter. But forgive the slovenliness of a friend.”

EXTRACTS from his DIARY on the occasion.

“ 3 o'clock, Oct. 1, 1832.

“ Now let me record the goodness of my God. At 11 o'clock this morning, Mr. L., sen., Mr. L., jun., and Mr. S. and three other Gentlemen, came as a deputation to present me with a valuable epergne. Their address was most kind and flattering. Such a testimony of love from my hearers quite overcame me. I returned them thanks as God enabled me, and with a prayer of thanksgiving I closed the interview.

“ At one o'clock I went to the dinner, which I gave to 250 of my poor parishioners, in the National School-room in King's Street [Trinity Parish]. They were all seated at three tables. There could not have been more order at a dinner in my own room. The room was decorated with boughs and flowers. I implored a blessing on the food and

on the company assembled. Mr. C. sat at the head of the table on my right, Mr. H. on my left. All the heads of my parish sat at intervals to carve the dinner. All went off well. Before it was over I went round the middle table, expressing love to those on either side. When dinner was over I returned thanks. Then the heads of the parish brought me a salver. . . . (Both the salver and the epergne are far too elegant for me; but as expressions of respect and love from my hearers they are of incalculable value). Having presented it to me in somewhat of a set speech, I returned thanks, as the Lord enabled me, with tears of gratitude and love; especially with gratitude to God, who had spared me to this day to behold such harmony and love in my parish, where for thirty years there was little but enmity and opposition. On the whole, it was a sight which has rarely ever been equalled: the room so noble, and so beautifully arranged; the people so happy; the parish so unanimous, the spectators so delighted: and above all, God so present with us. I am now come home somewhat fatigued, that I may be still and quiet before the Evening Service.

[Mr. Simeon preached from 2 Pet. i. 12—15. ‘Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.’]

The deep solemnity of that Service, and the devout appearance of the thronged and mingled audience, will never be forgotten by those who were at Trinity Church that evening.]

“On Tuesday, at half-past 10, about thirty-two assembled. I opened the meeting with observations (as on a similar occasion before) founded on the fact that the

*Jubilee* was always at the close of the day of atonement; the Services of which day prepared those *who had received* deliverance from spiritual judgments, to set others at liberty and restore their inheritances, and those who were now liberated and restored, to appreciate and improve their mercies aright. Thus our Jubilee arose out of, and was a continuation of our previous humiliation, which I desired to pervade all our services, and all our enjoyments. I prayed with tears. Mr. Sargent followed in a way of humiliation. Mr. Bickersteth followed admirably in behalf of Missions. We then retired for the luncheon; and met again at 2, till 4; which time was occupied in a similar way by Mr. Hankinson and other brethren.

Then twelve of the residents went home to dinner, and I entertained twenty. About six of the others came back to tea; and we spent the evening till past 9 in discussion.

Wednesday was wholly occupied in most profitable discussions and prayer from 11 to 1: and from 2 to 4. Lunch and dinner as before, and evening as before. Mr. Jowett's closing prayer will not soon be forgotten. Mr. Marsh gave his views of the reign of Christ, greatly moderated and softened. There would be no controversy if the prophetic people were all like him.

Thursday was spent till dinner-time as Tuesday had been, in the word and prayer only.

But behold, to my utter surprise my dear (Clerical) brethren presented me with an elegant inkstand. This quite overcame me. I could speak only by silence and tears, from a sense of God's unmerited and unbounded love towards me. As there was to be Church-service at half-past 6, all except a few dined with me; Mr. Cunningham preached on the very same text that I myself had taken on Monday. We then separated, after a season such as no one of us had ever seen before.

Friday, Mr. Sargent staid the day with me; and I read what he had printed of Mr. Thomason's Life. It is beautiful, and very interesting.

On Saturday I redeemed the time that had been alienated from my work for the press, and got up even with my printer.

Monday, Oct. 8. I have been to visit some of the

chief of my friends, who have been so active. It is delightful to see in what a spirit they all are. Truly I could never have conceived it probable, if possible, that such love should abound towards me for the Lord's sake.

Oct. 9. I go to Town to-morrow, I shall be two hours there to do my work, and hope to return in the evening.

I returned unconscious that I had gone 100 yards, except from recollection; so wonderfully has God been pleased to strengthen me."

---

To the Rev. J. H. MICHELL.

" My dear Brother, " K. C., Oct. 8, 1832.

" Who would have ever thought that I should have to behold such a day as this? My parish sweetly harmonious! My whole works stereotyping in 21 volumes! and my Ministry not altogether inefficient at the age of 73! Where are all our companions? Cole, Hayes, Luxmoore, Emly, Dampier, Norbury, Butler, Anstey, Bernard, Hayes, Smith, Askew, Moore, Sumpter, Barrow, Cropley, &c.? I saw a fire at Cottenham, which had most unaccountably jumped over two or three houses that were in the very line for consumption. So you and Goodall and I have been spared, whilst so many on either side of us have been taken. I thought that to acknowledge the goodness of God, in preserving me to minister for half a century in Trinity Church, did indeed become me; and our meeting of friends has been pre-eminently blest and sanctified to us all. The Sermon I preached on the occasion shall be sent you. It is a plain, simple tale: but will serve as a memorial of the doctrines I once delivered, when I shall be no longer able to give my living testimony respecting them. To have had *you* with us would have been highly gratifying to us all. But a want of room to entertain my friends compelled me to pass over many whom I should have been most rejoiced to see.

“ Your question about *renatus*, I can only answer by saying, that, under God, I *owe everything to Provost Cooke*. I see you full of utter amazement: ‘ Pray explain yourself,’ I hear you say. I will in few words. On the 29th of January, ’79, I came to College. On February 2nd I understood that, at division of Term, I **MUST** attend the Lord’s Supper. *The Provost absolutely required it*. Conscience told me, that Satan was as fit to go there, as I; and that if I **MUST** go, I **MUST** repent, and turn to God, unless I chose to eat and drink my own damnation. From that day I never ceased to mourn and pray, till I obtained progressive manifestations of God’s mercy in Christ in Passion Week, and perfect peace on Easter Day, April 4th.

“ Thus you see, that under God I owe all to Dr. Cooke. Howbeit he meant not so, neither did his heart think so. But to specify *the day* that I was *renatus*, is beyond my power. You have *the season*. In my own mind I should judge, that deep penitence, with but a glimpse of the brasen serpent, would not be despised by our God and Father; and that He may put away our sins, before He shews us that He has done so. If you ask me what is my posture *now*? I must answer, that it is, and ever has been, nearly the same that it was then. I love to sow in tears, and I am content to reap my harvest in heaven; not but that I have the grapes of Eshcol here, and in far greater quantities than I am in any point of view entitled to expect: but I love the valley of humiliation. I *there* feel that I am in my proper place. *There* you also, my dear brother, delight to walk: and our meeting on the heavenly hills will, I trust, be most blessed to us both.

“ Believe me, my ever dear Friend, most affectionately yours,  
“ C. SIMEON.”

---

## CHAPTER XXXI.

LETTERS—TO REV. J. VENN, ON PRESENTING HIM TO A LIVING—TO THE SAME, ON THE PROPER DISCHARGE OF THE MINISTRY—TO LADY OLIVIA B. SPARROW, ON RECOVERY FROM ILLNESS—MEMORANDUM ON THE COMPLETION OF HIS WORKS—STATEMENT OF HIS VIEWS ABOUT THEM—TO THE BISHOP OF CALCUTTA, ON PRESENTING THEM TO THE KING—REV. W. MARSH'S REMARKS ON THE OCCASION—TO REV. E. B. ELLIOTT, ON THE LOSS OF HIS WIFE—TO A CLERGYMAN, RESPECTING HIS PREACHING AND CONDUCT—EXTRACTS FROM HIS DIARY, ENUMERATING HIS MERCIES—TO THE BISHOP OF CALCUTTA—HIS THOUGHTS ON THE PROSPECT OF DEATH—TO A FRIEND UNDER DEPRESSION—TO MISS MARY ELLIOTT, ON HIS SECRET EXPERIENCE—TO THE SAME, ON THE RIGHT STANDARD OF CHRISTIAN EXCELLENCE—TO REV. J. B. CARTWRIGHT, ON THE EFFECTS OF RELIGION IN ITS RISE AND PROGRESS.

---

1833—1834.

CORRESPONDENCE, ETC.

To the Rev. J. VENN, on presenting him to a Living.

“ My dear Friend,

“ April 15, 1833.

“ I wrote you yesterday. My soul is filled with deep concern. I long that with the wisdom of your honoured father you should combine the zeal and love of your grandfather. He knew at Corinth nothing but Christ and Him crucified. And what is there else for you to know at Hereford? Speak all that the Scripture speaks, and as the Scripture speaks it: and leave all nice distinctions alone. You are a physician going to thousands dying of the cholera, and have a sovereign remedy for them. Think of nothing

else but the *remedy*. Get into the spirit of the Apostle Paul. Think what he would say and do in your circumstances. Souls are perishing for lack of knowledge. I wish you had known your honoured grandfather. The only end for which he lived was to make all men see the glory of God in the face of Jesus Christ.

“ My dear Friend, let that be your *one* labour *with all*, and *every day* and *every hour*. I shall die a happier man, if I see you rising superior to all minor points, and wholly engrossed with this.

“ With earnest prayer to God for you, I remain, my dear friend, your most anxious and affectionate Brother,

“ C. SIMEON.”

---

To the SAME, on the proper discharge of the Ministry.

“ My dear Brother, “ K. C., April 25, 1833.

“ You say, ‘ If it were new ground, you would feel no doubt about occupying it; but, &c. &c.’

“ Whence do these &c.s spring? I know full well to what our deceitful hearts would ascribe them; but carry them to God, and see whether He will approve them?

“ What would love to God’s Church and people say?

“ What should we ourselves say, if we could forget *self*? Is it when we are *strong* in our own conceit, that we are *really* strong? Get comprehensive views and an abiding *sense* of the height, and depth, and length, and breadth, of the love of Christ, and what will your &c.s come to?

“ You are an Ambassador of the Most High God,



sent to intreat sinners, with floods of tears, to be reconciled to Him. Think of this, and say, what your *g's* come to? Ask yourself what would be the views and feelings of the Apostle Paul, or of his son Timothy, in your circumstances, or what the feelings of your most honoured, most loved, most revered grandfather? and blush at all that has arisen in your mind to discourage your acceptance of the post.

“ Let me not grieve you by this fidelity. I have made myself responsible to Almighty God for 4000 souls; and I long that the love of Christ should ‘constrain you,’ (carry you away as a mighty torrent,) to make known to them the glorious Gospel of the blessed God, in all its unsearchable riches, and excellency, and glory. Away with every minor consideration, and with every (falsely supposed) humble thought. Be a voice crying in the wilderness: be a child: be a fool, in your own estimation at least, and then you will be content to be esteemed so by others. Discard utterly from your mind all wherein they may differ from you. There is the whole field of the Gospel before you: be to them the Angel spoken of Rev. xiv. 6, 7: and teach them all to commence the song which they are singing, Rev. v. 6, 10: and then I shall hope one day to join with you singing it, accompanied with a goodly number from Hereford.

“ Tell me that I have not grieved you, or at least that you forgive me; and believe me your most truly affectionate friend and Brother,

“ C. SIMEON.”

---

To Lady OLIVIA B. SPARROW, on his recovery from illness.

“ K. C., April 13, 1833.

“ My dear Lady Olivia,

“ For fifteen months I went on with my Work, with all the energy and activity of youth, revising and correcting one of my ponderous Volumes every three weeks. But I had no sooner completed the twentieth Volume, than the gout came, and threw me down, and compelled me to transfer my editorial work to others. But in fact, all that I was in the least anxious about was completed. I am carried up and down stairs on men’s shoulders, and put into and taken out of my carriage like a log of wood. But I can now walk two or three yards alone; and hope, if it be possible, to be helped up to my pulpit to-morrow. I do indeed doubt whether it be possible: of that I shall judge better when I get to church. But my judgment scarcely approves of the dictates of my heart.

“ This will be but too just an apology for my declining your kind invitation for the present. I doubt much the possibility of my going up to Town a fortnight hence to the Jews’ Meeting: (the other Meetings it will be quite impossible for me to attend); but what my friend Mr. Way so nobly upheld, and what I know from Scripture to be so near to the heart of my Lord and Saviour, (Jer. xxxii. 41,) I must strain every nerve to support.

“ It would greatly rejoice me to see Lady Gosford: but, except at Cambridge, I cannot hope for that pleasure at present. I am but just out of my physician’s hands; and though convalescent, must have some time to recover the energies either of my mind or body.

“ I am sorry to hear that your eyes are weak ; and I earnestly hope that the relaxation of their wonted labours for the body will be improved by turning them in more steadily upon the inward man, and fixing them more intensely on Him who died for us upon the cross, and ever lives to make intercession for us at the right hand of God. Standing as I do on the very brink and precipice of the eternal world, I desire nothing so much as a broken and contrite spirit. I would (I had almost said) rather have that, than pardon itself ; because *that* honours God, whilst pardon only benefits me. I hang upon the Saviour, as actually perishing without his unbounded mercy and unintermitted care. I look to Him as the very chief of sinners ; and in this frame of mind I find perfect peace.

“ May grace, mercy, and peace, be ever multiplied to you, my very dear Friend, through the knowledge of that adorable Saviour ! This is the most earnest prayer of, my dear Lady Olivia, your most affectionate Friend,

“ C. SIMEON.”

---

MEMORANDUM on the completion of his Work.

“ May 24, 1833.

“ This day God has vouchsafed to me the two richest blessings (next to the enjoyment of himself) that my soul could desire :

1. I have this day received from the Archbishop of Canterbury his permission to dedicate my Work to him :
2. I have this day received the last five Volumes, and see the Work complete—the ship launched. This last was the only thing for which I wished to live, *so to speak*, and I now sing my *Nunc dimittis*.”

The following statement, respecting the nature and object of his Works, was drawn up by Mr. Simeon when first contemplating the publication of them entire in a stereotyped edition.

“ Having attained the age of man, and consequently looking for speedy dissolution, I think it not inexpedient to leave behind me a statement of what has been my object in the Works which I have published, and which, either before I die or soon after, will probably be printed in 20 Volumes, leaving my improvement of *Claude's Essay* as a separate publication.

I am far from saying that I have attained my object ; but it will be well that my views and endeavours be distinctly stated.

*I have aimed at*

1. *Unity*.—So that there should be but one subject in every Discourse ; and that subject be the very ‘mind of the Spirit,’ in every text throughout the whole Work. I think that every Sermon should have, like a telescope, but one object in the field.
2. *Continuity*.—They appear, on account of the divisions, artificial ; but I have endeavoured that they should be simplicity itself : and it will be found that they will read as well without divisions (1. 2. 3.) as with them : but, in my judgment, the divisions help the audience to understand and remember the Discourses much better than they would do, if such aids were not afforded them.
3. *Pertinency*.—So that no other text in the Bible will suit the Discourse. This enables the audience to enter more fully into the meaning of God's Word, when they read it at home.

The ancients used to say, that in every stone there was a man ; and that if only you chipped off the block, out would come the man. So say I of every text. Every text has its proper subject, which should be brought forth, without mutilation or addition of any kind. The man, whatever his position be, has an

identity that distinguishes him from all others. And so it should be in every Sermon on every text; the whole matter should be brought out of the text, as the whole man, without the addition of a finger or a toe, is formed in the stone.

4. *Diversity*.—They comprehend all Claude's modes of composition—by Explication—by Observation—by Propositions—and by Perpetual Application. Even the mode of taking a text for a motto, which Claude does not mention, and which as a general mode I greatly disapprove, is used in all my University *Sets*; because then I had one subject for four or five Sermons.
5. *Fulness*.—I have endeavoured that full Scripture light should be thrown on every text and every subject.
6. *Number*.—There are so many, that if one Discourse be read every day without intermission, they will occupy the reader *seven years*. And, if this appear too numerous, the advantages of it are, that a *Minister* will find a Discourse on every text he would wish to treat, and *Families* will find my book a *Comment on the whole Bible*.
7. *Conciseness*.—Allowing twenty-five Discourses as the average number for a common volume of sermons, there will be found in my twenty Volumes what, in the ordinary way of publishing, would fill *one hundred volumes!*
8. *Perspicuity*.—The common fault of brevity is obscurity. These, by the mode of printing the leading thoughts in larger characters, will be seen and comprehended by a single glance of the eye, and will convey to the reader in one moment the whole subject from beginning to end.
9. *Cheapness*.—For *ten guineas*, the purchaser has what in the ordinary mode of printing would cost him *fifty*. I will further mention what I hope will be found, their
10. *Use*.—To facilitate the composition of Sermons.

11. *Tendency.*

1. To raise the tone of preaching throughout the land.
2. To promote a candid, liberal, and consistent mode of explaining the Scriptures.
3. *To weaken at least, if not eradicate, the disputes about Calvinism and Arminianism; and thus to recommend, to the utmost of my power, the unhampered liberality of the Church of England.*

12. *Effect.*

1. To impart to young Ministers a clear view of the Gospel.
2. To help them to an inward experience of it in their own souls.

Of course, it cannot be expected that I should have attained the same measure of success in all. But I have laboured to attain it in all: and those which appear the most simple have in many cases cost me most labour. My endeavour has been so to simplify everything, *quod sibi quisvis speret idem*; and perhaps I may add, *sudet multum, frustràque laboret*. There are very few which I have not formed in a variety of different ways, before I fixed upon the plan which I have finally adopted. I would recommend no person to use them servilely. A mere tyro may study one Discourse first, and then write for himself in his own language the substance of it. But, after a few months, he will do better to form his own plan first, and then consult what is here written. He will then acquire originality both of thought and method, and soon become a 'workman that needeth not to be ashamed.' Yet, to the end of his days, I would entreat him to retain in his compositions

*Unity* in his subject,

*Perspicuity* in his arrangement, and

*Simplicity* in his diction;

for without these the great mass of his audience will derive no profit from his labours.

“C. S.”

To the Bishop of CALCUTTA, on presenting his Works to the King.

“ King’s College, Cambridge, July 3, 1833.

“ My beloved and most honoured Friend and Brother,

. . . . “ For fifteen months I continued, with the intervention only of one single day, to revise and correct the press, and in that time finished twenty volumes. Then came a fit of the gout which necessitated me to devolve that labour for the last volume on others. But that volume had been so thoroughly prepared by me, that I could not, so far as I am aware, have altered a single word. It was all finished in sixteen months—twenty-one thick volumes in sixteen months—(an expedition never known or heard of in the writings of a private man). I wrote to the Archbishop of Canterbury, who readily permitted me to dedicate it to him: by means of which it will abate prejudice at home, and facilitate the reception of it abroad amongst all the foreign Courts to which I send it. A fortnight ago this day I had the honour of presenting the Work to his Majesty before the Levee, at a private audience. The King received me very courteously, and told me he should convey them with him to Windsor, meaning that he should have more time to look at them there than in London. To both the Archbishops I presented them. With his Grace of Canterbury I had a long and deep and interesting conversation, upon the true character of religion, as suited both to the necessities and capacities of men. He entered fully into my statements, and cordially concurred with me in them. The Archbishop of York was a Fellow of All Souls’ together with my brother, Sir J. S. And a curious circum-

stance occurred. I had presented my books to him the day before I presented them to the King: and whilst I was with his Majesty, his name was announced. On leaving the King, I met him in the ante-room, and he shook me cordially by the hand, and told me he had been reading my book with pleasure. And in two minutes afterwards he was with the King, with the books before him, so that doubtless he would impress his Majesty's mind favourably respecting them. Who can tell what good may result from this? The Queen at least, I hope, may reap some good from them.

“ All the foreign Ambassadors have undertaken to transmit them to their respective Courts. Prince Talleyrand has already sent his to Paris. At Cambridge an extraordinary effect has been wrought. And St. John's College has written me the following letter, which is incomparably the most grateful to me of any that I have yet received.

‘ I am desired by the Master and Seniors to return to you their heartfelt thanks for your very valuable present to the Library of St. John's College; viz., ‘ A Copy of your entire Works.’

I am sure you will readily believe, that the Master and Fellows most cordially join in the wish and prayer, you have been so kind to prefix in your own hand-writing to the Copy sent\*.

They also sincerely hope that you may be yet a long time spared to labour in the service of our Divine Master.’

---

\* “ A Present from the Author,  
 in the humble hope,  
 and with earnest prayer to God,  
 that his efforts to diffuse  
 the knowledge of Christ  
 with all the wonders of  
 Redeeming Love  
 may not be in vain.”



“ Now if this change alone were wrought in a College so extensively influential, it were worth all the labour and expense I have bestowed on my plan of presentations. . . . The next circumstance is, the Vice-Chancellor himself called upon me, to desire me to let him nominate me as one of the Select Preachers for next year. Now when I preached the Sermons on the Gospel, and gave notice in them that I considered a set of Sermons on the Holy Spirit necessary to complete my plan, it was seven years before another turn was offered me, and then only when the Vice-Chancellor and one of the Proctors were of my own College, and the other Proctor my friend. I declined accepting his offer, because I judged it wiser and better in every view to antedate old age, than to run any risk of exposing myself and paining others, by any unconscious display of my augmented senile infirmities. But the offer itself is a token of God’s merciful acceptance of my efforts to serve Him, and a strong incentive to me to devote myself to Him, as long as any power shall be vouchsafed to me, even to my dying hour. I do not however, as you see, forget the lesson I inculcate, ‘Prudence.’

“ We have had a large assembly of philosophers here, both British and Foreign : and their exhibitions have gone off well. But one atom of heavenly science is in my estimation preferable to all that they brought forth. And so St. Paul thought, when he counted all but dross and dung for the excellency of the knowledge of Christ\*.

---

\* Mr. Simeon however was by no means indifferent to the advancement of science, and had great pleasure in attending these Meetings of the British Association. In his occasional seasons of leisure he had peculiar pleasure in reading works of a philosophical

“ You will hear with grief what loss the Church and the world have sustained by the death of Mr. Sargent. He lived just to finish Mr. Thomason’s Memoir, and then passed into the heavens, after an illness of only six days. I went instantly to join my tears with those of his afflicted widow, and found her as near a counterpart of Job as has existed since the Apostles’ days. Her only surviving son has been repeatedly near death both before and since; and all that the fond mother desires is, to see him fully prepared to join her departed husband in his songs of joy.”

---

From the Rev. W. MARSH to Mr. SIMEON, on his presentation to the King.

“ My beloved Brother,

“ July 5, 1833.

“ ‘ Seest thou a man diligent in his business? he shall stand before kings’ (Prov. xxii. 29): *e. g.* *Mr. Simeon at Court.* So the *Courier* informs me, and I believe it; and therefore thank God. You have never preached on this text; and now you will be afraid to do it. Not because you have not experienced its truth, but because you have.”

---

To the Rev. E. B. ELLIOTT, on the death of his Wife.

“ K. C., June 8, 1833.

“ My dear friend and Brother,

“ I weep over the sad dispensation with which, as beloved Mary informs me, you are visited. It was but the other day, that I was called to blend

---

character; and when recovering from a severe illness, a year after this, the volume which he most enjoyed, next after the Holy Scriptures, was the Bridgewater Treatise by Dr. Whewell, on Astronomy and General Physics; which was read over to him *more than once*, as he was able at intervals to hear it.

my tears with those of my dearest friend Mrs. Sargent, and now they are called for in your behalf. Truly it is a vale of tears that we are passing through; and it is not till we reach a better world, that they will be finally wiped away from our eyes. But in one thing I cannot enter into the general feeling. It is generally adduced as a ground of additional commiseration, that there are four motherless children left to the care of the bereaved father. I might admit this idea, though even then with difficulty, if the surviving parent had no means for their support: but where such pressure did not exist, I should rather think, that every pledge of love which the survivor possessed would be a sweet memorial of the deceased: and that in the exercise of love towards them, there was one continued exercise of love towards that object, which though corporeally beyond my reach, was mentally in my very arms and in my heart. I quite found it so when I was at Mrs. Sargent's. The dearest friend I had on earth was gone, but in my exercise of love towards his bereaved widow and children, I felt that I had him with me; and I poured my soul, as it were, into his bosom as I had been wont to do, only of course with that diversity of feeling which the occasion called for. I grant that the cases are widely, I might say infinitely, different; yet I do know, from daily experience, that relics how worthless soever in themselves are capable of bringing to the mind a feeling of love towards distant and even departed objects, and of softening, even whilst they renew, the anguish of bereavement. More especially where the mind is assured of the happiness of the departed object, I conceive that there is a legitimate scope for such feelings as these. Still, however, as I have never

been placed in your circumstances, I am not sure that this letter does not call for an apology on my part. If it strike you so, I pray you to forgive me. I do not mean to sing songs to a heavy heart, but to bind up, as God may enable me, and to heal a broken spirit: and if I have erred, impute it to nothing but misdirected love.

