

THE WORKS  
OF  
**JOHN ANGELL JAMES**

ONEWHILE MINISTER OF THE CHURCH ASSEMBLING IN  
CARRS LANE BIRMINGHAM

EDITED BY HIS SON.

VOL. ?????.

TITLE.

LONDON HAMILTON ADAMS & CO.  
BIRMINGHAM HUDSON & SON.

MDCCCLXIV.



THE AUTOBIOGRAPHY  
OF  
**JOHN ANGELL JAMES**

ONCE MINSTER OF THE CHURCH ASSEMBLING IN  
CARRS LANE BIRMINGHAM

WITH

ADDITIONS BY HIS SON.

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place as the original, hence the stretched text

From page 547 there are a series of corrections to earlier  
volumes. The page numbers indicate which volumes these  
refer to.

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THE Author's Autobiography is here preceded by the accounts which he printed of his own church, and the old Presbyterian congregation from which its founders seceded.

The Editor has added to what the Author wrote an account of the last few weeks of his life, a few circumstances of his history, and some remarks in delineation of his character; but the additions consist chiefly of notices of his opinions, and the methods which he adopted in his ministerial life, or which, having been established in his church before his time, assisted and guided him. These details, it is presumed, will have interest for some in his denomination, when they think of the experience which he had of the Congregational system, the care with which he studied its theory and its working, the zeal with which he expounded and defended its principles through the press, and the degree of usefulness and respect which his congregation attained under his pastorate. I am not acquainted with any similar account.

The Authors account of his writings is completed; and afterwards a synopsis is given of the subjects which they embrace. A few remarks are then hazarded on him as a speaker, preacher, and writer.

The Editor has not attempted a memoir of him, or any criticism upon his writings, or any disquisitions suggested by the events of his life; so that he does not go over the same ground with Mr Dale, except on two points. The pages referred to in the one case were most readily withdrawn on the first personal remonstrance respecting them; but this was after the appearance of the editions by which the book is chiefly known; and it appears therefore still necessary to reprint the defence of the Author's theology. The other question has still greater importance, and as it seemed to the Editor could not be properly dealt with except in the present volume.

The Author's sketches of several of his friends follow what he wrote respecting himself, according to the plan adopted in the memoir of Mr Jay, of which he was joint editor.

Several smaller pieces are also given with signatures and paging indicating their places in other volumes; but most of them may perhaps be as fitly read in connection with the Autobiography. The Bible Society speech could scarcely be omitted after the Author's notice of it. Without the letters on the revival of religion in the United States the Author's views would not have been completely expressed. The paper in reference to Students of Divinity was written at the request of the Congregational Union, and he afterwards volunteered a letter to the same effect to the Council of New College, London. The former is reprinted at length, with the insertion of parts of the latter, properly distinguished. The passages relating to the same particulars are placed together, and the reader will notice that the difference between them consists in the increased solemnity with which the more mature thoughts are conveyed or illustrated.

The notices of biographies of a minister's daughter and a preceptress complete the fourth volume by portraying additional characters. The Preface to the abridged edition of Christian Fellowship shews the spirit in which the Author had made the statements and strictures which brought down on himself and his denomination so many hostile remarks. The letter as to the formation of the Retiring Pastor's Fund suggested what will be the best possible endowment of our chapels, if it be only applied as he intended it, in the relief of important congregations and not in pensions to men who ought never to have been in the ministry, or who have wasted their lives in little towns which will never decently support a pastor, and serve only to make the Congregational system contemptible throughout the neighbourhood.

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ACCOUNT OF THE  
CHURCH AND CONGREGATION ASSEMBLING  
IN CARRS LANE BIRMINGHAM

FROM THE

“HISTORY OF PROTESTANT NONCONFORMITY IN  
BIRMINGHAM.”

NONCONFORMITY has ever flourished most in our manufacturing districts, where the people are more independent than in the small towns and rural districts, and less under the power of the higher classes. Birmingham forms no exception to this general rule, as the sequel will show.

It would be quite useless even to attempt to ascertain how far the spirit of Puritanism, (which if it did not spring up greatly increased during the reign of Elizabeth and James I.,) extended itself to this town, and whether amongst its manufacturers there were any who had read the books and imbibed the sentiments of such men as Cartwright and other advocates of further reform in church government; or whether there were any from among them who, preferring the blessings of civil and religious liberty to the comforts of their native country, fled like the exiles of the Speedwell and the Mayflower to the wilds of America. That there may have been such is not improbable, since from the time of Henry

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VIII. there were many of them scattered through the country.

When the contest between Charles I. and his parliament commenced a large portion of the people of Birmingham took up warmly the cause of the latter. Clarendon in his history of what he designates "The Great Rebellion," speaking of the battle of Edge Hill, says, "The circuit in which it was fought, being very much in the interest of the Lord Say and the Lord Brooke, was the most eminently corrupted of any in England by which he means the-most disaffected to the king. He then goes on to speak of Birmingham, and affirms, "that it was so generally wicked that it had risen upon small parties of the king's soldiers, and killed or taken them prisoners and sent them to Coventry, declaring more personal malice to his majesty than any other place." Now as the royal cause and episcopacy were almost identical, and the town of Birmingham was generally alienated from Charles, we are tolerably certain that it must have been equally disaffected to the established church, and must have approved of the conduct of parliament in abolishing it.

Baxter, in his "Life and Times," says, "The garrison of Coventry consisted half of citizens and half of country men: the country men were such as had been forced from their own dwellings, the most religious men of the parts round about, especially from Birmingham, Sutton Coldfield, &c. These were men of great sobriety and soundness of understanding as any garrison heard of in England." This is another proof of the prevalence of nonconformist principles at that time in our town, and also a fine testimony to their piety, their intellect, and their general good conduct.

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That nonconformity existed in Birmingham at and perhaps before this time, though it moved for fear of the law somewhat stealthily, is not unlikely, for in an old tract, entitled "Prince Rupert's burning love to England discovered in Birmingham's flames, &c.," printed in 1613, it is said the royalist soldiers having assaulted a Mr Whitehall a minister, who had long been a lunatic, and held Jewish opinions;

"They asked him if he would have quarter: he answered to this, or like purpose, he scorned quarter from any Popish armies, or soldiers; whereupon, they, supposing him to be Mr Roberts, of Birmingham, did most cruelly mangle and hack him to death; and found certain idle and foolish papers in his pocket, which they spared not to divulge (as they thought to the Roundheads' infamy), and so went insulting up and down in the town, that they had quartered their minister; out of whose bloody hands the Lord delivered him a little before the town was assaulted, and blessed be God he is neither slain nor hurt." In another place the narrative, speaking of the calamities which the people of Birmingham had suffered, thus proceeds, "Their minister is driven from home, detained from all employment, and deprived of all his maintenance, besides his many losses by fire and plundering; and till these parts be cleared, small hopes of his safe return, being so much maligned, and threatened by the Cavaliers, and the domineering anti guard left in Birmingham. The people that are left are fed with such rayling sermons as one Orton, curate to parson Smith, the antient pluralist, can afford them, rankly tempered with the malignancy of his owne distempered spirit."

In another tract, printed also in 1643, entitled "A Letter written from Walsall by a worthy gentlemen to his friend ill Oxford, concerning Bunningham," speaking of the same circumstances the writer says, "One thing more I heard of at the taking of Burmingham, which made some impression with me, which was the death of a minister, killed presently after the entry of the soldiers into the toune. But it is alleged he told the soldier who killed him, that the King was a perjured and Papistical King, and that lie had rather die than live under such a king, and that he did and would light against him; and that in his pocket, after his death, were found some papers sufficient to make one believe the man was either mad. or one of the new enthusiasts." "And surely, whatever the principles of their

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teachers may be, the conclusion'; made by their disciples are very strange. One of the best sort of their prisoners here, being discoursed withall concerning his taking up armes in that manner, considering his oaths of allegiance and supremacy, peremptorily answered, he never did nor never would take these oaths."

From this account it is tolerably clear that at the time, Smith was rector of St. Martin's, and Orton his curate, and that Roberts was the pastor of a congregation of dissenters from the established church, but of what denomination nothing remains to shew. These despised and persecuted Puritans met, no doubt in some hired room, for as yet no place of worship, otherwise than the parish church, had been erected.

Smith was succeeded in the rectory of St. Martin's by Mr Samuel Wills. This change was in all probability effected by the intervention of a committee appointed by Parliament for trying and ejecting scandalous and incompetent ministers. Dr. Calamy, in his Nonconformists' Memorial, gives the following account of Mr Wills:

"He was born at Coventry, and first called to the ministry at Croxal in Staffordshire. Being driven from thence in the time of the civil war, he removed to London, and was chosen at Great St. Helen's, where he spent a considerable time to the great satisfaction of his hearers. The people of Birmingham being destitute, Mr Simeon Ashe recommended Mr Wills to them. There he had a large congregation, many of whom were very intelligent and pious people, and very diligent in searching the scriptures. He continued with them twenty years in great reputation for his probity, wisdom, and seriousness, till the year 1660 or 1661, when one Mr Slater, an apothecary, encouraged by the alterations expected from the Restoration, pretended a claim under the widow of the former incumbent. Though the Court of Arches had declared themselves in favour of Mr Wills' title, yet partly by fraud and more by force, this apothecary got possession of the church, and became preacher there Mr

\* Slater could not have long retained his ill-gotten pulpit, as we find from that rancorous and most mendacious work, "Walker's

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Wills being of a calm, peaceable temper, thought not fit to contend any more, but contented himself to preach in Deritend chapel at one end of the town. Some time after a process was instituted against

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Sufferings of the Clergy," that in 1665 the Rev. John Riland, A.M. was inducted to the living of St. Martin's. This gentleman was the lineal ancestor of another John Riland, whom God in his great goodness sent to this town a little more than a century after, I mean the former minister of St. Mary's chapel, and the father of the present much-esteemed and beloved minister of the chapel connected with the Magdalen Asylum. Of this venerable archdeacon of Coventry and Rector of St. Martin's I find the following beautiful account in Walker, drawn up probably by Mr Riland's son: "He was very constant in his meditations and devotions, both public and private, which he delivered with that plainness and simplicity of speech and deportment, that there was not the least appearance of any unnatural and forced flights and enthusiastic raptures. There was such a strict and universal holiness in his life and conversation, that he is now called at Birmingham 'That holy man.' He was so very affable and humble that he never passed by any one without some particular regard and friendly salutation. He was such a lover of peace that he laboured much for it; and when he could not persuade those that were at variance to abate any thing of the height of their demands, he many times deposited the money out of his own pocket that he might make one of two contending parties. He was so charitable that he carried about a poor box with him, and never reckoned himself poor but when that was empty; and it was not a single charity he gave them, because he not only fed their bodies, but their souls; for when he gave them a dole of bread in the church, he called them together, and then framed a discourse to them particularly suited to their circumstances: and indeed his exhortations on these occasions were so excellent and edifying, that several of the chief inhabitants came to hear them, and went away as well satisfied with these as the poor with the bread." From this simple and beautiful narrative we would hope that St. Martin's was favoured with a successor to Mr Wills not altogether unworthy of that good man. That parish seems marked out by God for special favour, for in the Rev. Thomas Moseley, its last incumbent, it possessed one of the most holy and conscientious clergymen in the land, and in its present, [Dr. Miller] one of the most devoted, faithful, and, I rejoice to add, successful of pastors. May the parishioners of St. Martin's know this the day of their merciful visitation.

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him at Lichfield court, and he was cited thither for not reading the Common Prayer, though it was not yet enjoined. To avoid the persecution he removed a little way into the Worcester diocese. He afterwards had many removals, particularly by the Corporation Act. For some time he was in Coventry, where he was chosen by the people who belonged to Dr. Bryan, and preached there till some unquiet people drove him away. His last remove was to his son's house in Shropshire, a pious worthy conformist. He died May 14, 1684, aged 73. He was a sedate, quiet, peaceable, able divine."

Whether during the ministry of Mr Wills there were any bodies of professing Christians who held separate worship in this town, is not certain, though by no means improbable. The sects and parties into which the religious community, during the Commonwealth, was divided, were so numerous and so widely diffused over the country, that it is likely some of them were to be found in Birmingham. Mr Baxter continually refers to the "Separatists, Sectaries, and Anabaptists," as he calls them, and speaks of them with considerable acrimony. By these he meant such persons as were not satisfied with the order and discipline set up by the Parliament after the abolition of episcopacy, and as there were many of them, according to his account, at Stourbridge, Sedgley, Dudley, and other places round Birmingham, it may be well supposed there were some of them here also. The ministry of such a man as Mr Wills, however, would tend much to keep down this sectarian spirit, and if there were any in the town who were under its influence, they were in all probability at length absorbed into his congregation. This holy man and his flock were nonconformists only so far as relates to episcopacy and the book of common prayer, for as he was invested with his living and retained in it by the power and authority of the state, he was a conformist to a church sustained by a secular arm. The

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twenty years' scriptural and faithful ministrations of such a man must have prepared his flock not only to feel his expulsion as a bitter calamity, but to follow him in his views of religion and in his principles of ecclesiastical polity.

As Birmingham was neither a borough nor corporate town, it did not come within the provisions and prohibitions of "The Five Mile Act," and was therefore the resort of many of the ministers who were ejected from the neighbouring places. These were Mr Bladon vicar of Alrewas, Mr Wilsby rector of Womborn, Mr Baldwin vicar of Clent, Mr Fincher of Wcdnesburv, Mr Brookes of Hints, Dr. Long of Newcastle-under-Lyme, and Mr Turton of Rowley Regis, all in the county of Stafford; Mr Bryan vicar of Allesley Warwickshire, Mr Bell vicar of Polesworth, Mr Basset of the same county, Mr Fisher rector of Thornton-in-the-Moor Cheshire, and Mr Hildersham, rector of West Felton Shropshire.

What a fellowship of suffering, of patience, and of sentiment, must these noble, but silenced confessors have held in this their Patmos, and how must their presence and conversation, their prayers and their counsels, have contributed to the faith and patience of the saints whom they found of like views here! We can easily imagine what solemn seasons of devout intercourse they would stealthily hold, while the storm of persecution was rolling over them, and they knew not but the next flash from the thunder cloud would strike the house in which they were assembled; and we can scarcely help wishing we knew the spots which they had moistened with their tears and consecrated by their prayers. Honour to their memory! The righteous shall be had in everlasting remembrance.

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At length the hour of deliverance drew near. The indulgence granted first by Charles II. and afterwards by James II. for the accomplishment of their own Popish views and designs, was, whatever was its object and motives, the dawn of religious liberty to the persecuted Nonconformists. Among the rest who came forth from their hiding places were the dissenters of Birmingham. These, upon the declaration of religious liberty by Charles, licensed a room for public worship in which Mr Fisher preached. This gentleman, says Calamy, was first of all turned out of the living at Shrewsbury with Mr Blake, for not taking the engagement against the King and the House of Lords, and was afterwards rector of Thornton-in-the-Moor, whence in 1662 he was cast out and silenced. He was an old man, an able preacher, and of a godly life. He lived many years in Birmingham, and died there. He printed a sermon "On honouring the King," dated "From my study at Birmingham, March 10, 1673."

It was not, however, till the indulgence granted by James, in 1687, that any regularly organized society, of which we have any account, was formed. The congregation then chose for their minister Mr Turton, who, as we have already mentioned, was ejected from Rowley Regis. Of this excellent man Calamy, in his Nonconformists' Memorial, gives the following particulars: "When he had almost brought himself to the grave, by hard study and labour in ministerial work, his ejection gave him some ease, and was a means of recovering his health and strength. He afterwards preached frequently in churches and chapels, as he had opportunity, but chiefly in private houses, and at length became pastor to one of the dissenting congrega-



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tions at Birmingham, where he died in 1716." From the last paragraph in this account, it would seem that there was at this time another congregation in the town, though no particulars concerning it are upon record, which may have been the body that met in Meeting-house yard, to which I shall refer in the sequel.

The glorious Revolution followed within a year after James's declaration of indulgence; and in another year the Toleration Act of William and Mary, that great charter of religious liberty, was passed. In this year a spot of ground was obtained by Mr Turton and his flock, almost within reach of the shadow of St. Martin's steeple, and a place of worship was erected on the site, where now stands the Old Meeting. This was the first place ever erected in the town of Birmingham for any other worship than that which is conducted in the parish church. It is pretty evident from the situations selected that the Nonconformists of those days deemed it inexpedient to be too obtrusive in the use of their recently acquired liberty, as all the first meeting-houses of different denominations were in rather obscure retreats, and probably veiled by small streets or front buildings from public notice. Dudley-street, the Inkleys, and Pinfold-street on one side, and Worcester-street as it then was on the other, formed, if this indeed were the motive, a sufficient screen to prevent the new erection from being too provocative to the eye of religious bigotry.

Mr Turton's ministry appears to have been eminently successful, and the number of Nonconformists was rapidly augmented in Birmingham. Mr Wreford, in his "Sketch," says, "At this period and for a long time after by far the larger part of the population of the town were dissenters." And he also states that the

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population consisted of about ten thousand. I cannot help thinking he is a little mistaken in his statistics, both as regards the population of the town and the increase of dissenters, giving too high a number for each. Hutton makes the population to be only about eight thousand; and it appears not very likely that by far the larger part of even these were dissenters; for if this were the case they would have needed more accommodation for public worship than they appear to have possessed.

The first annoyance and disturbance which the Non-conformists of this town experienced, after the passing of the Toleration Act, occurred in the year 1715, when, on the death of Queen Anne, Tory rage was kindled against the dissenters as the most zealous friends and supporters of the Hanoverian succession. The Old Meeting-house was attacked, and the interior almost entirely destroyed by fire. The sanctity of the Sabbath and the solemnities of public worship afforded no check to the passions of the mob, for these scenes of violence occurred on the Lord's-day. At that same time the meeting-house at Bromwich was pulled down to the ground. The mob then proceeded to Oldbury and rushed into the place of worship while the minister was in his sermon, so that the people had scarcely time to escape before the house was on fire. The tide of mischief then rolled on to Dudley, Stourbridge, and Cradley.

This happened in the last year but one of the venerable Mr Turton's holy and peaceful life and useful ministry. In 1716 he closed his earthly career, and passed to that scene of untroubled repose, where the strifes of party and the ebullitions of malevolence and

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bigotry have no place; where all the air is love, and all the region peace.

At his death Mr Brodhurst, and for a short season Mr Greenwood also, remained co-pastors with the minister at Oldbury of the congregation there, and of that at the Old Meeting. Mr Brodhurst continued his ministry till the year 1730, and then died. If we may judge from the volume of sermons published after his death, it could have been no ordinary privilege to enjoy the ministry of such a preacher of "the faith once delivered to the saints." He was buried in St. Philip's church-yard, and as a proof both of the illiberality of those times, and also of the happy change which has since come over the spirit of the English Church, I may mention that the then rector of the parish refused to the friends of Mr Brodhurst the melancholy satisfaction of inscribing an epitaph on his tomb. I can well imagine with what pleasure such a request would have been granted by the present rector; with what respect the Hon. and Rev. Grantham Yorke would have looked on the sepulchral urn of such a man as Mr Brodhurst; and how often as he passed his grave he would pause to read the inscription which perpetuated his memory.

What bigotry refused, friendship supplied, for a mural monument was erected in the front of the New Meeting-hetase, bearing a Latin inscription from the pen of Dr. Watts.

Mr Brodhurst was followed in succession by Mr Mattock, Mr Wilkinson, and then Mr Howell.

It was at the election of the last-mentioned gentleman that the secession took place which led to the

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formation of the Church in Carrs Lane, and it is not irrelevant here to glance at the history and progress of the change of religious opinion which took place in many Presbyterian congregations, a change between such wide extremes.

About the year 1707 a controversy was raised by William Whiston, Professor of Mathematics in the University of Cambridge, respecting the person of Christ. Whiston avowed himself an Arian, on which in 1710 he was expelled from his professorship for heresy. This system, which reduced our Lord from his true and proper divinity to a super-angelic nature, soon afterwards found a more able advocate in Dr. Samuel Clarke, rector of St. James's Westminster, who published a book on the Trinity, in which Arianism is presented in the most orthodox garb with which its ingenious and subtle author could invest it. A few years after this the system found an entrance into the nonconformist body through the labours of Joseph Hallet and James Pierce, two Presbyterian ministers of Exeter. The controversy thus originated soon spread, and was carried on with considerable zeal by both parties. The whole dissenting community, both in the metropolis and the provinces, was agitated by it, though Exeter and the West were considered as its centre. Great numbers of ministers and their flocks received the new doctrines, and among these were the ministers of the Old and New Meetings in Birmingham. A gradual departure from Trinitarian doctrine had no doubt been going on in the ministers who successively filled the pulpits of those places of worship. There was a pretty large class of preachers at that time with whom

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it was not common to be very explicit in their statements of what is called doctrinal sentiment. They were more practical than dogmatical; and exhibited much more of exhortation to good works than of theoretic truth in their sermons. The precepts rather than the person of Christ were the subject of their discourses, and as they spake in terms of the highest reverence of the Saviour, they excited no suspicion of their orthodoxy, from which indeed in the first instance their deviations were slight. It is not intended by these remarks to say that they practised any intentional reserve, much less deceit. The Sabellianism of Job Orton, the biographer of Doddridge, would excite no alarm even in many modern congregations, except among the most critical hearers and ardent lovers of a full weight orthodoxy. It is probable that after the death of Mr Brodhurst there was a gradual and unsuspected deflection from the strict line of Trinitarianism. But it was not till the time of Mr Howell that Arianism was openly avowed and preached from the pulpit of the Old Meeting-house. There were however still some in the congregation who held fast the truth of Christ's true and proper divinity, and who in a peaceable but firm manner contended earnestly for what they considered to be "the faith once delivered to the saints." Remonstrance was vain, for they were in the minority, and they therefore quietly withdrew. The leaders of the separatists were John Humphries, George Davies, John England, Richard Jukes, — Kendal, — Halford, Thomas Allen, Clement Fisher. These are now only names to us, for those who bore them are all forgotten.

It will be seen from this statement that we, of the Carrs Lane congregation, have no occasion to be ashamed

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of our pedigree, nor to blush over our parentage. We have not sprung from faction, nor were we born of strife and contention. Our ancestors and founders were certainly not a band of martyrs in the conventional acceptance of that term, though as certainly in its etymological meaning, for they were confessors and witnesses for the truth. Their station in society is of little consequence, but still it is well when piety and wealth are combined, as was the case with many of them. One of them, I mean Mr England, was a benefactor by his will to the congregation, and during his life made a present to the church of its sacramental silver service, which we now use, and it bears his name. He was buried within the walls of the chapel.