“ Beloved Mary has desired me to write to you, but I feel my utter incompetency to do so. To enter on the common topics of consolation would be unnecessary, and almost impertinent in the present case. If these few lines only express my sympathy with you, and shew you what balm I would pour into your wounded spirit, if it were in my power, they will so far fulfil the desire of, my dear friend,

“ Your most affectionate brother in the Lord,  
“ C. SIMEON.”

---

To a Clergyman, on his preaching and conduct.

“ My dear Friend,                      “ K. C., July 2, 1833.

“ I am most thankful to you for your kind letter, and for the information respecting things around you. My answers to you shall be at all times with the most entire and most affectionate freedom, yet at the same time confidential; because I should not wish to be quoted, as taking views of things directly opposite to any of my brethren, unless I were present to state my sentiments with precision, and to shew that I was actuated only by truth and love.

“ In your letter you refer to two things as disapproved by some. And first, your preaching.—Now I certainly think that religious people are too much addicted to human systems. Scarcely any one is aware that Calvinism and Arminianism are equally true, if

rightly applied, and equally false, if pressed to extremes. Each party is apt to dogmatize, and to manifest a degree of intolerance in relation to the other.

“Your part with respect to all of them is to please them if you can; but only so far as is for their good, and to their real edification. I would *run after nothing*, and *shun nothing*. Be not afraid of speaking all that God has spoken in His word, or of giving to every word of His the measure of weight and emphasis and preponderance, that it has in the inspired Writings. The instant that you are afraid or averse to do this, you stand self-condemned, as sitting in judgment upon Him, from whom every word has been *inspired for the good of the Church*. I have always regretted that a friend of yours and mine could not see his way more clear in this respect. . . . And I hope you will be enabled to ‘preach the word’ freely and *fully*, without any fear of man, or partiality for human systems.

“But I highly approve of the difference you make on different occasions. I think I mentioned in a former letter 1 Cor. iii. 2, to which I may add Heb. v. 12, 14, and vi. 1—3. Do not these passages shew that we are to consider the capacity of our hearers to receive instruction? There is even among good people a sad want of love to those who are less instructed than themselves. You will not find one in twenty that would ‘love’ such a character as the rich youth, who thought he had kept all the Commandments, and at last forsook our Lord rather than surrender up his riches. I would not have you withhold the strongest meat from those who are able to digest it, but I would select proper seasons for administering it, and if administered at a time when there were persons

present who were likely to be choked by it, I would administer it with that measure of tenderness towards the weak, that should at least convince them that I was anxious for their welfare. In relation to all these matters, take counsel *not of fear* but *of love*. Whatever be the number or quality of your counsellors, always put love in the chair, and give him a casting vote.

“ Now for, secondly, your conduct.—Here again I quite agree with you. There is among religious people a kind of Popish infallibility. Every one thinks his own line straight, and that of all who differ from him crooked. A man that has scarcely ever stirred out of a retired village, fancies himself able to judge all other Christians in whatever line they move. In fact, there is among them a strong propensity to uncharitable judging, and a disposition to say to others, ‘ Stand off, I am holier than thou.’ I would not have you brought into bondage by them, I would have you so to move, as to conciliate the feelings at least, if not the regards, of adversaries. I think in a former letter I touched on this also. Had our blessed Lord acted like the Pharisees, who kept all others at a distance, he would never have been called the friend of publicans and sinners. The point for you to judge of is *this*: What is *my motive* in this or that concession? If it be to remove prejudice, *for the good of others*, it will bring no evil consequence along with it. If you act under the influence of *self-denying love*, you will sustain no injury: but the very instant you *find pleasure* in worldly company you are got off from Christian ground. The *affecting* of friendship with the world is virtual enmity against God: and the love of the world is a decisive evidence that the love of God is not

in us. But are we therefore to act as if we hated all who are not of our party? If a blackamoor fall into the water, shall we make no effort to save him, because he is not a white man like ourselves? I should rather say, the circumstance of another person differing from me both in faith and practice, ought to make me earnest, by all possible condescension and love, to avail myself of any opportunity to set him right. Yet I would not carry this so far as to make it doubtful on whose side I am. I would be the Christian everywhere: and though I would not lug in religion neck and shoulders, I would never leave any one to doubt a moment whose I am, and whom alone I serve.

“ Thus I have addressed myself, as briefly and as clearly as I could, to the questions you have been kind enough to submit to me, and most thankful shall I be to hear and know all that you can from time to time communicate, that I may have further opportunities of expressing my sentiments to you without reserve.

“ Tell me in your next whom you have with you. If your aunt and sister are with you, present to them my very kind regards, and believe me, my dear friend,

“ Your very affectionate brother in the Lord,

“ C. SIMEON.”

EXTRACTS FROM HIS DIARY enumerating his mercies.

“ Nov. 4, 1833.

- “ What wonderful things have I been spared to behold!
1. Union and harmony and love throughout my whole parish, together with an increased attention to religion.
  2. My Jubilee completed, and kept with such devout affection.

3. My entire Work out, presented, and, as far as I know, approved.
4. My Church enlarging so as to hold 1100 persons, and so beautified as to be the ornament, instead of the disgrace of the town.
5. My School-room built for God's service, and now licensed for it. I preached there yesterday, not without many tears, on 1 Cor. ix. 16.
6. St. Mary's given to the entire management of Mr. C., and at least 1200 hearers: I preached there on Sunday Evening, 20th, to that number, on Rom. xv. 29,
7. Barnwell (Church) open to *me*. I preached there on Sunday Morning 27th, on Lev. ii. 14—16.
8. St. Mary's now stately open to *me* in the mornings. Mr. C. is to read the prayers early in the morning on Sundays; and at 12 to read the Litany, and [Communion Service, when] I am to preach. It will commence on Nov. 10. I intend to preach on Luke x. 23, 24. This will continue till my Church is open, when I hope to preach at Trinity every Sunday morning, and at St. Mary's in the Evening. Never did I long more to spend and be spent for the Lord than at this moment. Blessed be God!

Nov. 14. This day has Mr. H—— consented to let me preach at St. Botolph's every Thursday. *How incredible is all this!*"

After one brief remark made Dec. 18, 1833, there are no more entries till Sept. 22, 1834, when the following occurs :

"Sept. 22, 1834. This interval shews *my taste* for Diaries. But if I could put down on paper a just account of God's mercies to me, this book would not suffice to relate one hundredth part of them. The last day of April, after three months' illness, I was all but gone. . . . At St. Mary's and St. Botolph's, I have resumed my Ministry with almost my former energy; and have large congregations at both. And if I live to Oct. 12, I shall re-open Trinity Church. In what terms could I adequately describe these things? But I do bless God for them from my inmost soul."



To the Bishop of CALCUTTA, on the prospect of death.

“ Cambridge, May 21, 1834.

“ My beloved and honoured Brother,

“ About six weeks ago I sent to your son, to intreat that he would write to inform you, why you had not heard from me in answer to your letter received about the beginning of February. At that time I was taken with the gout, and having preached twice at St. Mary's on February 15, the disorder came on so violently, that for the space of about twelve weeks I was as incapable of doing anything for myself, even the moving an inch on one side or the other on my bed, as an infant. My pains after about the first three weeks, were, through the tender mercy of God, scarcely worthy of a thought; but my whole frame was reduced to a perfect skeleton: and repeatedly was I considered as at the point of death. On this day three weeks, I was reported, and not without reason, as dead. But on May 1st (this is 21st) there seemed as if a new turn was given to my disorder. From that time I have been recovering; and from not being able at one time even to write my name, am now engaged in the sweet employ of writing to my beloved friends. You will ask me, perhaps, what was my frame of mind during this state of nearness to the eternal world? And I am happy to say, that I found my principles quite able to sustain me. I have taught others, that there is not so much as a sparrow that falls to the ground without our heavenly Father's special appointment, nor any one thing which shall not work for the good of His chosen people: and these things I was so enabled to realize, as to have my soul kept in perfect peace. Throughout the whole time, I was strengthened to rest on God as my Covenant God and Father,

and to believe that His covenant was ‘ordered in all things and sure.’ The time, the measure, the duration, the issue of my illness were all in His hands; and I was content, yea thankful, yea joyful, to leave them there, and to wait His will whatever it might be. As for joyful anticipations of the blessedness of heaven, neither the habit of my mind nor the state of my body, nor indeed the character of my religion (the religion of a sinner at the foot of the cross) led to them: to be ‘kept in perfect peace’ was more in accordance with my wishes, and that mercy God richly vouchsafed unto me: and I hope that, if restored to any measure of health and strength, I shall be enabled more than ever to live for God, and to the glory of his great name.

“I am not fond of talking of self; but I have thought that to say thus much was due to you. This, however, I will say in confirmation of my views, that God confirmed His word with an oath, on purpose that those who flee to Christ for refuge might have strong consolation; and in commendation of my views, (namely, of God as a Covenant God who would have us regard Him especially in that view) that in Lev. ii. 13, He particularly and **STRONGLY ENJOINS US**, even in our most common approaches to Him, to come to Him under that very character: ‘thou shalt not suffer the salt of the covenant of thy God to be lacking in thy meat-offering.’ Now if the Jews were to bear in mind continually God’s covenant with Abraham, and their redemption in Egypt, *à fortiori* are we, after what has been done for us in Christ Jesus; *this* being the one source of all the benefits we enjoy, and the sure ground on which we may hope for their continuance. In a word, I felt and do feel, that in God, and in God alone, I have all that I can need: and therefore my

eyes are turned to Him always—Him exclusively—Him without a shadow of a doubt. Were I to look at Him through the medium of my own experience, it would be like looking at the sun through the medium of the waters: the sun in that case would appear to move as the water undulates; whereas when viewed in Himself alone, He is uniformly and steadily the same, without any variableness or shadow of turning.”

---

To a Friend under religious depression.

“ My dear Madam,

“ I think I may say with truth that this is, properly speaking, the first leisure hour I have had since your letter was put into my hands at Mr. Bickersteth’s, and it is with much pleasure I embrace the opportunity to reply to it. But could I have enjoyed half-an-hour’s conversation with you, I could have replied far better than in a thousand letters. Words on paper are as a painted sun in comparison of words uttered from the inmost soul, and breathed out with a divine unction: they carry with them none of that heavenly warmth and that sympathetic tenderness, with which I would gladly have poured them into your bosom. Besides, there are *turns* in conversation which flash conviction upon the mind, and carry consolation to the soul, that no dissertation can do. Your case is a common case: but every case has some peculiarities which call for some ingredient to be blended with the general prescription, and which are only elicited in conversation. I suppose there is not a physician in the universe, that would not prefer half-an-hour’s conversation with a patient, before the most elaborate statement that could be drawn up. Much

more should I prefer it, because the very same words convey a different and almost opposite idea to *my* mind, according to the manner in which they are spoken. Shall I say, words are spoken as also they are written *in cold blood*? Could I ascend with you into our Father's presence, and fetch fire from the altar before the throne,—or, to change the metaphor, could our souls be tuned by the same divine hand,—I should understand and feel every note you strike. But I feel I understand nothing of your case, except as far as words ill comprehended can convey it to my mind. Your case in few words is this: 'I was once in earnest about my soul: I have since declined: I feel but cold at this moment and unhumbled, whilst confessing what ought to humble me in the dust. What must I do to get myself quickened in the divine life, and stimulated to run the race set before me?' The general answer to this would be, 'Be much in reading the Holy Scriptures and in heavenly meditations: be much in prayer to God through Christ; read the promises and rely upon them, and cast yourself entirely on Christ as able and willing to save you to the uttermost.' To that purpose I might speak at large; but yet I should say nothing which you do not already know as well as I can tell you. I will therefore waive all which I suppose you already to be well acquainted with, and *which by far is the most important*, and will touch only on what may not have presented itself to your notice. There are two errors which are common to persons in your state; 1st, The using of means, as though by the use of them they could prevail; and 2ndly, The not using them, because they have so long been used in vain. The error consists in putting the means too much in the place of Christ, and in expect-

ing from *exertion* what is only gained by *affiance*. There is a passive state of mind—a lying like clay in the hands of the potter,—and a casting yourself on the Lord Jesus Christ, content to sink if He will let you sink, and to be marred, if He choose to mar you. This willingness to be saved by Him altogether from first to last, and in His own time and way, and this determination to trust in Him though He slay you, and to praise Him though He condemn you, is what you particularly want. You would fain have *the knowledge* of your acceptance of Him, when you should rather be concerned to *insure* that acceptance. I know not whether this will convey any idea to your mind, but if it do, it will prove of some service to you.

“There is another thing which I would suggest, which is intimately connected with that, namely, that you are too much occupied in looking at yourself, and too little in beholding the Lord Jesus Christ. It is by the former you are to be *humbled*; but it is by the latter that you are to be ‘*changed into the divine image*.’ (2 Cor. iii. 18.) You want a greater measure of holiness to warrant your confidence in the divine promises; when it is only by apprehending those promises that you can attain the holiness you are seeking after. (2 Cor. vii. 1.) You must learn to ‘glory in your infirmities (so to speak), that the power of Christ may rest upon you.’ You are nothing, and it discourages you; but you must be content to be nothing, that Christ may be ‘all in all.’ I grieve, my dear Madam, that I am not able to counsel you as I could wish; and with earnest prayer to God that my weak suggestions may not be in vain, I remain

“Your very affectionate and sympathizing Friend,

“C. S.”

TO MISS MARY ELLIOTT, on his secret Experience.

“ My beloved Mary,                    “ K. C., May 21, 1834.

“ I could not but weep over your kind and affectionate letter, insomuch that my constant attendant said to me, ‘ Sir, I fear you have some bad news to-day.’ I thank you most tenderly for all the expressions of your love, of which, alas ! I feel myself most unworthy. You evidently do not know my state. It is that of a poor sinner before God—it is that which I ever expected it to be—and in fact ever wished it to be. Any other would be utterly unsuited to my whole life. I am, I feel I am, a brand plucked out of the burning. But oh ! what dreadful marks of the fire upon me to this hour ! None but infinite power could ever fit it for a place in His temple. I do believe God’s power sufficient ; and I believe the whole plan, which Infinite Wisdom has devised for the accomplishment of this great object, is sufficient for the attainment of it. But I cannot forget what I am—I do not desire to forget what I am—I am even, so to speak, satisfied with being what I am, that God may be the more glorified. Of course, you will not understand me as saying, that I do not wish to be more holy and heavenly, but simply that, seeing that I am what I am, I am willing, yea, desirous that God should be glorified in the salvation of the very chief of sinners. I remember to have shewn you a little paper expressing the different parts of religion, 1st, as revealed in the Bible ; 2nd, as experienced in the soul ; 3rd, as operating towards man ; 4th, as operating towards God ; *each in one word* ; the word for the last was *Adoration* ; for then *God is in His place*, and *the sinner in his*. This is my posture, and I would have it as deep as possible. If Job, after seeing God as it were with his

eyes, abhorred himself and repented in dust and ashes, what frame can be so fit for *me*? Young persons, to whom reconciliation with God is quite a novelty, may have great ebullitions of joy; and others, who have a *vivid imagination*, may go up to heaven and behold all the glory of it, and join with the heavenly choir in their songs of praise. *I* have no imagination, —I never had: plain, simple truth has been more in accordance with the natural construction of my mind, and more suited to my taste; and I am inclined to think that God deals with men in a way suited to their constitutional feelings or acquired habits. I do not therefore regret my want of devout and joyful anticipations; for I had peace without a moment's interruption, even the peace that passeth all understanding. But this I bitterly regret; viz. a want of divine savour on my soul, a want of tenderness of spirit, a want of devout admiration and gratitude. These have solely a respect to *God* as a part of adoration; but the anticipations of glory have more respect to *ourselves*, and the blessedness that awaits us. Therefore, as having less to do with the imagination and with self, I prefer the shame and confusion of face, which I am conscious my whole life calls for, and which is *less open to delusion of any kind*. Yet I do not condemn or despise the things which I lack: I can easily conceive them to be high manifestations of a meetness for heaven: but I am not grieved that they do not enter into, and much less characterize, my experience. I have often wished that there were more of holy reverence in religious people when speaking of God, and of the things which He has wrought for their salvation. I see not an instance of any remarkable manifestation of God to man, which did not instantly generate in his

heart, and produce in his act, a lowly reverence and self-abasement; and I cannot but think that the nearer we approach to the eternal world, the more that feeling should be wrought within us. If I recollect aright, I shewed you and your Mama a paper which I drew up for the satisfaction of poor Mr. —, who thought that my frequent sighs and groans were indications of something habitually and essentially wrong in my conduct\*. Nothing but the satisfying of a brother would have induced me to put to paper the inward experience of my soul. To such accusers we are indebted for almost all that we know of Paul's experience. Having written it, I judged it on the whole right not to destroy it, because after my death it may be of some little use to the Church of God. But *that* is a *fac simile* of this letter, only that it opens distinctly the reasons of my experience, and the frame of mind which I expect on my admission into heaven, if ever I be admitted there; and if you can call anything of it to remembrance, you will see that my last end is in perfect accordance with it." . . . .

To the SAME, on the right standard of Christian excellence.

" K. C., Camb., Nov. 21, 1834.

" My beloved Mary,

" I had been thinking of writing to you or to your Mama; for I thought your long silence, and the silence of every one respecting you, were an unfavourable sign. I have been often with you in your pains, and have wished that I could by any means pour a little balm into your wounds. But the habitual consolations of my own mind have been constantly

---

\* See this Paper, p. 518.



prevalent in relation to you. I have very little to do with second causes, except in a way of prudential care. Why should we not *see*, what we actually *know*, that not a hair of our head falls without our heavenly Father's express direction? This sight—this full conviction—I have sought on your behalf, as well as on my own; though I have felt how different this conviction is to *you* in a state of anguish, from what *I* have found it in a state of mere inanity. The exercise of judgment, so to speak, has sufficed for me; whilst for you a more special and abundant communication of grace was necessary. Yet there was the same sufficiency in our Father's hand and bosom for both of us; and the same fidelity to all His promises.

“As to the particular exercises of our mind, whether more or less joyful at such seasons, I am not anxious. I have again and again opened to my beloved Mary my sentiments and feelings on this subject: and I will do it yet again, because of their extreme importance in my mind, and because I do not recollect to have seen or heard them dilated upon with the fulness and accuracy which they deserve. There are certain truths, of which I never would be unconscious at any moment: 1st, I am a creature—a mere worm: 2d, I am a sinner, whose guilt exceeds all that can be expressed or conceived: 3d, I am redeemed by the blood of God's only dear Son, and completely reconciled to my God and Father. Now then, I wish ever to have a creature-like spirit; a sinner-like spirit; and a saint-like spirit: no one of these would I lose for a moment: nor would I suffer any one of them to swallow up the rest. I admire not that self-annihilation, which is the essence of mysticism, and which takes off the

mind from its real state before God : nor do I admire that depression, which sinks a person into the depths of despondency : nor yet do I covet that indecent familiarity with God, which exalts one almost into a state of equality with Him, and makes me half forgetful of what I am as a creature and a sinner. I would have the whole of my experience one continued sense—1st, of my nothingness, and dependence on God : 2d, of my guiltiness, and desert before Him : 3d, of my obligations to Redeeming love, as utterly overwhelming me with its incomprehensible extent and grandeur. Now I do not see why any one of these should swallow up another : nay, I am extremely jealous of that experience which divests us of any one of them. That they are separable in imagination, like the rays of light, I well know : but that they should be combined in action, I am well convinced : and I the rather say this, because I would have my beloved Mary established upon somewhat of the same basis. I do think that Christian experience is not generally understood by the Christian world, and that much is looked for in a dying hour, which is, to say the least, not necessary, and perhaps not desirable. Yet I give this my judgment with great deference, for, after all, it may be only the result of the low state of my own soul. Yet, where to look for an earthly instructor I know not. Your dear honoured grandfather would have been a great comfort to me in relation to this matter. But whether I am *right* or not, according to the highest standard of Christian excellence, of this I am *sure*, that my sentiments are *safe*, and that they are capable of supporting me in a dying hour.

“ I have been laid aside again both with a cold

and the gout; but, beyond all expectation, am so recovered, that I *hope* to be found in my place on Sunday morning next. My beloved Mary, you, in the absence of your honoured grandfather, may help me to form my mind and judgment. In two words, my desire is, 1st, never to forget for a moment what *I* am: and 2dly, never to forget for a moment what *God* is. Tell me your mind, and believe me very affectionately yours,

“ C. S.”

---

To the Rev. J. B. CARTWRIGHT, on the effects of Religion in its rise and progress.

“ My dear Friend,                      “ K. C., Oct. 29, 1834.

“ In compliance with the request which you made me yesterday, respecting the observations which I had offered on the preceding evening to a large number of Undergraduates, that were assembled to hear from yourself and Mr. Bickersteth an account of the work going forward through the instrumentality of the London Society for promoting Christianity amongst the Jews, I take up my pen to give you in few words the substance of my address.

“ I had expressed my gratitude to Almighty God for the great increase of attention which was visibly paid by *them* to this generally neglected subject: and I traced it to what I conceived to be its true cause, an increase of Scriptural knowledge, and of vital godliness among them.

“ Religion, I observed, in its first rise in the heart, is a personal matter between God and a man's own soul. A man, desirous of obtaining mercy from God, and peace in his own conscience, reads the Scriptures in order to find out the way of salvation, and marks with special care those passages which assure him of

acceptance with God through the merits and mediation of our Lord Jesus Christ. For a considerable time, it is his own eternal welfare which engrosses all his attention, and almost exclusively occupies his mind : and even the salvation of the whole world is of chief interest to him, as warranting a hope, that he himself may be a partaker of the blessings so freely offered, and so extensively diffused.

“ But, when he has obtained peace with God, then he searches the Scriptures, to find how he may adorn his holy profession, and render to the Lord according to the stupendous benefits that have been conferred upon him. He sees that LOVE in all its branches is his bounden duty, and his highest privilege ; and he accordingly determines, with God’s help, to live in the most enlarged exercise of that heavenly grace. Benevolence, in all its offices, both towards the bodies and souls of men, is now cultivated by him with holy ardour ; and every Society that is engaged in imparting good to man, is gladly encouraged by him. Not only are schools for the education of the poor, and hospitals for the relief of the sick, become objects of his regard, but he extends his compassion to the perishing heathen, and gladly unites with Bible Societies and Mission Societies in their efforts to spread Divine knowledge throughout the world, by the dispersion of the Holy Scriptures in all the vernacular languages of the earth, and by the labours of pious ministers.

“ As religion advances in his soul, he takes deeper views of divine truth, and enters into considerations which, in the earlier stages of his career, found scarcely any place in his mind. He now enters into the character of Jehovah as displayed in the Sacred

Volume, and his dispensations, both of providence and grace, as there revealed. He traces up the great work of redemption to the eternal counsels of Jehovah, and regards all its benefits, whether as conferred on himself or others, as the fruits of God's love, manifested in Christ Jesus and ratified with the blood of the everlasting covenant. He sees that 'covenant ordered in all things and sure;' and looks unto God to fulfil towards him all the engagements which from eternity He entered into with His only dear Son, and founds his hopes of ultimate felicity, not only on the mercy, but on the truth and fidelity of God. He now begins to view with wonder the dealings of God with His ancient people, who from the days of Abraham to the present moment have been such remarkable objects of His care. He sees their separation from all the rest of mankind, and their wonderful preservation as a peculiar people in all ages: he sees their miraculous redemption from Egypt, their establishment in the promised land, and their final expulsion from that land for their manifold transgressions, and especially for their murder of the Messiah. Whilst he beholds them dispersed through the world as objects of universal hatred and contempt, he contemplates God's design to restore them in due season to their former inheritance, and to a state of piety and blessedness far exceeding anything, which, in their national capacity, they ever possessed. He sees further, the connexion which subsists between the restoration of that people, and the salvation of the whole Gentile world; the latter being, in the Divine purpose, the effect and consequence of the former. Here, then, his mind becomes expanded, and his heart enlarged; and a fresh unthought-of line of duty opens itself to

his view. Now he desires to co-operate with God, so far as his feeble influence can extend, in the production of this great event; and he thankfully avails himself of any opportunity that is afforded Him, to promote the eternal welfare of the Jews. His very love to the Gentile world strengthens this desire, and encourages him in the discharge of this grievously-neglected duty. He longs to see God's glory advanced, and His purposes accomplished: and in his prayers, as well as in his efforts, he labours to hasten forward this glorious consummation; yea, he determines to 'give God no rest, till he arise, and make Jerusalem a praise in the earth.' Formerly, he thought but little of conferring benefits on this despised people; but now, seeing how nearly the honour of God and the salvation of the whole world are connected with their destinies, he accounts it his bounden duty to promote, by every means within his power, their restoration to the Divine favour. He is even astonished at himself, yes, and humbled too, that he has had such narrow and contracted views of his religious duties, in that he has passed over, as scarcely worthy of a thought, that mysterious dispensation, which St. Paul has so clearly and fully developed in the eleventh chapter of his Epistle to the Romans, and in the contemplation of which he exclaimed, '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!' I say, he wonders at his own blindness and stupidity in having so overlooked that mystery, which St. Paul cautioned us 'on no account to remain ignorant of,' and at his own indifference about that people, for whom St. Paul felt such 'continual heaviness and sorrow in his heart,'

that he was willing even to lay down his life for their welfare. And now he determines henceforth to redeem the time for the discharge of his duty towards them, that he may no longer subject himself to that anathema, which was denounced against the Ammonites and Moabites for not administering to the necessities of that people, who were the special objects of God's peculiar care and favour.

“Thus, as it appears to me, the reason of this sacred cause having hitherto made but small progress in the land, in comparison of some other Societies, is made clear. Religion, *in its rise*, interests us almost exclusively about *ourselves*: *in its progress*, it engages us about the welfare of *our fellow-creatures*: *in its more advanced stages*, it animates us to consult in all things, and to exalt to the utmost of our power, the *honour of our God*.

“Having now our eyes opened to see, what is so clearly revealed in the Scriptures of truth, that the restoration of God's ancient people to His favour will be an occasion ‘of joy, (so to speak,) and of honour to God himself,’ (Jer. xxxiii. 9,) and the means of happiness and salvation to the whole world; (compare Rom. xi. 12, 15, with Jer. xxxiii. 7—9, and Psalm cii. 13—15: ‘SO the heathen shall fear thy name’); and, above all, that God's glory will be displayed by means of it with such brightness as shall perfectly eclipse all former manifestations of it, (Psalm cii. 16, with Isai. lxxv. 17, 18, and Jer. iii. 16, 17,)—we cannot but feel ourselves bound to promote this great object to the utmost of our power, and for that end to aid the efforts of the only Society in Britain that has that object in view, THE LONDON SOCIETY FOR PROMOTING OF CHRISTIANITY AMONGST THE JEWS.

“The effect of the lower degrees of knowledge and piety is already seen in the land to a considerable extent in the ways I have before described it: and I cannot but hope, that, in proportion as religion shall be deepened in the hearts of our countrymen, this all-important cause will be espoused and cherished by all ranks and orders of the community.

“I am, my dear friend, most affectionately yours,

“C. SIMEON.”

---



## CHAPTER XXXII.

LETTERS—TO A TRUSTEE ON HIS DUTY AS PATRON—MR. SIMEON'S CHARGE TO HIS TRUSTEES—LETTER TO A FRIEND ON THE SAME SUBJECT—TO THE BISHOP OF SALISBURY ON RESIGNATION—TO THE SAME ON CHRISTIAN JOY—TO MISS E. ELLIOTT ON HUMILIATION—TO THE BISHOP OF GLOUCESTER FOR A COPY OF HIS 'COMMENCEMENT' SERMON—TO THE BISHOP OF CALCUTTA ON THE ABOLITION OF CASTE—TO THE SAME ON PRUDENTIAL CARE OF HEALTH—TO J. J. GURNEY, ESQ. ON THE LOSS OF HIS WIFE—TO REV. J. T. NOTTIDGE ON THE DIVINE DISPENSATIONS—TO MISS MARY ELLIOTT ON THE INDULGENCE OF AFFECTION—TO THE SAME ON THE MIXED NATURE OF CHRISTIAN EXPERIENCE.

---

1835.

### CORRESPONDENCE, ETC.

To a Trustee, on his duty as Patron of a Benefice.

“ My dear Friend, “ K. C., Jan. 5, 1835.

“ Wherever there is a good Minister, there will be, if any, a good Curate: consequently the Curate will ingratiate himself with the parishioners; and consequently *in their view* he will be the fittest person to present: and therefore petitions will be made in his favour. From every place I have had petitions upon petitions; and for fit persons too. But where then is my knowledge of persons, my judgment, and my right of patronage, and my conscience, if I too readily and without extreme vigilance comply with them? I must not only do *well*, but *the best* that

I can *possibly* do; and I must spare no pains to effect this. It is on this account, that in my dying charge to my Trustees I have particularly guarded them against being influenced by *petitions for Curates*. But you will say, or rather do say, that you fear for the interests of the Church. To this I answer, I will approve myself to God in doing the best I possibly can for His Church and people; and though some, through personal attachment, may be pained at the first, they, if they have a spark of piety towards God or of gratitude to me, will soon find reason to acknowledge, that I have approved myself faithful both to God and them. How did they all bless me for not attending to their petitions (one signed by 400, and the other by 700), when I appointed Mr. —! Forty of the heads of both parties sent me an united letter of thanks, for doing for them infinitely better than they would have done for themselves. And a similar letter will in all probability be sent me on the present occasion within six months. In these matters *I know none but God*. I would not know my own father, or my son; and that is the spirit, which I trust you and all my trustees will exercise, when I am gone to a better world\*.

---

\* The following is the solemn charge of Mr. Simeon to his Trustees.

“IN THE NAME AND IN THE PRESENCE OF ALMIGHTY GOD, I give the following Charge to all my Trustees, and to all who shall succeed them in the Trust to the remotest ages. I implore them for the Lord Jesus Christ’s sake, and I charge them also before that adorable Saviour, who will call them into judgment for their execution of this Trust,

“1st, That they be very careful, whenever they shall be called upon to fill up a vacancy in this Trust, which they must invariably do within three months of a vacancy occurring, that they elect no one who is not a truly pious and devoted man, a man of God in

What a land would this be, if the Lord Chancellor and all other Patrons would *act to God* in this way.

“I would not have troubled you with this, because the presentation is on the road to you, but to give you an exposé of my mind. If I were to send them an *ignoramus* for *his own sake*, I *might* fear for the Church, &c., but when I send them the most blessed man that can be found, and that solely for *their sakes*, I have no fear but that God will bless my endeavours, and the people will soon be brought to a right mind. In such a case as that, a dissatisfied man says in fact, ‘I will take the Patronage into my own hands; and neither God nor the proper Patron shall have anything to do with it; or if the Patron presume to think and act for himself, I will quarrel with him on account of it.’ Such a person as this is not the proper person to consult or to follow. I would please all men, but it

---

deed and in truth, who, with his piety, combines a solid judgment and a perfectly independent mind. And I place this first, because a failure in this one particular would utterly defeat, and *that* in perpetuity too, all that I have sought to do for God and for immortal souls.

“2ndly, That, when they shall be called upon to appoint to a Living, they consult nothing but the welfare of the people, for whom they are to provide, and whose eternal interests have been confided to them. They must on no account be influenced by any solicitation of the great and powerful, or by any partiality towards a particular individual, or by compassion towards any one on account of the largeness of his family or the smallness of his income. They must be particularly on their guard against petitions from the parishes to be provided for, whether on behalf of a Curate that has laboured among them, or of any other individual. They must examine carefully, and judge as before God, how far any person possesses the qualifications suited to the particular parish, and by that consideration *alone* must they be determined in their appointment of him.”

should be *for their good to edification*; and how to do that, I must judge for myself.

“ Believe me, my dear friend,

“ Very affectionately yours,

“ C. SIMEON.”

---

To a Friend; on the same subject.

“ My dear Brother,

“ At Mr. M—— I do not wonder; love with him swallows up all considerations, I had almost said, of wisdom and prudence. At *you* I rather do wonder. I thought that you would have known that I discard love and pity, and everything else, in comparison of love to God and to immortal souls. Why have I bought those Livings? Not to present *a* good man to each, but to fill them with men who shall prove great and leading characters in the Church of God. Mr. ——, I doubt not, is a good man. But what great stir was there amongst immortal souls under his Ministry whilst he officiated in ——? What lamentations were there when he left it? What great efforts were made to retain him? Is this then the man to place there? He has shewn what *he* could do: and if I cannot find in Britain one, who may with God’s blessing do more, I will appoint him; but I will search the whole kingdom, before I will despair of finding a fitter man.

“ I trust you will understand me aright; I am not displeased in the slightest degree with your letter; but I wish you to know, that I am in a few days to give up my account to God, and to answer for all the souls for whom I have engaged to provide, and I will do that, and that only, which God will approve when I stand before Him.

“ They have sent a petition signed by eighty-eight

persons. When I presented to —— I had two petitions, one signed by 400, and the other by 700 : I complied with neither, but sent them Mr. ——, and within six months I received a letter of thanks, signed by forty of the heads of both parties, saying that I had provided infinitely better for them than they would have provided for themselves. In another Living I had, *under far more pressing circumstances*, a similar acknowledgement.

“ Let all, instead of petitioning *me*, petition Almighty God for me ; and they will render more service to the souls of ——, and to the Church of God at ——. Let personal regards be banished. Let us know no man after the flesh. Let the good of immortal souls swallow up every other consideration. This at all events, God helping me, shall alone influence

“ Your very affectionate Brother,

“ C. SIMEON.

“ P. S. Without the intervention of five minutes after the receipt of your letter.”

---

To the Bishop of SALISBURY (Dr. BURGESS).

“ My Lord, “ K. C., Camb., March 19, 1835.

“ I feel extremely indebted to your Lordship for your little poetical present, to every word of which my heart responds. I am myself *dying* daily : and I find that to be the best and happiest mode of *living*. Why should we not be taking Pisgah views of the promised land, and tuning our harps that we may be ready at any moment to join the heavenly choir in their songs of praise to ‘ Him, who hath loved us, and washed us from our sins in His own blood,’ or rather I would say, to him who loveth and washeth us from our sins? The Psalmist has strongly suggested this

distinction, in calling upon all that is within him to adore and magnify his God for *present* and *existing* blessings; ‘*forgiveth, healeth, redeemeth, crowneth, satisfieth.*’ And if we be in a right frame of mind, we shall receive *all* God’s dispensations, however painful, in the same way, tasting nothing but love even in his severest chastisements.

“The words your Lordship quotes from Mrs. Hannah More’s Memoirs, as having been used by her sister Martha in her last illness—‘I love whatever comes from God; I love my sufferings,’ struck me also. Is not this, indeed, the proper disposition to be exercised in the hour of trial? St. Paul (what? was *resigned*? no :) *took pleasure* (εὐδοκῶ) in trials of every description: he had scarcely the word *resignation* in his vocabulary; and we also, according to the grace given to us, should almost banish that word, except in very grievous trials indeed, and should substitute for it the Apostle’s εὐδοκῶ.

“It is a joy to me, my Lord, to see that this is the happy frame of mind which you enjoy under the infirmities of age, when the grasshopper may be a burthen to *the body*, but tribulation itself is the occasion of nothing but joy to *the soul*. If only we believe that our very hairs are all numbered, and the minutest occurrences are ordered by infinite Wisdom for our good, we neither have, nor can have, anything but what should be to us a source of joy.

“At this time last year, this was my blessed experience, on what was thought by all to be the bed of death; and I am anxious so to improve my few remaining hours, that, when the closing scene shall actually arrive, I may be thus highly favoured again, and have an abundant entrance ministered unto me

into the kingdom of our Lord and Saviour Jesus Christ.

“ Since my restoration to health, circumstances of more than ordinary importance have engaged my attention. I have been called to dispose of no less than six Livings, in all of which I have placed Ministers, without reference to anything but their peculiar fitness for the place they are sent to occupy. *This* is the great reform wanted in our Church ; and if generally carried into effect by all who have patronage in the Church, it would supersede all occasion for any further reform. If it did not stop the mouths of Dissenters, it would diminish their numbers, and effectually prevent their increase.

“ At our last Jews’ Auxiliary Society, of which your Lordship is the President, I dropped a few hints which produced a great effect amongst Ministers, as well as the Undergraduates ; and as my views are both peculiar and important, I take the liberty of transmitting a paper to you containing them. Religion is understood by many in its rise and progress in the soul, but by very few in its more perfect state. Even the Apostles themselves, for six years after the day of Pentecost, did not see their duty towards the Gentiles ; and so it is even with good and pious Ministers at this day in reference to the Jews : and if the contents of my paper be duly considered, I cannot but hope that many of our brethren, and even fathers in the Ministry will exclaim, ‘ Then hath God appointed ME to seek the salvation of the Jews ; and I am shamefully remiss, if I do not exert all my talents and all my energies for the promotion of it.’

“ I am, my Lord, your Lordship’s most obliged  
and obedient Servant, “ C. SIMEON.”

---

To the SAME.

“ K. C., Cambridge, April 4, 1835.

“ My Lord, my dear Lord,

“ I am this moment returned from the table of the Lord, and think I am performing an acceptable service to my Divine Master in returning a few lines to your Lordship, in answer to the letter which I received from you this morning. You notice my observation relative to the word ‘resignation.’ I love the high tone of Christian morals, ‘Rejoice evermore: in *every* thing *give thanks*: for THIS is the will of God in Christ Jesus concerning you.’ I see no exception here; nor would I make any in my own experience. I read that ‘*all* the ways of the Lord are mercy and truth unto such as keep His covenant and His testimonies.’ But what is *truth*? Is it not an accomplishment of a promise? shall I be RESIGNED then to a *mercy* coming *in this way*? I pray daily, ‘Thy will be done on earth, as it is done in heaven.’ And if *actively*, why not *passively* also? I do not read of the Apostles being RESIGNED to their imprisonment and beating; or of Paul and Silas being RESIGNED to their stripes, and feet in the stocks. The former ‘rejoiced that they were counted worthy to suffer;’ and the latter ‘sang praises to God at midnight.’ I grant that the *occasion* of their sufferings gave an elevation to their minds; but sufferings of whatever kind are, in fact, sent and apportioned by God Himself, without whom not a sparrow falls to the ground: and our privilege under them is to say, ‘The cup which *my Father* hath given me, shall I not drink it?’ Shall I not then be thankful for it, under a full assurance that it is amongst the ‘*all* things that are to work together for my good?’ The great secret is, to have it



well settled in our minds what our *desert* is—nothing will appear heavy then : on the contrary, everything which is sent to keep us from our *desert*, will be welcomed as a blessing in disguise.

“ But even this is *low ground*. It is our privilege to soar far above all this. I have been preaching on these words (Isai. xliii. 4), ‘ Since thou wast precious in my sight, thou art honourable, and I have loved thee :’ and I ask, Were the Jews ‘ precious, and honourable, and loved,’ above all the people upon earth, and are Christians less so? If they were so blessed as having been redeemed from temporal bondage, am not I as redeemed by the blood of God’s only dear Son? am I then precious in His sight, and shall not He be so in mine? am I ‘ honourable and beloved’ in His estimation? What then shall I quarrel with, or complain of, that comes from Him? If you want to see my *desert*, see the two last verses of the forty-second chapter ; and if you want to see the extent of God’s mercy, see the first three verses of the forty-third chapter ; and then if you want to see what kind of RESIGNATION befits us, see my text ; and then be as querulous under any trials, or, if you please, as *resigned*, as the remembrance of such mercies will admit of.

“ Now, my Lord, you will forgive the fulness of my heart, and pardon the expression of it. It is your own kindness and condescension that embolden me thus to divulge the secrets of my heart ; and the rather, because I feel assured that there is a responsive chord in your heart, that will vibrate to the touch. Your own expression, that ‘ we are bought with a price,’ shews that we should be equally ready to glorify our God either by life or death, both the one

and the other of which are to be numbered amongst our treasures. 'All things are yours, whether life or death, if ye be Christ's.' This, my Lord, it is our privilege to feel; and I hope that every day which shall be added to your Lordship's life will bring you to a richer enjoyment of it.

"And now let me thank your Lordship for the kind present which you did me the honour to send me about a week ago, and to which you have added the last page by this day's post. I am quite of your Lordship's opinion, that 'the Gentiles being a law unto themselves,' is only as distinguishing them from those who had a law revealed to them; and whilst I do not enter much into the *vexata* question of innate ideas, I feel assured that every one has a sense of right and wrong operating in accordance with the light that has been vouchsafed to him, and that every one is bound to get his mind enlightened, in order that that consciousness may aid him in fleeing from evil and in doing good. To us who enjoy the full light of the Gospel, this divine principle is a source of the deepest humiliation and of the sublimest joy. I have a consciousness that I ought to lie at the foot of the Cross, and I have a consciousness that I do so. I have a consciousness that I perform no duty aright; but I have a consciousness that God hears my sighs, and treasures up my tears; and taking this consciousness in connexion with God's promises, I rejoice in hope of the glory of God.

"With many thanks to your Lordship for your condescending kindness towards me,

"I remain, my dear Lord,

"Most truly yours,

"C. SIMEON."



a tone that will elevate us above the highest archangel there. The angels can sing the *air*; but cannot from their own experience send forth the deep notes which will soften, and enlarge, and complete *our* songs. I need not say to you that a *chorus* of Handel's far exceeds any mere melody. There is in the chorus a richness and fulness that a simple melody neither does, nor can contain. So I should say of the holy angels; their melody is exquisite; but our deep notes they want. They have all the felicity that the contemplation of a Creator and Benefactor can impart; but they cannot look back to a state of guilt and misery from which they have been redeemed; nor can they look upon the Redeemer with our eyes; nor can they see every atom of their bliss bought with blood. These are considerations which will enhance our bliss infinitely beyond any that they can feel, and will give a character to our happiness, of which they can have no consciousness or conception. In fact, they can only add an Amen to the song which we sing; and acknowledge that our blessedness is what they can admire indeed, but not participate. You see I do not touch here on their being made wiser by the Church, and their having only a creature's righteousness, whilst we have that of our Creator; or their forming an exterior circle round the Throne, whilst we form the interior (of these things I have spoken occasionally in my Works); I confine myself to the subject on which you wished me to write,—The union of humiliation with our joy; and the aspect of the one on the other. I have merely scribbled in great haste what has occurred to me, but without any order or precision. I thought I had not done well in declining to enter on the subject; and I am not sure that

if I delay till to-morrow, I shall not throw it into the fire, as being crude, hasty, ill-written, and ill-digested. But it shews my love to all who have any blood of the Venns in their veins, and that I am,

“ With very affectionate regard, Charlotte’s and Ellen’s and Mary’s friend,—not to mention your honoured Mother’s also, “ C. SIMEON.

“ Query.—If I were offered to change place with an angel, would I do it? On my principles I say, No.”

---

To the Bishop of GLOUCESTER.

“ My Lord,

“ Aug. 4, 1835.

“ I have just received, and with much pleasure read, your Lordship’s Commencement Sermon; which, whilst it honours me greatly as a gift from the author, is peculiarly dear to me as recommending the study of theology to be made a more integral and conspicuous part of our Academic course. The times call for this: religion itself calls for this; and your Lordship’s text very strongly inculcates the necessity of it; since whatever aid philosophy may afford us, it is the knowledge of Christ, and of that alone, that can render us ‘complete,’ either as instructors of others, or in a meetness for a better life. If, as your Lordship has justly observed, ‘the very essence of Christianity consists in the atonement made upon the Cross for the sins of mankind,’ every person, whatever office he may sustain in life, whether ecclesiastical or civil, *ought* to be instructed in it: nor can we doubt but that a more enlarged knowledge of this, if added to their other acquisitions, would tend to qualify each succeeding generation of students for more efficiency in every department of the State, and in a very short

time to place the Church of England itself, and all the institutions connected with it, on the firmest basis.

“Earnestly hoping that your Lordship’s *repeated* suggestions may be speedily carried into effect, I remain, my Lord,

“Your most obliged and obedient Servant,  
“C. SIMEON.”

To the Bishop of CALCUTTA.

“K. C., March 16, 1835.

“My most beloved and honoured Friend,

“Respecting the abolition of Caste, I think nothing can be said against it as a measure; but possibly the time, the manner, the means may admit of a diversity of opinion. I do not know that I should differ an hair’s breadth from you; I am wholly uninformed and incompetent to judge: but I know, that for forty years the Apostles bore with much which had in reality passed away; and that St. Paul, knowing that it had passed away, himself conformed to it by the advice of all at Jerusalem. I say not that the cases are altogether parallel: but I think that the spirit exercised in the one case, may throw some light upon the spirit to be exercised in the other. I feel myself, that I should rather undermine that horrid structure, than have butted it down at once. You know pretty well that *I* am not a coward, nor *over* careful in a doubtful matter; but, as Paul in his visit to Jerusalem acted very warily, lest he should counteract the good which he had laboured to effect, so would I; not considering merely what I know to be right, but how to diffuse that knowledge, and secure my end, in the easiest and best way. Still, a thing done requires great care as to any subsequent

modification of it; though I hope no modification of it will be found necessary. A thing may be done inoffensively in a way of affectionate recommendation, which creates resistance if done in a way of authoritative mandate." . . . .

To the SAME :—

“ K. C., Aug. 19, 1835.

“ My beloved and honoured Brother,

“ I have received, and read with exquisite delight, your two Charges; of which I will only say at present, that you have completely carried into effect that well-known rule, *Quicquid precipies, esto brevis*.

“ I take up my pen now, having but a few minutes to spare, to state one or two things lest I forget them. In your last, you intimate, that you had heard I did not go along with you in the line you have taken about Caste. Whoever suggested to you that, has made a great mistake. I am a friend to latitude, where it can be allowed consistently with the integrity of Christianity: *e.g.* I approve of what Paul did, *by the advice of all the elders at Jerusalem*, in making himself a Nazarite, in order that he might counteract the false reports respecting him as being adverse to the observance of Mosaic rites amongst Jews, or even amongst converts from Judaism, provided those rites were not observed with any *view to justification*, but only *from a sense of duty to God*, who had enjoined the observance of them, and not *totidem verbis* repealed them. For N.B. these Judaizing Christians had respect to the *authority of Jehovah*, whom as Christians they were still bound to obey. But Hindoos, in becoming Christians, renounced their former gods, and therefore were no longer

bound *in any respect* to obey them, or to observe any rites enjoined by them : and in becoming Christians, they are bound to obey only what Christ himself has enjoined. Now Christ regards the very least and meanest of His people as members of His body : and consequently, the separations occasioned by Caste are contrary to the very spirit of His religion, which makes all His people to be one. Therefore the *distinctions of Caste are inadmissible in a Christian community*. If you had said, Hindoos, whilst they continue Hindoos, shall not observe Caste, you would in my judgment have done wrong : but if you say, Christians must in all respects be Christians, you require no more than what you are bound to require. Naaman's case does not apply to this : though I think that it did to the officers at Malta, who might have said to their superior officer, 'I fire, because you order me : and not to do honour to the Host : in so far as it is, or may be thought an idolatrous *act*, you alone must be responsible for it both to God and man.' If this was not a right line, every drummer and fifer might reply, 'I will not beat my drum, or sound my fife, till I am assured that your motives in ordering me to play it are right.'

"N.B. In the one case, conformity is enjoined by the person himself : in the other case, it is only submitted to by a person in order to the prevention of a greater evil. If a Pariah were to submit to it rather than be deprived of the Lord's supper, I should say he did right ; but if one of a higher Caste imposes it, he does wrong, and is to be withstood.

"It is probable that the person who has misrepresented my sentiments to you, has inferred my sentiments about Caste from my sentiments about Paul,



and about the officers at Malta. But there is a great difference between *insisting* on a thing, and *submitting* to a thing, in order to avoid a greater evil. A thing which is evil *per se* must neither be insisted on, nor submitted to: but the distinctions I have before made will serve to draw the line between undue laxity, and an indiscriminating and unbending rigidity. Those who ate, and those who forbore to eat meats offered to idols, equally pleased God in acting according to the dictates of their own consciences, but equally displeased Him in condemning each other. But one was more in accordance with Christian liberty than the other. This, however, in no respect applies to the subject of Caste, which except in such an instance as I have specified, is equally distant from and repugnant to Christian liberty and Christian duty.

“My few minutes are gone twice over, and I have run to a sad length about what I had intended to say in half a dozen words. So that, in spite of my love of brevity, I must send you a double letter. Pray mind and repay me in my own coin.