The first, most natural, and most urgent solicitude of the separatists was to provide a house in which to meet for the worship of God; and that was at length built in Carrs Lane. It may not be uninteresting to the members of the church assembling there to know the derivation of a name which has become so dear and so interesting to them. I had always supposed that it had its origin in some individual who had property here, or who for some reason or other had given his cognomen to the locality: but the designation is not quite so honourable, or of such cherished remembrance, as the parentage of the church. In Popish times, when the various matters used in processions connected with the Roman Catholic religion, were conveyed to and from the mother church of St. Martin's, the vehicle in which these so-called sacred articles were carried was designated "God's cart;" and because the hovel in which the holy carriage was kept happened to be in this locality, it was called

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“Cart-lane,” which became altered by the changes to which language is subject in the progress of time, into “Car-lane,”\* and ultimately into “Carr’s-lane.” Things are strangely and delightfully altered since then, both at St. Martin’s and in Carrs Lane. And this alteration extends to other subjects than those just enumerated, for the lane itself, if it cannot be dignified by calling it a “street,” which in fact I do not covet, was then only about half the width it now is: and that the congregation may duly estimate their present appearance and comfort, I also inform them that in the front of the land purchased for the site of the intended meeting house, and for many years in front of the place of worship itself, was a row of small tenements, through a gateway in the middle of which the house of God was approached; while another row of tenements ran along the whole west side of the building, so that the congregation were put to much inconvenience by various noises and other annoyances. A member of the Society of Friends once remarked, in reference to the poor people who inhabited these tenements, “That if the Carrs Lane congregation were addicted to works of mercy, they need not go far to find objects for their bounty;” while Hutton, in his own style of levity and low wit, remarks, “The residence of divine light is totally eclipsed, by being surrounded with about forty families of paupers, crowded almost within the compass of a giant’s span, which amply furnish the congregation with noise, smoke, dirt, and dispute. If the place itself is the road to heaven, the

\* The Rev. John Garbett, rector of St. George’s, and rural dean, gave me this information, which he obtained by searching into some old records found among the muniments of King Edward’s School, of which he is one of the Governors.

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stranger would imagine that the road to the place led to something worse." But by the mention of the site and its local appearance we have a little anticipated what follows.

The meeting house was commenced in 1747, and was opened for worship in the summer of 1748, when the Rev. James Sloss, of Nottingham, preached from "I was glad when they said, let us go into the house of the Lord." The pulpit was supplied by the neighbouring ministers till November in the same year, when the church invited Mr Wilde, then assistant minister to Mr Sloss, to become their pastor, who was ordained in August, 1750. Why so long a time elapsed between his being chosen as pastor and his ordination does not appear. As the new place of worship was very small, and the service was likely to excite considerable attention, the New Meeting-house of which Mr Bourn was then minister, was most courteously granted for the occasion. Dr. Toulmin relates in his memoir of Mr Bourn that he was present, and was so moved and disturbed by the sentiments advanced in the confession, which were strictly Calvinistic,

"That he made several efforts to rise and controvert them at the moment; and was with difficulty restrained from an open and immediate animadversion by his friend Mr Job Orton, who was sitting by his side." "In this instance," says his biographer, "Mr Bourn's zeal will be thought to have transported him beyond the rules of decorum and that forbearance and deference which are due to the feelings of others, and their right to deliver their sentiments without interruption and molestation. But it will be recollected that he lived nearer to times in which it had not been unusual to controvert, at the moment and on the spot, principles advanced by the preachers in places of worship. In the preceding century, Dr. Gunning, afterwards Bishop of Ely, went, on two Lord's days, to Mr Biddle's meeting house, accompanied by some learned friends, and publicly commenced a disputation with him. It is an improvement in modern manners that



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these intrusions on the order of a religious society, and attacks by surprise, are discarded.”

The two first deacons of Carrs-lane church were Mr Kendal and Mr England. In reference to the former it is said in our ecclesiastical archives, and what richer encomium can be passed on any deacon! “He was truly the servant of the church, that employment being his delight. He was an Israelite indeed.”

The spirit of persecution, though restrained by the Act of Toleration, was at this time malignantly bitter in the way of petty and private opposition. During the early part of his ministry in Birmingham, Mr Wilde was exposed to many annoyances, such as having stones thrown at him in the streets by night, and his garments soiled by filth, which he bore with patience and dignified indifference. He appears by every account that has reached us, to have been an earnest, devoted, and popular minister, and soon filled the chapel with serious and attentive hearers of the word of life. His ministry was eminently successful, which is to be attributed not only to his preaching, but to his catechetical instructions; a method of teaching to which he devoted much time and attention. His catechumens consisted not exclusively of children, but of all the young people of his congregation, to whom as they stood round the front of the gallery he would address himself with great solemnity. He was also very impressive in his admonitions to parents when they presented their children for baptism. In short, Mr Wilde appears to have come fully up to the idea of an earnest minister of Christ.

After labouring about sixteen years, Mr Wilde died, November 14, 1766. It is supposed his illness was brought on by attending, when he was somewhat indis-

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posed, the funeral of Mr Thomas Allen. How many faithful ministers of Christ have been sacrificed by being present, when they were themselves indisposed, at the obsequies of the dead, and by visiting persons afflicted with infectious diseases! How can it be expected that religious instruction can be of service to one who is half delirious with fever?

The church deeply felt the loss of this its first and faithful pastor. The excellent Mr Fawcett of Kidderminster delivered the address at the grave, and Mr Griffiths of Wednesbury preached the funeral sermon to a most deeply affected congregation. Mr Wilde was interred within the precincts of the meeting-house, and a handsome marble monument was erected upon its walls.\*

\* The following certificate was given to Mr Wilde upon his "passing trial" on leaving his academy. See *Congregational Magazine* xvii, 96.

"London, May ye 12, 1741.

"Whereas Mr Gervas Wild, being desirous of devoting himself to the work of the ministry of the gospel, and having spent several years in academical studies in order thereunto, under the tuition of the learned and judicious Mr John Eames (from whom he has a commendable character), in order to his more regular entrance on the ministry, and his more comfortable progress in that service, hath desired us to make trial of his gifts and fitness for it: We do hereby testify that it appears to us that he has made a good improvement of his time, and that his studies, in order to furnish himself with learning, have been blessed with happy success, and that he has in our presence performed a theological disputation in Latin, and given a specimen of his abilities for the pulpit, by delivering a sermon in English, both which he did to our abundant satisfaction. We do therefore approve of his entrance on the ministerial work, as judging him to be well qualified for it, and do most heartily recommend him to the blessing of God and to the service of the churches of Christ.

"David Jennings, John Guyse, John Richardson,  
E. Godwin, John Hubbard, John Halford,  
Daniel Stevens." Ed.

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Among other candidates for the vacant pulpit were Mr Eades then of Rendom in Suffolk, and Mr Punfield of Wimborne in Dorsetshire. The former was a singularly conceited and pompous man, the author of an octavo volume on the Christian ministry, a book of large bulk, but of little value. Mr Punfield was on the contrary a very modest retiring and humble man, but at the same time of very unattractive pulpit talents. He was a sound divine, but a very unpopular preacher, and the wonder is how such a man could have been chosen to succeed Mr Wilde.

Mr Punfield commenced his ministry in March, 1767: but though he lived in the affections and esteem of his flock, and though some accessions were made to the church, yet, as was to be apprehended from the unimpressive method of his delivery, and the contrast he presented to Mr Wilde his predecessor, the congregation very considerably declined during his pastorate. The matter of his sermons was excellent, but people required then, as they do now, good manner as well as good matter. This is an instinctive principle of our nature; and to say aught against it, is to reason against our own organization. The human ear is tuned to melody and harmony; and the music of sound, whether it be emitted from an instrument, or the organs of speech, cannot fail to please us: and the same principle which renders an exquisite singer, performer, or actor agreeable and popular, operates in reference to the preacher also.

As no very copious statistics are preserved, I have no means of gaining an accurate and satisfactory account of the number of either the attendants or communicants during the pastorate of Mr Wilde or Mr Punfield.

Among the attendants upon the ministry of Mr Pun-

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field was a Mr Joseph Scott, a near relation, and if I mistake not, an uncle of the late Sir Joseph Scott Bart, of Great Barr. He was not a member of the church, but merely an attendant at the place. Mr Scott was a man of some property, and of great peculiarity. At the close of his life he gave by deed of conveyance to Carr's-lane meeting house, in trust, certain lands situated in Walmer-lane, part of them for a burying-ground for the dissenters in Birmingham, and the proceeds of the other part for founding a charity school, for the support of the ministry, for the repairs of the meeting-house, and other purposes. When he executed the deed he expressed his desire that he might live one year after this act, which the law requires to give validity to a deed of gift, and then he said he did not care if he died the next day. He lived, however, several months afterwards, and died March 29, 1781, aged 94. The charge of this property constitutes what is now called "Scott's Trust."

Among the original trustees of this property was William Hutton, the historian of Birmingham, who exercised whatever religion he possessed, by attending many years the public worship at Carrs-lane. This was every way an extraordinary man, if we except extraordinary piety and benevolence. He had raised himself by his own sagacity, industry, perseverance, sobriety, and economy, from poverty to affluence. He came to Birmingham a poor boy, and he died a country gentleman, in a mansion which he had built for himself. He was the author of several works which manifest the habit of observation and no inconsiderable power of narration. He was fond of humour, punning, and attempts at wit, as is evident from all he wrote. But he was cold, hard,

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and somewhat penurious. As he acquired, in his way, considerable notoriety, and belonged to the congregation in Carrs-lane, this brief notice of him will not be thought out of place.

As the infirmities of approaching old age came over Mr Punfield, it was thought desirable to procure for him an assistant preacher, and a Mr Bass was engaged for that purpose; but no assistance could give strength to an enfeebled constitution, or avert the attack of the last enemy, and after long and heavy bodily pains, he rested from his sufferings and his labours, the 29th of January 1791, in the sixty-third year of his age, and in the twenty-fourth of his ministry. His funeral sermon was preached by Mr Bass, and his name was embalmed in the memory of his flock. The following just memorial of him is preserved in the records of the church:

“His talents and ministerial abilities were more solid than shining. He was a more profitable than universal reader; more experimental than speculative; and took great pains in preparing his sermons, which, if not the most polished, were sound, scriptural, and, to a serious mind, savoury and solemn. His private conduct was of the same complexion; he was peculiarly domestic and much in his study; visited the afflicted, and kept himself unspotted from the world.”

It is evident from this testimony, that, if he had not ten talents, he traded well with the two he had, and went down to his grave, if not in glory, yet in honour; and that if he did not so much good as some others, yet no deductions were to be made from this by the evil he did by any inconsistencies of conduct, as a man, a Christian, or a minister.

On the death of Mr Punfield, many of the members, and some of them very influential ones too, were desirous that Mr Bass should be his successor, but the

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majority were of a different opinion; and there was some danger of a serious collision, which, however, was averted by the good sense and right feeling of Mr Bass, who resigned his office as assistant minister, and would not allow himself to be put in nomination for the pastorate; by which decision, so prudently taken, the buds of divided opinion, which otherwise might have grown into the bitter fruits of uncharitableness, animosity, and separation, were nipped off. It were much to be wished that this were more frequently done by the candidates for our vacant pulpits, and that, instead of fomenting discords produced by a divided state of feeling in reference to themselves, and of fostering a factious spirit, they would do every thing to keep down such a state of things, especially by retiring early enough to prevent a schism. There can be no question that in this, as in all other cases, the exercise of popular rights is exposed to the danger of popular contention, strife, and divisions; for bodies of men, whether civil or sacred, rarely see all alike. The choice of a minister belongs to the congregation, it is its obvious right; and though it must ever be attended by a risk of a division of sentiment, it must be taken with this incidental evil. Who would forego the popular right of electing a representative in parliament, and have a member imposed upon a borough or a county, in order to avoid the evils of a contested election? The same remark may be applied to the popular choice of a minister. This, however, does not supersede the necessity, or set aside the wisdom on the part of a destitute church, of taking counsel from experienced men.

The attention of the church, after the death of Mr Punfield, was directed to Mr Williams of Oswestry,

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who had come to Birmingham to solicit contributions for a chapel then in the course of erection for him. After a probationary term of a few weeks, he received a cordial invitation to become their pastor, which he accepted, and entered upon his ministry January 1st 1793. Of this eminent man a somewhat lengthened account will be here introduced.

Dr. Williams was born November 14th 1750, at Glan-clyd near Denbigh, on a farm which his ancestors had occupied near a century and a half. His religious character was early formed by the blessing of God upon his own reflections, aided by some remarkable dreams, which considerably impressed his mind and awakened his conscience. Young Williams was sent to a school at St. Asaph, connected with the established church, and it was the desire of his father he should be brought up as a clergyman; to this, after a long and conscientious struggle against paternal predilections, his sense of filial duty yielded for awhile assent, and he was preparing for college, when, after witnessing some scenes connected with ordination, and hearing the sermons of some of the most eloquent Welsh Methodist preachers, he could no longer silence his conscience, which protested against the church of England, and he was permitted by his reluctant father, who had persecuted him for his dissenting propensities, to enter the Nonconformist College at Abergavenny. After a course of study at this place of four years, he settled, in 1775, as the pastor of the Independent church at Ross. In this retired situation he devoted himself to study and piety, and his growth in grace kept pace with his advance in knowledge. In 1777 he removed to Oswestry, where his diary and letters prove him to have been a great

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reader, and a close and independent thinker. While here, his reputation as a theologian and a metaphysician commenced, and he was requested by Lady Glenorchy, through Mr Scott, of Drayton, to take into his house, where he already kept a school, a few young men whom he might prepare for the work of the ministry; to this he assented, and two were immediately placed under his tuition.

Whilst thus engaged Mr Williams was solicited to undertake the office of President of the College at Abergavenny, where he had received his own education. To this he was inclined; but some circumstances transpired which altered his purpose, and determined him to remain at Oswestry, where the number of his students was now increased. It was at Oswestry that his first original work of any magnitude was published, which consisted of a reply to Mr Booth's "Pædobaptism examined," which had obtained no small celebrity. This treatise Mr Williams undertook to answer, and thus plunged into all the depths of that still "vexed question," and seemingly interminable controversy. After the publication of his two volumes on the baptismal controversy, his next literary work was his abridgment of the four folios of Dr. Owen's Exposition of the Hebrews.

Finding, as others have found, the labours of the pastorate and the tutorship too much for his health, he determined to accept an invitation he received from the church at Carrs-lane to take the oversight of them in the Lord. At the time of his being requested to settle at Birmingham he was also solicited to succeed Dr. Addington as President of the College then situated at Mile End, London, which was afterwards removed to



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Hoxton, and subsequently to Highbury. The reasons which led him to remove from Oswestry, led him to decline Mile End.

Mr Williams introduced himself to his new charge in Birmingham, by delivering his admirable discourse, since published, on "Glorying in the cross of Christ." It is a little remarkable that while, on Saturday evening at a friend's house, he was preparing this sermon for re-delivery next morning, it having been already preached to his former congregation, his host delivered to him a newspaper, in which it was announced that the University of Edinburgh had spontaneously conferred upon him the diploma of Doctor of Divinity, as an acknowledgment alike of his general merits as a learned theologian, and the service he had rendered to the cause of infant baptism by his late treatise on that subject. It was a pleasing coincidence, certainly, that the knowledge of this academic honour, (which to some is an object of such ambition to win, and of such delight to wear,) should have come to him when contemplating the lustre of that object, in whose effulgence the brightest earthly distinctions "have no glory by reason of the glory that excelleth."

"This sermon excellent in itself, and at all times adapted to edify the reader, was peculiarly appropriate," says Mr Gilbert, Dr. Williams's biographer, "to Birmingham, the scene of Dr. Priestley's labours in the cause of Socinianism. The circumstance that such a man had been devoting talents of no common order to undermine the doctrines which Mr Williams considered as alone capable of supporting the Christian hope would of itself impress his mind with the importance of his new situation. Though this town presented an extensive field, the church and congregation at Carr's-lane were in a depressed state, and considerable derangement had occurred in its affairs. Dissenters were objects of no small jealousy, and the preceding year's political and ecclesiastical rancour had created those disgraceful tumults which

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will ever continue a stain upon the history of that large and wealthy seat of manufacture. It may be regarded as a peculiar interference of Providence, that such a place, at such a time, should be favoured with the ministry of a man whose learning, piety, prudence, mildness, and zeal in the cause of truth, and ability to defend it, so eminently qualified him for the work assigned him."

Under Dr. Williams's ministry and pastorate the congregation somewhat revived, and the church a little increased. He was a good pastor, and devoted himself much to the instruction of the young men. Still as he was by no means a popular and effective speaker, his preaching did not attract many to hear him, and he had to complain of a want of success.

It is due to the memory of Dr. Williams to state, that although engaged in the investigation of some of the profoundest questions that ever engaged and perplexed the human understanding, such as the origin of evil, and the divine decrees, his heart was tenderly alive to the interests of the human race, and to the necessity of more active measures than had hitherto been carried on for promoting them. At a meeting of ministers held at Warwick, in June, 1793, he was requested to prepare a circular letter for the purpose of exciting the ministers and churches of the congregational denomination to more energetic efforts for the glory of God and the good of mankind, by the spread of the Christian religion. He complied with this request, and a letter was published, which proposed the revival of religion in the churches at home, the more perfect evangelization of our own country, and the spread of the gospel abroad by sending well qualified missionaries to the heathen. To this letter may be traced up, in no small degree, that noble institution, the London Missionary Society, for Dr. Williams's appeal was followed the next year by a similar

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one from Dr. Bogue, in the Evangelical Magazine, and though the Society owed its existence proximately to the letters of that distinguished man, yet he was preceded in his efforts by Dr. Williams's letter, and in all probability had his mind directed to the subject by the resolutions and letter of the Warwickshire ministers.

Dr. Williams, after labouring in Birmingham for three years and a half, was invited to preside over the Yorkshire Independent College, originally situated at Heckmondwick, then removed to Northouram, and finally settled at Masborough, near Rotheram, six miles from Sheffield. This invitation, together with a request to become the pastor of the church at Masborough, he felt it his duty to accept, to the deep sorrow of the church at Carr's-lane, which duly appreciated the talents of this inestimable man.

In addition to the duties of the pastorate, and the weighty obligations connected with the chair of theology and general superintendence of the college, Dr. Williams continued to labour for the press. In connection with Mr Parsons, of Leeds, he brought out a new and elegant edition of the works of Dr. Doddridge, to which he appended more than a hundred notes on various theological topics, and some of them of the most abstruse kind. Here also he prepared a new edition of the works of that profound divine and acute metaphysician, Jonathan Edwards of New England; the notes to which contain some of the deepest reasonings on the subject of theology to be found in the English language. This was followed by a work entitled "Equity and Sovereignty," the great object of which is, while it goes through the whole range of the Calvinistic and Arminian controversy, to shew the harmony between the

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general proclamations and invitations of the gospel and its fixed and definite ends. In this work as well as in his notes on Edwards, he was thought by many to have ventured with too bold and hazardous steps into regions of enquiry never intended, at any rate in the present world, to be explored by mortal ken.

About this time a desire was expressed, and an attempt made, to form a general union, for practical purposes, of the Congregational Churches; into this scheme, Dr. Williams cordially entered, and published a pamphlet on the subject, and thus afforded another proof that the man of the study and of deep thought, may be also a man of public spirit and active exertion. Through a mistaken view of the nature of Independency and the groundless jealousies of many of its supporters, the scheme entirely failed. Let us be thankful that what was unaccomplished in the last has been achieved by the present generation, and that now a flourishing Congregational Union for England and Wales happily exists in full and successful operation.

The last, and as many considered the best, production of Dr. Williams's pen, was "The Defence of Modern Calvinism," in reply to Bishop Tomline's elaborate work, entitled "A Refutation of Calvinism." Every page of this reply to the Bishop of Lincoln bears the impress, not only of the gentleman the scholar and the divine, but of the philosopher and the Christian: it is redolent with the odour of sanctity, and adorned with all the beauty of Christian charity. His mind was so conversant with these profound topics, and composition had become so easy to him, that it was commenced in September and finished by Christmas, and was chiefly written at night after supper.

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Such labours, however, wore down his constitution, and after struggling with disease for several years, he expired at Masborough on the 9th of March, 1813, in the sixty-third year of his age.

Such was Dr. Williams, one of the former pastors of the church assembling in Carr's-lane chapel; not only blameless harmless and without rebuke, but eminently holy spiritual and devout. Serene in intellect, affectionate in disposition, and ever displaying the meekness of wisdom, he was as much beloved as he was revered. His theology, though profound, was richly evangelical, and at the same time eminently practical. He, and his great contemporaries, Andrew Fuller and Scott the commentator, did immense service to truth by clearing away from Calvinism the encrustations by which for ages it had been partially concealed and still more disfigured, not only by a direct and positive antinomianism, but also by that warped and narrow-minded view of the doctrine of grace which was taken by many who would repudiate all predilection for antinomianism. As a professor, Dr. Williams was eminently successful in the men he trained for the work of the ministry, among whom stands pre-eminent Dr. John Pye Smith, the Theological Professor of Homerton College, one of the most eminent general scholars and controversial divines of the age, as will be seen by his most learned and able work on "The Scripture Testimony to the Messiah."

On the removal of Dr. Williams, the congregation invited Mr Jehoiada Brewer. Mr Brewer was born at Newport in Monmouthshire, in 1752, of highly respectable parents. His conversion to God was effected at Bath, by the preaching of Mr Glascott, one of Lady

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Huntingdon's preachers. Soon after this, in the ardour of his "first love" and newly-kindled zeal, he commenced, under the sanction of this gentleman, a course of itinerant labours in the neighbouring villages. His preaching excited considerable attention, so that before he was twenty-two years of age he became a very popular preacher in Monmouthshire and the neighbouring counties. His intention, at that time, was to enter the national church, to prepare for which he placed himself under a clergyman to recover and improve the classical knowledge he had received at school; but being denied ordination, on account of his calvinistic sentiments, his methodistical spirit, and his preaching irregularities, he became a dissenter. His first settlement was at Rodborough, in Gloucestershire, where the way had been prepared for him by the labours of Whitfield, whose preaching led to the erection of the Tabernacle in that village, on the most exquisitely beautiful spot of that lovely scene. Mr Brewer remained at Rodborough about three years, and removed, in 1783, to Sheffield, where his popular talents as a preacher drew together a large congregation. Here he rendered himself a little obnoxious to some of his friends, about the time of the French revolution, by the somewhat excessive zeal and fervour with which he threw himself into the political vortex of that stormy period of our history, and this led to his removal. From that time he became more cautious in expressing his opinions; and in addressing charges at their ordination to his younger brethren, he gave them very solemn cautions on this particular subject. On removing from Sheffield he received an invitation from the church at Carrs-lane to become their pastor, which he accepted, and settled in this town in the year 1790.

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With this church he remained till 1802, when an unhappy occurrence took place which caused his resignation of the pastorate in that community. He then withdrew, with a large portion of the church and congregation, to a building in Livery-street, which had been erected for an amphitheatre, but had been occupied afterwards by the united congregations of the Old and New Meeting-houses, during the re-erection of their places, destroyed in the riots of 1791. Here he attracted a large congregation, and was much admired by his followers. Towards the close of his ministry, his friends, suffering increasingly the inconvenience and annoyance of their place of worship in Livery-street, resolved to erect a new chapel, and for that purpose purchased a site in Steelhouse-lane. At the time of commencing the building Mr Brewer was rapidly declining in health. On laying the foundation-stone, in 1816, he delivered an address, in the course of which he said, "You are going to build a chapel here for the exercise of my ministry, and with the hope and intention that I should labour in it; and yet most probably when you meet again for the purpose of opening it, you may have to walk over my sleeping dust." This solemn and affecting anticipation was realized, for he died before the building was finished, and his ashes lie in a handsome tomb erected in front of the chapel.

It is a little remarkable that Mr Brewer should have had a new chapel erected in Carrs-lane for him, in which he preached but one Sabbath before his removal to Livery-street; and that he should have had another commenced for him in Steelhouse-lane, the completion of which he did not live to witness.

Mr Brewer was a man of strong intellect, and

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passions as strong. Commanding in person, and possessed of a good voice, he was fitted to be what he really was, a very striking and popular preacher.

After his removal, Mr Joseph Berry, who had just completed his studies at Hoxton College, occupied the pulpit for about eight months, when the congregation gave an invitation to Mr Bennett, of Romsey Hants, subsequently the principal of Rotherham College Yorkshire, after Dr. Williams's death, and now the venerable Dr. Bennett, pastor of the church in Falcon-square London. On his declining the invitation, he recommended to their consideration the present pastor, whom he had been the means of introducing to the ministry, and who was then a student at the College of Gosport, under the presidency of Dr. Bogue. My first visit to Birmingham was in August, 1804, when I was just turned nineteen years of age. An invitation was given to me before I left the town, to come as soon as my studies were completed, and settle with the people as their future pastor.

At the time of my first visit to Birmingham, the Baptist meeting-house in Cannon-street was being rebuilt, and the congregation was accommodated on two parts of the Sabbath with the use of the one in Carr's-lane; they had it early in the morning and in the evening, and we occupied it the intermediate times. On the return of the young preacher to Gosport, it was proposed that the two congregations should unite, and Mr Morgan, the Baptist minister, should preach to them. This was an accommodation to both, the one having no place, and the other no minister: and it was the more agreeable, as Mr Morgan's preaching was very acceptable to the congregation in Carr's-lane chapel. When I had completed my course of education, and came to



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reside in the scene of my future labours, the meeting-house in Cannon-street was still unfinished, and it was agreed upon between the two pastors and their flocks, that till our Baptist friends could occupy their own sanctuary, the two congregations should still continue one, and Mr Morgan and myself alternately preach to them. As the church in Cannon-street held, and many of the members still hold, what are called "strict communion" principles, they could not unite with us in the celebration of the Lord's supper, to which we should have had no objection, and we therefore separately observed that ordinance. It must strike us that it presents a rather strong prima facie objection against the strict communion principles, that after uniting in all the other exercises of public worship, enjoying all the other means and ordinances of Christian fellowship, and exhibiting to the world so beautiful an instance and illustration of the union and communion of believers, we should break up at the end of the sermon, from the very throne of grace, and refuse to go to the table of the Lord together. It does not look as if it could be right, and it seems as if no argument, however specious and subtle, could prove it to be so. This association between the two congregations lasted ten months, and was uninterrupted and unembittered by any thing whatever, either between the pastors or their flocks.

My ordination to the pastoral office took place May 8th, 1806, when Drs. Bogue and Williams, and Messrs. Jay, Bennett, Moody of Warwick, Steele of Kidderminster, and many others took part. It was a solemn and delightful day. The church had gone through much trouble, but now seemed to see brighter and happier days approaching. The old men wept for joy, the young ones rejoiced in hope.

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The sun of prosperity however rose slowly and somewhat cloudily upon us. The first seven years of our history were so discouraging, as regarded the increase of the congregation, that at the end of that term I had serious thoughts of removing to another sphere. During this period the school rooms, now occupied by our girls' daily school and by the infant school, were erected. Soon after this followed a considerable alteration and great improvement of the chapel, at an expense, including the amount laid out upon the school rooms, of about two thousand pounds. This latter work was done in 1812, and during its accomplishment we worshipped in the Old Meeting-house, which was obligingly granted to us two parts of the day. At the time of our return to Carrs Lane, after an absence of several months, a very considerable increase of the congregation took place, so that every sitting in the chapel was taken, and even the table-pew was let.

There being still a demand for accommodation which could not be met by any vacant pews at our disposal, the congregation determined on Christmas-day, 1818, to take down the old chapel, and to erect a new one on its site. The former place would accommodate about eight hundred persons, and it was resolved that its successor should seat two thousand. Nearly four thousand pounds were subscribed at the meeting towards the new erection, which was completed the next year, and opened in August, 1819, when the late Dr. Fletcher, of London, preached in the morning, and Dr. Bennett in the evening. The collection after these sermons amounted to six hundred pounds. The building cost about eleven thousand pounds, so that notwithstanding the extraordinary liberality of the people, they were encumbered with a heavy debt of upwards of six thousand pounds.

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The next erection, at an expense of about four hundred pounds, was an organ. In the early days of nonconformity, as in those of puritanism, this appendage to public worship was classed, as it still is by some, with stone crosses, square caps, white surplices, and other symbols of Popery. A great change in this respect has of late years come over dissenting principles, or at any rate over our taste. I can remember the time when in all our body I scarcely knew a single congregation that poured forth the praises of God to the majestic swell of an organ; and now organs are so multiplied, that almost all congregations seem eager to obtain this help to devotion. Let them be contemplated only in this latter view, as a help and not a substitute; as a guide to lead the singing, and not a power to silence and suppress it; as a means to excite appropriate emotion, and not a species of mere tasteful entertainment; and let them be under the control of the pastor, and not of the organist, and then they may be an advantage and not an injury to our worship. When the pastor in this case was asked, as every pastor ought to be, whether he would consent to the introduction of an organ, he instantly replied, "Yes, upon one condition; that I am master of the instrument and the organist." This was at once conceded, and we have never had any dispute on that ground. The instrument has been used, not to exhibit its own capacity or the skill of the performer', but to lead the devotion of the congregation. There is one advantage in the use of an organ, and it is not an inconsiderable one; it renders the congregation independent of that most sensitive, and in many cases most troublesome and unmanageable of all classes of functionaries, a choir. Singing seats, as they are called, are

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more commonly the scenes of discord than any other parts of the chapel; and it is indeed revolting to every pious feeling to see sometimes what characters, and to hear what music, are found in these high places of the sanctuary. I now speak from observation, but not from experience.

The last effort of the congregation in the way of building in Carrs Lane, was the erection of the new school rooms and lecture room, for which we are somewhat indebted to Sir James Graham's ill-timed attempt to set up a scheme of national education. These rooms cost us, including the purchase of houses for a site, not much less than three thousand pounds.

When I had completed the fortieth year of my ministry, I preached a commemorative sermon, in which I took a retrospective survey not only of the events of my own pastorate, but of the history of the church from its foundation, which I printed under the title of "Grateful Recollections." On this a meeting of the congregation was called, unknown to myself, to consider what notice should be taken of the sermon and of the circumstances which had given occasion to it. On similar occasions it is usual to get up a soiree, to have speeches of congratulation delivered, and to present a service of plate to the minister, more or less costly, according to the wealth of the congregation; and I do not see anything wrong in such a mode of a congregation's testifying their affectionate respect and gratitude to a man who had devoted his life, talents, and labours for the promotion of their spiritual welfare. My friends, however, conceived of a project which they deemed more appropriate, less conformed to the customs of the world, and which, while it would be no less complimentary to their min-

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ister, would be productive of benefits to others. In addition to holding a meeting for devout thanksgiving, and reading to me a most kind, respectful, and grateful address, they raised the sum of five hundred pounds for the purpose of founding a perpetual scholarship in Spring Hill College, to be called after the name of their pastor. On that foundation one promising student has been already placed, who is going successfully through his curriculum, and thus a name, to which many are attached far beyond its deserts, will go down to posterity in a way very congenial to the predilections of him that bears it. No splendid and costly monument of his people's regard will glitter on the sideboard of his descendants, and there tell how, for forty years, he had served his flock, but a living and perhaps grateful testimony will be borne by tongues who shall preach the gospel of God's grace for the salvation of man.

In addition to all that has been stated as regards the erections on our own premises, it may not be improper to mention what the congregation has done elsewhere. We have erected a chapel at Smethwick, at the cost of nearly a thousand pounds, where we have formed a separate and independent church, enjoying the ministrations and oversight of its own pastor. We have done the same at the Lozells, in the vicinity of this town, at a cost of nearly twelve hundred pounds. We have erected a first and a second chapel in Garrison-lane and Palmer-street, in this town, at a cost of seventeen hundred pounds, in which we support a home missionary. We have erected chapels at Yardley and Min worth, at a cost of seven hundred pounds. So that during my pastorate my generous, but by no means wealthy, flock have expended little less than twenty-three thousand

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pounds in the various erections to which they have set their hands, thus affording a striking and convincing illustration of the energy, power, and efficiency of the voluntary principle, when properly called into activity.

Our present condition then is as follows: Our chapel is well filled, our church numbers nearly nine hundred communicants, we have a large Sunday school establishment, including about twelve hundred scholars, in the various town and country schools, we have a boys' day school, a girls' day school, and three infant schools, containing altogether nearly six hundred pupils; and besides this we have a brotherly society for the mental religious and social improvement of its members, who amount to nearly a hundred and fifty: we have a general provident society, and we have all the usual religious and charitable societies for the conversion of the heathen, the evangelization of our own country, the visitation of the sick, and the diffusion of knowledge, which are usually to be found in every well-ordered and working Christian community.

# GRATEFUL RECOLLECTIONS. AN ADDRESS

TO THIS

CHURCH ASSEMBLING IN CARRS LANE BIRMINGHAM

ON THE AUTHOR COMPLETING

THE FORTIETH YEAR OF HIS PASTORATE.

ORIGINALLY PRINTED FOR PRIVATE CIRCULATION ONLY.

My BELOVED FLOCK,

I have now, through God's goodness, and by the help of your prayers, completed the fortieth year of my residence among you as the under-shepherd and bishop of your souls, and I cannot satisfy either my judgment, my heart, or my conscience, by a mere allusion to an event so interesting and so important both to you and to myself, and I have determined to make it the subject of a special address, which shall comprehend both an historical and spiritual review of the events of our union as pastor and people. You will remember, for it is impossible you should forget, that what I now lay before you in print was delivered to you amidst much feeling from the pulpit, and was heard with a sympathy by you which convinced the preacher that his affection was not lavished on a people unprepared to reciprocate it. That Sabbath morning, and the Monday

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evening which followed it, when we assembled to give God thanks for the existence and long continuance of our connexion, will never be lost to our memory.

In selecting a text for my sermon, I could find no passage more appropriate, none which more completely met my own views and feelings, than the words of Moses to the Israelites: "For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Deut. ii, 7. I shall not dwell upon the history of the Jews, or verify the words by an appeal to the occurrences which happened to them on their way from Egypt to Canaan, but come at once to my own history in connexion with yours, to which, I am thankful to say, the language is little less applicable than it was to that of the Israelites. "The Lord hath blessed your minister in all the works of his hand," whether they were works of the pulpit, the pastorate, or the press; in all these he has had a share of the divine blessing as unexpected as it is undeserved, and in the review of which he can only say, "The Lord sendeth by whomsoever he will, and hath mercy on whom he will have mercy." The language is no less true in application to those labours, and they have been neither few nor small, in which the pastor and the flock have been joint workers. We have had much to do as regards both the temporalities and spiritualities of religion, in reference not only to ourselves, but to others; and in some cases the object of our co-operation has been attended with no small degree of difficulty and delicacy, requiring much wisdom, self-denial, and forbearance, yet has God been with us to preserve us in the unity of the Spirit and the



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bond of peace; we have never had a discord in our councils, or an interruption to our proceedings, so that we can truly say, "The Lord hath done great things for us whereof we are glad."

It becomes us also to recollect that God "knoweth our walking through this great wilderness:" and much does he know that must have offended his purity, and tried his patience, and now calls for our humiliation and penitence; much in the pastor of negligence and lukewarmness, much in the people of misimprovement of privileges and of backwardness to profit by the means of instruction; yet over all this has he graciously extended the exercise of his mercy, and has blessed us notwithstanding.

"These forty years has he been with us," in our public assemblies for worship, in our church convocations, in our meetings for social prayer, and when we have gathered round "the table of the Lord." No audible voice has been heard, no visible token has been seen, yet have there not been wanting evidences of his gracious presence, which to those who know "the secret of the Lord," are as convincing as any manifestations which reveal him to the senses.

And what have we lacked? Increase? No: for he has made the little one a thousand, and the weak one a strong nation. Peace? No: for we have never had one disturbed or contentious church meeting. Union? No: for we have on all important questions been of one mind and one heart. Esteem? No: for I believe we are respected, as a body, by all the churches of our own order, as well as by those of every other. The tokens of the divine favour? No: for how can we interpret our present prosperity, but as furnishing indications that

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God has delighted to do us good? And what has the pastor himself lacked, but what it was his sin rather than his misfortune to want?

Having then pointed out the applicability of this language to our circumstances, I go on to consider and lay before you those especial duties which the occasion calls for, and to which it will, I hope, be your pleasure to apply yourselves.

Retrospection is obviously in season on such a day as this. In a parallel passage to the one I have taken up, Moses thus admonishes the children of Israel: "Thou shalt remember all the way in which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or no." It is all but impossible not to look back upon the past on such an occasion as this: memory must have perished ere we can cease to remember our union with each other for a period of forty years ago and the progress of our history during that time. I shall however lead you back this morning to a period anterior to my settlement among you, and give you a succinct history of your church.

It is now almost a century since this religious society was formed by a body of Christians who separated from the congregation assembling for worship in the Old Meeting in this town, because an Arian minister was by the majority introduced to the pulpit of that place; so that you see our church had a noble and honourable origin. It was not the offspring of faction, nor of unseemly schism, but was formed by a band of witnesses to what we consider the fundamental doctrines of the gospel; the Trinity of Persons in the Godhead, the

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Incarnation of the Son of God, the atonement of the death of Christ for the sins of mankind, the justification of the sinner by faith alone, the conversion and sanctification of the soul by the Holy Spirit, and the sovereignty of God in the salvation of the human race. The first pastor of the newly formed church was the Rev. Gervas Wilde, a devoted, energetic, and popular preacher; who after discharging the duties of his office with exemplary fidelity and great success, died, and was buried on these premises. He was succeeded by Mr Punfield, who though a blameless Christian and sound divine, was a dull and uninteresting preacher; and as a natural consequence, the congregation was much reduced during the three and twenty years of his ministry. After him, the pulpit was filled by Dr. Edward Williams, one of the greatest theologians of his age, and the author of many profound and valuable works on divinity; he removed after little more than three years to preside over the Dissenting College at Rotherham, in Yorkshire. The names of these first three pastors of the church are recorded in the marble monument on the walls of our Zion, which was erected by the present trustees to replace the tablets lost in the erection of the former chapel, and to preserve a memorial of men worthy to be held in grateful recollection, both for their virtues, and their success as ministers of Christ. Mr Brewer succeeded Dr. Williams, and upon his removal, after seven years' labour, to Livery Street, with a large portion of the congregation, he was succeeded for a short time by Mr Joseph Berry. The congregation had their attention then directed to a young man studying for the ministry under the late Dr. Bogue, of Gosport, who by the advice of his tutor, and at the recommendation of

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Mr Bennett, of Romsey, Hants, (now Dr. Bennett, of London), was invited to spend the midsummer vacation of the year 1804 with the congregation, and to occupy for four sabbaths their vacant pulpit. Being then only little more than nineteen years of age, and having a year and a half of his term of academic study to complete, he came to this town without the remotest idea of appearing here as a candidate for the pastorate. His preaching appeared to give satisfaction, and before he left to return to Gosport, a deputation consisting of the deacons and other venerable men, waited upon him from the church to request him to accept a unanimous and cordial invitation to become its pastor, and to enter upon the duties of his office so soon as in the judgment of his tutor it might be deemed expedient for him to leave college. It was certainly a rather hasty procedure, and, although by God's grace it has turned out far better than might have been expected, the parties cannot either of them be quite justified for the part they took in the matter; not the church for inviting so young a man, nor he for accepting the invitation to so important a sphere. Results have showed that the hand of God was in it; but it ought not to be drawn into a precedent either by this church or any other. After another year the young minister came; and in September, 1805, was cordially welcomed to his pulpit by a united and affectionate people, and was ordained on the 8th of the following May. In that service, which was one of peculiar solemnity, Drs. Bogue, Williams, and Bennett, Messrs. Jay, Moody, Steele, and others, bore a part. Having obtained help of God, the young pastor (as he then was) now stands before you expressing his adoring wonder and gratitude for all the way in which the Lord his God has led him these forty years in the wilderness.

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Forty years are a large portion of one man's life, comprehending the vernal bloom, the sunny months of summer, and the season of autumnal fruit: in all that remains, decline and wintry decay must be looked for. What changes have taken place during the flow of these forty years of our union! I do not say, in our national affairs, though what an eventful era of European history has occurred in them; nor in the denomination to which we belong; nor in the progress of the universal church; but in our town. When I commenced my ministry Birmingham contained a population of eighty thousand inhabitants, now it has two hundred thousand; in the place where we worship, then a comparatively small one, capable of seating hardly eight hundred persons, now containing nearly two thousand; in the church, numbering then little more than forty members, now nearly nine hundred; in your pastor, then a youth of twenty, now a man of sixty; in yourselves, then sprightly persons of twenty, thirty, or forty, now bending under the infirmities of sixty, seventy, or eighty; in your families, for the fathers and mothers where are they, and even the children, are not many of them slumbering in the grave with their parents? There are but two pastors of any denomination, either in the established church or out of it, who were such when I came here, and only one of them is now connected with the same congregation.

It is every way proper to comprehend in this historical survey what you and your fathers have done in the way of enlarging the boundaries of our Zion, and its offshoots. The first work in which the congregation engaged after my settlement, was the erection, at a cost of eight hundred pounds, of the rooms lately

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occupied by our Sunday Schools and used for our weekly religious meetings. After the lapse of about seven years, when some of the aged men, ever to be had in remembrance by us, but somewhat timid cautious and too little adventurous, had fallen asleep in Jesus, a few of greater public spirit suggested an improvement in our place of worship, which was cold comfortless and somewhat repulsive in its appearance; for dissenters at that time thought too little of decoration in architecture, just as those of the present day are in peril of thinking too much of it. The cheerlessness of our chapel, uniting with some other causes, operated for some time very much to the disadvantage of the congregation, and the first seven years of my ministry were a season of considerable discouragement, so much so that had another sphere been presented to me at that time it is not improbable I should have accepted it. A saint, now in glory, whose memory at the distance of more than a quarter of a century from her decease, is still fresh and fragrant, lent all her gentle yet powerful influence to keep the pastor to his post; and, blessed be her name, and more blessed be her God, that influence was not in vain. With a zeal and liberality which I have ever admired, and for which I feel grateful even to this day, my generous friends, though by no means wealthy, laid out two thousand pounds in improving our place of worship. During the time of the alteration we worshipped in the Old Meeting House, from which we had originally come, and which was most readily and kindly granted to us, the congregation altering the time of their own morning service for our accommodation, and allowing us to have it in the evening. This circumstance lifted us out of comparative obscurity, and together with the greater attractions of our improved

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chapel, brought us on our return to it an overflowing congregation, so that all the sittings in our table pew were let, in default of others, to meet the applications for seats for which we could not otherwise provide. The tide which then flowed in upon us has never ebbed. To the timely expenditure of the two thousand pounds just mentioned I trace up, under God's blessing, all the prosperity of our church which has since followed.

In a few years, the demand for further accommodation for persons who wished to join the congregation became somewhat urgent, and with a magnanimity of public spirit bordering on imprudence, you determined on the erection of this spacious edifice, at an expense of between eleven and twelve thousand pounds. This cost so far exceeded all we had calculated upon, that had we foreseen the outlay required we never could have undertaken the work. Notwithstanding the liberal contributions of the people, and the splendid collection on the day of opening, in September, 1820, amounting to six hundred pounds, we entered upon our new place with a debt upon it of between six and seven thousand pounds. Since then, by the untiring generosity of the congregation, the debt has been reduced to about five or six hundred pounds.

During all this time, we have not stayed our hands from the work of helping to provide for the neighbourhood. We have erected chapels at Smethwick, the Lozells, Yardley, Minworth, Garrison Lane, and Palmer Street; in two of which separate and in great part self-supporting churches have been formed, with pastors of their own choice set over them. With our last erection, I mean the building of our new school rooms and lecture room, at an expense of much more than two thousand

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pounds, you are too well acquainted to need that I should do any thing more than merely advert to the fact. I calculate that my congregation have, during my pastorate, spent three or four and twenty thousand pounds in the erection of places for worship and school instruction in this town and neighbourhood.

If I now turn to our spiritual history, we shall find equal cause for delightful retrospection. God has given testimony to the word of his grace, and granted to us abundant evidence that he has been among us, both by the ministry of the word, and the power of his Spirit. Not only has the congregation increased, but the communicants have advanced in an equal ratio. Sinners have been converted, believers have been edified, and multitudes, having finished their course with joy, have entered into rest. The parents have departed to be with Christ, and instead of the fathers have risen up the children. What a goodly host of spirits now made perfect encircle our imagination, who were once our fellow worshippers in God's house on earth; how precious are their names, how fragrant their memory, how instructive their example, and how encouraging to us the recollection of their composed and even triumphant deaths! Blessed spirits, it is fitting we should think of you on this interesting occasion. Amidst the congratulations of the living, the dead in Christ are not forgotten. We think of you with solemn and mournful pleasure; and as we behold you on the other side of the dark stream of mortality beckoning us to cross it and join you, we exult in the thought that we shall soon meet in those happy regions of light and life, where there shall be no more death.

I mention a second duty of this season, and that is



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gratitude. I am quite sure that none of us can look back upon the past history, or survey the present circumstances, of our union, without adopting the language of the devout Psalmist, and exclaiming, "Bless the Lord, O my soul, and forget not all his benefits." Insensibility to the deep obligations we are under to the goodness of God, would betray a state of mind which I should be sorry to think either of us possessed. Few have had larger demands preferred upon their thankfulness than we have, and I would hope none are more willing to acknowledge them. Gratitude is due from us one to another, and from both parties unitedly to God. You will not, I am confident, deny that something is due for forty years' service to him who during that period has lived and laboured for the good of your immortal souls, and the promotion of your eternal welfare. To many of you he has been, through God's grace, the instrument of your own conversion, and that of your children; to others, of your establishment in the truth of the gospel, and of your sanctification; and to all, of consolation amidst the cares and sorrows of this vale of tears. It is his felicity, however, to be spared the necessity of proving the justice of his claim, and of being compelled to urge his due with importunity upon a hard unfeeling people, backward to know, and still more backward to acknowledge it. Opportunities have not been wanting, during the middle part of his life, had he chosen to embrace them, for transferring his services to other places; but from the time when God so signally blessed us, he never, except in one instance, and then only for a very short time, entertained for a moment the idea of

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quitting a people endeared to his heart by so many reasons for attachment.

As regards my own sense of obligation towards you, it is deep and tender. Your conduct from the time of my settlement among you, has been one uniform exhibition of affection, respect, and deference: a series of kind acts, never broken or interrupted, has left me scarcely any thing to lament, or any thing to wish for. In the various and somewhat opposite characters which I have borne among you I have received appropriate expressions of kindness, and the most delicate attentions to my feelings. During a long and dangerous personal illness many of you ministered by night at my bed side, and watched with solicitude the flickering lamp of life when its extinction was expected, and helped to keep it burning: when I stood among you a rejoicing bridegroom, you shared my joy, and thus increased it; and when, on two occasions, I lifted up my voice and wept, as a man bereaved and desolate, you shed your own tears, and endeavoured to wipe away mine. Though I have been blessed by a bounteous Providence with more of this world's goods than many of my brethren, you never took advantage of this circumstance to withhold what you deemed my due as your Pastor, and as such entitled to your generous support. You have in all things consulted my wishes, and studied both my personal and official comfort; you have ever listened to my counsel with deference, yet not with servility; and when at any time you have not thought as I did in practical measures, your reasons have been stated in a manner rarely to pain me, and not unfrequently to convince me. I have had as much influence in the pastorate as any man could desire or

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ought to possess. There has never been any unseemly struggle for power between us. Whatever authority I have exercised, has been conceded by you, rather than exacted by me; and was readily conceded, because you saw it was, all employed for your benefit, and not to gratify my own vanity. I can therefore now adopt, as far as disparity of years will allow, the language of an American pastor, who on the eightieth anniversary of his birth, preached to his flock from Barzillai's words, "This day thy servant is fourscore years old." In the course of his sermon, he thus addressed his audience: "Your fathers and grandfathers bore with the indiscretions of my youth, you and your children with equal patience have borne with the infirmities of my age. I thank you for all your kindnesses; injuries I have received none." One part of this beautiful effusion is yet to be realised in our case; for though the shadows of my evening begin to lengthen, I am thankful to say the infirmities of age do not yet oppress me; but should our wise and gracious God extend the term of my existence among you till the remaining strength of my days is but labour and sorrow, the forbearance which you have manifested towards me in my youth is a sure pledge of its extension towards me in my old age. I can look to the future without apprehension of my living long enough among you to be felt a burden. I believe I shall be welcome to my pulpit, and to your houses, as long as I have strength enough to bear me to either; and that when nothing but the wreck of what I was shall be left, even that will be guarded from contempt by the recollection of my better days. If there were strangers in our assembly on the day when this was delivered from the pulpit they must have gone away and reported that

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whatever strifes and divisions exist between some dissenting ministers and their flocks, they had heard one pastor declare that at the end of forty years' residence among his people he had nothing to forgive or to forget, and that he was more attached to his church, and as he believed they were to him, at the end of that period than at its commencement.