“The next thing about which I intended to say a few words was the joy I feel, and the gratitude I feel to Almighty God, on account of your prudence, in not setting climate at defiance, but acting so as, with God’s blessing, to preserve your health for future services. It is with me a fixed principle, that it requires more deeply-rooted zeal for God to keep within our strength *for His sake*, than to exceed it. Look at all the young Ministers: they run themselves out of breath in a year or two, and in many instances never recover it. Is this wise? I could easily break myself down in two or three days, and incapacitate myself for any future work. But would this be wise? Health and

life are but of little importance to me so far as *self* is concerned: but they are of great importance as far as the service of God is interested: and it requires incomparably greater self-denial to restrain myself for Him, than it would do to expend my strength by imprudent exertions. Probably many say, 'See, how strong he is! he might surely do *more*.' My answer is, 'I am strong, because I do *not* do *more*. If I did *more*, I should soon do *nothing*.' This, as it respects *you*, is still more important. One year will do more service to the cause of God in India ten years hence, than two or three years now. You have at least a four mile heat to run (I hope many); will you run the first mile as if that was to terminate your course? Let me say again, I bless God who has given you wisdom and firmness to act as you will wish you had acted a dozen years hence. And I the rather say this, because I am a living witness to the things I utter. It is unwise to exceed our strength (I was laid by thirteen years). It is wise not to exceed it (I am now, through constant care, preaching at seventy-six with all the energy of youth).

"How lamentable the case of Mr. R.! I had thought of writing to him; (being such an one as Paul the aged;) but he would naturally say, 'What knows *he* of this matter? He can know nothing except from the Church Missionary Society: and I have already set at nought all that they can say or do.' And now that it has come under *your* cognizance, any effort of mine can be of no use, because *you* can point out what St. Paul would have done under his circumstances, not only as well but much better than myself: and you know all, which I do not; and can speak with authority as well as love, which I cannot. But

to break his own Church to pieces, as he has done, and in so many instances it is to be feared to destroy those for whom Christ died, is a measure of folly and wickedness far greater than we should have conceived so good a man could ever be induced to commit. Would not the idea of destroying those for whom Christ died, lead him to pause, if not to retrace his steps? John Mark was Barnabas's nephew, and Lutheranism was R.'s Church. The whole Church commended Paul to the grace of God, whilst they let Barnabas go his way without any such expression of regard. And do not all the Church at T—— (the more pious and consistent part of them) bewail the conduct of Mr. R.? These two circumstances tell in favour of Paul and against Mr. R. But the true spirit of Christianity, if felt, would supersede argument.

“Your Charges are the result of much, very much thought. They quite surprise as well as delight me. There is everything suited to meet the feelings of those at home, as well as those abroad. But how beautifully do you put the duty of preaching the Gospel, without an *undue* respect to minor points. *That* at all events is approved in heaven. What you say also about discipline is good. . . .

“My whole soul is delighted with your diversified addresses. Think how important your life may be, if you live to see them all carried into effect! I say then be wise and temperate as well as active, and may God be ever with you!”

---

To the SAME.

“Sept. 26, 1835.

“My beloved and honoured Brother,

“I have always thought that the highly applauded account of the primitive Churches uttering

their Amens like thunder was an exceedingly bad symptom. Who that felt as he ought would utter such an Amen at the close of the publican's prayer? My distinction is this. What is offered in prayer for our own souls should be deep and tender; what is offered for the world at large, may be loud and ardent; as may the Amens which commend God to men. I was once in a Church where there were several persons who quite disgusted me with their clamorous, bold, and sharply accented Amens. Such were not the Prophet Jeremiah's, when God heard 'his breathing and his cry.'

"I have been working double tides at Cambridge for seven weeks, and at Brighton one. Through mercy, I am, for Ministerial service, stronger than I have been at any time these thirty years. But I am looking for my dismissal daily, at the appointed hour. 'Till then, I hope to work according to my ability with zeal and love. My Church is made one of the most beautiful in the Diocese. . . . It holds 300 more than it did; and the poor have the best accommodation throughout.

"Prudence to a person of warm temperament is an act of great self-denial, and the rather, because conscience takes part with our great adversary, and says, 'You might do more.' But here is my line of distinction: what is done for fear of injuring self is wrong; what is done for the better serving of God and for immortal souls is good. Over-exertion is repaid to us by self-gratulation: prudential care is, in an energetic mind, accompanied with an erroneous kind of self-condemnation. But if conscience tells us that we consult the benefit of immortal souls and the best service of God, we shall doubtless be approved

by God as much for not going to fight with beasts at Ephesus, as for running into their jaws. This opinion of mine, I think is sound in our own country, and I am sure it is sound in India." . . .

---

To J. J. GURNEY, Esq. on the loss of his Wife.

" K. C., Camb., Oct. 5, 1835.

" My very dear Friend,

" The sad tidings which yesterday's post brought me afflicted me deeply ; and though my public engagements prevented me from dwelling upon the event as I could have wished, it forced upon my mind some reflections suited to the occasion, both in reference to yourself and to the dear deceased. Respecting yourself, particularly as now a second time visited with this heavy affliction, I consider it as evincing the truth of those words, ' Whom the Lord loveth he chasteneth : ' and, ' If any branch beareth fruit, he purgeth it that it may bring forth more fruit. ' God has taught you to realize the thought of his superintending Providence, and to be assured that, if you could see all that He sees, there is no dispensation, however afflictive, which is not both ' mercy and truth ; ' ' mercy, ' as being what your necessities required ; and ' truth, ' as engaged for you, and promised to you, in His everlasting Covenant ; and consequently as a blessing, which if you saw as He sees, you would rather have desired than deprecated. This was the view with which my soul was comforted in what I thought my dying hour, and which, whilst it leaves ample scope for the sorrows of natural affection, will compose the mind upon the whole, and enable you to say, as the bereaved Shunamite, ' It is well. ' Apathy is no part of religion.

We are permitted to sorrow, only not as those that are without hope. There is a medium between 'despising' the chastening of the Lord (or being unfeeling under it), and 'fainting' when we are rebuked of Him. That medium, I conceive, is expressed in those words, 'Not my will, but thine be done.' And my prayer to God for you is, that you may altogether be conformed to your blessed Lord and Saviour, saying, 'The cup which my Father hath given me, shall I not drink it?' . . . .

" Still, however, such a bereavement must of necessity be painful; and I greatly admire the condescension of God in acknowledging that it cannot *at the present* be joyous, but grievous: but *afterwards* its fruits shall be both profitable and peaceful, which it shall assuredly be, if it lead you, as I trust it will, into nearer communion with your God. Let it not then discourage you, if you feel it 'grievous.' Religion is not to divest us of our natural feelings, but to regulate them, and give them a sanctifying issue: and I trust the day is not far distant, when you shall add your testimony to that of David, 'It is good for me that I have been afflicted.'

" Present my very kind regards to your Sister, and believe me your most affectionate friend and Brother,

" C. SIMEON."

---

To the Rev. J. T. NOTTIDGE, Ipswich.

" K. C., Camb., Oct. 29, 1835.

" My most beloved Brother,

" I have for some time past been reproaching myself for not answering your last letter; but as it did not call for any answer, I have delayed to write, till I should have somewhat to say and to communi-

cate. I am grieved that you should be so low in your mind. But I will tell you how I habitually view the diversified dispensations of our heavenly Father towards His children. I see a man of great intelligence and skill take a great number of stones, and I ask him, 'What are you going to do with those stones?' The answer given me is, 'Wait and see.' I then behold him making a furnace as hot as ever Nebuchadnezzar's was, both under the stones and above them, and I ask, 'What is that for?' The answer as before is, 'Wait and see.' By-and-by I see a caldron filled with liquid extracted from these stones; and I ask, 'What in all the world have you got here?' The same answer is made me again. In my cogitations, I am almost ready to impute folly to him, for taking so much pains about nothing at all.

“ But on being again admitted to his presence, I see him put into the caldron a tube, and take a little of the melted product out of it, and blow it; and then I see him put that little blown portion into a furnace, made on purpose for it, and blow it again, and repeat that process five or six times afterwards, and reduce this little portion of melted stuff to a vast globe: and then I see him whirl that globe round with such velocity as was calculated, in my judgment, to scatter it in ten thousand pieces far and wide: but behold, he only brings it to a plane; and then, with a gentle stroke, he separates it from the tube, and leaves it to become cool gradually: and at last I see my own Church adorned with it, and all my audience protected from weather, and the service of God advanced, and God glorified: and beholding all this, I say, That man knew what he was about from the beginning; and his final object was in his mind all the time; and I will

neither doubt his wisdom in future, nor be impatient to unravel all his counsels, but expect assuredly that whether I understand the process or not, I shall, in a very short time, not only approve, but admire every one of his proceedings: and then, as the improvement of it all I say, ‘If man’s ways be so wise, what must God’s be?’ Now then if I take a trip to Ipswich, and ascend a certain hill, and see a certain friend, I will invite him to come to this glass-house; and if he ask, What can I learn there? I will say to him, ‘Come and see.’

“Now for the size of your sphere. I see you in such a little sphere as Yelling, and I ask myself, When will be the time that my friend and brother will say, I have completely filled this sphere? Will it be next month, or next year, or the year after? I am afraid that, if his sphere be ever so small, there will be the same complaint as at Ipswich, with this additional grievance, that, as there was a physical impossibility for you to fill the one, and in appearance a possibility of filling the other, your self-reproach at the smaller sphere will be the more bitter. Did you never hear of its being once said of a woman, ‘She hath done what she could?’ Let that same testimony, even with considerable abatement, comfort us in the midst of all our short comings and defects. Ever, ever yours, “C. SIMEON.”

---

“To Miss MARY ELLIOTT.

“My beloved Mary, “Nov. 27, 1835.

“In your letter of this morning you express a fear that you may love your dear Mother or a friend too much; and I am anxious to correct that idea without loss of time; first, because it is a source



of disquiet to the conscience, and next, because it is an error which almost universally prevails in the Church of God. That we may show our love improperly, I readily grant; but that we can love one another too much, I utterly deny, provided only it be in subserviency to the love of God. I think I have explained to you that word *fervently* ('see that ye love one another with a pure heart *fervently*') : its precise meaning is *intensely*. No two words in any two languages more exactly agree than 'intensely' does with the original. If then our love be with a pure heart, this alone were sufficient to establish the point. But I am anxious to convey to you more fully my views of this matter, because as God himself is love, I think that the more intensely I love those who are beloved of Him, the more I think I resemble Him. The proper model for our love to each other is Christ's love to us. If you will not fall short of that, I have no fear of your exceeding it. We are required to lay down our lives for the brethren. We shall not readily exceed that. The union that should subsist between the saints should resemble, as far as possible, the love that subsists between God the Father and His Son Jesus Christ. How then can we fear excess? But see it in operation. We read of those who would have 'plucked out their own eyes,' and given them to the Apostle; yea, and who even 'laid down their own necks' for the Apostle. Did Priscilla or Aquila err in this? or was Epaphroditus carried to excess, when he 'disregarded his own life' to supply the lack of the service of others towards the Apostle? What shall we say then of the Apostle himself, who counted the pouring out of his heart's blood, like a libation upon the sacrifice of his people's faith, a ground of joy and a subject for congratulation?

But here an Apostle was in one case the object, and in the other case the subject, of this love; and therefore we can scarcely hope for such attainments as theirs. Then let us come to one more like ourselves, Jonathan, of whom David says, ‘Thy love to me was wonderful, passing the love of women.’ Now whether we understand this of woman’s love to man, or, as I understand it, of man’s love to woman, (for I have no conception of woman’s love surpassing, or even equalling, man’s to woman), it is spoken not with blame but with commendation; and I would not that I, or any one whom I love, should fall short of that. ‘He loved David,’ we are told, ‘as he loved his own soul;’ and we cannot easily go beyond that; yet is *that* the proper measure for a *friend*.

“Perhaps you will say, My grief is, that my love generates disquietude when those who are dear to me are ill; and this is an evidence that my love is idolatrous, and not truly Christian. Then what will you say to Paul, who confesses, ‘he had no rest in his Spirit because he found not Titus his brother?’ Christianity does not encourage apathy: it is to regulate, not to eradicate, our affections. It admits of their full operation, but tempers them as to their measure, and sanctifies them to the Lord. I have often been comforted by knowing, that Lazarus and his sisters were peculiarly beloved of their Lord, and that John was an object of His more than ordinary attachment: and from hence you will see, that if I have written this for your instruction, I have had an eye also to my own vindication, if I should appear to err in the discharge of the most delightful of all duties. . . .

“But I will not delay this, that I may shew at

least, that if love be a crime, there are few more guilty than your Friend, "C. SIMEON."

"Let me hear soon how your dear Mama is; and be sure you do not love her too well: and tell her that I thus put you on your guard."

To the SAME.

"My beloved Mary, "K. C., Dec. 7, 1835.

"Let me touch again upon the subject of my last letter. You do not sufficiently consider, that all our experience here is of a *mixed* kind. We are to 'rejoice with trembling.' Now if you 'rejoiced,' you would say I do not 'tremble' as I ought: and if you 'trembled,' you would say, I do not 'rejoice' as I ought. But it is in the eternal world alone that the two *are*, or *ought* to be, quite separate. Paul was 'sorrowful, yet always rejoicing;' and devout men made great lamentation over Stephen. Now I am afraid Paul was either Legal or Antinomian, but which I do not know. Be sure he do not lead you to combine the two feelings; and be sure you never love anybody, no, not your dear Mother (and tell her I say it), so as to make any great lamentation about her when she is taken from you. I had a friend who was kicked by a horse, and had his leg nearly broken: and he was sure he was not in a proper state before God; 1st, because he felt it; and 2dly, because he could not run as expeditiously upon the Lord's errands as he was wont. Don't you think he was right? He ought not to have had human feelings in exercise, or to have suffered even a broken leg to impede him in the discharge of his duty. If you should ever meet with a person so

circumstanced, pray deliver to him my judgment; and be sure to tell him at the same time, that you know a lady who quite concurs in it.

“But why do I thus dwell on this point? I do it not to lessen your watchfulness or diminish in any respect your humiliation before God, (for it is not possible to exceed, either in watchfulness or humiliation,) but to bring your mind to that holy liberty, into which it is the will of God that all his children should be brought (and a ‘glorious liberty’ it is), and that ‘the peace of God which passeth all understanding may keep (keep as in a garrison) both your heart and mind:’ your understanding and your affections, or your feelings, being in perfect harmony on this all-important subject. This is what our blessed Lord calls ‘*my peace* ;’ and he would give it, not in a niggardly way as the world giveth, but with all the profusion of unbounded love. And if any light, which God may enable me to throw upon the subject, be the means of clearing away your mists, and of bringing you to ‘the perfect day,’ need I say what joy it will afford me? or with what gratitude I shall return thanks to Almighty God for such an honour conferred on myself, and such a blessing conferred on you? My beloved Mary, 276 souls were given to Paul, and not a hair of the head of any one of them was suffered to perish. Is not this an encouragement to us, to remember each other before the Lord? It is a blessed privilege to be permitted to bring each other into His presence, and to make our requests known to Him in behalf of each other. Let us abound in this holy exercise, yea, abound in it more and more. Did you never find that you could pray for another, when you could not pray for yourself;

and that your coming for another has led to, and facilitated, an access for yourself? I could tell you, that a door opened for you has often, and I hope will yet often open it for your most loving Friend,

“C. SIMEON.

“Your letter arrived yesterday, Dec. 6.

“P.S. I get this franked, merely that you may not be frightened at my handwriting. But do not you follow my example in this respect, till I give you some reason to think that your autograph is unwelcome. Kindest love to your dear Mama, and to your Sisters.”

---

## CHAPTER XXXIII.

LETTERS—TO DR. RING ON ENDURING AFFLICTION—TO REV. J. H. GURNEY ON THE PURCHASE OF ADVOWSONS—TO REV. MR. I—— ON THE SAME SUBJECT—TO A LADY ATTENDING HER MOTHER IN HER LAST ILLNESS—EXTRACTS FROM LETTERS TO A FRIEND RECOUNTING THE INCIDENTS OF HIS TOUR—TO ARCHDEACON HODSON ON RETURNING FROM HIS TOUR—TO DR. RING ON THE SAME SUBJECT—TO REV. J. VENN ON CONVERSION—TO A PERSON UNDER DEEP MENTAL DISTRESS—TO THE BISHOP OF CALCUTTA ON THE INDIAN EPISCOPATE—TO A FRIEND ON BUILDING A CHURCH AT JERUSALEM.

---

1836.

### CORRESPONDENCE.

To Dr. RING, on enduring affliction.

“ My dear Friend,                      “ K. C., Feb. 16, 1836.

“ I thank God who in His tender mercy has restored you to health, both of body and mind. In all cases of affliction it is my habit to ask, ‘ Whence come you? and whither go you?’ And the answer I invariably receive, speedily and effectually composes my mind: ‘ I come from your Father, to bring you into closer communion with Him, and richer knowledge of Him, and more entire conformity to His image.’ I apprehend this had been Paul’s habit, when in the midst of such afflictions, as no other man ever sustained for so long a time, he cried in reference to them all, *εὐδοκῶ, εὐδοκῶ*, 2 Cor. xii. 10; see James i. 2. I do not act thus in reference to the afflictions of my friends. There I would ‘ weep with those that weep.’ But my sympathy relates to the present only; whilst

faith and hope carry me on to the future, and enable me with a degree of comfort to anticipate '*the end,*' James v. 11. It has been thus as it respects you. First I have said, where there is so much physical excitement, I do not wonder that there should be some physical depression. Perhaps too, God may have sent the latter to reprove and correct the former. And I doubt not but that the effect will be, to make the future elevation of your mind more pure and spiritual. Your religion has always been characterized by *life*. It may henceforth be of a deeper and more sombre character, like that in heaven, where they all prostrate themselves with deepest self-abasement, even whilst they sing their loudest songs. The finest melodies that were ever made have not only admitted of touches of the bass, or double bass, but have by means of them been rendered incomparably more sublime. And I trust your melodies will, by means of your late afflictions, become more attuned to the melodies of heaven.

“It is indeed most delightful to me to hear of the progress of the Gospel in Reading; and the offer of a pulpit there to advocate the Jewish cause made me almost leap half-way to accept it. But with all foreign service I have done. I am now only a poor pensioner-soldier, wearing the King's uniform, and just twice a-week attending the parade, and discharging the domestic exercise that has been assigned me.

“Most truly yours,                      “C. SIMEON.”

---

To the Rev. J. H. GURNEY, on the purchase of Advowsons.

“My dear Sir,

“March 31, 1836.

“It is a duty which I owe to you, and to Almighty God, to inform you that the measure which

you have adopted has greatly interested many persons and brought me considerable aid; insomuch that I revoke the paragraph in my letter,—‘I must take care that I do not go to gaol.’ I feel that I must of necessity have many irons in the fire at once, and many engagements on hand at once; but the aid your letter has gained me, (and I expect will gain me,) says to me as from God Himself, ‘Go on;’ and Go ON (D.V.) I WILL.

“I am glad you did not ask my leave to print my letter; for I *could not have consented to it*. Ostentation I utterly abhor; nor could I expect the blessing of God upon me, if I were guilty of it. But your unauthorized *exposé* of my plans has called forth the liberality of so many, and the goodwill of so many, that I shall have no fear of the religious public suffering me to go to gaol in such a cause as this. *You* have made me as it were a centre of union in this glorious cause; and have thus shewn me that if only I act with simplicity *to God*, and in humble dependence upon Him, I may yet in a prudent way and with moderation advance, and extend my efforts in full (not stinted) proportion, as my means of advancement are increased. The way in which I had argued is this: If I exceed my means, and need to be rescued from difficulty, religious persons will say, ‘What business had he to exceed his means? we may be called upon for all manner of follies and extravagancies, if we interpose in this case:—he must get out of his difficulties as he can.’ And this I judged to be dishonourable to God in every view. But after the encouragement I have received through your instrumentality, I feel that the religious friends, whether they approve of my *prudential fears* or not, will approve of a *holy and well-tempered zeal*, when a call



to the exercise of it is so clear. . . ‘Let not your good be evil spoken of,’ seems quite in point as it respects me. My communications have been *private*; and it is with reluctance that even in private I mention what has a tendency to exalt myself. But *facts* must be sometimes declared as *grounds* for the *procedure* of *others*.”

---

To the Rev. Mr. I——, on the same subject.

“My dear Sir,                   “K. C., Camb., Aug. 8, 1836.

“You may well inquire why I never answered your kind letter: I will tell you. The same post brought me the paper in which your advertisement was contained; so that the die was cast, and I had no power, except in a way of direct prohibition, to alter it. When my letter to a friend in England was printed, it was done *without my concurrence*. Had I been consulted, I would have forbidden the printing of it: but God overruled it for wonderful good.

“To this hour I have rather been passive than active in the whole matter. At the commencement I made two applications for help, and failed in both; and then I determined to content myself with exerting my own very limited and slender powers, so far as they might be available, for this great work. I have not to learn at this day the danger of *self* becoming an active principle, where love to God and man is thought even by ourselves to be our only motive; but this cannot operate when we stand still and see the salvation of the Lord; and the more ardent our wishes are, the more this line of conduct approves itself to my mind. Had I written to you, I should have felt as if I were touching the ark. I therefore

waited in silence to see what should be the issue of the steps you had taken, that so the hand of God in it might the more clearly appear; not the smallest particle of your success being by any possibility to be ascribed to anything written to you by me. This was my main inducement to keep silence: but another motive was to guard against any recurrence of what had recently taken place in England. To persons who had kindly and liberally aided me with their contributions, I had written letters of a confidential nature relative to my hopes and prospects; and behold, the editor of some paper or periodical publication got access to some of my letters (*how* I know not; but it was a grievous act of treachery in those who delivered them up to him); and then put together a number of extracts from them, and published them as one continuous letter from me—to the grief of all my friends, who knew not how to account for such a medley of injudicious matter being sent forth into the world under my name. I believe neither the editor nor my treacherous correspondents designed to do me any ill; but they took the best method imaginable to defeat my plans; and from that time I have been careful to restrain my pen from writing anything more than a plain letter of thanks, except to those whom I knew and could fully trust. Had I written to you, I must either have spoken in a strain of cold indifference, or have opened my heart with my wonted ardour. The former would have been quite foreign to my feelings, and the latter was, under existing circumstances, contrary to my judgment; therefore I adopted the painful alternative of waiting, till I should have some further communication from you. But now I feel no restraint; and if what I write be made known ever so far, I

shall at least have the pleasure of counteracting the evil impression made on the public by the conduct of my treacherous friends, and of the injudicious—not to say unrighteous—editor. The printed letter that has been circulated far and wide (a copy of which I now send you), fully makes known my general object. And through the goodness of God, it has brought me aid to a very great extent. By recent donations I am enabled to make some further efforts; and the blessed tidings which your letter conveys of aid from Dublin, *determines* me to advance to the uttermost extent that common prudence will admit. The object is of incalculable importance. The securing of a faithful Ministry in influential places would justify any outlay of money that could be expended on it; and if I were able to effect it by any funds of my own, they would be most gladly supplied for the attainment of so great an end. If our blessed Lord came down from heaven, and died upon the Cross for the salvation of immortal souls—sure I am, that nothing which we can do for the promotion of His glory and of man's salvation can be justly deemed superfluous or inexpedient. Who that sees what God has enabled me to accomplish, in adding these four places to what I had already attained, will say that my efforts have been in vain? Some have thought that the expenditure for two or three of the places has been excessive; but I have *proof* that it has been very little beyond what was tendered by others. And there is this difference between myself and others: they purchase *income*—I purchase *spheres*, wherein the prosperity of the Established Church, and the kingdom of our blessed Lord, may be advanced; and not for a season only, but if it please God, in perpetuity also. It has been suggested to me, that it



for us precisely the thing which we ourselves should ask at His hands, if we knew, as He does, what is best for us. Hence, though permitted to ask of Him the things which are accounted good, we have no solicitude about events, because we are sure that if we have not the very thing we asked, we shall have that which will eventually be better for us. I can scarcely tell you what peace and tranquillity have issued from this thought, at the time when it was supposed by every one around me that I was dying; and I commend it to dear ——, as that which her situation peculiarly requires. All the wonders of redeeming love have long been her meditation day and night. The contemplation of these is equally delightful whether in health or sickness, life or death; but the thought I have suggested is called for on this particular occasion, both as a personal and domestic solace, when a darkness as it were is encompassing us, and a painful uncertainty is hanging over us in relation to coming events. My friend Mr. Thomason in his dying hour said, ‘There is a dark long vista, but there is light at the end.’ His Mother being reminded of that in her last hour replied, ‘No, it is light to me all the way.’ This is what I wish for my dear friend —— at this time: though in my mind all the concerns of the present moment are swallowed up in eternity. I stamp on the Rock of my salvation, and never find it shake under me; and whilst this is the case, I never feel anxious about any little blast that may blow around me.