But how small is the gratitude we owe to each other, compared with that which we owe to God! "What shall we render unto the Lord for all his benefits towards us?" is the language which we should jointly utter this day. Perhaps you will be willing to admit that the continued life and health of the pastor is one item in the benefits we have to acknowledge this day. At any rate it has saved you from the perplexity of a new choice, and the danger of division in making it. But he has too much confidence in your attachment, and too much reason for such trust, to suppose that this comprehends all the importance you attach to his continuance among you. He must be blind, and deaf, and imbecile too, not to know that you regard his preservation to the present hour as matter of joy and thankfulness. No, my dear friends, I affect no feigned modesty, and therefore I am not ignorant that my coming to you, so unintentionally to myself, has been, through God's blessing, of some service to you, and that my remaining till this present day is thus far a ground for thankfulness to us both. I am glad for your sakes, as well as my own, that I speak to you this day from the pulpit instead of the sepulchre; and still instruct you by my living voice instead of warning you by my monument. But this is not all, or the most, or the best, for which we are to be thankful to

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God in reference to your pastor: it is matter of still more abounding thanksgiving that he has not been permitted to make shipwreck of faith or of a good conscience. Through the riches of sovereign grace, which none more clearly discern or more readily acknowledge than he does, he has been preserved from heresy and immorality. I have never, through the whole course of my ministry, forgotten the impressive admonitory words of the venerable Abraham Booth, which occur in his incomparable charge to Mr Hopkins entitled "Pastoral Cautions."

"Of late," says that excellent man, "I have been much affected with the following reflection: Though, if not greatly deceived, I have had some degree of experimental acquaintance with Jesus Christ for almost forty years; though I have borne the ministerial character for upwards of twenty-five years; though I have been, perhaps, of some little service in the church of God; and though I have had a greater share of esteem among religious people than I had any reason to expect; yet, after all, it is possible for me in one single hour of temptation to blast my character, to ruin my public usefulness, and to render my nearest Christian friends ashamed of owning me. Hold thou me up, O Lord, and I shall be safe."

With what emphasis does such language enforce the apostolic request on behalf of the ministers of religion, "Brethren, pray for us and what a motive to thankfulness is the preservation of so many of them from the snares of the tempter! None are more certainly the objects of attack, and none more likely, without divine protection, to be vanquished. Giddy with the fumes of popular applause, and the height to which injudicious admirers have raised them in their own esteem, they have not unfrequently fallen from the high pinnacles on which they stood before the public, and have become as much the objects of contempt and lamentation as they once were of fulsome adulation. It is no

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wonder that some ministers fall when we consider the dangerous ordeal of popularity through which they are passed by a host of flatterers of both sexes.

To be kept from error is also a cause for thankfulness, as well as to be preserved from sin. Your pastor feels some pleasure from the consideration that he preaches the same gospel as he did when he commenced his ministry among you. His sentiments, neither received by inheritance, nor adopted in haste, nor retained in blind obstinacy, but embraced after much reading and careful examination, are substantially the same now as when he entered upon the office of a public teacher. The confession he made at his ordination before many witnesses, though often re-examined since, is his creed still. His views on various topics have been somewhat modified by subsequent reading and study, and he hopes have been brought into a closer accord with the word of God, but they have not been changed; and his grasp of what is called, (and it is well known by the designation) the evangelical system, is firmer and firmer as his lengthening life gives him an ever widening opportunity to investigate its evidences, and to observe its influence. His great theme, as you well know, has been that selected by the apostle of the Gentiles; and, persuaded that the gospel is a system of truth for all ages all countries and all states of society, he has determined to know nothing among you but Jesus Christ and him crucified. You will bear him witness that he has "gloried only in the cross but, at the same time, you know that he has endeavoured to expand this great theme into the amplitude of illustration and extent of application of which it is susceptible in itself, and with which it is set forth in the word of God. In my view,

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my dear friends, the death of Christ for the sins of the world, as a manifestation of divine love to man, is the Christian motive to all genuine morality, and should be made to bear, and has by me been made to bear, upon all the details of life, whether in the church or in the world, in the transactions of business or in the exercises of devotion. How diligently, and with what success, I have enforced all the moralities which are the cement, and all the courtesies which are the polish, of society, you know. You have not been accustomed to preaching the only object of which was to set forth a right creed, and to uphold a pure worship; in which a cold and statue-like theology, symmetrical but lifeless, was inculcated, or a fiery zeal for institutes and opinions apart from holiness and love was kindled: on the contrary, you have ever been taught that as in man's moral nature the intellect is to move and guide the heart, so the truth itself must be taught for the sake of holiness; and that, in fact, he only knows the truth who has employed it to enlist his affections, and has given it a home in his heart. My preaching, though based upon the great doctrines of the gospel, though resting upon the cross as its ground and pillar, has been prevailingly practical, as I am convinced that a cold and heartless orthodoxy, while it can do for its possessor in the way of helping him to heaven no more than any other kind of science, is, in the exact degree to which it prevails, the sure method of preparing the way either for systems of error still more cold, or else for the opposite extreme of enthusiasm or fanaticism. To form the rapt pietist, the bigotted theologian, the fierce polemic, or the mere moralist, has not been my object; but the character which should combine the better elements of all these, and exhibit them to the

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world in that beautiful chain of Christian graces, which the apostle enjoins where he says, "Add to your faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; and to brotherly kindness charity."

This large congregation by which I am now surrounded, this church of nearly nine hundred members, among whom is to be found no small portion of intelligence and worldly respectability as well as great numbers of the labouring population, have been collected and compacted, not by a system of reserves or omissions of Christian doctrine; not by novelties in manner or in matter; not by philosophical speculations, nor metaphysical subtleties, but by the preaching of the gospel. I am speaking only of the course which I have pursued, and am calling upon you to rejoice with me, and give God thanks, that it has been found to be the power of God unto the salvation of many. Bad men have been made good, and good men better. Nor ought I to omit here a reference to the manner in which I have insisted, as you know, upon the work of the Holy Spirit of God as essentially necessary to the efficiency of evangelical ministrations. You have been taught that man is a rational creature, and must therefore employ his faculties in the business of religion, as well as in any other business; but that he is also a corrupt and dependent creature, and must therefore look up, by believing prayer, for divine help. The Spirit of God is both in the word, by its divine inspiration, and with the word, to make it effectual to the conversion of the sinner; and He renders that same word the means of progressive sanctification in the believer. To this divine



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influence I have taught you to ascribe all the results which have followed my preaching, and have habitually called upon you to seek this power from on high by earnest and persevering supplication.

Passing from the minister to the people, or considering them jointly, we find equal cause for gratitude in the general state of the church and congregation. Let us bless God that amidst the great changes which have taken place in our town, we are favoured to witness such an assembly as is convened weekly within these walls. When I commenced my ministry here, there were only five places of worship in the Establishment, and now there are nearly twenty; eight or ten new chapels have been erected among the Methodists of different sections, and three more have been considerably enlarged; five have been either built, taken, or enlarged among the Baptists; three have been built among the Independents, two of which are of considerable magnitude; two by the Scotch Church, one by Lady Huntingdon's Connexion, besides some others by various bodies. We have had men in several denominations who have attracted considerable attention, and in addition to all this, instead of having evangelical preaching in only one place of worship in the Church of England, as was the case when I came to Birmingham, we have it now, blessed be God, in nearly all of them. Yet, brethren, through God's goodness, our chapel has not been drained to fill others, nor is it our sorrowful complaint that while the multitude hasten to keep holy the Sabbath elsewhere, the gates of our Zion mourn, and her ways languish, because none come to her solemn feasts. Some few have left us from time to time to join the Church of England, and some of them of high respectability; but they have

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generally been persons who were not communicants, and who were therefore never thoroughly incorporated with us. Others have occasionally received offence, and quitted us in ill humour; and some few, and they are but few, attracted by novelty, or moved by levity, have gone off under the cry, "Lo here, or lo there." The stability of the congregation, as a whole, has astonished and delighted me. No minister ever had to complain less of the fickleness of his hearers, especially of his members, than I have. This is the more gratifying as, in consequence of the magnitude of the church and their dispersion over this large town, I have been able to pay but comparatively little attention to individual members at their own houses. Nor is this the only thing which has prevented me from being so good a pastor as I could wish to be. We live in an age and in a country of extraordinary excitement and religious activity. Institutions for evangelizing our country and the world, have multiplied upon us with wonderful and delightful rapidity. These must be attended to, and require no small share of time and labour for their efficient administration. Some must give their energies to their management, others to their pecuniary support, and others again to both. There are some ministers who, though immeasurably inferior to others in genius learning and acquirements of all kinds, have more tact for business, more physical power, more aptitude to interest the public mind; and they, on these accounts, are much in requisition for aiding the great movements of the day. This happens to be in some measure the case with your pastor. Had I followed my own inclination, I should have shut myself up within the circle of my own congregation, and occupied myself exclusively with my

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ministerial and pastoral duties. With a church I love, and by whom I am beloved, and with a honje which till lately contained all that could make a man dread to leave it, I wanted no inducement to remain in my nest. I feel that had this been permitted me, I could not only have been a better pastor, but a better preacher also. It has ever been my endeavour, but I am afraid an unsuccessful one, to harmonise in my attention to them the claims of the world and my denomination with those of my flock. I consider that no pastor belongs exclusively to his own congregation; for we are all members and ministers of the Holy Catholic Church, as well as of that particular branch of it with which we are more immediately connected. It is true our first obligation is to the latter, and no devotedness to the duties of the outer circle of action can be any excuse for neglecting those of the inner one. I am sorrowfully conscious I have too much neglected home duties for those I have been called to discharge abroad; and nothing is a stronger proof of the attachment of my people to their minister and their place of worship, than their continuance with both notwithstanding this neglect. Not unfrequently have I been filled with grief and shame, and gone home pierced to the heart by the mild, gentle, and on their part, unintentional rebuke which I have received from some of those my forgotten sheep. Had they reproached me in terms of greater severity, I could in some respects have borne it with less pain; but their soft tones, and mild looks of complaint, have made me sigh, and exclaim, "Oh that I could be a better pastor, for I have a flock who deserve it!" One thing, however, I believe, reconciles you, my friends, to this too short measure of pastoral attention; and that is, you

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know the time taken from you is not given to idleness. Very few of my hours are given to literary gratification, social enjoyment, or fireside pleasures. With respect to the latter, indeed, a wise but mysterious Providence has put out the light of my tabernacle, and left me but little of the spell of home: my sources of enjoyment are almost exclusively confined to my labours as a servant of Christ and his church.

How much we owe to God for a continuance of our harmony and peace, we all know, but cannot express. I freely admit that from the very nature of our church polity, containing so large a share of the popular element, our churches are exposed from time to time to some disturbance of their tranquillity: but we dare not abandon what we consider to be a scriptural system, on account of any incidental evils arising out of the imperfections of human nature, with which its working may occasionally happen to be associated. It is to me a striking corroboration of the correctness of our ecclesiastical principles, that we find the same evils fermenting in the primitive churches while under apostolic superintendence as exist among ourselves: a fact notoriously evident in the inspired epistles. When therefore we consider the ever recurring circumstances which may become occasions of strife, the imperfect sanctification of every member of the church, and that in each heart enough of human corruption still remains to be a soil for the root of bitterness to grow in, it will not be denied that a harmony continued through forty years, and never disturbed by a momentary discord, is indeed just cause for devout thankfulness to Him who is not only the lover, but the giver and preserver, of peace. This will appear the more impressive when I remind you of the various matters which have come

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before us, on each of which a division of opinion might have existed, and in the ordinary course of human affairs was likely to exist. Besides all our building operations, we have five times elected new deacons, and in each instance without the smallest disturbance of our tranquillity, or giving in any quarter the least apparent dissatisfaction. This blessed state of things we owe first of all to God, and are not to trace it up to any superior piety, discretion, and sagacity in ourselves, or to any system of what might be called management by the pastor and deacons; but still, we are not forbidden to look for secondary causes, through which the blessing has been bestowed by Him from whom comes down every good and perfect gift. It has ever been my object to infuse a love of peace into the minds of the members, and to keep alive a salutary dread of its disturbance, as one of my printed works testifies, and to inculcate the spirit of charity, so beautifully portrayed in the thirteenth chapter of the First Epistle to the Corinthians. Perhaps also my Church Member's Guide, and the little Manual for the use of our members, have had some influence. In addition, our church meetings have not been thrown open to debate: we have had no talkers, no forward, obtrusive, troublesome spirits, who both loved to hold and to express their own opinion. The pastor and the deacons have had the confidence of the brethren, and while the former have never even seemed to lord it over God's heritage, the latter have never even suspected them of attempting or even wishing to do so. There has been that due moral influence of the eldership of the church which its divine Head intended it should have, and which was conceded by your own good sense, rather than demanded for it. Your office-bearers are chosen

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by yourselves, and when so chosen, ought to be regarded with confidence, respect, and deference, as long as they are worthy of your esteem and affection.

We cannot have attained to our present numbers without a considerable blessing attending the ministry of the word, and this is another and a large item in the causes of our gratitude. Even peace without increase would have made this retrospect a painful one. But the gospel has “come to you not in word only, but also in power, and in the Holy Ghost, and in much assurance.” It has been blessed to the conversion of many hundreds. Nor has it been only the ministry of the word which God has blessed. Our Village Preaching, our Town Missions, our Tract Society, our Sunday Schools, have all been rendered useful in converting sinners from the error of their ways, and saving souls from death. There are, perhaps, not fewer than two hundred of our communicants who have been brought out of darkness into marvellous light by other means than the preaching of the gospel. You know what church meetings we have spent, what scenes have been brought before us at those seasons and equivocations, how we have entered into fellowship with the angels in their rejoicings over the repentance of sinners upon earth. No paltry jealousy for the honour of my office, no ambitious effort to grasp all the honour of converting souls to God, has ever kept me from pointing out the usefulness of the devoted Sunday School Teacher, or the Village Preacher, or the Town Missionary. It has been my delight, as well as my business, to own them as my fellow labourers in the kingdom and patience of our Lord. What numbers having finished their course with honour and joy, have

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joined the church triumphant; and God has raised up others to be baptised for the dead.

As this address is in part historical, or at any rate commemorative of the events of my official history in this town, I may, before I pass to another topic, mention with pleasure and thankfulness the good feeling which has been maintained between us and the other evangelical bodies of professing Christians. I begin with our Baptist brethren. When I first came here in the college vacation of 1804, the Meeting House in Cannon Street, formerly the scene of the seraphic Pearce's labours, was being rebuilt for his successor, the Rev. Thomas Morgan. The congregation was accommodated, during the erection of their own place, with the use of ours, and the same kind of arrangement was made by our friends for that purpose, as was so kindly done afterwards for us by the congregations assembling in the Old and New Meeting Houses, and Ebenezer Chapel. When I accepted the invitation to become the pastor of this church, and returned for another year to Gosport, it was agreed between all parties that the two congregations should unite for public worship, with the exception of the observance of the Lord's Supper, and that Mr Morgan should preach to the united body. On my coming to settle with my flock in the following year, the Baptist Meeting House was still uncompleted, and it was very cordially agreed that the union of the two congregations should continue till it was finished, and the two ministers share the labours of the pulpit equally. This went on for ten months, and not only exhibited a lovely spectacle of union and harmony at the time, but laid the foundation of the cordial friendship which has existed for so many

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years between the ministers, and the good understanding which has subsisted between the people, and continues unabated up to the present time. And why should not such a good understanding exist? The dissimilarity of our views on the subject of baptism, which is our only point of difference, is surely too small to be the slightest impediment in the way of Christian communion.

Nor have we lived in estrangement from our Wesleyan brethren, that extraordinary body of active devoted and successful labourers in the vineyard of our Lord, whom both you and I sincerely love for their works' sake. If our intercourse with them has not been so close as with the Baptists, this has arisen from no want of reciprocal esteem, but from a wider difference of ecclesiastical polity and theological opinion. Still we have been friends, and not aliens; I have preached with delight in their pulpits, and their ministers have been welcomed to mine; while the people have been as much pleased with this exchange of service as their pastors, and I believe wish it to occur more frequently. At our Missionary Meetings we have also served one another in love. This also is right and good; for Calvinism and Arminianism, however important in the view of their respective adherents, are not felt to be such repellent poles of sentiment as necessarily to drive us off from sympathy and harmony in those great truths which we hold in common.

With the clergy and members of the church of England our intercommunion has been still more restricted, but certainly not entirely prevented. An impassable gulf lies at present between their pulpits and ours, (may it not always lie there,) but no such



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chasm separates our hands and our hearts. It has been your happiness to be closely united with them in the support of our public institutions, to maintain the intercourse of private friendship, and to exchange not only the civilities of ordinary life, but the expressions of Christian charity. As regards myself, I can truly say I look back with joy and gratitude to the happy hours I have spent in the society of many of the clerical and lay members of that church from which I as conscientiously secede as they remain within its pale. The very day after my ordination, a preliminary meeting was held in this town, by many persons of different denominations, (of whom only one or two remain,) to consider the propriety of forming an auxiliary in aid of the British and Foreign Bible Society. At that meeting, a clergyman of dignified aspect and kind address, introduced himself to my notice, and in his own playful and courteous, yet serious manner, referred to the service in which I had been engaged the previous day, and expressed his good wishes on my behalf. This was the Rev. Edward Burn, minister of St. Mary's. Our acquaintance, thus commenced, terminated only with his decease. We soon became joint secretaries of the society which first made us known to each other; and being called by our office to work and often to travel together, our acquaintance ripened into a friendship, which during thirty years yielded me, and I am willing to believe did him also, no small share of real enjoyment. From Mr Burn I never received any thing but the affection of a father, the courtesy of a gentleman, and the kindness of a friend. He was considered, I know, by some, as somewhat of a high church-

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man, and perhaps he was so; but his churchmanship at any rate did not prevent him from publicly associating with a dissenting minister, or from owning him as a brother minister of the Lord. I should love to do all the honour my feeble pen can offer to the names of some living ministers of the Church of England with whom it is my privilege to hold occasional and valued intercourse in private, as well as to co-operate in public; but perhaps it would be taking a liberty.

That I am a Protestant Nonconformist, not only by education, but conviction, you know full well; and as the time for reading, thinking, and observing, runs on, even to the verge of approaching age, my conviction of the truth of my opinions on this great subject deepens; but, at the same time, my charity increases for those from whom I differ. I set out in life, as most do, with principles and prejudices mixed up together: a winnowing process has been long going on, and though I retain my principles, the chaff of my prejudices, at least much of it, has I hope been blown away by the breath of Christian candour. You know that I never scruple to this day to expound and enforce my theological principles as a moderate Calvinist, my sacramental views as a Pædobaptist, and my ecclesiastical opinions as a Nonconformist; and for the sake of the dearest friendship I have on earth, I will never be bribed into silence on these points: but as divine grace shall help me, it is my determination ever to speak the truth in love, and never so to sour your hearts or my own with the asperity of controversy as to unfit us for the communion of the universal church. You and I have, and do not scruple to avow, our denominational preferences,

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just because they are our honest convictions; but God forbid that they should so narrow and shrivel our hearts, that ample room can be found for their expansion and pulsation within the narrow limits of our own party. I want both for you and for myself a charity that can find full play for its mighty soul only in the amplitude of the Holy Universal Church. I hope, if God gave me grace, I could shed my blood for truth; but I should think it no less my duty and my honour to die for charity: and whoever notices the banners that float over “the noble army of martyrs,” will read under the inscription, “Contend earnestly for the faith once delivered to the saints,” that other motto, “Forbearing one another in love.” I deem it the work of the evening of my day to promote the closer union of all denominations of evangelical Christians, without compromising the convictions or consistency of any one.

Surely then we must for such mercies feel thankful; gratitude is our most appropriate duty and delightful privilege. Few churches have had more occasion for such a state of mind, and I hope there are few more ready to acknowledge their obligations.

A third duty demanded of us, on this day, is Humiliation. And is there not a cause and a call for this also? I would not damp the joy of the occasion by any unnecessary admixture of what is painful; but the Christian, as long as he is out of heaven, must be content that some pain should mingle with his pleasure, and that on his most sunny days some cloud shadows should fall upon his path. Nor is this any very serious interruption of his bliss; the drops of godly sorrow no more affect his spiritual joy, than a slight passing

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shower does his enjoyment of the scenes of nature on a bright summer's day. He enters into the language and spirit of that beautiful verse of Watts,

“The more thy glories strike mine eyes  
The humbler I shall lie;  
Thus while I sink, my joys shall rise  
Immeasurably high.”

Yes, my dear friends, we must humble ourselves before God: the review of each year, as it passes, calls for this state of mind; how much more a retrospect of forty years. Your pastor feels humble and abased, if you do not. He cannot look back on all the way in which the Lord has led him in the wilderness, to prove and to try him, and to shew him what was in his heart, without putting up the deprecatory prayer of the Psalmist, “Enter not into judgment with thy servant, O Lord.” When I consider the value of each immortal soul committed to my charge, the importance of salvation, the horror of damnation, and the danger of each soul being lost; when I reflect what Christ has done to save souls, and how dear to his heart must be the church which he has purchased with his own blood; when I remember my ordination vows, the shortness of time, the approach of eternity, and how much of life is already gone, I cannot but be abased before God and my people at this time for my numerous and great shortcomings. How often, amidst the commendations of an approving congregation, does every godly minister secretly say, “O Lord, how much easier is it to please them than either thee or myself!” The further we advance in life, and the narrower the span of existence becomes, the more clearly do we see, and the more impressively do we feel, the immense extent of our obligations; and the

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more readily do we confess our many sins of omission and commission. The neglects, the deficiencies, the mixed motives, the limited services, and the wasted hours of forty years, fill me with dismay; and, but for the efficacy of the blood of Christ, would plunge me into despair. God be praised, there is mercy for the pastors, as well as for the members, of our churches!

My fellow officers, the Deacons, have you no sins of office on such an occasion to confess to God, and which call for humiliation? It is a solemn and responsible thing to bear office in the church of God, and be thus publicly connected with the most sacred community in the universe: to be employed in bearing the vessels of the Lord, and ministering near the ark. What manner of men ought ye to be, and what kind of service ought ye to render to Him who hath called you to such a post of honour and of duty? Remember, it is the poor of Christ's flock, for whom he has expressed such sympathy and care; it is these in all their straits difficulties and sorrows ye are charged with, to soothe them in their troubles, to provide for them in their wants, and to make them feel the advantage and the blessedness of the Christian brotherhood; while at the same time it has usually devolved upon you to take care of the comfort of the pastor, and the order of God's redeemed family. How have you fulfilled your obligations? How have you behaved yourselves in the house of God, which is the church the pillar and ground of the truth? Have you been patterns of devout and constant attendance upon the means of grace, of deep and intense earnestness of mind for the salvation of souls, and of the spirituality of the Christian profession? In your conduct towards your pastor you have been exemplary for your

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esteem, affection, and co-operation. He has no complaint against you; and before the congregation he takes this opportunity to thank you for your kind and respectful conduct towards him. Bear with him in suggesting appropriate topics of enquiry; though, in doing so, he prefers no accusation, in reference to these or any other matters.

Members of the Church, cannot you find something, yea much, under the consciousness of which you should how down in deep humility before God? I am aware that very, very few of you can speak of forty years' connexion with the church; but surely a much shorter period than this is sufficient to entail great responsibility for improvement, and great abasement on account of the small measure in which it has been attained. Has your profiting borne even a tolerable proportion to your privileges? Have you grown in knowledge and in grace according to the means of growth you have enjoyed? Let this be a season of remembering faults, as well as of recounting mercies. Number, if you can, your sabbaths, sermons, sacramental occasions, church meetings, and seasons for social prayer, crowded into a period of ten, twenty, or thirty years, and then say what advances should have been made in the divine life. Conscious as I am, far more than you are, or can be, of the many deficiencies of my ministry and of my pastorate, yet, I know with all these defects, there has been enough of instruction, and watchfulness, and exhortation, to make you accountable for a far greater measure of improvement than you have reached. Dear brethren, we cannot expect God's blessing for the future, unless we are humbled for the past. Repentance is essentially

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necessary to precede any enlarged communication of divine grace in the days that are to come.

In connexion with this, I may with propriety remind you that such a season as this ought not to pass away without our reciprocally coming to deliberate and intelligent Resolutions for the future. If in reviewing the past, we discover defects to be supplied, or imperfections to be removed, it should of course be our purpose to make up the one, and to put the other away, through what yet remains of life. A mere sentimental, pensive, or even penitential survey of the past is of little service, except it promote future improvement. It is, as it ought to be, the intention of your pastor to yield to you and to God whatever is left of his existence upon earth. He sometimes hopes that even in the brighter and happier days of his domestic history, he was never so taken up with even lawful sources of earthly enjoyment as to be seriously neglectful of the duties of his office; and now he has less temptation than ever to such sins. His pleasures now lie all but exclusively within the sphere of his duties; and in the discharge of his obligations to you, he seeks his consolation under losses never to be repaired. There is little expectation, my dear friends, that I shall ever do much more for the public through the medium of the press, even in the humble, though not less useful department of theological literature which I have been called to occupy. I wish to spend as much as possible of the evening of life among you, and to avoid foreign engagements as far as I consistently can. Yet I cannot wholly give up public business. The concerns of our denomination press with much weight upon my mind, and prefer far more demands upon my time and my energy

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than I can meet. Then our College cannot and must not be neglected. Besides these matters, there are others which I cannot cease to touch but on ceasing to live. I do however resolve that, if possible, as you have had too little of the spring, summer, and autumn of my life, you shall have more of its winter. And yet, I may have no winter to give, or it may be too full of gloom and storm to be of much service to you. Perhaps it may be by suffering, rather than by preaching, I may now have to serve you. I see many deficiencies which if God gave me opportunity, I should wish to supply. Yet a man of sixty should be sparing of the promises he makes, and the expectations he excites. One thing I can truly aver, I was never more desirous of serving you than I am at present, or ever more full of resolutions to do so. The view I took of the importance of the ministry, and the ardour I felt rightly to discharge its duties when I commenced it, were languid and limited compared with what they are now amidst the gathering shadows of the evening. Sometimes when oppressed with the cares of office-, and with business of various kinds, I sigh for repose, and form a half purpose to seek it; but these yearnings of my heart, are soon subdued by the decisions of my judgment, and the resolutions of my will, to give to you the last, as you have had the best, energies of my frame. You know a bountiful Providence has rendered me independent of the lawful hire of my labour, so that I live to preach, and do not preach to live. I love my Master and His service, and as long as He will enable me to serve Him and you, I ask for no term of easy superannuation. Eternity is long enough, and heaven is place enough, for rest: till then I mean to work on.



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But still, my resolution is fixed never to peril the interests of the church by the feebleness of senility; and I trust that when I can no longer effectively discharge my official duties, my decay will be sufficiently perceptible to myself to render any other intimation unnecessary: yet if, through that insensibility which often accompanies declining power, I should be unaware that I have lost the lock of my strength, I hope my friends will not suffer their regard for me to prevail over their love for the church, but that with all fidelity, though with equal delicacy, they will intimate to me that the time for my retirement has arrived. When I feel myself unequal to the whole duty of the pastorate, I will share it with another; and when even this shall be beyond my strength, I will resign the pulpit to a successor, with the prayer and hope that one will be found to fill it with far greater ability and success than I have done.

And what, at this time, should be the resolutions of your minds? I ask for nothing strictly personal in reference to myself: you have left me little room or reason to solicit more affection or respect than I have been accustomed to receive: my appeals to you are of an official nature, and bear a reference to yourselves. I may, perhaps, express a hope that you will continue the same regular and constant attendance at your own place of worship, unseduced by novelty, as you have been accustomed to maintain; for nothing would be a surer indication that the time for my resignation had come than a perceptible decline of the congregation: and be it remembered that this decline usually begins in the sabbath evening congregation, the first symptoms of this of a serious nature would decide me. I am

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aware that the modern habit of removing into the country for residence tends much to diminish all our congregations in the middle of the town; but then no one should go so far from the sanctuary as to be prevented from attending oftener than once on the sabbath at the house of God. Those who are resolved upon enjoying the comforts of a rural abode, should as resolutely determine not to allow it to interfere with their usual attendance on public worship. The places of worship connected with the establishment, which are springing up in the vicinity of the town, present another temptation to the neglect of our sabbath evening services, from their contiguity to the residences of many members of our congregation. It becomes our friends to recollect, however, that it is a proof of but feeble attachment to their own minister, to allow the saving of half a mile, or of a mile's distance, to induce them to stop short of their own place of holy convocation, and hear the voice of a stranger.

These remarks apply with equal force to the attendance upon the week evening services: distance here again interposes to prevent our seeing so many at our prayer meetings, and the week day sermons, as could be desired. The duty of attending those meetings is both important and obligatory. The greater and more pressing your worldly engagements are, the more you need the aid of such salutary checks to their engrossing power. Never, in the history of the church, was it more difficult to keep alive the true spirit of piety, and to overcome the world, than it now is; and surely those who are in earnest for the salvation of their souls, and who would not allow things seen and temporal to prevail over things unseen and eternal; those who would

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not, amidst their gains in business, their respectable worldly character, and their comfortable homes, go softly but certainly down to the pit, should take every opportunity in the week day, of keeping up a due regard to the ends and objects of their Christian vocation.

My beloved friends, the ground of danger, and the need of alarm, exceed all the description I can give. I tell you again, most emphatically, it was never in modern times so difficult to maintain the power of godliness and the life of faith as it now is; never so difficult to get safely to heaven. What, then, should be the influence of this, but to drive you to the weekly meetings, as a means of keeping up the ardour of the soul in the pursuit of eternal life? Let one of the resolutions of your mind therefore be to gladden your pastor's heart by a more diligent and constant attendance on those important means of grace. The spirit of personal religion in our times is far lower than it should be. Professors have a peculiar elasticity of conscience in accommodating themselves to the habits of the world around them, in matters of fashion, trade, and amusement. A Laodicean condition of the church is come over us. We need a revival, and may God grant it to us. The work of conversion, among all denominations, seems to a considerable extent suspended in both our own and other countries; and is this a time when our meetings for social prayer should be neglected, and other week day opportunities given up? Fulfil ye my joy, and let it be one of your resolutions to renew your attendance at these reviving seasons of holy refreshment. Let me be gratified by seeing you coming to the sanctuary on our Monday and Wednesday evenings, as often as no uncontrollable

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circumstances prevent. How many of you are there whom we never see present on those occasions: and why not? How will it delight me through the evening of my life, if it should be my privilege to see a revived state of personal godliness among the people of my charge! How will it cheer me, as the prospect of leaving you draws on, if I shall see you all cleaving more closely to the Lord, to each other, and to your own beloved Zion! How will it tend to strengthen my confidence that God will be with you to bless you, and prepare me to finish my course with joy!

There are many in the congregation who have unhappily remained even till now without having derived any effectual and saving benefit from my ministry, and to whom the whole series of my sermons and private admonitions has been only "a savour of death unto death." This is a solemn and heart-affecting consideration. For you I have lived, and laboured, and preached, and prayed, only to increase your guilt here, and your condemnation hereafter. I intended it not: I have longed and wrestled for your salvation, and yet, through your own wilful continuance in impenitence and careless indifference, my efforts for your eternal happiness have been fruitless. Resolve, I beseech you, to trifle with eternity no longer. Let me see many of you become the fruits of my later ministry, and brought to the knowledge of the truth in the decline of my life.

Young people, ye who are not yet decided for religion and for God, give your hearts to the Lord, and your hands, in Christian fellowship, to the man who addresses these lines to you. Young men, you are especially wanted for God's cause; and what cause is so worthy of your support? Your sires, like their pastor, are

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waxing old; and we are looking to you to supply their places, when their heads will be beneath the clods of the valley. Names dear to us, and respected by us, are likely to perish from our church records, if you do not perpetuate them. I have baptised you in infancy, and amidst the prayers, and perhaps the tears, of anxious parents, have dedicated you to the Holy Trinity. Yes, you have been devoted to God; you have been made, so far, a sacred thing: will ye rob God? Will ye give that to the world, to sin, to Satan, which belongs to Him? Resolve to be His, by your own voluntary surrender in a covenant never to be broken.

Heads of families, I entreat you, determine to set yourselves afresh to the work of family religion, and the godly education of your children. I know that it is in part my business to look after your children's souls, as well as yours; and I sorrowfully lament that I have not paid more attention to catechetical instruction of the young of my flock; but still, the religious education of your children is more your business than mine. I may be your helper, but I must not be your substitute. The pastor ought not to attempt, or to be allowed, to supersede the parent. Let your households be the seminaries of the church, and endeavour, by God's grace, to train up a generation to whom we shall hand over with confidence the interests of Zion, when they shall pass from our hands.

I come now to the last duty which I connect with the circumstances of this season, and that is Confidence. I need scarcely call for the exercise of this virtue towards each other. We cannot have spent forty years together in the manner I have set forth, without coming to the

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conclusion that we have good ground, in recollecting the past, for believing that we may trust one another for what yet remains of our connexion. You have never suspected your pastor's attachment yet, and may be well assured of his remaining faithful to you unto death. After Lord Morpeth lost his election for the West Riding of Yorkshire, in his most pathetic address to his late constituents, he told them, with what propriety I will not determine, that it was his intention to retire into private life; for that after having lost his seat for their county, he could accept of no other. I have much the same feeling towards you: if any thing occurred to dissolve my connexion with you, it now seems to me as if I could accept the pastorate of no other church, and should, for my few remaining years, become an evangelist, or a helper of other pastors where my service could be of any avail.

As regards my own confidence in you, it is deep and strong. I have had too many proofs of your kindness in the past, to leave room for a single fear as to the future. Sexagenarian though I be, I am not an old man in years; yet certain indications in my constitution give me warning that a man of sixty cannot go forth as aforetime. Amidst the growing weakness of declining life, and the gathering infirmities of advancing years, I am still able to go through my regular duties with tolerable ease; and although the work of the day increases with its decline, so that I can truly say I never had so much upon my hands as I have now, yet I bless God, I do not sink under my burden. But a change may soon come when my weakness shall need your forbearance, and sure I am I shall have it whenever it is needed.

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But the confidence I ask for from you, and which I wish to exercise for myself, is a settled trust in God. After forty years' labour, and that of rather a severe kind, it is not mere nervous gloom and depression is a man to anticipate impaired and enfeebled energy; it is no presentiment or prediction of approaching dissolution to look towards the closing scene; nor is it an unseasonable topic to speak of his pulpit as likely to be occupied at no distant day by a successor. Your affection may lead you to wish and to pray that such a day may be very distant; and so does mine for your sakes. Gladly shall I stay, if it be God's will, and keep my jubilee among you, provided I am enabled so long to serve you: for who could wish to drink such bitter dregs of life as useless years of old age? But come the separation must, and there is wisdom in thinking of its approach. It is my constant prayer that God, whenever he calls the present pastor to himself, would send you another of whom he is scarcely worthy to be the predecessor. My affection for you goes beyond even death itself, and makes me more anxious if possible, for your welfare then, than I am for you now. I sometimes fancy you divided and contentious about a future pastor, and the work of forty or fifty years, which God has honoured, or may yet honour me to do, marred and spoiled in a few months. You have often heard me say, and with perfect sincerity I repeat it, that provided I could foresee you would be perfectly united and harmonious in the choice of a suitable successor, it would not now occasion me one moment's uneasiness, as regards myself, if at the same time I could foreknow that I should be forgotten in his far greater ability and success. I have no jealousy of

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him who is to come after me. It is a wise arrangement of Providence that love is transferable by its object. The dying mother has found her regard for her children, aye and her love for the husband she was soon to leave, so strong as to rise above all her personal feelings as a wife; and by recommending to him, when she was upon the borders of the grave, her successor in his affection, she has surrendered to another that heart of which till then she could not willingly have shared with any one the smallest fragment. This is perhaps an act of questionable propriety. But I feel as if, when the prospect of leaving you drew near, it would be to me a matter of unutterable satisfaction to see the man who, when I shall be slumbering beneath my pulpit, would be occupying it as the centre of your attention and affection, and drawing around him a crowd of listening hearers and converted souls. My concern for the church rises above all personal considerations; so that for the good of it I could be content, if my heart does not greatly deceive me, to retire at once and give place to another, to have a co-pastor, or even to depart and be with Christ. Whatever is most needful for you, may that, in God's mercy, be done with me: and it is the severest trial of my confidence in Him to leave this matter in His hands with an untroubled and easy mind. But let us trust in God still to uphold His servant in His work, to direct when he shall have help, and to provide a successor when, through incapacity or death, he may be removed from his post. And it is my earnest request that you would all abound in earnest prayer to God that I may be directed in the great subject of determining when it is right and necessary for me to obtain assistance; and what kind of assistance



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that shall be, whether only a helper in the pulpit and other scenes of ministerial labour, or a sharer in the duties and responsibilities of the pastorate. Not only among dissenters, but in the establishment also, abundant evidence proves that the admission of an assistant or co-pastor in the one case, and of a curate in the other, is often a source of discomfort to the minister, and of disquiet to the people. It is, therefore, a step which I should take with trembling; and on this ground I ask for your constant, earnest, and believing prayer. Christ is head over all things to his church, which having purchased with his own blood, he must love and care for with an affection and vigilant attention far surpassing what we can imagine.

Thus, dear brethren, I have poured out my whole heart to you: the occasion furnished an opportunity for it, which I have not been slow to embrace. This address is to you and for you alone. The eye of the world, or of other churches, is neither desired nor asked. Many, if they read it, would deem it somewhat egotistical, and an unnecessary obtrusion of private and personal feeling; and so it would be if published to the world. The connexion between a Christian pastor and his church is a close and tender one; and the addresses of the former to his flock, like the letters of a husband to his wife, may contain expressions of tenderness, and disclosures of affection, which it would be unmeet to obtrude upon the world's attention.

I cannot close without calling up brighter anticipations than those which some of my last remarks are likely to awaken, and which are of a nature to bring over your mind some degree of sadness. Viewed even in the light of the gospel, death is a solemn object; but

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it is the glory of Christianity that it erects its brightest trophies on the grave. Jesus Christ has abolished death, and brought life and immortality to light by the gospel. Our union and communion in this world is to prepare us for union and communion in a better. And I know not that I can close this letter more appropriately, with more lofty sentiment, or more beautiful language, than the following from the works of Robert Hall:

“If the mere conception of the re-union of good men in a future state, infused a momentary rapture into the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel, who are assured of such an event by the true sayings of God! flow should we rejoice in the prospect, in the certainty rather, of spending a blissful eternity with those whom we loved upon earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped from their eyes, standing before the throne of God and the Lamb, in white robes, and palms in their hands, crying with a loud voice, Salvation to God that sitteth upon the throne, and to the Lamb, for ever and ever! What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and the labours of the way, and to approach, not to the house, but the throne of God in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendours and fruitions of tile beatific vision! To that state, all the pious upon earth are continually tending: and if there is a law, from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their souls to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing passes on towards eternity; from the birth of time, an impetuous current has set in, which bears the sons of men toward that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence; while everything which grace has prepared and

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beautified, shall be gathered and selected from the ruins of the world to adorn that eternal city which hath no need of the sun, neither of the moon to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof. Let us obey the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we must dwell for ever."

I am, my dear Flock,  
Your faithful and obedient Pastor,  
J. A. JAMES.

### APPENDIX.

IT will reader this document more complete in itself, and more valuable and interesting, if I subjoin a record of the proceedings to which the sermon, which has been somewhat enlarged into the present address, gave rise.

I do not judge other ministers or other churches in respect of the usual modern method of acknowledging pastoral services by the pi escalation of plate or money, and the calling in strangers to give eclat to the occasion by complimentary speeches. Provided there be nothing positively wrong in the scheme they adopt, people must be left to take their own course as to the way in which they choose to express their esteem fur their pastor, and their gratitude for his services; and had my congregation set their hearts upon adorning my side board with a silver token of their regard, and I could not have induced them to adopt some embodiment of their feelings more congenial with my own views and tastes, I should not have been so uncourteous as to refuse their offering.

My own course was to call a special church meeting, which I did on the Monday evening after I delivered the sermon, for the sole purpose of devout and fervent thanksgiving to God for so long preserving, and so abundantly blessing, our union. On that occasion, which was a very delightful one, I entered into further details of our church history, which I could not so appropriately bring info a sermon, some of which are introduced into the address now printed.

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A meeting of the deacons and trustees was called soon afterwards, when a unanimous and cordial resolution of thanks for the sermon was passed, accompanied by an earnest request that it might be printed for distribution among the members of the church.

Not satisfied with this, they called a general meeting of the seat holders and church members, to consider what further response should be made to the sermon. At this meeting, which was numerously attended, resolutions were passed to found a Scholarship at Spring Hill College bearing the author's name.

If, in giving further publicity to these resolutions than they obtained at the meeting which adopted them, I seem to infringe the law of modesty, I fear I shall be thought guilty of a still more serious offence by printing the address. It is however the address of the affectionate flock who assembled at that meeting; and though it is expressed in terms far too flattering to the object of it, yet I scarcely feel justified in holding it back, especially as it is not printed for the world's scrutinising and censorious eye, but only for those by whom it was passed, and who naturally wish to retain this record of their sentiments.

**TO OUR HONOURED AND BELOVED PASTOR,**

**THE REV. JOHN ANGELL JAMES.**

WE should feel ourselves, dear sir, justly chargeable with ingratitude, were we not ready to respond to your late interesting addresses to us on the completion of the fortieth year of your ministry to this church and congregation; and we would now endeavour to make our response an echo to your own kind expression of regard, and to your notes of grateful praise.

The history of your ministry, from first to last, is one unvarying testimony to the distinguishing goodness of God towards both pastor and people. Cloudy days have indeed passed over you, but even the darkest of them dropped down fertilising showers, and were found to be blessings in disguise. But, on the whole, you will thankfully acknowledge that your days have been bright and prosperous in the best sense, and your labours of love have been most richly rewarded.

We heard from you of your entrance upon the oversight of a small church, containing only about fifty members, with a congregation almost as small, which God has now multiplied under your care twenty fold. We reflect upon this with astonishment, and we hope

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with gratitude. We look back, and behold you, in the ardour of youth, invited by our venerable fathers to take charge of the little community, honouring you by their confidence, cheering you by their kindness, and strengthening you by their prudent counsels. We see, in the early part of your history, that you passed through some trying years of doubt and discouragement; but we think we see also, even in them, the wisdom and goodness of God in preparing you, by that course of discipline, for the larger field for exertion and usefulness which was about to open upon you.

We admire, at this juncture of your personal history, the abounding goodness of God in providing you with a partner of your joys and cares, whose consummate prudence and mild urbanity made her a mother to the church, and whose domestic virtues made your home the abode of blessedness.

About the twelfth year of your pastorate, we find you surrounded by a largely increased and increasing church and congregation, warmly attached to your person and ministry; and thus encouraged, your earnest and exhausting labours in the pulpit, in a small and crowded chapel, and amidst a heated atmosphere, brought on that long personal affliction which seemed to threaten the termination of both your life and labours, but which happily resulted in the extension of both. A long abstraction of about nine months from your public labours, proved to be a school of divine teaching, whence you came forth more fully prepared for the wider sphere of exertion to which you were about to be called; and your people, being now convinced that a much larger building had become necessary, and that they were called to the work, cheerfully and resolutely set about it. At the very first meeting for the object, more than four thousand pounds were subscribed, by a congregation not much more than half the number of the present; and in due time, at an expense of twelve thousand pounds, "this holy and beautiful house" was completed; and in the month of August, of the year 1820, you entered the pulpit in the midst of a joyous, united, and thankful people.

At this happy and prosperous period of the church's history, its happiness and prosperity were much increased, and we need not add, your own also, by your second union with one who lived for you and for the church, devoted not only to the welfare of this church, but of the church of Christ throughout the world. How wise a counsellor, how generous a benefactor, how kind a friend, we all know that knew her; how eminent in other virtues, is best known to one who of all her admiring friends knew her best.

About this time, that valuable series of your written works was

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commenced, which are comprised in about twelve volumes, and were issued in a course of about twenty years. That their praise is in all the churches is to the praise of Him who directed you to the happy selection of their several subjects; who shed that clear light of truth on the understanding, animated with that zeal and love the heart, and guided the hand that embodied and enforced evangelic truth and practice, in language which at once delights the ear, and carries truth with energy to the mind and heart.

In proof that this is not the language of admiring partiality only, we might refer to other and higher authority, and to the enlarged diffusion of those works, at home and abroad, by multiplied and still multiplying editions. To one only of these works can we especially refer, because it is not only the one by which your name has been most widely extended, but which has probably effected more real good in the conversion of sinners, and brought more glory to God, than all the rest. We need not say that we refer to "The Anxious Inquirer Directed," the diffusion of which in its native language has probably already amounted to 300,000 copies, and the readers of which may have been three or four times that number; but it already addresses sinners in other languages, both European and Asiatic, and seems destined, by the condescending wisdom and goodness of God, to accompany his written word, for ages yet to come, in its holy and triumphant progress through this hitherto dark, sinful, and miserable world. We believe that you regard with adoring wonder and gratitude all the circumstances of its production, progress, and success. You will feel yourself as the passive instrument in His hands who "chooseth whom he will," and "worketh all in all," and with cautious reverence we venture to imagine, that when you have finished your work here, and entered into the eternal state of blessedness, you may there learn that all your other labours have not effected so much for the good of man and the honour of God as this little volume; and it may be your theme of never ending praise, that the great Head of the church put tins treasure into your earthen vessel, that it might be to the praise of His glory, and for the crown of your rejoicing, for ever and ever.

How, then, ought we, the people of your charge, and of your peculiar and constant care, to be filled with anxiety lest under a ministry so honoured of God, we or our children should come short of its great end and object, the salvation of our souls: and "what manner of persons ought we to be in all holy conversation and godliness!"