“Pray present my truly Christian regards to ——, whom I hope to bear in special remembrance at the throne of grace; and believe me, my dear Madam,

“Your most affectionate and sympathizing Friend,

“C. SIMEON.”

---

Extracts from various Letters to a Friend, recounting the incidents of his last tour.

“ Cheltenham, July 1, 1836.

“ My dear ——,

“ Wonderful is the goodness of God towards me. The gout which menaced me, and which humanly speaking could not fail of confining me for weeks, has left me, and I am now as strong as usual. My efforts indeed are rather beyond my strength ; but I am cautious, and have been sitting alone all the morning, and am now prepared for renewed intercourse with friends, who are shewing me all imaginable love.” . . .

“ Saturday Morning. Notwithstanding my exertions last night, I am quite well this morning, and preparing for my work at Trinity Church to-morrow. This is the Church in which Mr. Thomason laboured ; and it will be delightful to me to stand up in his place. . . . Here at Cheltenham I have almost had a heaven upon earth. The Churches so capacious, and so filled ; the Schools so large, so numerous, so beneficial ; the people so full of love ; the Ministers such laborious and energetic men ; and God himself so graciously with me in my exertions : in truth, I can scarcely conceive any higher happiness on earth than I am now privileged to enjoy.” . . .

“ Thursday Evening. Hereford ! Hereford ! Hereford ! I am now at Mr. Venn’s availing myself of his absence on some ministerial employment to write to my dear friend, who is so kindly interesting herself for me. It is indeed a pleasure to me to express my obligations to you, and to your Mother who so kindly unites with you in this labour of love. I have desired

not to see friends before Sunday, that I may have all my strength for labour, so far as shall consist with prudence. At Cheltenham it was almost impossible for me to be so silent as I could wish; but here I shall feel more retired, and more at liberty to act in exact accordance with my judgment." . . . .

. . . . . "Truly at Cheltenham I had almost a heaven upon earth. Here also I am most happy; and *now* quite recovered from my fatigue; and so strong, that by *preference* I walk upon the lawn without a stick. I hear from Mr. C. that I am appointed to preach (before the University) in November. I was quite indifferent about it, having prepared my Sermons for posterity after that I am removed from the earth. At Cambridge they will be heard only by a thousand; but I hope, when I am gone they will be read by many thousands, and prove of lasting benefit to the Church. To have such a hope as this, is the highest honour and the sublimest happiness, that a fallen creature can enjoy." . . . .

"I am engaged this evening to meet nearly twenty Clergymen; and I hope God will enable me to speak something for their good. It is a blessed opportunity for advancing the honour of my Lord, and the welfare of immortal souls." . . . .

"Saturday. There were thirty in all at tea; and at the exposition and prayer about twenty-five others; and God graciously helped me: and though my exertion was great, I trust I shall be able to preach to-morrow with unabated strength. Truly I can never be thankful enough to God for bringing me hither." . . . .

"I am, notwithstanding I have had almost a heaven upon earth, beginning to pant for home again. My own abode, and my own people, are after all

dearer to me than all others ; and I look for restoration to them with joy.”

“ Birmingham, July 14, 1836.

. . . . . “ I had yesterday morning the most profitable season that I ever had for about three hours, with three of the most influential Clergymen in Birmingham, so far as I could render it profitable. I was mercifully assisted both in body and mind ; and I hope that Mr. Marsh’s hands were considerably strengthened. With this exception, I do not find Birmingham at all equal to Cheltenham or Hereford in respect of comfort or usefulness. As for Darlaston, I expect but little there, where I shall be choked with smoke. Yet I *think* I shall stay over Sunday there, if by any means I may confirm Mr. ——’s testimony to the Gospel of our Lord. At Lichfield I expect much comfort. I feel that I am too much influenced by human affections ; and that I can more freely and fully exercise holy affections, when natural affections open a free scope for them. I wish it were not so, but that I could put forth all my powers most when they are most needed.”

“ Darley, July 29, 1836.

“ Yesterday I packed off ten letters, and now find myself at liberty to write a few lines to the kind friend that is taking so much trouble for me. This day week, and I shall, I hope, be getting every hour nearer and nearer to my dear people, and my blessed home. I am almost counting the hours till I shall reach my sweet abode. But from the first day I set off to the present hour I have been as highly favoured as a mortal and sinful being can well be. I have no conception of greater happiness on earth, than mine has been without intermission, except by more



intimate communion with God. With that single exception, I doubt if there have been on the face of the whole earth a happier being than myself. My intercourse from the moment of my arrival at Cheltenham has been with the excellent of the earth, and every one of them striving to the utmost of their power to shew me kindness for the Lord's sake. Had you seen my *meetings* any where, and my *partings* at Hereford or Lichfield, you would have known a little what love is, and what a savour Christian communion leaves behind it. Besides, when I have seen what a change has been wrought in the people of D——, and what gratitude they now express towards me for withstanding their solicitations; and what a glorious place of worship Mr. Venn has made by the alterations of his Church; and what a noble (wonderfully noble, and beautiful, and commodious) Chapel Mr. ——'s is at N——: with the sight of such places secured in perpetuity for the Lord, I must be the most brutish of mankind, if I did not feel the most lively gratitude to my heavenly Benefactor.

. . . . "I know that this will comfort you and your dear Mother, and therefore I avail myself of a leisure half-hour to communicate it to you. I should account myself basely ungrateful, if I did not find pleasure in thus expressing my regard for all your services, and all your kindness. . . . I am summoned by the carriage at the door, and the ladies that accompany me; and with joy I subscribe myself, your very affectionate and much-indebted Friend, "C. SIMEON."

---

To the Ven. Archdeacon HODSON.

“ My beloved Friend,                      “ August 8, 1836.

“ You desired me to write to you when I should be restored in safety to my beloved home. But how shall I declare all the kindness I experienced in every place, or the comfort I enjoyed in communion with the Lord’s people ! The prosperity of Zion especially in all the different places far exceeded my most sanguine expectation : and the thought of my having been the rod in the hand of God, by whom all these wonders have been wrought, completed my joy. To all this I may add, the hope I entertained of being yet further accessory to the production of similar good in other places, gave to the whole a richness and sweetness which no words can adequately express.

“ But has all this excited any measure of self-complacency in my bosom ? I hope not more than was felt by the rod of Moses : but of self-loathing and self-abasement, blended with an admiration of the divine goodness, I hope it was productive in a considerable degree ; and this variety of feeling, resembling the different rays of the sun, formed in my soul a concentration of that joy which forms the blessedness of heaven. In adoration, you know, the sinner is in his place, and God in his : and this is the posture in which I contemplate the whole of my journey for nearly eight weeks, during which time not even the slightest incident occurred to damp my joy.

“ Yesterday I preached to a Church as full as it could hold, and partook of the Lord’s supper in concert with a larger number than has been convened together, on such an occasion, in any Church in Cambridge since the place existed upon earth. Before I came to the Living, I attended once at Trinity Church

to hear on some occasion a very popular preacher; and, as I then never turned my back upon the Lord's supper, I staid during the administration of it, and was myself one of *three*, who, besides the Parson and Clerk, formed the whole number of the Communicants. So greatly has the Church of England been injured by myself and my associates.

“Most affectionately yours,

“C. S.”

---

To Dr. RING,

“My dear Brother,

“K. C., Aug. 6, 1836.

“I shall begin to fancy myself young again, when I receive by the same post two letters, one desiring me to open a Church at Reading, and the other to re-open one at Bradford in Yorkshire. But I happen to know the difference between 37 and 77; and I am content to discharge, as God shall enable me, the offices pertaining to the latter age. It would give me exquisite pleasure to obey your summons. . . . I bless God for His mercy to my native town, or, as the Scotch call it, my ‘Calve-Kintry.’ It is a real joy to me also to see that Church, to which I am very deeply attached, prospering by the return of some of *her best friends* to her Communion. . . . My progress infinitely exceeds my expectations. The bounty of pious friends encourages me to proceed. . . . And I trust that God, who has already carried me on so far, will finally bring me through. The occasion demands it;—immortal souls demand it;—the Established Church demands it;—and my Lord and Saviour demands it at my hands. And their united calls I will endeavour to obey.

“I am, my dear Friend, with most unfeigned gratitude and love, ever yours,

“C. SIMEON.”

To the SAME.

“ My dear Friend, “ K. C., Aug. 13, 1836.

“ Truly you ask a willing servant. If I dared, I should be off in a trice ; and put yes, yes, yes, to the bottom of the page. *But* (that is a hateful word),

“ 1. I have left off all foreign services.

“ 2. I have, in despite of the above statement, engaged in three or four weeks to open a Church, built by my friend Mr. Nottidge at Ipswich at his own sole expense. (N. B. As a palliation of my inconsistency, let me say, that he is the only man upon the face of the earth for whom I would have done it).

“ 3. Supposing I could reconcile the two, (which at this distance of time I might) I have an office to discharge in November, for which I *might* unfit myself, but for which I would not by *imprudence* unfit myself for a very large sum of money—the preaching of a set of Sermons before the University. And what does all this amount to? It is all contained in a short word which it is not easy for me to utter to one whom I love ; but which I am sometimes forced to utter ; and which, when written to express my mind on this occasion is, N——o.

“ Your very affectionate Brother in the Lord,

“ C. SIMEON.

“ P. S. I am just returned from a long journey of eight weeks, during the whole of which time the physical thermometer has been almost as low as the autumnal standard, but my moral and mental thermometer never lower than summer heat. I suppose, that scarcely any man living has had the same amount of happiness for the same time, except in greater nearness to the Fountain of all blessedness.”

To the Rev. JOHN VENN, on Conversion.

“ July, 1836.

“ In compliance with your request, I send you the substance of some observations, which I made to a party who had been invited to meet us. Many of them being young, I thought it of importance to communicate to them what I conceive to be a just and accurate view of the subject of conversion.

“ In Rom. viii. 6, it is stated, after the Apostle’s manner, in broad and general terms : ‘ They that are after the flesh do mind the things of the flesh ; and they that are after the Spirit the things of the Spirit.’ This passage of Scripture, properly explained, contains the whole matter. But it is not always correctly understood ; or rather I should say, it is very generally carried too far, and for want of being duly qualified, it is made a stumblingblock both to the unconverted world, and to many who are truly converted to God. The unconverted are justly offended when we represent the natural man as destitute of *any kind* of good ; and the godly are discouraged when we represent them as having in them no *remnant* of evil. We may in a general way represent both of them as resembling a river where the tide flows : the natural man as descending from the fountain-head to the ocean ; and the spiritual man as returning with equal force to the fountain-head. But, whilst this will serve to give a general view of them, it requires to be modified by certain limitations and exceptions. In any large river there are obstacles of one kind or other, which obstruct in some places the continuous flow of the stream, and occasion what I may call a back stream ; and this is found no less in the return of the river to the fountain-head, than in its descent to the

sea : and if this be borne in mind, the general image will become incomparably more clear and accurate. The departure of the soul from God is not so entire, but that there remain in many persons towards *man* some good dispositions. Towards *God*, I grant, our fallen nature retains not even the smallest measure of that love, which at our first creation filled our souls. In this respect our statements cannot be too strong. St. Paul says, that ‘the carnal mind is enmity against God,’ and neither does, nor can, yield subjection to His holy law. But *all* good is not so obliterated, but there may be found in many unconverted men as fixed a principle of truth and benevolence, and honour and integrity, as in the generality of true Christians ; and if we so state our views of the fall as to rob the whole mass of mankind of this honour, we cast a stumblingblock in their way, and excite a very bitter prejudice against the Gospel. On the other hand, if we represent a work of grace as so entire, that there remains no corruption in the persons who experience it, we reduce even the most eminent Christians to despair. There is yet in the best of men a remnant of the flesh lusting against the Spirit, and incapacitating him from serving God so entirely and so perfectly as he would. St. Paul himself complained of a ‘law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members.’ This however is to be remembered, that the back stream does not prevail in either of the characters so far, as to keep the water from its ultimate destination : the unconverted man, notwithstanding the good that is in him, arrives assuredly at the ocean at last ; and the converted man, notwithstanding his remaining in-

firmities, does at last attain the elevation and blessedness after which he aspires ; and he grows in grace even to his dying hour, having every corruption more and more mortified, and his transformation into God's perfect image more entire. From beholding with ever-increasing clearness the glory of the Lord Jesus, he is progressively 'changed into His image from glory to glory by the Spirit of the Lord.'

"If it be asked, how is this change effected? the same image will give us the most clear and useful information. It is generally acknowledged that the tide is effected by the moon. This to a person uninformed upon the subject would appear a downright absurdity : for, as he knows not the powers of attraction, he cannot conceive how it should be possible for the moon to possess an influence which not all the human race combined would be able to exert. But experience shews that, whether we can comprehend it or not, the ocean does obey the influence of the moon. In like manner the change wrought in the heart of man depends altogether on the influence of the Holy Spirit ; and however incapable we may be of comprehending the Spirit's operations, we must refer to Him the entire change which is wrought in us in the conversion of our souls to God.

"But amidst all this agreement there is a very essential point of difference between them. In the river, whichever way it flows, there is neither volition nor consciousness ; but in man there is both, whether he depart from God, or return to Him. No man acts from mere necessity, as a spark ascends or a stone descends to the earth. The ungodly are voluntary agents in all that they do, and the godly are also perfectly voluntary in all their motions. True, the godly

have not originally, and of themselves, either the will or power to do anything spiritually good : but God makes them ‘willing in the day of his power ;’ and they ‘work out their salvation with fear and trembling, because God has given them both to will and to do of His good pleasure.’ He draws them not as mere machines, but ‘with the cords of a man and with the bands of love.’ Hence, whilst to the ungodly belongs nothing but guilt and shame, to God alone belongs all the glory of whatsoever change is wrought in those who turn from their evil ways to serve and glorify Him.”

---

“ To a person under deep mental distress.

“ Dear Sir,

“ K. C., Aug. 9, 1836.

“ You judge well : there is the same God now, as formerly delivered Peter from prison in answer to the prayers of His people : and He is still a God that heareth prayer. I can in some small measure sympathize with you. I have known what it was to envy the dogs their mortality, and almost to wish them cursed with my immortality in my stead. But I found God to be abundant both in mercy and truth ; and so will you find Him, if in the name of His dear Son you wait patiently upon Him. With the desponding soul God justly expostulates (Isai. xl. 27), and exposing the folly of such a state (v. 28) gives us a clear direction for our deliverance, and a promise that shall assuredly be fulfilled to us in its season (v. 29—31). I would have you expostulate therefore with your own soul, as David did, (Ps. xlii. 11 and xliii. 5). That there is ground for humiliation in the best of men there is no doubt ; holy Job exclaimed, ‘ Behold I am vile ;’ but to the vilest of men



there is no ground for despondency, when we recollect that the blood of Jesus Christ cleanseth from *all* sin,' and that He has said, 'He would cast out *none* who come unto Him.' The Psalmist himself was in your state, and justly ascribed his despondency to his own weakness. He saw how erroneous had been all his conceptions of the Deity, and learned to look from himself to the Holy Scriptures in order to form a right judgment of His power of grace (Ps. lxxvii. 1—11). Follow him in this respect, and you shall ere long follow him also in his testimony in behalf of God, as an Almighty and All-merciful Benefactor (Ps. xl. 1—3).

“ I have no wish to know your name. It is sufficient for me that you are a fellow-sinner in distress. The Lord, even our Great High Priest, has your name written on His breastplate; and *that* is my consolation when I am constrained, through forgetfulness, to express my intercessions generally; when, if I were able to spread before my God the names and states of all for whom I have been desired to pray, I would gladly do it. I hope, with tender sympathy, to spread your case before Him: and I intreat the favour of you to remember at the throne of grace one, who, if he be not distressed like you, needs quite as much the prayers and intercessions of others in his behalf, even

“ Your faithful Servant,                      “ C. SIMEON.”

---

To the Bishop of CALCUTTA, on the Indian Episcopate.

“ K. C., Camb., Sept. 29, 1836.

“ Your most welcome letter has just arrived, and though incapable of writing a syllable myself I lose not a minute in answering it. Till

within this week, I have been favoured with an energy both of body and mind far beyond what I could have reasonably looked forward to; and to give you some account of my visitation, for I am too proud to call it visit, I begin with that. To Cheltenham, Hereford, Darlaston, Newcastle - under - Lyne, and Derby—I have been on a visit to the different Ministers appointed there by me; and such a continuation of love, during the whole eight weeks of my visit, has really far exceeded what I had supposed possible in this fallen world. My efforts in every place both in public and private were great; and the sight of God's work prospering in all the places was enough to have melted a heart of stone; and the thought that God in His mercy had made me an instrument of promoting His cause to that vast extent has humbled me in the very dust, and made me only regret that my powers of service have not been more commensurate with my obligations to our common God and Father.

“My strength has continued unimpaired till this last week; but having been to visit our new Diocesan (Dr. Allen, late Bishop of Bristol), and having received all imaginable kindness from him, who showed me over the whole Cathedral, though, alas, only habited for the parlour, I have caught a violent cold which has brought on the gout, and reduced me to a state of utter incapacity for exertion of any kind. This is the secret of my writing to you now by the hand of an amanuensis.

“And now will I come to answer your most interesting letter. I view the sphere of India as immense, the load too heavy to be laid on any human mind, the diversities of calls distracting, and the almost

utter impossibility of concentrating them so as to see them all brought out into united and harmonious operation—but I had almost forgotten what an Almighty power presides, and what energies He can supply for the accomplishment of His own gracious purposes. If I forget Him, I sink ; if I remember Him, not all the inconceivable load of India can overwhelm me. My comfort has been all my days, I have but *One* to please ; and He is easily pleased, even in the midst of all our infirmities, where he sees only a desire to please Him. The simplicity of our work is very encouraging—in every place I see the reign of sin and Satan ; and in every place I want to introduce the reign of Christ and wisdom and true holiness. Be not discouraged, if you should not be able to accomplish all you wish ; you have in that respect the portion of Prophets and Apostles, and of our blessed Lord Himself. You must look to the end, and see the end of the Lord, that He is very pitiful and of tender mercy.’ He will prevail at last, prevail too by the very means which His enemies have recourse to for the counteracting of His designs. With Him at your right hand, you have none to fear ; obstacles of every kind you must expect, and they will bring out to your view the secret Majesty of the Most High, and enable you to realize to an inconceivable extent His unbounded power, His unerring wisdom, His incomprehensible love. I speak of these things as one who knows them by experience ; I have had all the powers of earth and hell against me, but have lived to see that there ‘are more with me than against me.’ That he can and does work by the meanest instruments, I am a living witness ; but my sphere has been small, a mere nothing in comparison of others. Yet have I

lived to see the triumph of my own principles throughout the land; peradventure you also may live to see the same in your sphere. I have a perfect assurance that He who ordereth all things both in heaven and earth, will prevail at last. Hence then I say, look not at minute points or difficulties, but to the Lord Himself, who will keep your mind in perfect peace, and accomplish his own pleasure through your imperfect instrumentality.

“That you want a Grant and Udny I greatly regret; but their God you have, and more you cannot have. In truth, I love to see the creature annihilated in the apprehension, and swallowed up in God; I am then safe, happy, triumphant. And I recommend to you to enter into the chambers of all His glorious perfections, and to shut the doors about you, and there abide till He shall have accomplished all the good purposes of His goodness both in you and by you. Nothing less than a mutual indwelling of God in us, and of us in God, will suffice—beyond that, we want nothing. To tell you of my own Sermons before the University must engage a part of another letter; in this I close with imploring all imaginable blessings on your soul.”

---

To a Friend, on building a Church at Jerusalem.

“ My dear ——,

“ Oct. 6, 1836.

“ I write by an amanuensis, not being able to write myself. I have been seized both with cold and gout. But this day, through the goodness of God, pronounce myself convalescent. I have corresponded with Mr. Cartwright, and expect at the close of this month to converse with him face to face.

“ My own view of Divine duty is this.

“See and follow the pillar and cloud. Moses mistook when with pious zeal he hoped to deliver the Jews forty years before the time appointed in the Divine counsels: when the time was come, God made it plain. So afterwards in the manifestation of the truth to the Gentiles, notwithstanding the commands given were so clear, Peter and the rest of the Apostles waited at least six years before they carried the Gospel to Cornelius. So afterwards Paul would go into Asia, and then to Bithynia, both of which no doubt needed his labours very much, but respecting each God said, No: then came the call to Macedonia, and all imaginable blessings flowed from it. Thus I would not be precipitate with Moses—nor tardy with the Apostles—nor self-willed (acting on my own will) with Paul;—but I would wait for the clear indications of the Divine will; and, having seen them, would proceed with zeal and vigour. Human zeal would applaud Moses—condemn the Apostles—call in question Paul—with human zeal I have nothing to do; the times and seasons are altogether in God’s hands, and I am His servant to go, or stay, according to His will. I love your zeal; I join heartily in it; but my mind is passive. I am never in danger, but in action; all goes well with me, when in a passive state—I am then saying, ‘Lord, what wilt thou have me to do?’

“Now this is the state of mind which I recommend to you. In acting there is pleasure; in waiting there is self-denial;—but in assuring ourselves that God in due season will make our way clear there is exquisite delight.

“I am, my very dear friend, your most affectionate Fellow-labourer in the Gospel of Christ,

“C. SIMEON.”

---

PART III.

---

NARRATIVE,

*&c. &c.*



# NARRATIVE

OF

## HIS LAST ILLNESS AND DEATH.

---

WE are now brought to the closing scene of the life of this devoted servant of God. His vigour and zeal were perhaps never greater than immediately previous to his last illness. He had preached on Thursday evening, (September 15,) with his usual animation and energy, from John xv. 8, ‘Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples:’ and again on the Sunday morning after, from 2 Kings x. 16, ‘Come with me, and see my zeal for the Lord;’—this was the last Sermon he delivered. On the Tuesday following he was in high health and spirits, and talked of the journey he proposed to make the next day to Ely with no ordinary delight. In conversation however at this time with the kind friend, who now became his constant attendant, he made the following remarks about his nearness to the eternal world. “Well, though I am talking of putting things by for my journey to Bath next June, the Lord knows that I am thinking, and *longing* to a certain degree, for a *far better journey*, which in a few days I shall take; but I find it difficult to realize the thought that I am so near the eternal world; I cannot imagine what a spirit is, I have no conception of it. But I rejoice in the thought, that my coffin is already cut down, and in the town at this very time; of this I have no doubt;—and my shroud



is also ready ; and in a few days I shall join the company of the redeemed above." His friend replied, " Why, dear Sir, should you talk so ? you are in good health and strength ; and November is so near, I think you will be permitted to preach your Sermons, and also to prepare the other set you are thinking of ; and perhaps you may preach them too." He said, " That will be as the Lord pleases ; but I do often wonder at the degree of strength and spirits which of late the Lord has blessed me with. I never remember to have had greater energy for work than at this time ; and I do seem to think that it is now the Lord's will to spare me through November : but you know it is quite immaterial to me ; the *Sermons are finished*, that is all I care about ; I would not have to write them *now* for a thousand pounds. But if I should be permitted to preach them, I expect it will bring me down ; indeed, I give you all leave to break all my bones in December. Still, I am fully determined, if I have any degree of strength left, instantly to begin a set of Sermons, on that grand subject out of Ephesians, 3d Chapter, 18th and 19th verses. I don't expect or desire to *preach* them ; but if my life be spared, WRITE THEM I WILL."

The next day (Wednesday, September 21,) he went over to Ely to pay his respects to the Bishop. He had been very anxious about this visit : for, as he was one of the oldest of the Clergy, it was his wish, he said, to be among the very first to shew all respect to his Diocesan. The day was damp and chilly, and he needed more than usual care to prevent any injurious effects from the journey ; but he felt so strong and vigorous, that he imprudently dispensed with his ordinary outer dress. The Bishop received him with

marked kindness and attention; and proposed that they should go together to see the Cathedral. Here they lingered too long; the coldness of the building, increased by the rawness of the day, soon began sensibly to affect Mr. Simeon, and was the direct cause of the severe illness, from which he never recovered. The next morning early he was seized with a violent rheumatic attack, and, during the day, became so seriously indisposed as to be unable to leave his room for the Evening Lecture. The Sermon he had intended to preach was upon Luke xi. 1, 'Lord, teach us to pray;'—and this was the last subject he ever prepared for the pulpit. During the whole of the next day he continued very feeble, though he cherished a hope of being able to go in his carriage on the following Monday to Ipswich; and wrote to his beloved friend Mr. Nottidge, to say that he should preach for him, according to promise, on the opening of his new Church.