In tracing the history of your ministry amongst us, we have of

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late observed, that though you are more than ever devoted to the welfare of your immediate charge, you have been called to much more zeal and exertion for the welfare and advancement of the church universal: and we believe that God has signally blessed you, not only by giving you clearer views of his will concerning it, but also by directing you to such means, and so extending your influence over the minds of others, as greatly to have prospered your endeavours; not only by making you an instrument in the more extensive diffusion of sound Christian instruction, both general and denominational, as in your proposal to establish "The Christian Witness" (a religious periodical of unprecedented circulation); but you have also been honoured in taking a first step, and eminently contributing to the advance of that holy movement towards each other of the divided members of Christ's body, the church, which now fills our admiring eyes with visions of the blissful hope, that they will, at no distant day, be united in one; and "that a united church will be the precursor of a converted world." "This indeed is the Lord's doing, and it is wonderful in our eyes." May this union be still closer among ourselves, and soon be extended to all that bear the name and the image of Christ.

We rejoice also that you have taken so deep an interest in a noble institution at our own doors, the prosperity of which, taking its object into account, we ought therefore to seek; wo refer to Spring Hill College, and with the greater pleasure, because we think it presents us with so suitable an opportunity of expressing our regard for you by deeds as well as by words.

We could not offer you silver or gold, modelled into some of the ever varying forms of fashion, and thus prepared for perpetual imprisonment in idle state: we know that such an offer would be utterly distasteful to you. Such gifts are too often an ostentatious evidence of the injudicious kindness of the giver, and a useless toy in the hands of the receiver: we think that gold and silver are bestowed by God upon his people, not that they should be displayed in vanity, nor consumed in luxury, but that with willing hearts and hands they should be devoted to him, in the extension of that gospel which proclaims pardon to the guilty, and diffuses blessedness around, wherever it is made known.

Under this impression we wish to establish a Memorial of our regard for you that, under the blessing of God, may continue to be such for ages yet to come; but this we could not hope for unless it were designed to be subservient to his glory, and to the promotion of the real happiness of fallen but redeemed man,

It is our purpose therefore, by God's help, to combine these two objects, by contributing to a fund adequate to the founding a perpetual scholarship in Spring Hill College, for the support of a student, either for the ministry at home, or as a missionary to the world at large; who shall be called "the Rev. John Angell James' Student." And we rejoice in the thought that it is possible, and in a measure probable, that before another forty years of the eventful history of this church and of the world shall have passed away, eight missionaries or ministers of Jesus Christ may co-exist in different parts of the world so far bearing your name; and some of them, we hope, enjoying your measure, or it may be a greater measure, of ministerial success.

We cannot pray for the dead, or found fellowships for such an object; but we may pray that yet unborn ministers of Christ may be raised up through successive ages, and be qualified for their work by their connexion with this endowment. And we hope that for yet many years to come, you and the people of your charge will be permitted and inclined to unite together in prayer for the success of this design; under the assurance that the prayer of faith cannot ask too much, though it ask the conversion of the world, and cannot be unsuccessful, because that event is foretold in the "sure word of promise, whereunto we do well to take heed."

We conclude, dear sir, with the prayer that you may grow exceedingly in every Christian grace; that you may continue to preside over an attached and united church; be abundantly successful in every scheme for promoting the glory of God, and the welfare of man: and that, in a good old age, you may be released from your work and labour of love below, and then enter into full possession of the mansion prepared for you by Him whose steps you desire to follow.

This beautiful, but too flattering epistle, in which ardour of affection and elegance of expression are so felicitously united, astonished as much as it delighted me. Yet I could not, for some time, endure the idea that a generous people, upon whose resources I had been so largely drawing of late, to the amount of two thousand pounds for our schools, and an extra five hundred pounds for the missionary cause, should have their regard for me so heavily taxed as to raise five hundred pounds more to express their gratitude, and hand down my name to posterity. I suggested that it would be better to wait two years longer, when the centenary of the establishment of our congregation would come round, and when something might be done by us jointly to commemorate that event. This



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however was overruled through unwillingness to delay the favourite scheme of the church for expressing their esteem for their pastor, and I gave up my opposition to their wishes under the consideration that this munificent token of regard was to benefit others, and not to enrich myself. Certainly, nothing could be more congenial with my views and tastes than this scheme devised by my friends for perpetuating the history of our connexion, since, by assisting to educate for the Christian ministry many young men in succession, it will perpetuate on earth, and through eternity in heaven, the remembrance of our union. If it should form a precedent for others to imitate, it will be a benefit to the church of Christ of no ordinary value, and will be a cause for gratitude in the world of glory. There is something surpassingly delightful in the anticipation of several ministers of Christ living at the same time and preaching the gospel of Jesus, and one of them, possibly, occupying my own pulpit, thus educated out of gratitude and respect to myself. I wonder that this plan of founding a college scholarship for educating a succession of young men for the Christian ministry, does not more frequently engage the attention, and call forth the liberality, of wealthy individuals and numerous churches. May this prove a stimulus to such efforts of an enlightened and munificent zeal!



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## AUTOBIOGRAPHY.

I HAVE been many times solicited to prepare an autobiography for posthumous publication. To this I have many, and, as appears to myself, strong and well-grounded objections. I am quite aware that on some accounts, most men are their best and most competent memorialists, provided they have preserved, as life went on, the matter of which such a history should be composed, and have sufficient courage and honesty, and freedom from both false shame and self-love, to write the truth, the whole truth, and nothing but the truth concerning themselves and others, and at the same time enough of candour, perspicacity, and discrimination in judging of events and characters with which they have been mixed up. Nor ought I to omit as another qualification for an interesting and instructive autobiography, a consciousness on the part of the writer that his life is of sufficient importance to be committed to record.

Of many of these pre-requisites I am deficient.

1. I have never kept a diary. I now regret this, for although I should not have had many things partaking of the marvellous, or strikingly novel and interesting to relate, yet in a life of fifty-three years,

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carried on in a rather public situation, some occurrences must have happened which would have furnished subjects of information and reflection, and would, had they been recorded at the time, have been worth notice. I was led to this neglect partly by a constitutional indolence; partly by what I considered, incorrectly, want of time; but perhaps still more by a fear of being tempted to write under the influence of self-love what was hardly a faithful transcript of the events that occurred. I thought I could hardly trust myself as a narrator of what belonged to myself. I feared lest I should be tempted to write for the eyes of others, and thus give features and a colouring to the portrait which were not in the original.

Now, in default of a diary, I do not think recollections, called up at perhaps a late period of life, can be a full and faithful narration. Many things necessary to give completeness to the account must be wanting; the links of events were so delicate that they were hardly perceived at the time, and must have altogether vanished when looked for at a subsequent period. Impressions made at the time are evanescent, and cannot be recalled; opinions then entertained are forgotten. A traveller should, and usually does, note down scenes and opinions as he goes along. So it should be with him who would write a history of himself, a narrative of his travels through life. This I have never done, and therefore cannot pretend to prepare what deserves to be called an autobiography.

2. My life has had little variety of incident. I have had few changes of situation, and a limited range of adventure. I have lived fifty-three years in the same town, have been all that time connected with the same

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church, and have resided all the while, with the exception of one year, in the same house. True, had I kept a diary, and been purposely observant of passing events, I might have found material enough to suggest much profitable remark, although I have not been called out to strange adventures, to only one or two controversies, and to no picturesque situations. Mine has been a life of great uniformity, with the exception of domestic troubles. My ministerial life has been singularly monotonous; happily the monotone was a joyful one. I have had no quarrels with my flock, no divisions in my church, no change from one town or church to another. No pastor ever had less of all these. As in general history, so in more private life, war and strife rather than peace furnish the stirring, startling, engrossing themes of a narrative. Moreover, though I have had a good share of publicity, and what is called popularity, I have not been summoned as by a trumpet-call to occupy posts of difficulty, importance, or danger.

I have, it is true, been an author as well as a pastor and preacher, and have met with more acceptance in my works than I had any reason to expect, and in one instance have been granted a degree of success, (I mean in reference to the "Anxious Inquirer,") which is as marvellous as it was unlooked for, and a more extended notice of which may be expected further on, when I come to speak of my books. Still these works are all practical, and contain no profound theology, nothing to give me a high place among divines, commentators, or critics.

I have never indulged a taste or possessed a faculty for epistolary correspondence. My letters have been mostly on ecclesiastical business, and brought back

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only letters of the same kind. My portfolio contains no affluence of this sort. I cannot furnish original communications from illustrious men. I have had little to do with such. I never was ambitious or solicitous to get introduced to such. I was conscious of the limited nature of my education, and my want of conversational powers, and the narrow range of my reading. I knew that I was a practical rather than a speculative or imaginative man, and I remained pretty much in my own sphere. I have, of course, known nearly all the great men of the various bodies of Nonconformists of my day, and have had occasional intercourse with them; but the only one with whom I kept up constant correspondence was the late Dr. Fletcher of Stepney, who was my particular friend. I was too busy, or thought myself so, to enter largely on this mode of communication between man and man.

The character of my mind being eminently and unalterably practical, I have never had either the taste or the ability for metaphysical speculation or theological profundities, and therefore I have nothing to record in this way. I am neither philosopher nor critic, and can give no emendations of difficult or doubtful passages, and no new theories of particular texts or general doctrines. I cannot add to the stock of sacred literature, or enlarge the stores of any who are well read in divinity, and, in default of fact and incident, supply suggestive thoughts and reflections. I feel that I can start no mind upon a new track of investigation or career of discovery. No glimpses of previously undiscovered truth have visited my mind. I lack the powers of invention, and have no originality.

What have I therefore to record which would interest

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other minds in reading? I have been a mere plodding, working husbandman, using old implements with some industry, and following old methods with a kind of dogged perseverance and considerable success. I set out in my ministry, even when a student, with the idea of usefulness so deeply imprinted on my heart, and so constantly present to my thoughts, that I could never lose sight of it long together: I mean usefulness of one kind, the direct conversion of souls. I have perhaps been in danger, and I now feel it, of restricting that idea within too narrow a circle. There are various kinds of usefulness. He is eminently useful who writes a defence of our holy religion against the cavils of infidelity, or a commentary upon a portion of Scripture, or a clear statement of Christian doctrine, or a valuable criticism on some disputed passage, or a religious tract, or anything else connected with divine truth. The press is one of the two main pillars of the temple of truth. So in the conversion of souls, though the pulpit is the main instrument in effecting this, yet the tract distributor, the Sunday-school teacher, the Bible reader, are all useful, and every person should study his talents, his means, and his opportunities for usefulness. In reference to myself, however, I meant usefulness in the way of direct conversion of souls.

In consequence partly of this, partly of a want of literary ambition, and partly also of a want of vigorous application to study, by which to build on the very slender foundation laid in my very deficient college education, I never reached to such eminence of attainment as would enable me to do anything beyond my own line of practical teaching. On all these accounts, therefore, I have ever felt that there could be little done

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by me in the decline of life in the way of autobiography that would interest or instruct the public; yet I have thought I might do something in this way that would be valuable to my children.

What I have here written respecting autobiography, will in some measure apply also to a biography written by another hand. My own opinion is, that we have too much of this species of literature. Too much, I mean, of an ordinary kind. The biographical memorials even of the most distinguished men are often too diffuse. It is too commonly thought, that a great man's history must necessarily have a very great book. Biographies of the lesser lights, even of the sanctuary, may well be dispensed with. How few memoirs of any kind live in the use of those for whom they are intended! Some few attain to the honour of a kind of sacred classic; the rest are read perhaps, and then are quietly entombed on the shelf. Now there is nothing in my life that could exempt a memorial of me from this lot, and therefore I do not at all desire what probably no one will think of writing, a published biography. I believe I may say it without vanity, that my life has been in some measure a useful one, but even that has been in a very common method of procedure. I have been no comet in the solar system of Christianity, but one of the planets revolving in the attraction, and reflecting a little of the light of the Sun of righteousness. No one could say more about me than that for fifty-three years I was the pastor of one church, preached the gospel, wrote some books, and was honoured of God to save many souls, and all this with a very slender stock of secular learning. Most thankful do I feel that this can be said of me. And now, in the review of life, and the anticipa-



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tion of eternity, I feel more pleasure and more gratitude for this, than if I had attained to the highest niche in the temple of literary or scientific fame.

### MY PARENTAGE AND EARLY HISTORY.

I HAVE nothing to boast of as regards the distinctions of earthly heraldry; none of titled rank and fame can be found in the line of my ancestry; but, what to a Christian is of far greater honour, some of God's nobility were among them. I am descended from an old Dorsetshire family, and once had in my possession, but have unfortunately lost it, a list of my pious progenitors on my father's side for two hundred years back. They were not men of wealth, but belonged to the yeomanry of the country, and lived principally in the neighbourhood of Dorchester. One of them was upon the jury at "the bloody assizes" of the ferocious and sanguinary Judge Jeffries, and, with his fellow-jurors, received the menaces of that ermined tiger if they did not do their duty; by which he meant, consign by wholesale to the gallows the objects of his fury. My grandfather was a native of Swanage, a man of simple, earnest, and consistent piety. He endured the persecution of ridicule and opposition for his religion. A young man, who took delight in annoying him while engaged in his family devotions, afterwards was brought to see the folly and wickedness of his conduct, became a clergyman, and called on the aged saint with confession and humiliation. At one period of his life he was bailiff for a gentleman in Berkshire, and not unfrequently fell in with George the Third during his residence at Windsor, who familiarly

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addressed him as "Farmer James." I never saw him but once, and that was across the street, for his last visit to Blandford was when we had the small-pox, and as he had never had that disease, he durst not venture into the house.

My father was quite an ordinary man, somewhat handsome in person, but not of strong intellect. He had very little influence, and took comparatively little pains, in the formation of his children's characters. Yet he was kind to us, and concerned for our happiness, and generally sought our welfare. He was of a peaceable disposition, and fond of my mother. He was a regular attendant at public worship, but till the close of life made no profession of religion; and I regret to say, did not, beyond attendance at meeting, give much evidence of a spiritual and renewed mind; but late in life he joined the church at Blandford, and in the evening tide we trust it was light. He died in the fifty-ninth year of his age, about five years after my mother.

Of her I have a happy recollection. I knew very little of her ancestors. Her father was a builder in Blandford, and I was shown one large building which he erected. She was brought up under the care of a Mr and Mrs Angell, from whom I derived my cognomen. Mrs Angell was her aunt. Mr Angell was a respectable tradesman, a hatter, in Blandford, and retired from business with what at that time was a competency for a small genteel family. Of the religious character of this couple I know nothing: but I believe they were General Baptists, as my mother was of this denomination. From some of the books which formed their library, I think they must have been Arians. I never knew Mr Angell. He died before I was born. But I have a recollection

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of his wife, or at any rate of some scenes connected with her residence and her death. One of the first things that I remember very vividly, was my being taken by my mother to the window to see her funeral as it passed our house. My sister Harriet, Mrs Keynes, was adopted by her when a child, and lived with her till her death. At her decease she bequeathed her whole property, amounting to about four thousand pounds, to my mother. As there were other relations, I mean the Blakes, my mother's brothers, equally near to her, this will was thought unjust. In excuse, if not in defence, of it, it may be fairly said my mother was to her as a child. She had taken her from infancy I believe, and brought her up as her daughter. The Blakes felt it, but it made no difference eventually, for my uncle, Samuel Blake, of Romsey, was a second father to us, and all his children were our loving cousins.

My mother was a woman of sweet, loving, peaceable, and gentle disposition, a general favourite, and deservedly so, but not possessed of an enlarged mind. She was a woman of sincere piety, without much theoretical knowledge. Her heart was beyond her head, as is the case, I believe, with many of God's children. She was a woman of prayer, and so fervent in her private devotions, that she could be heard far beyond the precincts of her closet. This was injudicious, but it was not confined to her, for I fell into the same fault in the early part of my religious history, and occasioned some remarks, if not ridicule, by it. This is hardly "shutting the door," and praying to our Father in secret. I remember her taking me into her chamber, and pouring her fervent and pious breathings over my infant head. And who can tell how much of all that follows in my

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history is to be traced up to a mother's prayers? How important a part in the working out of the great scheme of human redemption and the salvation of a lost world will, when the Divine scheme shall be revealed, appear to have been borne by pious mothers!

My education for this world commenced at a day school in Blandford, and through my whole career, even as a student for the ministry, my training has always been imperfect. My mind has had but little proper culture, so that I am a wonder to myself, when I consider what God has done by me. Having in boyhood contracted some improper associations, I was sent off to boarding-school at the age of eight years. But my father, not himself aware of the benefit of a good education and but little acquainted with schools, made a most unwise selection. It was a village school for the sons of the neighbouring farmers, kept by a man whose qualifications extended literally no further than to teach writing and common arithmetic.

Here I lost more than two precious years in learning nothing. Nothing was taught but writing and ciphering. All the religion of this school consisted of our going to church on Sundays, and hearing prayers read in the morning. It is not to be wondered at that I never had a religious thought or feeling here, and by bad associates became wicked, even to swearing. The whole ambition of the master seemed to consist in making us good penmen, in which with me he never succeeded. My next school was at Wareham, kept by Mr Kell, an Arian minister. This was a classical school, and in every way incomparably superior to the other. There I remained rather more than two years, during which I

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learned Latin, and had some general instruction; after which I was sent back for a short time to the former school to get up my penmanship. But my mother, and perhaps my father, seemed to be so impressed with the want of all religious instruction, that I was allowed to go home every other Sabbath. My whole boyhood and school days passed by without any decided religious thought or feeling.

In looking back at the system of education which in those days generally prevailed, and comparing it with what is now supplied, I am profoundly astonished at the vast improvement which in this respect has since then taken place. With the exception of Latin and Greek, more general knowledge is now communicated in our common day schools for the labouring classes than was at that time imparted in ordinary boarding-schools.

Thus finished my childhood, in vanity and folly. I was yet "without God and without hope in the world."

My father was very careful to tell me several times in my boyhood, that he was loved by all his schoolfellows, and should have been miserable to have lived on other terms with them. And one of my aunts, on my inquiring of her which of all the boys in Mr Keynes's school, in which I was, and which consisted chiefly of Dorsetshire boys, most resembled my father, named the one who was most amiable and was universally liked. I must however add that he was by no means distinguished for his abilities or acquirements. My father's brothers, and all his schoolfellows whom I have talked with, agree that he was as remarkable for the goodness of his disposition, and the sweetness of his temper, at school as in after life. The tales of his having been in a fight or two are nevertheless correct. I was present when he was told that one of his schoolfellows, inquiring respecting him from a gentleman from this neighbourhood, remembered him only for his fighting. He was a little disconcerted by the reminiscence, and protested against its fairness; but it will always be found that if a boy has ever been in a good stand-up fight, that will be the incident recollected of him. He

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considered himself most distinguished in those days as a swimmer, and used to tell that he had had to swim for his life from a wharf or bank, where he was on trespass, and that finding his strength failing, he had to betake himself to floating on his back, in which position he believed he went to sleep.

His Wareham schoolmaster soon followed him as a minister to Birmingham, and was always proud to claim his old pupil. Mr Kell, it may be mentioned, used to call himself the last of the Arians. It will be noticed that up to the time of my father's going to Toole, the preachers whom he heard were of that school, and his mother's notions were Arminian; but I believe his opinions, as far as he had formed them, remained the same throughout his life. The books of former generations, no doubt, preserved the ancestral faith in the family.

### MY APPRENTICESHIP.

My father, in common with many others of like standing at that time, not being personally aware from experience of the advantages of a good education, took me away from school at the early age of thirteen. In determining for me my future avocation he selected his own trade, a linen-drafter, with the design perhaps that I should one day carry on his own business. It is a little remarkable that he should have decided in the same way successively for his three sons, and that neither of them should, after having learnt the trade, continue in it; though both my brothers, Thomas and James, entered upon it, Thomas at Romsey, and James at Blandford. Thomas, as is well known, relinquished it and entered the ministry; and James, after a few years relinquished it too, and came to reside in Birmingham. "The lot is cast in the lap, but the whole disposing thereof is of the Lord." As my father's business was small, he wisely determined to look out for me a situation away from home, and selected Mr B——

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of Poole, as my future master, to whom after the trial of a month I was bound for seven years. This was, I think, in the year 1798.

I well remember the legal formality of my indentures, and receiving a short admonition from the attorney as to my conduct. I was at first, upon the whole, pleased with my situation, and happy in it. Besides myself there w<sup>r</sup>as a relation of the name of C——, who was in the last year of his apprenticeship. He was a clever, agreeable man, and kind to me, but of no decided personal godliness. He afterwards married a lady of considerable fortune, settled in business for a short time in Wareham, and then went to Newport, Isle of Wight, and became the intimate friend of Dr. Winter, who was then the pastor of the church in that town. Mr C—— became unfortunate, lost his property, removed to Canada, where he was employed in some public situation, and soon after died. Besides him there was another apprentice in Mr B——'s employ, a godless youth, from whom however I know not that I received any moral injury. Mr and Mrs B—— were upon the whole kind to me at first. He was a professor of religion, she not. I believe he was a good man, though in some things a somewhat inconsistent professor. He maintained family prayer, somewhat formally and irregularly. I suppose he was about as serious and spiritual in this as many others. I am afraid family religion is very poorly maintained by many professing tradesmen of the present day. Mrs B—— had no religion, and made no profession of any. They were singularly tried in their children. The eldest girl was an idiot, another was blind, and another was burnt to death. Two or three of their sons attained to considerable respectability and station in society.

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Mr B—— was not successful in business. He failed while I was with him, and I was the witness of much distress, and some things which were not very consistent with the “whatsoever things are of good report.” Oh, to what temptations are men exposed in business, and especially in times of difficulty and declension! It is a terrible conflict, and a man who would follow the apostle’s rule of trade, and maintain a conscience void of offence, must have the spirit of a martyr, and be willing to suffer loss for Christ. I pity the professing tradesmen of the present day when competition is so fierce, and it is so difficult to get on without what may be called the tricks of trade. To follow out the history of Mr B——. In the latter part of his life he joined the Primitive Methodists, became a local preacher among them, and died at the age of ninety-three or ninety-four.

I became tolerably proficient in the business, and was put forward by my employer. During the first two years I was a careless youth, except at intervals, when a serious thought would cross my mind, and a remonstrance of conscience would disturb my tranquillity. I never despised or ridiculed religion, but always had a respect for it. My mother’s example and prayers did, I daresay, occasionally come to my recollection. As Mr B—— was a member of the Independent church at Poole, I regularly attended the Dissenting place of worship in that town. The ministry was not of a kind much to interest a youth of my frivolous turn of mind. Mr Ashburner, the pastor of the church, was of the Whitfield school, and a regular annual supply at the Tabernacle in London. His doctrine was, of course, Calvinistic, and rather high. He was fond of anecdotes, some of which were homely



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enough and facetious. This tickled my fancy, but made no impression on my heart. His manner was peculiar, and somewhat calculated to provoke a smile in those who were not accustomed to it. He occasionally strolled into our shop, but never said a syllable to me on the subject of religion. There was little spirituality of conversation maintained by him. Yet he was useful, and there was a tone of devotional piety pervading a large portion of the congregation. He was an old man when I first heard him, and as I was so young, and it is so long gone by, I cannot give a more particular account of him.

Under Mr Ashburner's preaching I do not remember to have received any religious impressions whatever. Nor were our domestic habits and the companions I had in the house likely to foster them if I had. After shop hours we had no place to retire to but the kitchen, and therefore no companions to associate with in the house but the servants. Yet, as an apprentice who had paid a high premium, I ought to have been called into the parlour, or we should have had a room provided for us.

I now tremble to think to what temptations we were here exposed, but from which, through God's goodness, I was preserved. A most solemn obligation rests on masters to take care of the young men whom they receive into their houses, either as apprentices or shopmen. This is too little thought of by many who make a profession of religion. They are to shelter them from moral evil as far as their efforts can go, and give them good advice. But then, this must be sustained by the honest and honourable manner in which their trade concerns are conducted. I know, for I have been informed by the young men themselves, to what moral

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perils they are exposed by the very questionable principles on which trade is conducted. Some have come to me for advice in cases where they were required to tell downright falsehoods and do dishonest acts. And some professing tradesmen and deacons of churches are not, to my knowledge, so scrupulous in this respect as they should be. I am sometimes told by tradesmen that if they do not do as others do, they cannot live. But what says Christ, "What do ye more than others?" that is, in the way of self-denial. Evidently implying, we ought to do more than others. I saw something of this in my own case while an apprentice. I remember that during the difficulties of my employer, the stock was taken, and this was carried on during the Sabbath, under the direction of a person put in charge of the business by the creditors. I was requested to join in this desecration, but I respectfully but firmly declined, and was not compelled or blamed. This occurred, however, after my mind had become engaged with the subject of religion.

About a year after I had been in Poole, I began to be a little more thoughtful occasionally about religion, which I knew I did not possess, and after which I felt a vague kind of desire. Sometimes on a Sunday I would go by myself and pray. In my ignorance, I felt the difficulty of entering on a religious life. I wanted to be pious, but knew not how. I believe God the Spirit was then striving within me. I made no effort to quench His motions in my soul, but at the same time I took no pains to nourish and strengthen them, and it was rich grace in Him that He did not leave me. He had purposes of mercy towards me, such as then, of course, it never entered into my heart to

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conceive of. Feeling the difficulties of my situation, I prayed that the Lord would raise up some one in the house to be my guide. I am sure I was sincere in this. And now comes a turning point in my history. But this must be left for the next chapter.

### MY CONVERSION TO GOD.

THE time was now near when God would draw me to himself. Mr B——, with whom I lived, being in want of money, took another apprentice for the sake of the premium. A youth was engaged who had been religiously educated, and who maintained an external respect for the forms of godliness. The apprentices all slept in the same room. The first night of this youth's lodging with us he knelt down by his bedside and prayed, in silence of course. The thought instantly occurred to me, as I looked with surprise upon the youth bending before God, "See there the answer of your prayers; there is somebody to lead you into the way of religion." This made me thoughtful and somewhat uneasy. I do not recollect that I said anything to my fellow-apprentice, nor can I now remember whether I immediately commenced the practice of daily prayer. I think it probable I did, and that, emboldened by this example, I prayed too. I mention this fact not merely because of its influence upon my future history, but as shewing the importance of letting our light so shine before others, that they, seeing our good works, may "glorify our Father who is in heaven." (See XIII, 402.)

After a while I observed that Charles, as soon as the

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shop was shut, used frequently to go out for an hour. I had no reason to suppose that he went into any bad company, and at length discovered that his visits were paid to a pious shoemaker, or rather cobbler, who by hard labour earned just enough to live in the most frugal manner. I prevailed upon my fellow-apprentice to allow me to accompany him to his pious friend. He could not very well deny me, and yet was not perhaps overjoyed at the proposal. With a mixture of curiosity, trembling, and vague expectation of religious benefit, I went with Charles to the pious cobbler's. The house was small, mean, and ill-furnished, and in a low situation. The shoemaker was unprepossessing in his appearance, having bad eyes, and being rather dirty: but both he and his wife received me kindly, and yet with some suspicion. I found that it was what I wanted; both the man and his wife were eminently pious and communicative. There was a gentleness and softness in their manners which were above their rank. The shoemaker was a rigid Calvinist, yet he had none of the dogmatism and pride and captiousness of the Antinomian school. The first book to which he introduced his young neophyte was that farrago of spiritual pride and presumption, Huntington's "Bank of Faith." To the pure all things are pure, and good John Poole, for such was the cobbler's name, fed upon it as a feast of fat things, and considered it the very marrow of the gospel, I did not enter very deeply into the subject, but thought it very wonderful. The good man used to pray with us, and at length got us to attempt the exercise of prayer with him. In order to take off all fear from my mind, he requested me, the first time I prayed, to go and stand in a small place that was boarded off, in

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which coals and other matters were kept. Here in this dark corner I stood to pour out an audible prayer for the first time with a fellow-creature. Just about the time of my going first to John Poole's, Mr Sibree of Frome, came to Poole, and preached from these words, "Therefore will the Lord wait, that he may be gracious unto you." The sermon produced a very deep effect upon my mind, and brought my impressions and floating convictions to a point, which the good shoemaker's instructions served to confirm. My views of religion were still very dim and indistinct, and my progress slow; yet I had a decided taste and relish for spiritual things, and my visits to my good Aquila and Priscilla were constant and delightful. Just about this period Mr Ashburner, the old minister, was laid aside, and Mr Keynes, afterwards my brother-in-law, came and preached at Poole for several months. His sermons were impressive, and were blessed of God to keep up my attention to eternal realities. Mr Keynes was succeeded by Mr Durant, whose ministry often and deeply affected me.

The little circle at the shoemaker's was enlarged by two more young men, who were permitted to join us. We usually all met at his house on a Sabbath evening after sermon for prayer and praise, and very sweet and sacred were the seasons we there spent. It was the vernal season of my religious life, when all was lively and budding. I now attended an early prayer meeting on a Sunday morning at the vestry before breakfast, and occasionally engaged in prayer, though I believe with more fervour than correctness. The sermons seemed very solemn and interesting to me, and religious exercises in general very delightful. My religious affec-

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tions were very strong, but my knowledge limited. I, of course, understood that I was to be saved from my sins by Christ; yet I had very crude notions of justification, and other great doctrines of the New Testament. I was now thoroughly engaged to the subject of religion, and had given myself up to the company of the Lord's people.

But all this while great imperfection attached to me. Mr and Mrs B—— were excessively annoying in their conduct; they treated their apprentices like menial servants, and required of them services which respectable young men ought not to be expected to perform. I did not stand this test of my temper so well as I ought. I now see that I should have remonstrated with more meekness, and submitted with more gentleness. I gave too much reason to them to reproach me, and did not display proper meekness. The situation became irksome and disagreeable to me. Had I sought more grace to be humble and contented, I should have been more consistent, and have grown more in grace. I was notwithstanding much valued by them I believe, and considered both trustworthy and clever in business.

During all this time I never had exchanged a word with Mr Durant, though I greatly desired to converse with him, and have stood at the corner of a street watching him to his lodgings, with a bursting heart, and longing to speak to him, but without courage to accomplish my wish. (See Vol. VIII, 327.) This has shewn me the propriety of the modern practice of ministers setting apart times to converse with inquirers, and inviting them to come for instruction and encouragement. In all congregations there must be many persons in such a state of mind as I was then in, who require the

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kind care and attention of the pastor, and he, like his Divine pattern, should gather the lambs in his arms and carry them in his bosom. In consequence of having no experienced spiritual guide beyond the good shoemaker, I had no one to direct my reading; and indeed, if books had been recommended to me, I had no opportunity to read them, being engaged in the shop from the moment I left my chamber till nine or ten o'clock at night. Among the books which I did read, and which greatly impressed my mind, were the sermons of President Davies of America, than which, even to this day, I know of no finer specimens of the hortatory, rousing style of preaching. He made Baxter his model, and in intense earnestness he well imitated his master. I wish our young ministers would drink into the spirit of these pungent discourses, from the effect of which, upon my own youthful heart, I learnt much of the kind of preaching likely to interest the popular mind.

I was also much interested and affected by Maurice's "Social Religion Exemplified," as abridged by Dr. Williams, a book which should be read by all who would wish to see how beautiful are the principles of the Congregational mode of church government, when carried out in a scriptural manner and to their proper extent. When retiring from the shop wearied with the business of the day, this book had charm enough to keep me awake, and to draw many tears from my eyes.

It will be seen by what I have related that my religious character was a gradual, and not a sudden formation: there was no pungent conviction of sin, no poignancy of godly sorrow, no great and rapid transition of feeling, nor any very clear illumination of knowledge; but there were many evidences of a real

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change. My delight in prayer was very great; when alone in the shop, when riding in the country on my employer's business, I could not help pouring out my heart to God. In one thing, as I have already said, I was extremely injudicious, and that was, I allowed my feelings so far to get the upper hand of my judgment as to pray so loud, that though I was in the attic I was heard in the lower parts of the house, and exposed both myself and the exercise I was engaged in to no small degree of ridicule. Young converts in the ardour of their first love oftentimes want judgment. Still I did not intend to be ostentatious, and really enjoyed the exercise of prayer as an act of communion with God.

My joy in the company of the Lord's people was very great; they were my chosen companions, their conversation was my delight, and a happy circle, as they then appeared to me, I had. Through the mediation of my good friend the shoemaker, I became acquainted with several of the members of the church, of great worth, and much esteemed. There was also several young people who, like myself, met at the house of this good man for conversation and prayer. One of these, William L——, was a respectable young man, engaged as an apprentice to an ironmonger, whose mind appeared to be in some measure under religious influence for awhile, and yet there were acts of his, of which I was aware, that ought to have made me suspect the sincerity of his religion, and deliver to him the language of faithful warning. After a while he strangely apostatized from his religious conduct, and went into downright infidelity, upon the principles of Thomas Paine. The town of Poole was at that time deplorably infected with the disciples of that reviler and blasphemer of God's



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Holy Word. A band of them used to meet at the house of an apostate Quaker to strengthen the bands of each other's iniquity, and to pour contempt upon the Sacred Scriptures. Poor William L—— fell into the snare, and became so ardent a proselyte that he copied out the whole of Paine's "Age of Reason," and sat up at night for that purpose. This did not occur till after I left Poole. His infidelity, however, was soon shaken for awhile, in consequence of a dangerous illness which brought him within sight of the grave; his alarm and agony of mind were extreme. He sent for our common friend, beneath whose roof we had so often met, poured out the confessions of his guilt in abandoning the Bible, cried for mercy to his offended and insulted Saviour, and ordering his infidel manuscript to be brought, made his deeply affected visitor burn the whole before his eyes. He found infidelity a wretched companion on a bed of sickness, a miserable comforter in prospect of death. He recovered, and for a season returned to the good old paths which he had forsaken. But as a washed sow returns to the mire, and the dog to his vomit, he relapsed again I believe to infidelity, and became a callous, practical rejecter of religion, though I am not sure he continued a speculative blasphemer. Of his end, or whether he has come to his end, I know nothing. (See Vol. XIII, 408.)

Another of my companions became, I believe, a drunken profligate; and as for poor Charles, who was in some sense the occasion of my conversion, his history was a melancholy one. He inherited considerable property, which, having no knowledge of business nor any business habits, he gradually frittered away, and then went to America, where he wandered about from place

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to place, reduced, I believe, in some periods of his history to the lowest straits. A letter of his to a friend in Poole, the last I believe he ever wrote to this country, now lies before me, and a sad detail it is: speaking of his poverty, he says "I have not a solitary dollar." He died I hope safely; though long after he reached America he confessed in a letter I received from him, that at the time we used to meet at the good shoemaker's, he was a stranger to the power of true religion. I can never think of his name but with a pang of remorse; in his distress he applied to me for assistance, and not being at the time very well able to afford substantial relief, and not being satisfied as to his character, I was dilatory in replying to his application, and when I would have helped him he was beyond the reach, and I hope the need, of sympathy or succour.

Such, then, were the three friends with whom I used to meet at the house of John Poole, and with whom I took sweet counsel, and walked to the house of God in company. Precious and hallowed were the seasons we spent there, when on a Sabbath evening, after the public services of the day were over, we united in prayer and praise, and still prolonged the Sabbath for the exercises of sacred friendship.

But there was another of my Poole friends, with whom, at a later period of my residence in that town, I became acquainted, and who still continues a constant follower of the Lamb, a preacher of the gospel, and a pastor of a Christian church; I mean a Mr Tilley, then a tailor; a truly humble, pious, devoted servant of the Lord. Sweet indeed and profitable was my intercourse with him. He changed his views on the subject of baptism, and became an immersionist. I was at that

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time nearly persuaded to embrace the same sentiments. As there was no Baptist congregation in Poole, my friend went to Wimbourne, a distance of six miles, to be baptised. I remember the time well that I accompanied him on his way on the Sabbath morning selected for the ceremony, and see myself now shaking him by the hand at the stile where we parted, and wishing that I was going with him. Little events determine the future destinations of men. Had I been at that time my own master in all respects, it is every way probable I should have become a Baptist, and thus the whole course of my life would have been naturally changed. I consider it a mercy, of course, that I was not then led away by my friend, but continued in the sentiments which subsequent reflection convinced me were true.

My religion during its earlier stages at Poole was strangely imperfect. I now see that it partook of an error very common, I mean an error of defect in the range and sphere of its operation: it was too much a religion of the imagination and the feelings. I courted, and not unfrequently enjoyed, the luxury of weeping under sermons. The mellifluous tones of Mr Durant's musical voice, like the breath of heaven passing over the strings of an Æolian harp, swept over the chords of my excitable heart, and set them all in motion; but I was not sufficiently aware of the functions of conscience, that religion is a universal thing, dictating how everything is to be done, and following us with its commands, constraints, and warnings into every department of action. My judgment was not sufficiently enlightened as to the nature and extent of duty, nor my conscience sufficiently tender as to its performance. I did many

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things which I now see to be wrong, and left undone many things which I now see to be right.

It was not to be looked for that my dear relations could long be ignorant of the change which had taken place, or indifferent about it. I could not at first gain courage to inform them of it; and, indeed, it came on so slowly and imperceptibly that it was difficult for me to decide when and how to make the first communication. It is matter of notoriety that there is a strange, perhaps sinful, reserve between near relatives on the subject of personal and experimental religion. There is scarcely any subject on which it is so difficult to converse as this. Probably this is partly instinctive, the soul being thus taken off from man, and led more directly to God; but like other instincts it may be carried too far, and become criminally excessive; and I were religious education conducted as it should be, and religion in that high state to which it should attain, there would be less of this religious bashfulness than there is between religious parents and their children.

The first disclosure to my dear and anxious mother that her son John, of whom she had already become somewhat proud, was concerned about his soul, was the discovery in his greatcoat pocket on one of his visits to his father's house of a Bible. Overjoyed at the incident, she made some inquiries, though I now forget how far I was communicative on the momentous topic; nor am I quite certain whether even this incident was not preceded by a disclosure to my sister Jane, to whom for a few minutes I will advert. From some cause or other, though younger than my sister Harriet, afterwards Mrs Keynes, she became a kind of second mistress, a deputy-mother in the family, and almost usurped

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maternal control; yet I do not think it was assumed out of the least disrespect to our dear mother, who, being of a kind, easy, gentle, and consenting disposition, gave up the reins pretty much into the hands of this her second daughter. Jane's mind was the first in our family which was impressed with the subject of religion; and to her, but by what means I do not now recollect,

I opened my mind on this sacred and momentous theme. It is probable, that knowing the state of her mind I disclosed to her my own, and it is not unlikely that the Bible which my mother found in my pocket had been given me by my sister. A correspondence on the subject of religion was immediately commenced, which was maintained for some years, and from which I learn more of my religious history at that time than I can gather from my memory.

To return now to my residence at Poole. I never became a professor of religion there, for I was never invited to join in the communion of the church. It was not then so customary as it now is to call out persons from the congregation that may be pious or anxious, and to invite them to fellowship. If the ministers and churches and parents were too backward in those days, I believe we in these days are too much in haste to press persons into communion.

I never engaged in any other way of usefulness at Poole than as a Sunday-school teacher. I was solicited to go to a neighbouring village and address the people, and had some intention to do so. I fixed upon this passage as the subject of my intended discourse: "The harvest is past, the summer is ended, and we are not saved." I had begun to pen down some thoughts, but by some cause or other my intention was not fulfilled.

MY CALL TO THE WORK OF THE MINISTRY AND  
ENTRANCE UPON THEOLOGICAL STUDIES AT GOSPORT.

DURING the latter part of my residence at Poole, the Sunday-school, by the instrumentality of gratuitous teachers, came into pretty general use, and was taken up by Mr Durant and his congregation. An application was made to many of the young people, and to me among the rest, to come forward and assist in this good work. I accepted the invitation, and took my place at the head of a class. The work was exceedingly agreeable to me, and I became much attached to the children, and much interested in their welfare. I needed no stimulating addresses from time to time, to make me regular and punctual in my attendance; for the occupation was my delight. The other teachers were also devoted and in earnest. There was at that time less system in the methods of teaching, and none of the modern excitement of tea parties, Sunday-school unions, and teachers' meetings: we loved the employment, and found stimulus and reward enough in the work itself to keep us going on with it. I do not condemn these modern practices, but I wish we could do without some of them; and it is much to be feared that many engage in the work more for the love of the excitement that is connected with it, than for the work itself.

It was while working as a Sunday-school teacher that I first felt a desire to be employed in a field of usefulness more extensive than that of my weekly class of boys, and to engage in the work of the Christian ministry. As I kept no account in writing of the workings of my mind at the time, I have not a very distinct recollection of the progress of my views of this

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great undertaking. My religious friends encouraged my desires; but as I was not then received as a member of the church, there was no small degree of irregularity in the proceeding. I opened my mind I believe to Mr Durant, but forget whether he encouraged or discouraged me; but my present impression is, that he did not think very highly of my qualifications, and left me to follow pretty much the bent of my own inclinations. My father was no sooner apprised of my intentions, than he opposed them. Having given a handsome sum as a premium at the time of my apprenticeship, and being now required to advance still more money to procure my liberation, he felt much objection to the scheme on this ground, and also from a consideration that all my time had been thrown away as well as the money, and that he should have to support me a longer period than he would have been called to do had I proceeded to complete my apprenticeship and enter into business. I will not say that he attached no importance to the views I had taken up of the ministry, but he might justly be doubtful of my success if I prosecuted them. In this stage of the affair it was made known to Mr (now Dr.) Bennett, then settled at Romsey, in Hampshire, who was one of our friends. I remember I took a journey to Romsey while my sister Jane was visiting at Mr Blake's, our maternal uncle, and had an interview with Mr Bennett. On this journey I had a narrow escape from a broken limb or a still more serious injury by the fall of the horse on which I rode, by which I was thrown with considerable violence over his head; however, through the good providence of God, I received not the slightest harm. By the mediation of Mr Bennett with my father, his consent was obtained, and an

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arrangement was made for my leaving my employment and going to Gosport to study under Dr. Bogue. Just before I was to quit Poole, I was seized with a fever of the form of mild typhus, which, though not of a malignant or dangerous character, brought me very low.

As soon as I recovered from this, which was in two months, I left Blandford, at the close of 1802, for the scene of my studies. This was an eventful era of my life, and excited most grave and solemn reflection.

I recollect my father telling me that he gave himself to the ministry not at the suggestion of any other person, but under the guidance of a consciousness that he could so speak to men as they would willingly hear him. And accordingly he tells us here that he proposed it to his friends at Poole, and persevered in his determination, though it is evident his minister did not encourage him, and that his father having opposed him, he journeyed to Romsey to obtain Dr. Bennett's sanction to his plans, and did not give them up during the languor of a fever which shortly afterwards attacked him. It is to be noticed that he did not in furtherance of his scheme, strive to prove or increase his facility of speaking in any way, not even by village preaching, but his method was immediately to get the best training he could, and he went to the nearest academy.

Just about that time Mr Robert Haldane, of Scotland, had offered a hundred a-year for three years, towards the education of ten young men, if the friends of religion in Hampshire and other places would raise two hundred a-year more, so as to allow each student thirty pounds a-year towards his maintenance. Upon this foundation I was placed. My tutor was a man of great public spirit in religious matters, and of great weight of character. He had originated the Missionary Society by a letter which appeared in the Evangelical Magazine, and he did much to rouse and direct the public feeling in this noble enterprise. Perhaps there were



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very few of the illustrious band of fathers and founders of that institution to whom so much is due as to Dr. Bogue for its existence and success. Soon after the society was formed, he was appointed to be the tutor of such young men as were accepted as missionaries, and who needed the advantages of education. He had before this acted as tutor to young men for home service. (See Vol. II, p. 26.)

At the time of my entrance upon my studies there were six or eight missionaries going through their preparatory studies, so that I was led from the beginning, by my intercourse with them, to take a deep interest in missionary affairs. All of them, and others who came afterwards, have ceased from their labours and entered upon their eternal rest and reward. Among these was Dr. Morrison, the distinguished missionary to China. He was a remarkable man while at college. Studious beyond most others; grave almost to gloom; abstracted; somewhat morose; but evidently absorbed in the contemplation of the great object which seemed to be ever swelling into more awful magnitude and grandeur the nearer he approached it. I remember his coming to me at one time when his mind seemed much depressed, and saying, "James, let us go and pray together:" we retired to his chamber, where he poured out his burdened spirit to the Lord, and, to use a scriptural expression, which was aptly illustrated in this case, "this poor man cried, and the Lord delivered him out of all his troubles: he looked unto the Lord, and his face was lightened." I cannot help thinking that there is too little of this occasional united prayer among Christians, and especially among ministers; this saying to each other, "Let us pray together." How would it lighten

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our cares and troubles thus to commend each other to God, while it would give a strong and sacred cement to our friendship, and prove to us in the fullest sense of the expression, the blessedness of the communion of saints!

In looking back upon the time I spent at Gosport, I often feel much astonishment and deep regret. In whatever things the moderns are inferior to their progenitors, they certainly are beyond them in the management of collegiate matters. When I went to Gosport, I passed through no examination either as to piety, talents, or acquirements from any one. Mr Bennett wrote to Dr. Bogue to say I was coming; and when I arrived, I called upon my future tutor, who received me courteously, but said little to me, and what little he did say was of a vague character, and ended with a request that I would attend at the vestry with the other students; leaving me, of course, to find out lodgings for myself. There were no college buildings.

At this time I had never entered into the fellowship of a church; and, indeed, had never been baptised, as my mother was a General Baptist, and my father, like too many others, yielded to her wishes in not having the children baptized. This ceremony was performed before a large company in the vestry, after which I was admitted a full member of the church under Dr. Bogue. I have no particular recollection of the state of my mind during this service, except that the publicity of it rather diverted my thoughts from that solemn sense of self-surrender which ought to accompany such an observance.

During the early part of my studies, I often had much spiritual enjoyment and many seasons of solemn

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communion with God. It is a mistake, however, to suppose that a college life is eminently favourable to godliness. It requires a degree of watchfulness and determination such as few possess, to keep up the life and power of religion amidst studies which, from their very nature, have such a tendency to depress the spiritual state of the soul. Lessons must be prepared, lectures attended, and all the demands of the tutor met; and too often this is done at the sacrifice of time required by the closet. Subjects hitherto treated only as the elements of devotion, are now made matters of criticism and discussion. Besides this, any assemblage of young men will usually contain some of more than usual vivacity, not to say levity, the buoyancy of whose spirits will be perpetually rising into boisterous, and not unfrequently unseemly mirth. It is difficult to repress this, and almost as difficult to resist its ensnaring influence. Many are carried away, and not a few are injured by it. Spirituality is damped, the tone of devotion is lowered, and the fine edge of conscience somewhat blunted. I never saw or heard anything approaching to immorality of any kind, and I believe such things are extremely rare in any of our colleges. Still, I am quite sure personal piety, without great care, is flattened, and learning is sometimes gained at the expense of godliness. I do not think I suffered materially in this way, though I am not quite sure that my religion was not below its former level when I left college.