Saturday, (September 24,) was his birth-day, when he entered his seventy-eighth year. Though he had passed but an indifferent night, he rose early this morning; and when his attendant came to him, he was sitting in a favourite spot before the window to enjoy the first beams of the sun, and employed in writing another letter to Mr. Nottidge, in which he observed, "Of course my University Sermons are laid aside; if not life itself." On repeating this to his attendant, he added, "What can I expect? I enter my seventy-eighth year to-day. I never expected to live so long: I can scarcely believe I am so old: I have as yet known nothing of the infirmities of age, though I have seen a good old age. I know however it will all be ordered well." Soon after, when referring to his journey to

Ely, he remarked, "If this is to be the closing scene, I shall not at all regret my journey to the Bishop; it was of vast importance to you all; and I shall rejoice to close my life from such a circumstance."

For some days he remained much in the same state; but subsequently so far recovered, as to make it probable that the malady might eventually be subdued. So far indeed was he restored, that occasionally he could take a drive in his carriage; and we began to indulge a hope of his ultimate recovery. On October 6, he dictated the letter at the conclusion of the preceding chapter, which exhibits all his usual precision on subjects which deeply interested him.

The good hope we had ventured to entertain of his recovery was soon at an end. On another damp and chilly day, he went out once more in his carriage, though earnestly entreated not to run the hazard of a relapse. This short drive was too much for his reduced frame; all the former pain and fever returned with increased violence, and he was obliged immediately to take to his bed. He was now fully aware that the hand of death was upon him; and having lately contemplated some changes in the disposition of his property, he was anxious, without delay, to make the necessary alterations in his Will. He had already indeed disposed of the greater part of his fortune in promoting a variety of religious and charitable designs; but during his late journey, he had been so much impressed with the importance of the work in which he had been so generously assisted, that he determined to devote the small remainder of his property (with the exception of a few legacies to his relatives) to the furtherance of the great object which had so long engaged his regards. When his desire on this point

was accomplished, his mind seemed relieved from every care, and he prepared himself with joy for his departure.

During the second week of October, when one of his particular friends had called at his rooms to inquire after his health, Mr. Simeon immediately begged to see him, and in a feeble whisper requested him to pray by his bedside. After the prayer, his friend expressed a hope that he was now supported by divine consolations: Mr. Simeon then replied to this effect: "I never felt so ill before—I conceive my present state cannot last long—this exhaustion must be a precursor of death; but I lie here waiting for the issue without a fear—without a doubt—and without a wish." To another afterwards who remarked, "Many hearts are engaged in prayer for you;" he rejoined, "In prayer? aye, and I trust in *praise* too—praise for countless, endless mercies."

On Friday, (Oct. 21,) all hopes of his recovery were taken away: the gout had at length attacked him internally, and the means used for his relief were evidently in vain; of this he was perfectly aware, and in consequence seemed more than usually calm and happy. The writer was sitting by his bedside, and on making some inquiry as to what had been lately passing in his mind, and of what at that time more particularly he was thinking, he immediately replied with great animation, "I don't *think* now—I am *enjoying*." He then expressed his entire surrender of himself to the will of God, and spoke of his extreme joy in having his own will so completely in unison with that of God, adding with remarkable emphasis, "He cannot do anything against my will." After a short pause, he looked round with one of his very

bright and significant smiles and asked, "What do you think especially gives me comfort at this time?—The Creation!—the view of God in His work of Creation! Did Jehovah create the world, or did I?—I think *He* did; now if He made the *world*, he can sufficiently take care of *me*." His restlessness from excessive pain was now so great, that he was continually requesting his position to be changed; but when it was suggested that it would be better to attempt to lie quietly, he said most calmly, "I will do just what you like—I will be guided entirely by what you think best." Shortly after, by way of turning his thoughts to a subject which seemed likely to interest him, I said, "How blessed a prospect is opening before you; to be so soon with the innumerable company of angels, and the general assembly and church of the firstborn, and with Jesus the mediator of the new covenant." Upon this his countenance became peculiarly solemn and grave; and he said nothing, but only looked up most humbly and devoutly. I then alluded to another subject, which I knew would be agreeable to him; and made a remark about veiling our faces as the Cherubim did in the presence of God: to this he immediately gave a sign of assent and pleasure. About midnight he was raised up in his bed, and having sent for me to his side, he began to speak, in a very slow and impressive manner, what seemed to us all to be his dying remarks. "I am a poor fallen creature, and our nature is a poor fallen thing; there is no denying that, is there? It cannot be repaired: there is nothing that I can do to repair it—Well then, *that* is true. Now what would you advise in such a case?" As he made rather a long pause, apparently waiting for an answer, I replied, "Surely, Sir, to go,

as you always *have* done, as a poor fallen creature to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace." He answered in a very determined and joyful manner, "That is just what I am doing, and *will* do." I added, "And you find the Lord Jesus Christ to be very present, and giving you peace?" He instantly replied, looking up to heaven with the most remarkable expression of happiness on his countenance, "Oh! yes; *that* I do." "And He does not forsake you now?" "No indeed! *that* NEVER CAN BE!" I observed, "He has said, I will never leave thee, nor forsake thee." He answered by a smile and gentle inclination of the head. Being afraid of wearying him, I then left him for the night.

The day following (Saturday, Oct. 22), about noon he appeared, if anything, to rally a little; and when he opened his eyes upon us, and saw us standing near him, he began to address us again in the same calm and deliberate manner as before. [To conceive aright of his mode of speaking on these occasions, he should be considered as uttering his words very slowly—generally after long pauses, and at times in a low but articulate whisper.] "Infinite *wisdom* has devised the whole with infinite *love*; and infinite *power* enables me——(pausing)——to rest upon that power; and all is infinitely good and gracious." I observed, "How gracious it is that you should have now so little suffering." "Whether I am to have a little less suffering or a little more, it matters not one farthing. All is right—and well—and just as it should be; I am in a dear Father's hands—all is secure. When I look to HIM (here he spoke with singular solemnity) I see nothing but *faithfulness*—and *immutability*—and *truth*;

and I have not a doubt or a fear, but the sweetest peace—I CANNOT HAVE MORE PEACE. But if I look another way—to the poor creature—O! then THERE is nothing—*nothing—nothing* (pausing) but what is to be abhorred and mourned over. Yes, *I say that*; and it is true.” Soon after this he fell into a state of great stupor, which continued till after ten o’clock at night; when suddenly recovering, and being raised up in his bed, he again began: “What is before me I know not; whether I shall live or die. But *this* I know, that all things are ordered and sure. Everything is ordered with *unerring wisdom* and *unbounded love*. He shall perfect everything; though at present I know not what he is about to do with me. But about this I am not in the least degree anxious.” He then made some remark, which was not exactly heard by us; but his attendant supposing she had caught the expression, and observing, “He says, he does not despair;” he overheard her, and instantly said, “*What!*” (and turning round with surprizing energy added) despair? *despair?* who dares to advocate such a sentiment as that here? Despair! O! what sweet peace and joy and affiance do I possess!” On seeing Dr. Haviland standing by his side, he looked at him most affectionately and said, “Ah! what is that you? how glad I am to see you; I have greatly wished to see you—my soul has longed for you, that you might see the difference in the end between (here we lost his words) . . . that you might see the power of these principles, and what it is to go to God in contrition and faith.” He then proceeded in the most earnest and affectionate manner to thank Dr. H. for all his kindness, and to express his earnest wishes for his best interests in time and eternity. After this, he

mentioned how anxious he had always been that his faculties might be preserved to the last, that he might be enabled to prove to all the power of those principles, which he had professed and preached through life, now to sustain him in death. He then looked round very seriously upon us and said, "You seem all to be anticipating what will not yet take place—I am not yet about to die—I *know* I am not; I feel that I am not yet *ready*." "Dear Sir," I said, "and what is wanting?" he replied in a very slow and serious manner, "Greater humiliation—more simple affiance—and more entire surrender:" I ventured to say, "Well, Sir, He will make all perfect." "Yes," he replied, "that He will." After a short pause he proceeded, "And my body is not yet sufficiently reduced to allow my soul to depart. I know assuredly that I shall not die just yet; you are all disappointing yourselves if you expect *that now*, (and then stretching out his limbs, he added) my bodily vigour is very great; and I feel that there is yet much to be done before my soul can depart." Nothing could exceed the calmness and dignity both of his spirit and manner. As we were afraid of exhausting him, we all left the room. There had been present a larger number of persons than usual, arising from a circumstance which it is only proper to explain. His nurse, apprehending that he was on the very point of death, had suddenly called me in from the next room; and upon my hastening to his side, I was followed by his physician and Curate, (who had just arrived,) and his three servants. These were all who were present. But not exactly perceiving who were in the room, and not knowing that they were there merely by accident, he soon after sent for me, and in a very serious and affecting manner ex-



pressed his disapprobation of what he had observed ; “ You are all on a wrong scent, and are all in a wrong spirit ; you want to see what is called a *dying scene*. THAT I ABHOR FROM MY INMOST SOUL. I wish to be *alone*, with my God, and to lie before Him as a poor, wretched, hell-deserving sinner—yes, as a poor, hell-deserving sinner ; . . . . (then very slowly and calmly) but I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my covenant-keeping God. There I would lie before Him as the vilest of the vile, and the lowest of the low, and the poorest of the poor. Now this is what I have to say—I wish to be alone—don’t let people come round to get up a scene.”

He was evidently much hurt at the thought of even his nearest friends coming round to disturb the privacy, which he had always wished for in his dying hour. He had repeatedly charged me to keep every one away from him, when that solemn season should arrive, and remain with him myself alone. That no one might again enter without my knowledge I remained with him the whole night : the next morning (Sunday, Oct. 23), as soon as he awoke, he referred to what had happened the previous night. “ Now I was much hurt at the scene last night : a scene !—*a death-bed scene I abhor from my inmost soul.*—No !” he continued, smiting three times slowly on his breast, “ No ! I am, I know, the chief of sinners ; and I hope for nothing but the mercy of God in Christ Jesus to life eternal ; and I shall be, if not the greatest monument of God’s mercy in heaven, yet the very next to it ; for I know of none greater.” Then after a short pause he added, “ And if we are to bring the matter to a point, it lies in a nutshell ; and it is here—

I look, as the chief of sinners, for the mercy of God in Christ Jesus to life eternal; (then very deliberately) and I lie adoring the *sovereignty* of God in choosing such an one—and the *mercy* of God in pardoning such an one—and the *patience* of God in bearing with such an one—and the *faithfulness* of God in perfecting his work and performing all his promises to such an one.”

When Dr. Haviland called in the evening, Mr. Simeon addressed him in the most striking manner upon the subject of religion; speaking with a clearness, and power, and dignity, which perfectly surprised Dr. H., though so accustomed to the peculiar energy and characteristic precision of Mr. Simeon's observations on such subjects. He said he had never heard anything before from him comparable to this, for the propriety of the language as well as the importance of the matter.

Early the next morning (Monday, Oct. 24) when I arrived, I found him just raised up, after passing a quiet night; I told him I had, as usual, on the previous evening addressed a large number of Undergraduates, and had ventured to repeat to them some of his remarks, that they might know the power of those great leading principles he had preached to sustain and gladden the soul in the last hours of weakness. “Yes,” said he, “it is to the *principles* I look. It is upon the *broad grand principles* of the Gospel that I repose—it is not upon any particular promise here or there—any little portions of the word, which some people seem to take comfort from; but I wish to look at the *grand whole*—at the vast scheme of redemption as from eternity to eternity. . . . Indeed to say the truth, what may be called my spiritual exercises have lately been at rather a low ebb;

and I may make another confession to *you* (smiling), my *bodily* exercises also of late have been at a low ebb." I observed, "Very probably the one may have been partly the cause of the other." "Yes!" he continued; "but however that may be, I wish to point out *this* distinction in my case—that I am not solicitous so much about *this* feeling or *that*, or *this* state or *that*, as upon keeping before me the grand purposes of Jehovah from eternity to eternity. Now I might wish to be able to go out to take a good walk—so also in my soul, I might wish to be able to go forth and survey all the glories of heaven and the blessedness of that place;—there might however be something in all that to be suspected. But in taking the great revelation of Himself which God has given us, *there* I rest upon *Him*, and not upon myself. I do not depend upon feelings and thoughts, which are changing and uncertain, but I am kept by Him who changes not, and so I remain." . . . (I quoted the passage, "I am the Lord, I change not, *therefore* ye sons of Jacob are not consumed.") "Yes! that is the true view of the matter as it appears to me. For after all what are a man's thoughts before *Him*? It cannot depend upon a few poor, broken, puling words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries which God has made to me of Himself, and *there* I rest." He then added, smiling as he used to do, when making some strong statement upon any point, about which he himself had not the slightest doubt; "I *may* be wrong in my view—*though* I think I am not;"—then very solemnly and slowly, "But, however, *this* I know, that I am a poor lost and vile sinner; yea! the chief of sinners, and the greatest monument of God's mercy; and I know, *I*

*cannot be wrong here.*” The following day he revived considerably, and actually occupied himself in making arrangements respecting the Sermons to be preached in November at St. Mary’s. On Wednesday, however, he was so decidedly thrown back, that all thoughts about further exertions for the public were at once laid aside. When he had determined no longer to use any of the means, which had been resorted to in the hope of prolonging his life (feeling they were now profitless), he said to his nurse, “You cannot but say that up to this time I have submitted patiently, willingly, cheerfully, to every wish and order of Dr. Haviland; I have not made one objection, have I?” he then added, “I did it all for the Lord’s sake; because, if it had been His will to prolong my life, I was willing to use *any* means; but now I feel (and this he said with great emphasis) *that the decree is gone forth; from this hour I am a dying man; death is far sweeter than life under such circumstances. I will now wait patiently for my dismissal. All that could possibly be done for me, has been done; of that I am fully persuaded and satisfied—tell Dr. Haviland so.*”

During the greater part of Thursday (Oct. 27,) his whole mind seemed absorbed in perfecting a scheme for four Sermons upon his favourite passage in Eph. iii. 18, 19, “That you may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.” His thoughts had early been employed upon the subject, and before I arrived he had dictated the outlines of the four Sermons under the following heads:

“*First.* What it is to know Christ in all the immeasurable dimensions of his love :

*Secondly.* The effect of this in filling us with all the fulness of God :

(Here under two distinct and separate heads must be contained :

(1) What is that fulness in God of which there must be a corresponding fulness in us ; and

(2) How the comprehending of the love of Christ will of necessity operate to the production of it in us.

These two must form two distinct Sermons.)

*Thirdly.* The immense importance of making this subject one of most earnest and incessant prayer.”

Immediately on my arrival he begged the paper containing these outlines to be put into my hands : and then requested me to take down the divisions which he had prepared during the night for the last of these discourses.

In dictating these outlines he manifested his usual clearness and precision of mind ; correcting and improving the divisions as more appropriate words suggested themselves. These minor details are noticed here as illustrating the cast of his mind to the very last, and as shewing how that, which had been the principal and successful study of his life, had become a habit, which brought unspeakable delight to him and was literally his occupation in death. So intensely were his thoughts fixed on the distribution and illustration of this glorious theme, that he declared he thought no higher honour could be conferred on him, than to be permitted to prepare a set of discourses upon it ; and added, “ This is the grandest subject I can conceive of for a course of Sermons ;—I should think a life well spent, even out of heaven, to write and deliver four Sermons upon it in a manner worthy of it.”

His nights about this time were generally very restless, and he would employ himself in meditating on such portions of Scripture as particularly displayed the love and immutability and sovereignty of God, or else tended to deepen his sense of sin and promote contrition of heart. But as the time approached for the Meetings in behalf of the Society for the Conversion of the Jews, and for the Anniversary Sermons at his Church; his thoughts soon became engrossed with this great subject, to which he had so long devoted his warmest regards. He wished to deliver, he said, his dying testimony to 'its immense importance,' and prepared to compose an address to be read to the Undergraduates at their Meeting on the following Monday. Being afraid he might not remember the texts, which he wished to refer to when he came to dictate the address, he ordered his attendant to get his small Bible, and directing her where to find them, he desired her to read them out, and then mark them down; saying with great emphasis, "*Take care of those texts; they are gold, every one of them.*" He then dictated the following:

"I wish to shew you what grounds we have for humiliation, in that we have been so unlike to God in our regards towards his fallen people. See Jer. xii. 7: 'I have given the *dearly beloved of my soul* into the hand of her enemies;' and again Rom. xi. 28; 'as touching the election, they are *beloved for the fathers' sakes.*'—And to bring you into a conformity to God in relation towards them, so far as it respects your efforts for their welfare, and your joy in their prosperity, see Ezek. xxxvi. 22—24. 'Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was pro-

faned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.' And again Jer. xxxii. 41, 'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly *with my whole heart, and with my whole soul.*' And lastly, see Zeph. iii. 17, 'The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love; He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord.'"

In the afternoon of October 29, he observed to his attendant, as she was sitting by his bed-side, "It would be poor work to have to seek heaven now." She replied, "Yes, dear Sir, your work is now quite done; and what a privilege it is to see the peace you enjoy; and how you are enabled to bear with such patience and submission all your afflictions." She had scarcely ended the remark, before he rebuked her in a tone and language of severity quite unusual with him. She made no reply, intending to explain her words to him at some future time. In about ten minutes however, in reference to what had just transpired, he said, "Now, bring some paper, and write something down for me directly." Then, in a very serious and deliberate manner, he dictated the following: "If anything laudatory be mentioned be-

fore the University by Dr. Dealtry\* about me, or about my Sermons, I entreat from my inmost soul that I may not have it repeated to me: let me go to heaven as the *vilest sinner in the universe*. So far as respects myself, let me not know there is such a person existing as Charles Simeon; on no account, if any remarks are made, let them be uttered before me. *Satan himself could not be a greater curse to me*, than the person who would dare to breathe a word upon that subject commendatory of me, or anything I have ever done. They would be a curse to me whoever they are. Persons so acting are doing the devil's work, and it is frightful to me. I feel, if I could be pleased with it, it would be damnation to me." The manner in which he delivered this charge, especially the latter part of it, was most solemn and authoritative. He then ordered it to be copied and given to me; and desired that his servants as well as Dr. Haviland† should be apprized of his wishes on this point. When his attendant had made the copy, and read it over to him, he said, "There! keep that for yourself, and you will be able to understand it twenty years to come; it may be of use to you then. Now you understand me, don't you?" She replied, "Yes, dear Sir, I think those who know the deceitfulness of their own hearts, and the temptations of Satan, will quite understand you."

---

\* Dr. Dealtry had been requested by Mr. Simeon (with the leave of the Vice-Chancellor) to be his representative as the Select Preacher at St. Mary's in November: he was however accidentally prevented from discharging this duty.

† The only other persons, who were now in attendance upon him, were, his nephew Sir Richard Simeon, and his niece Lady Baker.



She then told him, that when speaking about his 'patience and submission,' she merely meant to say, how the grace of God was seen enabling him to be so patient, (referring to Col. i. 11). Upon this he immediately replied, in the gentlest and kindest manner, "Aye, *there* you are right enough—speak of the *Lord's* goodness as much as you will ; but don't speak of *me*—mind that." His wishes in this respect, it is perhaps needless to add, were most strictly attended to.

On Sunday morning, (October 30,) when I came to him, after hearing the Sermon on behalf of the Jews, and began to speak to him of the manner in which the matter had been discussed and enforced, he immediately rejoined by a comment on our ignorance, as well as want of feeling, on the whole subject ; and then, alluding to the texts before selected, he begged me to observe the strong expressions which God had been pleased to use when describing *His* intense and unalterable regard for his ancient people. "See," said he, "how wonderfully He speaks ; He calls them, 1. The dearly beloved of my soul:—and then He says, 2, I will plant them in their own land assuredly with my whole heart, and with my whole soul;—and then again, 3. He will rejoice over them with joy ; He will rest in his love ; He will joy over thee with singing:—nay, more, 4. They shall be a name and a praise among all people of the earth." His thoughts on this and the following days, as might be anticipated, were chiefly given to the subject of the Jews : and he then dictated his Address to the Undergraduates\*.

---

\* See JEWISH INTELLIGENCE, 1836.

But he was not so intent upon his favourite theme respecting God's ancient people as to be unmindful of the spiritual welfare of his own peculiar charge in Cambridge. Being fully convinced that his days were rapidly coming to a close, he began to consider in what way he might be permitted to benefit his people after his removal. The appointment of his successor in the Ministry of Trinity Church now much occupied his thoughts. He felt that under the peculiar circumstances of the case he might without impropriety express his feelings on the subject to his Diocesan, who was the Patron of the Living. During the night indeed he made some touching allusions to the fact of his illness having had its origin in his late visit to the Bishop; and the next morning he dictated a letter to him, describing his reduced state, and the impossibility of his ever resuming ministerial duty. He then requested to be henceforth considered a *miles emeritus*; and be allowed to resign his Living into the hands of the Bishop; expressing in conclusion a wish, that the friend whom the parishioners a few years before had chosen for their Lecturer, might be appointed as his successor to the Living. This seemed to be the last desire which had now to be gratified; for in the afternoon he said to his attendant, "How easily everything comes in its place; first, my Will is made; then the Address to the young men; and now nothing but this remained." After the letter had been sent to the Bishop, he frequently expressed his anxiety to live to hear the reply; and once even during the night he enquired whether an answer had been received. On being reminded that it could not arrive before the morning, and that probably the next post would bring the letter, he said,

“Yes, I believe it will; and that my wish will be granted: and if it *should* come whilst I am alive, you may *expect nothing less than to see me dancing on that carpet.*” In the morning, (November 3,) Sir Richard Simeon entered the room with the desired letter in his hand. The Bishop, in the kindest manner, not only granted him his request, but further intimated, that it had previously been his intention to make the appointment Mr. Simeon had suggested.

On the evening of this day we thought he was beginning to lose his consciousness of what was passing, as he no longer took notice of anything, and his eyes had been closed for many hours; suddenly, however, he remarked, “If you want to know what I am doing, go, and look in the first chapter of the Ephesians from the third to the fourteenth verse; *there* you will see what I am enjoying now.” This was the last chapter which he requested to have read to him; but such was his weakness, that it was only when read in a whisper that he could bear to hear it. Another kindred passage of Scripture—the last verse of the eleventh of Romans—was one on which he would dwell for hours together, repeating the words, “For *of* Him—and *through* Him—and *to* Him are all things; to whom be glory for ever. Amen.”

The next day, Friday, (November 4,) when I went to him in the evening, he was on the point of taking a little wine, which had just been prescribed for him. It so happened that having had a present of a small quantity of *Lacryma Christi*, which he much valued as a token of the donor's regard, some of this had been brought out for him on the present occasion. Never shall we forget his countenance and manner, as we offered him a little of this wine in a glass, after

we had raised him up and supported his back with the pillows. Stretching forth his feeble and withered hands in the attitude of reverential and earnest prayer, he began in the most affecting manner to invoke a blessing on all present—"May all the blessings which my adorable Saviour purchased for me with His *tears*—yea, even His own precious life-blood—be now given to me to enjoy—and to my two dearest friends, Sir Richard and Mr. C——, and my two dear nurses—and to that dear friend who gave me this wine—that they may enjoy the same in time and eternity." He then just tasted the wine; and turning to me most affectionately said, "And you take some—and *you* also," looking to his nephew. He seemed rather exhausted with the effort; but when we had gently laid him down again, he began to speak of the pleasure he had felt, in the circumstance of this wine in particular having been brought to him on such an occasion. He then desired the remainder of it to be sent immediately to the friend from whom he had received it, with a label bearing this inscription—"To G. C. H. Esq., with kindest and devoutest wishes for his happiness in time and eternity." Afterwards, referring to what had passed, he observed, "There! I shall drink no more of *that wine*, until I drink it *new* (this word he uttered in a peculiarly significant tone) with my Redeemer in His kingdom."

Many other observations and occurrences during this protracted illness were occasionally recorded. As illustrative of his character and interesting in themselves, a few are here introduced, in the manner they were noted down at the time by his kind attendant, and as nearly as possible in Mr. Simeon's own words.

“ One morning, while the window was open, St Mary’s bells began to ring, as if preparing for a peal : he asked me to shut the window, as the noise of the bells would disturb him. I told him, I thought they would not disturb him long, for that a few days back, when they were beginning to ring them, the Churchwarden had kindly requested the ringers to desist, for fear of annoying him ; and I believed in a few minutes they would cease ringing, which proved to be the case. At this circumstance he was much affected, and said, ‘ This is amazingly kind—it is wonderful ; whether you look at it on the part of the ringers, or of those who wished to have them ring, or of those who have so kindly prevented them.’ Then with much animation he asked, ‘ *Who* orders all this ? *Who* orders all this ?—tell me !—tell me !’

“ Some time after he observed, ‘ If this be the closing scene, it will be just what I have always desired ; I shall die, as I wished, in harness ; for I preached the last time with as much energy as ever I did in my life, and with as much comfort to myself. I have always hoped I should not be like dear Mr. —— in his last days.’

“ At an early period of his illness, when we asked him if he would like to take medicine or wait, he used to say, ‘ Why do you ask me what *I like* ? I am the Lord’s patient, I cannot but like everything ; don’t say, ‘ Will you do this, or that ?’ but say, ‘ Here is this—you must take that—or, you are to do so : *I like everything*.’ When we expressed our sorrow once that he had passed a wakeful night (and from the beginning of his illness he scarcely had a good night), he replied with a remarkable expression of contentment on his venerable countenance, ‘ Never mind ; *He* giveth his beloved sleep.’ At another time he said, ‘ I shall never sleep, until I fall asleep in the arms of Jesus Christ.’ He often appeared grieved to give us the least trouble, particularly when sitting up with him at night ; he would say ‘ What a grievous thing it is that I should cause so much trouble for this poor body !’ On one occasion when I had bathed his eyes, and asked him if they were relieved, he said, opening them and looking up to heaven, ‘ Soon they will behold all the glorified saints and angels around the throne of my God and Saviour, who has

loved me unto death, and given Himself for me; then I shall see Him, whom having not seen I love; in whom, though now I see him not, yet believing *I rejoice with joy unspeakable and full of glory;* and turning his eyes towards me, he added, ‘Of the *reality* of this I AM AS SURE as if I were there this moment.’

“One day while his servants were at dinner, he wanted them to come and move him. I was going to call them; but when he remembered they were at dinner, he said in the kindest way, ‘Never mind, it does not signify *now*; let them be—and don’t disturb them—I like to wait for my servants—let *me* be served last—that is what I like best.’ On asking him if I could do anything for him, or if he wanted anything, he said very slow and distinctly. ‘Not anything—I want *nothing*;—are you not surprised to hear with what composure I can say that?—I seem to have nothing to do but to wait—there is now *nothing but peace—the sweetest peace.*’

“When his servant Mrs. C. came into the room on one occasion to clean and arrange the fireplace, he said, ‘When C. is going out, tell her to come to my bedside, and let me give her a *last look*; she must not speak, nor can I—for I am not equal to it.’ When she came to his side, he looked at her most affectionately and said, ‘God Almighty bless *you*, my dear C.—now go.’ Both his servants left the room overwhelmed at this sight of their dear dying master, from whom they had received so many kindnesses. He then turned his eyes towards me as they were going out (he was himself much affected), and said, ‘Dear faithful servants! no one ever had more faithful and kind servants than I have had; and to have such dear creatures to attend me, when I am such a poor wretch, and deserve nothing but perdition.’ The tears trickled down his aged face the whole time he was uttering the above, and he appeared quite overwhelmed at a sense of the Lord’s mercies to him.”

There was a remarkable and rapid maturing of all the finer parts of his character from the very commencement of this illness, and a corresponding diminution, and ultimately a disappearance of those

symptoms of haste and irritability, which sometimes were visible in his days of health and vigour. He seemed now to breathe entirely an atmosphere of peace and love ; and enjoying such a sense of God's pardoning love himself, he longed to manifest an affectionate and forgiving spirit to all around. A striking instance of this occurred with reference to one of the Fellows of his College, who had grieved him by frequent acts of discourtesy, and was now lying on his death-bed in acute suffering, and altogether in a state so wretched and distressing as to deter his friends from visiting him. Daily did Mr. Simeon send to make inquiries after him, conveying at the same time some kind expression of his sympathy ; this at length so wrought upon him, that he could not forbear observing, 'Well! *Simcon* does not forget me—but sends every day to inquire after me—*ill as he is!*'

During the last few days of his life his bodily sufferings were often excruciating, and his strength so impaired that his voice was scarcely audible. He then observed to his attendant, "Jesus Christ is my 'all in all' for my *soul* ; and now you must be my all for my *body* ; I cannot tell you any longer what I want, or ask for anything. I give my body into your charge ; you must give me what you think necessary." Afterwards, when he had revived a little, he remarked ; "It is said, O death, where is thy sting?" then looking at us, as we stood around his bed, he asked in his own peculiarly-expressive manner ; "Do you see any *sting here?*" we answered ; "No, indeed, it is all taken away." He then said ; "Does not this *prove*, that my principles were not founded on fancies or enthusiasm ; but that there is a *reality* in them, and *I find them sufficient to support me in death?*"

On Friday afternoon (Nov. 11) as we were standing by his side, lamenting his long protracted sufferings, (which from Wednesday had been at times exceedingly severe) he at length made an effort to lift his hands from the bed; on our assisting him to raise them, he extended them to us, one on each side, (he was at this time unable to speak) and then for the last time placed them together in the attitude of devout prayer; after this he stretched them out to us once more, and so took, as it seemed to us, his final leave. His life was now fast ebbing away; he lay partially raised, his head drooping on one side, but supported by pillows, his eyes closed, and his hands stretched out motionless on the bed; nothing could be more solemn and venerable than his whole appearance. As we were now afraid of disturbing him, we refrained from any further observations.

The last words I addressed to him were on this night, when I gently took his withered hand, and slowly pronounced the Benediction; "The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee *peace*;" he faintly answered, Amen;—after which I heard him speak no more. During the night he was scarcely conscious of anything around, and on being raised in the morning into the same position as before, he remained thus during the whole of Saturday, and continued apparently insensible to the last. About two o'clock on Sunday afternoon, (Nov. 13,) at the very time the bell of St. Mary's was tolling for the University Sermon, which he was himself to have preached—after a momentary struggle, he entered into his eternal rest.



Thus graciously did God grant unto him his heart's desire—the most perfect peace, and a ‘full assurance of hope unto the end.’ And without weakness or wandering of mind during his severe sufferings, in which patience had indeed its ‘perfect work’—abounding in love and thanksgiving, he was enabled to testify to the last of the mercy and faithfulness of his God: and so ‘having fought a good fight, and kept the faith, he finished his course with joy.’

The time of his decease was remarkable. There had been an unusual degree of interest excited about the Sermons, which he was to have delivered before the University this very month; the subject he had chosen (Col. ii. 17. ‘*Which are a shadow of things to come; but the body is of Christ*’) was regarded by him as peculiarly important, and he had prepared the course nearly a year before with more than usual care; whilst frequently during the interval he had been thinking and speaking of their delivery with an anxiety more than ordinary. His removal therefore during this very month, and on the Lord's day, at *the very hour* when it had been hoped he would be standing before the University as their Select Preacher, greatly tended to deepen the feelings which universally prevailed.

On opening his Will an intimation was found of his desire respecting the place of his interment. “If I die out of College, I am not careful where my body shall be buried; but if I die in Cambridge, I should wish to be buried in my College Chapel.” Accordingly preparation was made for laying his remains in the Fellows' vault. Many of his clerical friends had expressed a strong desire to be present on the occasion, to offer this last tribute of their affection and respect.

These therefore were informed of the day of the funeral, but no other persons were invited. It was our desire, in conformity with Mr. Simeon's wish, to conduct everything with as little show as possible. Permission indeed had been kindly given by the Provost of King's for the congregation of Trinity Church to witness the interment of their beloved Minister; and these were admitted privately into the Ante-chapel. So general however was the desire of the members of the University to be present on the occasion, that the funeral unavoidably became one altogether of a public character. These circumstances are mentioned, to shew how spontaneous was that remarkable gathering of persons—Heads of Colleges and Professors, and men of all ages and stations and opinions, from every College in the University, who came to do honour to this man of God in his end.

On the day of the funeral (Saturday) all the shops in the principal part of the town were closed, though it was the market-day; and, what was an unusual mark of respect in the University, in almost every College the Lectures were suspended. The morning was damp and cheerless, and the gloom around was suited to the feelings of sadness which pervaded that large assembly of mourners. At the appointed hour the funeral procession began to move from the College-hall, preceded by the Choristers, Scholars and Fellows, the Provost walking immediately before the bier, and the pall being borne by the eight Senior Fellows. But the following letter, from one of the many distinguished persons present on the occasion, will best describe the scene.

“ You know King's great Court and the noble Chapel. The procession round the quadrangle, usual on the burial

within the precincts of a College resident, was very striking. The persons who made up the procession, walking three or four abreast, nearly extended round the four sides of the quadrangle. On entering the west door of the Chapel I was struck by the multitude of persons who filled the nave. Men, women, and children, all, so far as I observed, in mourning, and very many giving proof that they were real mourners by their sighs and their tears. These I understood to be the hearers and parishioners of Mr. Simeon, who had been permitted to attend; and through this sorrowing crowd the procession moved on into the choir. The stall which I occupied allowed me a full view of the interior, and it was indeed a solemn sight: nor was it the least interesting circumstance, on an occasion where all was interesting, to see the young men of the University, as they stood during the service between the coffin and the Communion rails, all in mourning; and all, in appearance at least, feeling deeply the loss which had brought us together and the solemnity of the service. The vault, in which the body was deposited, is near the west door of the building. Here of course the service concluded. The Provost read most impressively; and, taking under review all the circumstances and accompaniments of the funeral—the affectionate respect for the departed, himself the Luther of Cambridge—the sorrowing multitudes, including several hundreds of University men—the tones of the organ, more solemn than ever I heard them—the magnificence of the building—I should think that no person who was present would ever fail, so long as he remembers anything, to carry with him a powerful remembrance of that day. . . . Turning to my old recollections, I could scarcely have believed it possible that Mr. Simeon could thus be honoured at his death! His very enemies, if any of them lived so long, seemed now to be at peace with him.”

The funeral Sermon at Trinity Church on the Sunday Morning was preached by Dr. Dealtry, the Chancellor of Winchester\*, from a text which had received a remarkable illustration in the events of the

---

\* Now Archdeacon of Surrey.

preceding day, ‘*Them that honour me, I will honour.*’ 1 Sam. ii. 30. In the Evening the Archdeacon of Stafford, the Ven. G. Hodson, preached in the same Church on a subject no less appropriate to the occasion—‘*Elisha at the waters of Jordan.*’ 2 Kings ii. 9—14. On the same day other marked testimonies of affectionate respect were delivered from various pulpits in Cambridge; and more particularly from that of St. Mary’s by two distinguished members of the University, who had formerly been associated with Mr. Simeon in the Ministry at Trinity Church. The Sermon in the Morning was preached by the Rev. W. Mandell, Fellow of Queens’ College, from Heb. vi. 12: and that in the Afternoon, from 2 Kings ii. 9—12, entitled, ‘*A zealous Ministry the safeguard of a nation,*’ was most impressively delivered to a crowded and deeply-attentive audience by the select preacher for the month, the Rev. J. Scholefield, Regius Professor of Greek.

The RECOLLECTIONS of the Bishop of Calcutta subjoined to this Narrative, render any observations here on the life and character of Mr. Simeon entirely superfluous. We cannot however refrain from inserting the following weighty and instructive remarks from the Sermon of Dr. Dealtry. After adverting to the manner in which Mr. Simeon honoured God, he observes:—

“We would utterly disclaim all intention or desire to exalt the creature. Whatever there was of good in him, we ascribe to that power, which St. Paul himself, when declaring that he had laboured more abundantly than all the Apostles, mentions, as the great and all-mighty agent—*not I, but the grace of God which was with me.* Hence that *faith* which shone forth so brightly in the entire course of [Mr. Simeon], and which enabled him *to overcome the world*: hence that *love* which was the grand constraining principle

in his mind; hence that *work of faith and labour of love*, in which he was habitually employed, and which ceased only with the pulse of life. Our motive in dwelling on such subjects is not to exalt the man, but that we may learn wisdom by the lessons which they teach. In thus placing before our eyes the characters of those who were renowned in their generation as the servants of Christ, we have visible evidence of the reality and power of religion; we see what a treasure may be contained in these earthen vessels, and are disposed to thank God for this manifestation of His goodness, and are encouraged to repair to the fountain of grace, that we may ourselves be enabled to follow their good example.

“To detach from their names while living the respect to which they are so eminently entitled, or to withhold from their memories the feelings of affectionate veneration, would be a thing neither desirable in itself, nor practicable if attempted. We are bound to *esteem them very highly in love for their works' sake*; and bearing in mind that it was *God who wrought in them both to will and to do of his good pleasure*, our contemplations will lead us with increased devotion and confidence to Him, who is the *author of every good and perfect gift*. *We glorify God in them.*”

After enumerating various instances in which God was pleased to put remarkable honour on Mr. Simeon, Dr. Dealtry proceeds:—

“His known piety and most disinterested and generous disposition led others to join with him in good works, which the zeal of an individual could never have accomplished: God gave to him remarkably the hearts of those who had the means of beneficence—and the provision which he was thus enabled to make for the propagation of religion, both in this country and in the farthest regions of the globe, may justly be held out as a signal fulfilment of the declaration, *Them that honour me I will honour.*”

“His old age was greatly honoured: his *hoary head* was in every respect a *crown of glory*. The sort of hostility which met him in his earlier years had gradually subsided and died away; his great labours, his valuable publications,

and his known benevolence, converted the adversary himself into a friend; so admirably was fulfilled to him the statement of Solomon, ‘*When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.*’ Viewing him in the latter period of his life, when his ‘*praise was in all the churches,*’ when he was respected, and honoured, and beloved, in a degree rarely equalled; recollecting also the respect shewn to him by the highest authorities in the University, in appointing him, notwithstanding his great age, to testify to them from their own pulpit, as on many former occasions so during this very month, and on this very day, the ‘*Gospel of the grace of God;*’—how little, even at the commencement of the present century, could we have anticipated such tokens of regard! Whence then this astonishing change, as compared with the history of his early days? *He honoured God;* and therefore *God honoured him;* honoured him before men—honoured him in the very scene of his arduous labours—honoured him by the public testimony of those, whose testimony is above all impeachment.

“In adverting finally to that event, which especially brings to the test the strength and purity of Christian principle, when *the flesh and the heart are failing*, here also was he eminently honoured, being able to shew that God was now *the strength of his heart*, and to look forward in the certain hope that he would *be his portion for ever*. The narrative of his last illness exhibits the same deep humility, the same strong faith, the same gentleness and patience and entire devotedness to the will of God, the same simplicity of religious character, and the same love for others, which were all so conspicuous in his previous life. We observe here not only the death-bed of a *Christian*, but of this *individual Christian*; the setting of that great light with whose beams we have been so long and so well acquainted.”

---

We must now bring our narrative to a close. For many years previous to this period\*, Mr. Simeon

---

\* See page 327.

had been desirous of leaving to his parishioners some token of his regard, which might ‘benefit them after his death.’ A Memorandum to the following effect was found in his Will:—

“It is my desire that an edition of the Sermon which I preached before the University, on that text, 1 Cor. ii. 2, be printed; and that a copy of it be presented to every family in Trinity Parish, as a memorial of my pastoral regards, and as the means of impressing their minds with the importance of the doctrine which I preached to them during the whole course of my Ministry.”

This last wish of Mr. Simeon was immediately carried into execution; and in the chancel of Trinity Church, directly opposite to the tablets of his beloved *Martyn* and *Thomason*, his monument was shortly after erected by the congregation. It bears this short but expressive inscription, suggested by himself.

IN MEMORY OF  
 THE REV. CHARLES SIMEON, M.A.,  
 SENIOR FELLOW OF KING'S COLLEGE,  
 AND FIFTY-FOUR YEARS VICAR OF THIS PARISH;  
 WHO,  
 WHETHER AS THE GROUND OF HIS OWN HOPES,  
 OR AS THE SUBJECT OF ALL HIS MINISTRATIONS,  
 DETERMINED  
 TO KNOW NOTHING BUT  
 ‘JESUS CHRIST, AND HIM CRUCIFIED.’  
 1 COR. II. 2.  
 BORN SEPT. 24, 1759. DIED NOV. 13, 1836.

---

# RECOLLECTIONS

OF THE

REV. CHARLES SIMEON,

BY THE RIGHT REV. DANIEL WILSON, D.D.,  
LORD BISHOP OF CALCUTTA.

~~~~~  
“Calcutta, 1837.

“THERE is no name that will continue more deeply infixed on the memory and heart of the writer of the following lines till the last moment of life, than that of CHARLES SIMEON.

Amongst the many holy and distinguished Ministers of the Gospel of Christ whom he has known, and for whose advice and example he will have to give account at the last great day, Mr. Simeon was in many respects the most remarkable. A more entirely devoted servant of Christ has not often appeared in the Church, nor one whose course of service was more extended in point of time, more important, more consistent, more energetic, more opportune for the circumstances of the Church, and by the Divine Blessing more useful.”

After a rapid sketch of his Life and Works, the Bishop proceeds :—

“Surely this outline of his history gives at once the impression of *a most devoted and disinterested Minister*. Here is a man who labours for nothing—for absolutely no emolument whatever, for more than half a century. Here is a man who passes by and refuses all the Livings in his College which in succession were offered to his choice, and some one of which every other person almost that could be named would have accepted as a matter of course. Here is a man who, in order to retain his Fellowship and his moneyless station at Trinity Church, persuades his elder brother not to leave him the property which would compel him to



vacate it. The same man remains unmarried during life. Nor does he employ the large profit arising from the sale of his writings to any other purpose. It must be admitted, even by the enemies of his principles, that he was a person of exalted disinterestedness\*.

*What those principles were* is the next thing to be carefully noticed. They were no other than the broad, tangible, undoubted doctrines of the New Testament, as held by the Church of England, and exhibited in the writings of her Reformers, and the Articles, Homilies, and Liturgy which they authoritatively composed. The difference between his sentiments and those of others, whether ministers or people, in the same communion, lay in the

---

\* Dr. Dealtry in his Funeral Sermon records the following remarkable instance of his disinterestedness :—

“In speaking particularly of the dedication of his property to the glory of God, we are abundantly borne out by facts, with which you are all acquainted. But it is not so generally known that this was a principle all-powerful in his mind from an early period, probably from the time when he first cordially gave himself to the work of an Evangelist. In proof of this assertion, I would mention a circumstance which occurred between forty and fifty years ago. At that time a Living of great importance became vacant, which by the appointment of the Patron, as expressed in his Will, was to be offered to two particular Clergymen in succession, both of them personal friends of your late Minister. Conceiving that the Clergyman who was to have the second offer was pre-eminently qualified for the situation, whilst the other was better fitted for a different sphere, he wrote to the latter, stating his opinion, and solemnly putting it to his conscience, whether the cause of Christ would not be best promoted by his declining the Living ; adding at the same time, that since the sacrifice would be great in regard to temporal prospects, he would himself engage to compensate him from his own private fortune. It is right to add, that the individual thus addressed responded nobly to the letter by stating his intention to refuse the Living, but absolutely declining at the same time all compensation: neither ought it to be omitted, that the Clergyman, for whom the Living was thus obtained, although he survived his appointment for twenty years, was never apprized of the circumstance, nor was it divulged till some time after his death.”

strength with which he held them, the prominence he gave to them, and the holy spiritual use to which they were applied. A Clergyman may, and in fact does, and must hold the same doctrines of the Fall and Recovery of Man—of the Atonement of Christ, and the operations of the Spirit—of justification by faith, and regeneration and progressive sanctification by grace—of holy love to God and man, and of all good works as the fruit of faith, and following after justification. The difference between one Minister and another, lies in the manner in which he holds these truths—whether they reach and change the heart; whether they sink into the habits and inmost soul; whether they are accompanied with internal penitence, contrition, prayer, devotion; whether they express themselves and prove their genuineness by those affections and that conduct with which they are ever attended when spiritual life is really implanted; and without which they constitute only a ‘name to live,’ only a ‘form of godliness,’ a creed, a notion, a scheme theoretic and inoperative.

The case is the same as to the prominence given to these doctrines in our Ministry. If they are only occasionally referred to—if they are indistinctly stated—feebly developed—insufficiently applied to the conscience, they lose all their virtue, and all the Divine blessing which would otherwise rest upon them. We must ‘know’ and make known, ‘nothing but Jesus Christ, and Him crucified.’

Nor is it different if we advert to the holy, spiritual use to which these divine truths are to be applied—to the awakening the souls of men—to the convincing them of sin—to the bringing them to a divine and heavenly life—to the mortifying in them, by the grace of God’s blessed Spirit, the love of the world and all its vanities; to the leading them, in short, to ‘put off concerning their former conversation the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which, after God, is created in righteousness and true holiness.’

These then were Mr. Simeon’s principles—not narrowly and minutely cramped by too systematic an arrangement—not harshly and stiffly inculcated as parts of a mere body of theology—not tamely and coldly assented to whilst the mass

of the instruction was given to secondary matters—but strongly and deeply imbibed, penetrating his whole soul—the effect and expression of a divine teaching, of a divine life, of a divine experience; and therefore prominently inculcated, in order to be the seed of eternal life in others—and entirely directed to the production and nourishment of that spiritual, and retired, and contrite, and humble, and benevolent conduct which distinguishes the genuine fruit of the Gospel.

With these principles he *united great practical wisdom*. The ardour indeed of his mind was remarkable. He conceived everything strongly, and expressed himself in a most energetic manner. He would have been liable therefore, as to natural tendency, to the danger of excessive and even enthusiastical statements. But what was the fact? He was full of moderation on doubtful and abstruse questions connected with the commanding truths just adverted to. He was as wise as he was fervent. This was a distinguishing feature in his character. Had he been ardent merely, he never could have acquired the influence he gradually gained, nor have left the impression he has done upon his age. His fervour was always checked by a close and adequate study of the Scriptures—by much communion with his own heart—by importunate prayer to Almighty God—by friendly intercourse with his brethren in the Ministry—by observation on the history of the Church in all ages—and by tracing the mischievous effects of the least deflections from the simplicity of the faith in the course of his own long experience.

The principles of this eminent person—the great, commanding truths of the Gospel—were thus continually accompanied with good sense, and a wise and scriptural discretion.

That those principles were *misrepresented and opposed during a considerable portion of his life*, will be no matter of surprise to those who know their own heart, and the fallen state of man. The more prominent the station, and the more energetic the character of any Christian, the more vivid will be the opposition excited to the truth of the Gospel. Man in his fallen state loves sin, hates the light, shuns conviction, chooses teachers after his own lusts. To

reconcile a life of worldliness with the hopes of Christianity, is the object of the natural man. He resists disturbance—he argues—he calumniates—he persecutes if he can, or despises if he cannot, the faithful Minister. This has ever been the case. When Christianity first burst upon a heathen and Jewish world, it was received with a resistance which it took centuries to overcome. And in proportion to the errors prevalent in every age, however nominally Christian that period may be, will be the opposition to the simple doctrines of the Gospel. The principles of that Gospel are, indeed, so adapted to the state and wants of man, that they fail not at length to assert their divine origin: but the time for accomplishing this is often long. Nor can a Protestant Church, nor Articles Evangelical as ours confessedly are, nor a Liturgy and Book of Homilies which allow of no subterfuge, succeed of themselves in changing man. He evades still, explains away, admits such parts of them as he happens to approve, and dismisses the rest to neglect and indifference. All this has been in every age seen in the Christian Church. It is by numbers, by clamour, by a fashionable standard of doctrine, by a conventional interpretation of authorized formularies, and by charges of a party spirit, of fanaticism, and weakness of judgment, alleged against the most devoted, and fervent, and laborious Ministers, that the body of men in the visible Protestant Churches keep themselves in countenance against the obvious import of the New Testament Revelation. All that can be hoped for, then, is that by a patient continuance in well-doing, truth may at length be recognized and honoured. The time for accomplishing this varies with a thousand varying circumstances. It was Mr. Simeon's peculiar happiness to live long enough to see the prejudices which assailed him in his earlier Ministry, changed throughout almost the whole University to respect and veneration.

Contrast the commencement and the close of his course. He stood for many years alone—he was long opposed, ridiculed, shunned—his doctrines were misrepresented—his little peculiarities of voice and manner were satirized—disturbances were frequently raised in his Church—he was

a person not taken into account, nor considered in the light of a regular Clergyman of the Church. Such was the beginning of things. But mark the close. For the last portion of his Ministry all was rapidly changing. He was invited repeatedly to take courses of Sermons before the University. The same great principles that he preached were avowed from almost every pulpit in Cambridge. His Church was crowded with young Students. When the new Chancellor of the University placed a Chaplainship at the disposal of the Vice-Chancellor in 1833, Mr. Simeon was the person applied to to make the nomination. In 1835, the University went up to present an Address to the King. The Vice-Chancellor wished him to attend: and when the Members of the Senate were assembled, made a public inquiry whether Mr. Simeon was present, that he might be presented to his Majesty, as one of the Deputation—and expressed much regret when it was found he had been incapacitated by illness from attending. The writer of these lines can never forget the impression made on his mind by the appearance of the Church, when Mr. Simeon delivered one of his Sermons on the Holy Spirit before that learned University about six years since\*. The vast edifice was literally crowded in every part. The Heads of Houses, the Doctors, the Master of Arts, the Bachelors, the Undergraduates, the Congregation from the Town, seemed to vie with each other in eagerness to hear the aged and venerable man. His figure is now before me. His fixed countenance, his bold and yet respectful manner of address, his admirable delivery of a well-prepared discourse, his pointed appeal to the different classes of his auditory, the mute attention with which they hung upon his lips, all composed the most solemn scene he had ever witnessed. And at his death when did either of our Universities pay such a marked honour to a private individual?

It will not be unprofitable to inquire what may have been the causes, under the Divine blessing, of this remarkable change—what produced the striking difference between the first years and the last of his Ministry.

---

\* Nov. 13, 1831.

Circumstances, over which he had little or no control, contributed no doubt to the great result—family, station in society, liberal fortune, manners, vigour of health. These we may put out of the present question—they were simply providential gifts.

1. The first cause that may perhaps be assigned is, His *occupying diligently with his appropriate talents*. He seems to have applied himself from the first to make the most of the particular opportunities afforded him. He wished for no change of station : he was deterred by no difficulties : he was seduced by no offers of a more easy or more congenial post. But where he was placed by a good Providence, there he resolved, if possible, to labour for his Master's glory. After he discovered the immense capabilities of his position in the University, he strove to acquire the knowledge and experience necessary for the best discharge of his duties. With this principle he began; and fifty-four years only added more and more to his faculties of usefulness. His talents multiplied beyond his own expectations, or those of his friends. A steady Ministry is likely to be a successful one. Changes rarely answer.

2. *Consistency and decision of character* as a Minister of Christ may next be mentioned. Confidence is generated by degrees. When once a character for sincerity, spirituality, consistency, boldness in the Gospel, is established, influence is rapidly acquired. Petty errors are overlooked—peculiarities, failures of temper, defects in judgment—all are lost, after a number of years, in the general and well-known excellency of the life. Reports are no longer believed, prejudices are softened, accusations of enthusiasm and party-spirit are examined before they are credited. The body and substance of consistent godliness stand forth, and the shadowy forms of objections disappear. No man upon earth was more open than Mr. Simeon to misrepresentations; but after a course of years almost every one estimated them at their true value. He lived for more than half a century in the eye of the same University. He was the companion and instructor of thirteen or fourteen generations of young Students. He saw the disciples of his early days, the Governors and Professors of the University

in his latter. He was known never to have had but one object, never to have preached but one doctrine. First his friends; then his College; then the University; then the large body of the Clergy with whom he had been associated; lastly, almost the whole country understood him. They did not all agree with him; but they understood him. And as a general revival of the power of true religion in the Church of England was going on during almost the entire period of his Ministry, (to which by God's mercy and grace he himself largely contributed) his influence widened inconceivably towards the close of his lengthened life.

3. *Moderation on contested and doubtful points of Theology* contributed to his ultimate success—not moderation in the sense of tameness as to the great vital truths of the Gospel—not moderation as implying conformity to the world's judgment of Christian Doctrine—but the true scriptural moderation arising from a sense of man's profound ignorance, and of the danger of attempting to proceed one step beyond the fair and obvious import of Divine Revelation. In this sense he was moderate. A reverential adherence to the letter of inspired Truth was the characteristic of his preaching. He never ventured to push conclusions from Scripture into metaphysical refinement. Unless the conclusions themselves, as well as the premises, were expressly revealed, he was fearful and cautious in the extreme. He conceived early in life the design of forming a school of *Biblicism*, if the term may be employed. Instead of detaching certain passages from the Bible, deducing propositions from these passages, and then making these propositions the starting posts of his preaching, he kept the Bible as his perpetual standard; and used articles of Theology for the end for which they were intended, not to supersede the Bible, but to be a centre of unity, a safeguard against heresy and error, and a means of discipline and order in the Church. He did not consider it his duty to attempt to reconcile all the apparent difficulties in St. Paul, but to preach every part of that great Apostle's doctrine in its place and bearing, and for the ends for which each part was evidently employed by its inspired author. Here

shone forth that wisdom in Mr. Simeon's character to which we have already adverted—the wisdom of bowing before the infinite understanding of the Almighty, and not venturing to speculate on matters placed far above human comprehension. As Lord Bacon in *Natural Philosophy* considered not theories, but facts; not what agreed with principles, but principles themselves; not hidden matters, but phenomena; not speculation, but practice, as the points of greatest moment; so every word of Holy Scripture was in Mr. Simeon's view a fact, a principle, a phenomenon, a practical point of the utmost consequence. And it was from the aggregation of these that he aimed at constituting his *Biblicism*, or Scriptural Divinity.

4. His eminently *devotional spirit* must next be mentioned. No man perhaps in these latter ages has been more a man of prayer than Mr. Simeon. It is believed that he not unfrequently spent whole nights in prayer to God. He has more than once promised particular friends to devote a week to intercession on their behalf. The spirit of prayer counteracted the natural roughness of his temper, reconciled those who had taken offence, gave a certain charm to his conversation, moderated contentions, led to continual self-knowledge and growth in grace, and laid a foundation of wide influence. In his afflictions, prayer was his refuge. There was an intenseness of desire, a prostration of soul, a brokenness of heart before God, a holy filial breathing after spiritual blessings, which can scarcely be conceived by those who only saw him occasionally. This habit of mind not only contributed to his general success by bringing down the grace of the Holy Spirit, but also by giving a certain softened tone to his whole character which generated confidence; and which being joined with the occupation of his appropriate talent, his consistency and his moderation on doubtful matters, shed a sort of unction over his conversation and Ministry, which in spiritual things is the secret of real influence over others.

5. *The labour he bestowed on the preparation of his Sermons* must by all means be noticed. Few cost him less than twelve hours of study—many twice that time: and some several days. He once told the writer that he had recomposed the



plan of one discourse nearly thirty times. He gave the utmost attention to the rules for the composition of discourses. His chief source of thought was the Holy Bible itself, on which he meditated, it may be truly said, day and night. When he had fixed on his text, he endeavoured first to ascertain the simple, obvious meaning of the words, which he frequently reduced to a categorical proposition. He then aimed at catching the spirit of the passage, whether consolatory, alarming, cautionary, or instructive. After this, his object was to give the full scope to the particular truth before him, making it of course really harmonious with the analogy of faith, but not over studious to display a systematic agreement. In Divine Revelation, he considered himself too ignorant and feeble to attempt to reconcile to his finite understanding all the parts of a redemption as yet only in part developed. 'I am like a man,' he used to say, 'swimming in the Atlantic; and I have no fear of striking one hand against Europe and the other against America.' The writer of these lines has a deep conviction of the immense importance of Ministers studying thoroughly their discourses, in order to abiding usefulness. Original composition will become easy, if it be habitual. Better the feeblest beginnings in one's own way, than the most finished sermons of others. Nothing is to be done without pains. The living Minister, and messenger, and watchman, and steward of the mysteries of Christ is dumb and unfaithful, if he transfer to others what he is by all the highest obligations called on to perform himself—the using all means for touching of his people's hearts—for awakening of the dead in sin—consoling of the penitent—directing the enquirer—raising the fallen. Nor is any one destitute of the means of engaging the attention of others, if he will but take pains early, and be persevering in the use of the natural means of acquiring the faculty of teaching with effect. Every man can be plain, and intelligible, and interesting, when his own heart is engaged on other subjects, and why not in religion?

6. Mr. Simeon's admirable care in *conciliating the affections and aiding the studies of the young men at the University* had again a large share in the remarkable success

which attended him. In every part of the kingdom he had children, as it were, in the Gospel, who had derived benefit from his unwearied labours during a long life. Multitudes had first been led to serious religion under his energetic ministry, or had been awakened to greater earnestness. These recommended others when going into residence, to seek his acquaintance. In various ways did he labour for the highest welfare of all who were thus brought within his influence. His public Ministry was directed very much to their edification—an evening party each week was known to be open to any who wished for his counsel—and he delivered, twice in a year, a course of lectures upon preaching to such as had passed the earlier division of their College course. Thus he drew around him a constant succession of pious youth, whose minds he imbued with his own sound and laborious views of Ministerial diligence. The last day alone will reveal the aggregate of good he thus accomplished. If we take only four or five cases now before the world—David Brown—Henry Martyn—John Sargent—Thomas Thomason—and Bishop Corrie—we may judge by them, as by a specimen, of the hundreds of somewhat similar ones which occurred during the fifty-four years of his labours. There was an energy and sincerity in his manner, which, as he himself advanced in life, gave him a more than fatherly authority over the young men, as they came up year after year. He was perpetually engaged in finding for those who were of age for Orders suitable Curacies. He proffered to others Chaplaincies in India when he conceived their cast of mind was suitable. He watched over those newly ordained, and gave the most valuable suggestions, as to voice, manner, and disposal of time. In another respect, also, his influence was of the most salutary character. He urged all his young friends to pursue diligently the appropriate studies of the University—he protested against idleness and caprice and disobedience to the College Tutor, under the shallow pretence of following more spiritual and congenial reading. The consequence was, that Mr. Simeon was more and more respected by the Senior part of the University—learning was observed not to be incompatible with his views of Scriptural piety—and many who were far from espousing those

views themselves, were yet filled with respect for his consistent and striking character.

7. A different source, but a most copious one, of legitimate influence *was the interest he took in the great Religious Societies for Diffusing the Knowledge of the Gospel.* Besides the old and venerable institutions in our Church, he was amongst the first and warmest supporters of the Church Missionary Society, the British and Foreign Bible Society, the Jews' Conversion Society, the Prayer-Book and Homily Society, and others.

To the Society, however, for the Conversion of the Jews, Mr. Simeon was pre-eminently attached. In truth, he was almost from the commencement the chief stay of that great cause. The simple but affecting address which he dictated on his dying bed on this subject is before the world. Some of his finest Sermons in his *Horæ* are on subjects connected with their wonderful history.

His unwearied zeal in these more popular institutions, united with his academical character to raise his general influence. One of these two branches of labour suffices for most men. Indeed excellence in one commonly unfits for success in the other. But such was the energy of Mr. Simeon's mind, the fervour of his piety, and his habits of preparation, that he excelled almost equally in both.

8. *His enlightened and firm attachment to our Protestant Episcopal Church* further added, in a degree it is difficult to measure, to his weight of character in the country. Confidence never follows instability. A feeble unsettled man is apt to be betrayed into inconsistencies, which no after good conduct can redeem. Mr. Simeon never varied throughout a long life, in ardent, marked, and avowed attachment to the doctrine and discipline of our Apostolical Church. Indeed, his own Discourses on the Liturgy, and the whole tenor of his Ministry and labours, placed his judgment on these questions out of all doubt. Nor did any man lament or oppose more than himself the novelties, and follies, and fanaticisms, which sprung up during the period of his Ministry. He had no reserve on these occasions. The advocates of tongues and miracles and voices, and of the personal reign of our Lord, found no support in him; any more than the high Calvinism

on the one hand, or the Arminianism on the other, which at different times threatened divisions in the Church. The moderation and comprehension of the Church of England was his joy—as it is of all her best members. A thousand—ten thousand opinions on difficult or subordinate questions are all equally compatible with a conscientious obedience to her rules of discipline and form of sound words. Mr. Simeon neither verged towards the great error of over magnifying the Ecclesiastical Polity of the Church and placing it in the stead of Christ and Salvation; nor towards the opposite mistake of undervaluing the Sacraments and the authority of an Apostolical Episcopacy. The temptations of the great adversary are directed to each of these extremes at different times.

Mr. Simeon pursued through all changes the even tenor of his way; and it is truly observed by Dr. Dealtry in his ‘Funeral Discourse,’ that if from any ill-regulated zeal, or a feeling of disappointment at the want of countenance from others, he had been induced to take extravagant steps, or to quit the Communion of the Church, he never would have been the means of producing anything like the amount of good, or of doing anything like so much toward diffusing in future generations the light of holy truth, as he has now done.

9. Another point may here be noticed—*His manner of bearing opposition as it arose, and his victories over himself throughout life*, contributed not a little to that remarkable success and authority which he at length acquired. Two-thirds perhaps of his Ministry were passed under very considerable discouragement. Had he complained loudly, had he resisted peevishly, had he deserted his post of duty rashly, the Church and the world could have been but little benefited comparatively by his labours. But he endured as seeing Him who is invisible. He meekly bore for Christ’s sake the cross imposed upon him. He returned good for evil. He subdued the old man within him. He looked above creatures and instruments to the hand which sent them. He endeavoured to follow Apostles and Prophets in the road of suffering, and in the spirit which they manifested. What was the result? His character and influence were more and more

recognized. Particular opposition died away, as it commonly does; but the spiritual fruit which it yields remained. Thus every trial contributed to his solid advance and growth in grace. Each victory over himself tended to his own purification and his subsequent success. Vanity, conceit, self-dependence, highness of countenance (the faults of the energetic and commanding) were thus checked. Constitutional failings were corrected. He was prepared to bear aright that respect which was to follow him at the close of life, and which but for this counterbalance would have marred the humility and simplicity of his mind. And so, after years of difficulty and coldness and resistance, he bursts forth into the full influence and recognized honour of the aged servant of the Lord during the closing twelve or fifteen years. His previous trials have now their blessed effect;—his internal habits of humility are now put to their appropriate effort. He goes down to the grave full of honour, surrounded by the disciples whom he had trained, acknowledged as a true son of the Church of England, as well as a beloved child of the Lord of all, and regarded as a just object of imitation for the Ministers of each succeeding age.

10. And the result, be it observed, was, that by these and similar causes, that is, *the mere force of evangelical truth and holiness thus exhibited during fifty or sixty years, and not by great talents, or extraordinary powers of judgment, or particular attainments in academical learning*, God gave him this wide and blessed influence over the age in which he lived. So far from being the man whom we should at first abstractedly have selected for the delicate and difficult post of an University, we should have perhaps considered him peculiarly unfitted for it:—we should have thought him too energetic, too fervent, too peculiar in his habits, too bold, too incautious; and we should have preferred some refined, and elegant, and accomplished scholar, some person of mathematical fame, some ardent student of philosophical discovery. And yet, behold, how God honours simplicity and devotedness of heart in His servants—behold, how a man of no extraordinary endowments, yet occupying with his talents, consistent, moderate, with a spirit of prayer, laborious, consulting the good of the young, joining in all pious designs, attached

firmly to his Church, and learning in the school of painful discipline, rises above obstacles, is stretched beyond his apparent capabilities, adapts himself to a situation of extreme difficulty, acquires the faculty of meeting its demands, and ends by compassing infinitely greater good than a less energetic and decisive character, however talented, would have accomplished.

To have been free from a thousand peculiarities and petty faults (which no one pretends to conceal in the case of Mr. Simeon) would have been easy; but to rise to his height of love to Christ, to feel his compassion for souls, to stand boldly and courageously forward in the face of difficulty, to live down misapprehensions, to be a burning and a shining light in his generation, to lift up a standard of truth when the enemy had come in like a flood—this was the difficult task—and for this we glorify God in our departed friend. Nor does anything more clearly show the effect of grace—of real, solid, interior grace—in his character, than that all through life he should have been uniting the natural fervour and ardour of his constitutional temperament, in his manner of grasping the truth of the Gospel, with the perpetual check and correctives which we have been adverting to. Had he been merely fervent, he would have fallen into some plausible errors, or have been betrayed into some breaches of ecclesiastical order. Had he, on the contrary, been merely prudent, consistent, moderate, &c., without a fundamental warmth of mind, he would never have risen to be a light of the Church. The union of the two classes of qualifications—of those on the side of energy with those springing from wisdom, made him what he was; and in this union he is eminently to be regarded as an object of imitation by the Clergy in every part of the world.

The mind indeed is astonished at the amount of this remarkable man's ultimate usefulness. As a Preacher, he was unquestionably one of the first of his age—as a Divine, one of the most truly scriptural—as a Resident in the University, the most useful person beyond all doubt which these latter times have known—as a Writer he began early in life, and accomplished, after forty years' persevering

labour, a most extensive and valuable collection of Discourses on every part of Scripture for the guidance of Divinity Students—as a Churchman, he devoted all his property to perpetuate in numerous populous parishes the selection of devoted and able Ministers—as a Man and a Christian, he eminently lived to the glory, and died in the peace of Christ his Lord.”

---

Μνημονεύετε τῶν ἡγουμένων ὑμῶν,  
 οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ·  
 ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς,  
 μιμῆσθε τὴν πίστιν.

ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ,

ΧΘΕΣ ΚΑΙ ΣΗΜΕΡΟΝ Ο ΑΥΤΟΣ, ΚΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

Heb. xiii. 7, 8.

---

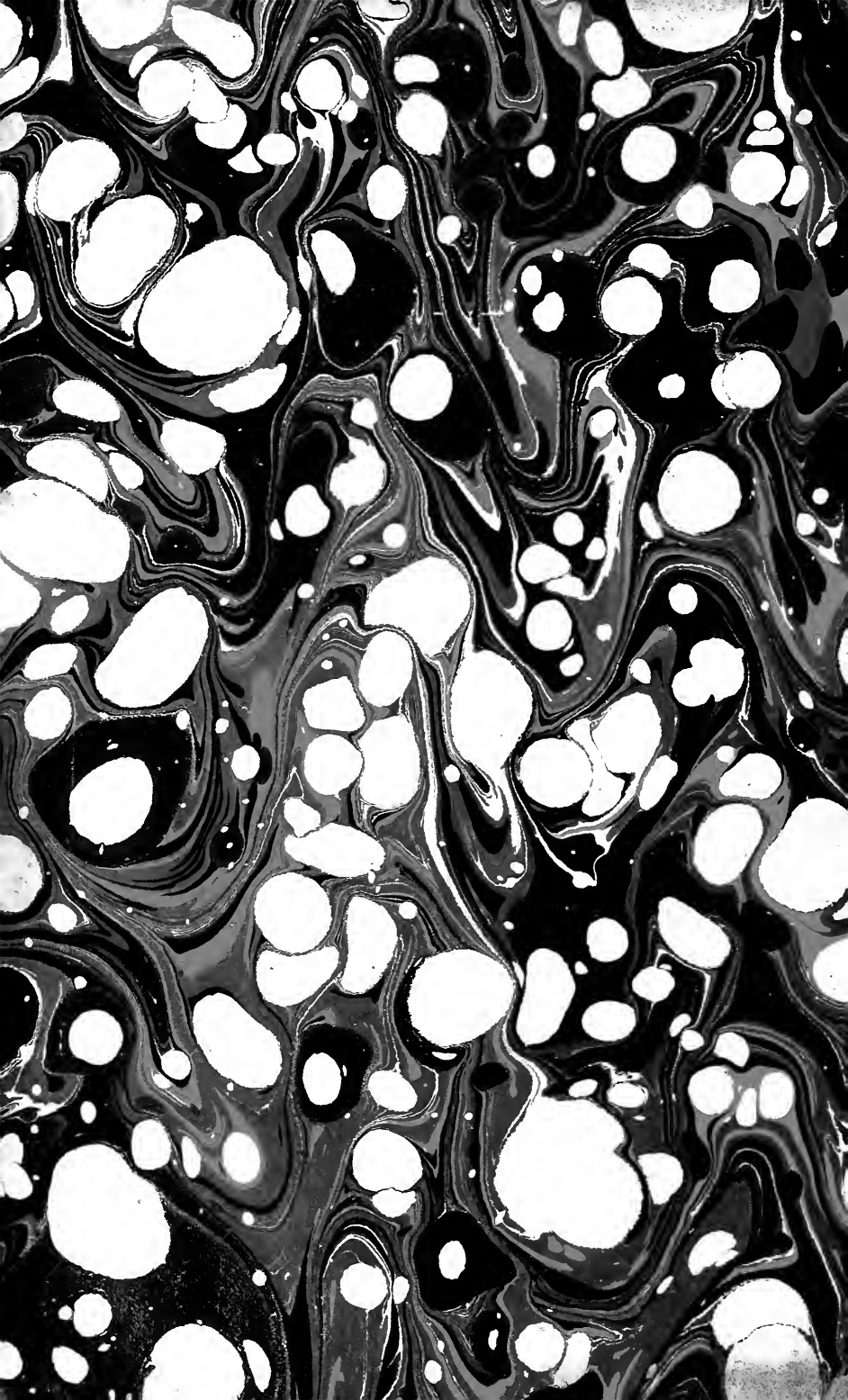
THE END.

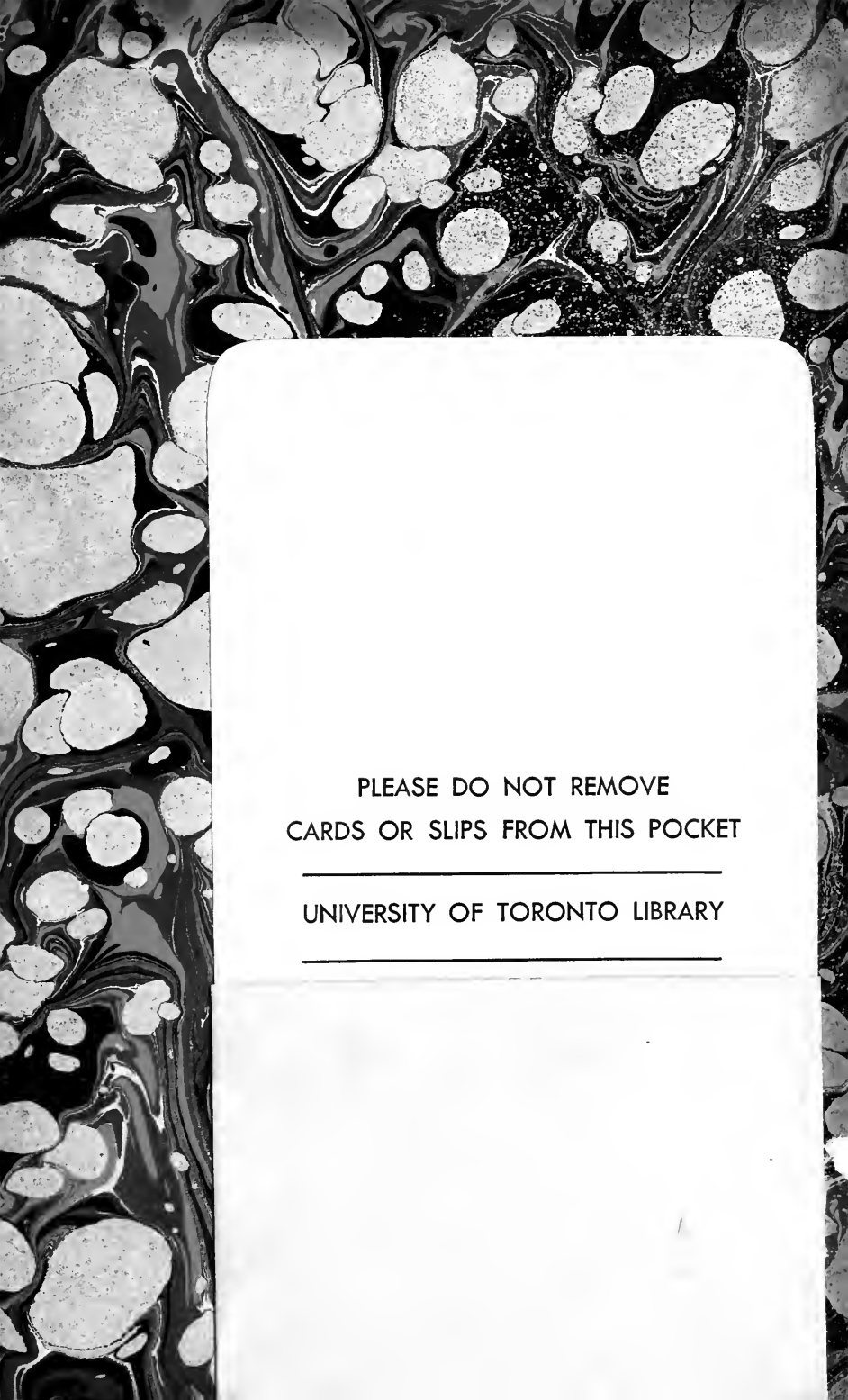




11/11/1937





The image shows a book cover with a marbled paper pattern in shades of black, grey, and white. A large, white, rounded rectangular pocket is attached to the cover, positioned in the lower half. The pocket contains a library notice.

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