My literary advantages at Gosport were of a most slender kind. The fact is, Dr. Bogue, though possessing a great mind and noble heart, was not a great scholar, mathematician, or metaphysician. His forte was theology; that is, the systematic theology of the Puritan

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school; the theology of Owen, Bates, Charnock, Howe, and Baxter, together with the foreign divines, Turretin, Witsius, Pictet, and Jonathan Edwards. Here he was at home. His library was extensive; he had read much, and was well acquainted with books. But his theology was almost exclusively dogmatic. Of hermeneutics we heard little, of exegesis, nothing. His lectures were drawn up in the form of a syllabus, somewhat resembling Doddridge's, but far less systematic and philosophical. They resembled the skeletons of sermons, with heads and particulars, divisions and subdivisions, and references to books, which we were required to read; and when the lecture was "given in," as we called it, we read in turn the particulars as they occurred, and the Doctor would ask us as he thought proper what we had to say on each. By this method we certainly acquired a great deal of acquaintance with old divinity, and a relish for the writers and their works of bygone times. We were also obliged to work hard. The labour of copying out the lectures was a drudgery, which we were compelled to do before we could read upon them.

I remember that when I entered the college the class were in the middle of the system of divinity, and the first lectures I had to copy, to read upon, and to study, were on "The Freedom of the Will and one of the first books I had to read was Jonathan Edwards' celebrated treatise on this profound question. To those who are acquainted with that extraordinary piece of theological logic, it will be no surprise that to a youth just leaving the counter, with no previous habits of study, who had gone through no process of mental training, such a volume should prove a most vexatious

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and discouraging commencement: it was indeed a pons asinorum to my untutored brain; which, to tell the truth, I did not, and could not pass over; so I tumbled over the side of the bridge into the water, and, narrowly escaping drowning, scrambled up the bank and got into the road again, with the rest of the train, a little further on. From such a course, which lasted with me only two years and a half, it will be matter of little surprise that I never became a classic, mathematician, or metaphysician.

When I think of the advantages enjoyed by the students of our own times, in the present improved systems of education in our colleges, and recollect that they have in some cases six years to pursue their studies, I could almost weep to think of my own disadvantages. When I see what men are now presiding over the studies of our colleges, it seems to me as if now I could gladly go and sit down at their feet, to repair, at the approaching end of my course, the disadvantages I suffered at its commencement. O favoured students, know, value, improve your privileges! No man has ever been more conscious of his defects than I am of mine. No man ought to have more excuse made for him than myself. It is not surprising that I cannot write in such a pure classic style of elegance as they can who have had a more perfect education. How should I? Yet, through God's most abounding goodness, I have not been idle, or useless, or unknown. I have become an author of works, neither few, nor neglected, nor unblessed, written in good plain idiomatic Saxon language: and most of them written but once. To me my career is more wonderful than anything I have ever known; I mean, that one so partially educated, so limited in his attain-

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merits, so confined in his knowledge, should have acquired a standing such as has been assigned me in this extraordinary age. Instead of lifting me up with pride, it humbles me in the dust; for in addition to my original defective education, I have had the disadvantage, as in one respect I may call it, of having been placed in a situation so public, and requiring such constant demands upon me, that I have had little time for reading and study, and for thus making up my original defects.

My early efforts at preaching were of a very humble character. The first pulpit I entered—was at Hyde, then an inconsiderable village compared with its present extent, beauty, and populousness. A small chapel had been erected, which was supplied by the students from Gosport. I went over with one of them who was to preach, and he requested me to take the devotional services. Soon after this, I delivered an address in the vestry at a Sunday morning prayer-meeting, and was taken to task by the students for having delivered some unsound theology. The unsoundness was, however, more in the confusion of my thoughts than in any false views entertained by me. Near the chapel was a bed-ridden old Christian, called Rachel Butcher, for whose comfort a weekly service was held in her chamber. My next effort was to conduct a religious service in this abode of piety and poverty. Dr. Bogue used to say her room was a cradle which had rocked many an infant minister, and some who became great men. Not long after, I was walking to Stobbington, a village where Mr Hunt, late of Brixton, who was a student of Dr. Bogue's, resided. He was going to preach in a house that was licensed for worship. He said to me, "I wish you would preach this morning." Nothing loath or

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backward, I consented, and as far as I can recollect, got through pretty well.

Within two months after I went to Gosport; that is, when I was little more than seventeen years and a half old, I was placed upon the preaching list, and was sent out to preach; it is true, in country places and to village congregations. This was injudicious in my good tutor. There are two extremes to be avoided; too early and too much preaching by the students of our colleges, on the one hand, and too little on the other. To set a young man upon preparing sermons before he has entered the theological class, and thus to engage the time which is demanded for his classical, logical, and mathematical studies, all a necessary part of his college curriculum, is certainly wrong; and yet, to take him from scenes of usefulness of an humble character, in which he has been engaged, and to put an entire arrest upon his efforts to do good, and thus allow all the fervour of his first love to cool down amidst the dry subjects of secular learning, cannot be right, on the other hand. Surely a medium might be found. To keep up his religious zeal to a due pitch, let a student, from the time of his entering college, be stimulated to become a Sunday-school teacher, a tract distributor, or a Bible reader. Let him be sent out into poorhouses, hospitals, and any other places where human beings congregate, to read the Scriptures and address the people. Let him deliver cottage lectures, which require no such previous thought and preparation as would interfere with his studies. And before he is allowed to go to town congregations, let him be sent to address village audiences. All this would keep up the divine life, and increase his fervour for saving souls, while it would give him a habit

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and facility in speaking freely, and render him, when he becomes a preacher, independent of his notes. It will also beget a habit of right preaching, both as to matter and manner, and produce that kind of direct address, instead of essay-like stiffness and formality, which is desirable for popular and useful preaching. At the same time, great care should be taken in college that this do not degenerate into a loose way of speaking and a bad style of composition. I have ever felt this to have been, in some measure, my own case. The weakness of the logical faculty in my mind required another kind of intellectual training than it was ever my privilege to enjoy. In public, I always spoke rather interestingly and impressively, but not very accurately. Still, as God has blessed my ministry, and given me great acceptance, both in the pulpit and on the platform, I have cause to be thankful; and perhaps if I had been trained to logic and metaphysics, I should have been spoiled as an effective speaker.

To return to the narrative of my early efforts. When I had been at Gosport a year, I was sent out to preach in some of the principal places in the county, such as Southampton, Lymington, Romsey. In the latter place I was guilty of an indiscretion, which excited some prejudice against me among the serious people. One of the deacons or principal people gave an entertainment on the majority of his only son and child. A dance was got up, in which I joined, and manifested a degree of levity in other ways. Some of the congregation would not come again to hear me preach. I did wrong, clearly wrong; that is to say, the act was a thoughtless folly, and shews upon what slender threads hang our reputation and usefulness. Yet some excuse might have been



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made for a youth only between eighteen and nineteen years of age. Students for the ministry should be careful when they go out to preach, how they act in the families which receive them. They are watched, and not always with friendly or candid eyes.

There is no doubt my father was a very diligent student while at Gosport, notwithstanding that he was so soon put upon the preaching list; but the short course of study usual there was in his case still further shortened by his call to Carrs Lane. If however he had little opportunity for other studies, he from the first anxiously gave his mind to acquire the art of sermon making, and to acquaint himself with all the details of a pastor's work; in other words, to ascertain the methods by which the principles and commands of the New Testament might be most clearly attractively and impressively stated by him in the pulpit, and most effectually carried out in practice in the lives of those of whom he might be put in charge. And these matters he considered were better taught by Dr. Bogue than by most other tutors. When at college he secured the esteem of the doctor, and kept up a cordial intimacy with him until his death, and then paid the last honour of preaching a funeral sermon for him at Carrs Lane, and publishing it.

Not many of my father's fellow students afterwards distinguished themselves, as he himself noticed. His chief friends among them were Mr. Luke, successively of Taunton and Chester, with whom he for several years kept up a most affectionate correspondence, and Dr. Morrison, the missionary to China. I recollect the latter saying that the friend he most longed to see on his return to England was my father; but he seemed to feel great disappointment that when they met he found himself comparatively unfitted to renew their friendship now that his own energies and the interest of his life had been so long absorbed by his grand work of preparing for the evangelisation of China. He had so long laboured there in solitude, and seen so little visible benefits from his efforts, that he had become sad almost to moroseness. He had moreover lost his wife, and, unable to bear the contrast which his case afforded to my father's domestic and ministerial happiness, he expressed himself anxious to get back to China, and again bury himself in toil there. For notwithstanding his desolation in China, his mind had dwelt on it until he had become, either unable or unwilling to dwell on anything not Chinese.

To the last my father felt great interest in any worthy man who

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had gone out from Gosport; and I recollect in the latter part of his life his expressing much pleasure in preaching for one of them, Mr. Loader, of Monmouth, and his noticing that they both had remained all their lives with the people of their first choice.

MY FIRST VISIT TO BIRMINGHAM, AND ITS RESULT IN  
AN INVITATION TO BECOME THE PASTOR OF THE  
CHURCH THERE.

How true it is that God bringeth the blind in a way they know not! Little did it enter my mind in the sanguine moments of my college life that I should ever occupy so important a sphere as that to which Providence conducted me in this town. I had received a deputation from Alton in Hampshire to invite me to settle there. I had preached several times in that place; and Mr Spicer, the deacon of the Independent church there (father of the Messrs. Spicer of London,) was sent to request me to become its pastor. This I declined, no doubt under the direction of God. It may not be amiss here to give a short history of the church over which God has called me to take the oversight. There is little doubt that Nonconformity existed in Birmingham from the time of the ejection of the two thousand ministers in 1662, for a Mr Wills, who was illegally dispossessed of the living, and who afterwards preached at St. John's Chapel, Deritend, was an evangelical minister, and was persecuted for not reading the Book of Common Prayer; and by his preaching prepared a goodly number of his hearers to seek that truth out of the Church which they could no longer have within it. We find from Palmer's "Nonconformist Memorial," that a Mr Turton, who was ejected from Rowley Regis, was minister of one

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of the Dissenting congregations in Birmingham, and died there in 1716. So that before the close of the seventeenth century there were more Dissenting congregations in this town than one. There is a place in Digbeth called Meeting-house Yard, now filled with low houses and occupied by very poor people, which was, I think, the local habitation of Dissent in its infancy in this town, and I am not quite sure that the remains of the primitive meeting-house do not exist there still. If so, it soon removed to a more public and respectable situation.

I have endeavoured in my work on the "History of Nonconformity in Birmingham," to trace the origin of the two Unitarian places, and it is clear they were at one time both occupied by orthodox ministers and congregations. It is matter of notoriety, and not disputed by any one, that the old meeting-house certainly was, and I believe the new meeting-house was also. For among other ministers who there preached the evangelical system, was Mr Broadhurst, whom Dr. Watts has celebrated by a Latin epitaph to his memory, inserted in his "Miscellaneous Thoughts, in Prose and Verse." In process of time, however, through a relaxation of discipline in the admission of members to the church, vital piety declined, and lukewarmness in the religious affections prepared the way for errors of the judgment, and Mr Howell, an Arian minister, was invited by a majority of the people to occupy the pulpit. Those (and they formed a very respectable minority) who still loved the truth, resisted and protested, but in vain; and they then quietly withdrew to found a new church upon the basis of Trinitarian views of the word of God. They purchased land in a little, narrow street,

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called Carrs Lane. This name is an alteration from Cart Lane, or, as it was once called, God's Cart Lane, from the circumstance of its having contained a small building which was an appurtenance to St. Martin's Church, and in which the carriage or cart was kept that was employed in Popish times for carrying the sacred vessels employed in religious processions of the Host. This fact I had from the Rev. J. Garbett, who gathered it from some of the muniments connected with King Edward's School. The separation from the Old Meeting took place in the year 1746. A small chapel, or as it was then called meeting-house, was immediately erected, the entrance to which was under a gateway, with houses in front, and doors on one side of the place. [See p. 22 sup.]

The Meeting-house was opened in 1747, when Mr Sloss of Nottingham, and author of a book on the "Trinity," preached. Soon afterwards Mr Gervas Wilde, who had been assistant to Mr Sloss, was chosen to be the first pastor. His ordination took place in the New Meeting-house, which was lent for the occasion, being more commodious than the one recently built in Carrs Lane for and by the congregation. Mr Wilde was a very lively preacher, and was very successful in his ministry. He died after about sixteen years' labour, and was interred on the premises; a neat and respectable marble monument was erected to his memory in the meeting-house. He was succeeded by Mr Punfield, a dull, heavy preacher, who, during the three and twenty years of his ministry, reduced the congregation to a very low ebb. Next to him came Mr (afterwards, and while in Birmingham, made Dr.) Williams, a profound divine, and the author of some able works on theological

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subjects, which, however, are now almost forgotten. After three years and a half he removed to preside as divinity tutor over the Divinity College at Rotherham, in Yorkshire. Dr Williams was a most lovely character, much esteemed by his flock, and held in deserved affection by all who knew him. When I say his works are forgotten, I mean that they are not much read; though the effects of them remain in a clearer, sounder view of the theological system than prevailed when he began his ministry. To Dr. Williams among the Independents, and Andrew Fuller among the Baptists, we owe the prevalence of the moderate Calvinism of modern times, and the present generally-received opinion of the universal aspect of the atonement. Dr. Williams was succeeded by the Rev. Jehoiada Brewer, who came from Sheffield to take charge of the church in Carrs Lane. Mr Brewer was a man of popular pulpit talents, commanding in his person, with an eye and face that gave him great power over his audience, a good voice, much self-possession, dogmatic in manner, terse in style, and resolute in tone, he was formed to be an orator; and was both at Sheffield and in Birmingham, but especially in the former place, very useful, particularly in the conversion of young men who afterwards entered into the ministry, among whom was Dr. Pye Smith of Homerton, one of the brightest ornaments of our body. Mr Brewer's usefulness in his last days was lessened by a most imperious temper, and a proud, high spirit; while, at the same time, his political tendencies, which were of a republican bearing, lowered the spirituality of his mind, and dwarfed the ardour of his piety. After about seven years he fell into temptation, and resigning his charge in Carrs Lane, went off with nearly half the church

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and a large proportion of the congregation to occupy a building in Livery Street, which had been formerly used as a riding-school. There he attracted by his talents and by the popular sympathy excited by his friends towards him as a persecuted man, a considerable congregation. I may refer to him again presently.

The pulpit at Carrs Lane was then occupied for a few months by Mr Joseph Berry, the grandson of one of the deacons of the church. It is a little remarkable that I entered upon my studies at Gosport, almost to a day, at the very time that Mr Brewer retired from Carrs Lane. Little did the afflicted church imagine, when they found themselves as sheep without a shepherd, that they would have to wait for a pastor till a youth who had then just gone to college should finish what few studies he could engage in, and which he had then scarcely commenced. And how much would they have wondered, and revolted at the idea, could they have seen that boy who had just left the counter of a linen-draper's shop, and have been told, There is the individual who within two years will be invited to be your minister, to whom you will offer to commit the care of your souls!

At the close of the year 1803, the Rev. James Bennett of Romsey visited Birmingham on his wedding tour, having been invited at the request of Mr Phipson, one of our members, who had often heard him preach, and much admired him. He remained here, I think, three Sabbaths, and produced so deep an impression by his preaching as to awaken an earnest desire to obtain him as the pastor of the church. A unanimous and most cordial invitation was sent to him, but, after much deliberation, he returned a negative

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to it. On being asked if he knew any one who would suit the people, he mentioned me, in whom, for reasons formerly stated, he might be supposed to take some interest. As the midsummer vacation in the year 1804 drew on, my venerable tutor, who had been written to by the Birmingham friends about me, proposed that I should spend three or four sabbaths at Birmingham during the approaching recess. I am a little surprised on many accounts that I should have consented. I had been at college only a year and a half; my stock of sermons was really very scanty, and such sermons too! my age was only nineteen; my general knowledge most limited: so that I am now ready to exclaim, "Rash youth, bold, forward young man!" But it was of God. I had acquired from the beginning of my ministerial efforts a somewhat earnest manner, which covered a multitude of defects.

My entrance to Birmingham was in a state of much mental perturbation; for, on leaving Gosport, I had forgotten to ask, and Dr. Bogue to give me, any direction where I was to go when I arrived in this then large town. I knew nobody, and nobody knew me. It was most strange that this had not occurred to me: but it had not till the morning I left Bristol. However, my solicitude was soon relieved, for, on reaching the town, I was accosted by an individual who proved to be my first and one of my dearest friends through all my ministry, I mean Mr Phipson. The people 'not having heard of or from me, knew not whence I was to come, or when, and had been in great perplexity, and through the whole of Saturday had sent to the various coach inns of the town. I should here remark that the thought, so far as I can

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now recollect, scarcely entered my head that I was going to Birmingham as a candidate. Consequences such as have resulted never rose before my mind. I was going to preach, and that was all. I was but little troubled then, as I have sadly been since, with nervous disorders. I thought less on Saturday night, and slept sounder, than I do now when going to preach a sabbath in a neighbouring town. I am afraid it was not so much the fervour of my piety and the simplicity of my confidence in God, as the thoughtlessness of youth.

My lodging was at the house of Mr Sargeant Taylor, in Great Charles Street, a kind, friendly, fatherly man of about sixty, with a wife earnestly devoted to acts of kindness to the sick; with two daughters at home, another at school, and a son, then either apprenticed or in a situation away from home. The habits of the family were plain and simple, but all the members of it were kind to me, and much devoted to my comfort. The good man was somewhat proud of his guest, and, as he was not very closely confined to business, devoted no small portion of time to shew me the town, and to introduce me to the various members of the congregation.

At the time of my arrival, the Baptist congregation in Cannon Street, to which the seraphic Samuel Pearce had ministered, was being rebuilt for his successor, the Rev. Thomas Morgan; and during the time of carrying the work forward, the congregation was accommodated with the use of Carrs Lane Chapel at nine in the morning, so that we went in almost as soon as they left the place, and usually met them as we went down the lane. We worshipped again in the afternoon, and they had the evening.

I cannot forget the impression produced on my mind



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by the first view I had of my future flock. The way to the pulpit was from the vestry through a door in the wall, so that I came at once upon the congregation without any preparation. There was no crowd to appal me, for in a place that with one gallery would seat about eight hundred persons, there were probably not more than a hundred and fifty, so that, in this respect, the sight was anything but encouraging; but what impressed me was the unusual number, in proportion, of venerable persons. There were nine or ten as respectable elderly gentlemen as are usually collected in a congregation several times the size. It looked like an assembly of the ancients. This a little appalled me, but I do not recollect that it discomposed me.

My first text was "Beloved, now are we the sons of God," &c. First impressions are important to success, and those, I believe, were decidedly in my favour. The subject was interesting, and as it was a sermon I had, of course, often preached before, I had it pretty much at command, and being self-possessed to an unusual degree for so young a man, I gained a lodgment in the hearts of the people from that morning. If I mistake not, my text in the afternoon was "The Word was made flesh and dwelt among us," &c. A bold and adventurous flight for so young a preacher! However, it proved me at once to be sound on the subject of Christ's divinity, a truth dear to the minds and hearts of the pious. It is of great importance to young preachers to be thoroughly evangelical in their first essays at preaching. Philosophy will not be accepted as a substitute for theology by the people, and ought not to be offered by the preacher, especially if he be a young one.

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Sabbath after sabbath my congregation increased, for which I believe we were mainly indebted to our Baptist friends, who began to hear it rumoured that the young student from Gosport was considered in the light of a candidate for the vacant pulpit. I do not distinctly recollect my first introduction to my friend Mr Morgan, the Baptist minister, or whether he was at home during my first visit.

It was impossible for me to be ignorant that my preaching had produced a very favourable impression, and I was requested to prolong my stay another sabbath, which I consented to do. By this time I was, by my good host, who squeezed my hand, screwed up his mouth, and looked smilingly upon me, let into the secret that the people wished me to become their minister. As far as I can recall my feelings and views, I was not much elated, though perhaps somewhat surprised.

I was to leave Birmingham on the Monday after my last Sabbath, and a church-meeting was therefore called after the afternoon service, to consider the propriety of inviting me to become their pastor, when a resolution was unanimously and cordially carried to that effect, and a deputation, consisting of the four deacons and three other persons, was appointed to convey to me, at Mr Taylor's, the call of the church.

It was a rather peculiar and striking scene, and a trial of his humility, to see the youth of nineteen surrounded by seven venerable men, who were tendering to him the oversight of their own souls and that of the church which they represented. It was a moment in my existence of greater solemnity and responsibility than

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I fear I then felt it to be; a moment on which were suspended issues that will affect multitudes of immortal souls through eternal ages. It was an impressive interview. I expressed my favourable disposition to accede to their wishes; in short, my acceptance of this verbal invitation, subject to the approval of my tutor, as to the time when I should be allowed to leave Gosport and settle in Birmingham. With this understanding, I parted from the friends at Carrs Lane, and returned into Dorsetshire for a few days, before I went again to college. All this was enough to corrupt the mind of a youth who had been only a year and a half at his studies: but I believe, as far as I can recollect, I was kept by Divine grace from being unduly lifted up by the new situation in which I was placed. I consider it a proof of God's special grace to me, that I was not allowed to become elated, vain, conceited, and self-confident. I was mercifully preserved from moral injury.

In reviewing the matter from this distance, and even with the knowledge of the blessed issues that have resulted from that visit, and the invitation and acceptance to which it led, I cannot justify, but must condemn the precipitancy of the church. The importance of the station in the midst of a town that is the metropolis of a mighty district, the delicate relation of the church to the large and powerful body that had seceded from it, the smallness of the congregation, which required something extraordinary in the pulpit to revive it, the youthfulness of the preacher, the shortness of the time he had been at college, the immaturity of his mind and studies, all rendered it a hasty and injudicious procedure, to invite him at once to be their pastor. The

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utmost that prudence would have justified, was to have invited him upon another probationary term. There is no doubt, however, that the finger of God directed all, and blessed be His holy name for the great and glorious results that have followed.

Much however may be said to account for, if not to excuse this invitation. The congregation had more than ordinary need of a minister as a centre of union to rally those who remained after the secession of Brewer's friends, and to re-fill the half-emptied chapel. And when a majority of the church entertained a strong preference for any disengaged minister, there was every reason, unless his unfitness in other respects was most evident, that means should be taken to secure him. Youthfulness in the object of their choice would be outweighed by the strong recommendation of Dr. Bennett, and a church which had lately incurred the illwill of most of the neighbouring ministers, by exercising their utmost rights and powers in reference to their pastor, might well think it prudent to choose for his successor a young man who had never before filled the pastoral office. From all I have ever heard, my father was from the day of his first coming to Birmingham strict and sedate beyond his years; and from my own recollection I should say he must soon have lost all traces of boyishness.

The invitation to him was given by the votes of men only, and they were with few exceptions all fathers in Christ, and from their standing in the church and in society better qualified to make choice of a minister than most on whom in their day, or in ours, that duty has devolved. The event testified the soundness of their decision.

### MY ORDINATION.

THIS solemn and public event took place May 8, 1806, after I had been eight months with the church. This was an unnecessary and I may say injudicious and

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unscriptural delay, and occasioned some inconvenience to the church in regard to the celebration of the Lord's Supper. As the time drew near, it became a grave and serious question what ministers should be invited to conduct the service. The pastors of the churches in the vicinity had nearly all become the friends of Mr. Brewer, who had been rejected by the church, and therefore my friends would not have them invited. It is probable that in this they carried their opposition to Mr. Brewer a little too far. Still I can scarcely wonder at their decision. My mind was of course somewhat solemn in prospect of such a service and through it. Yet I had not then the deep impressions I have acquired since of the tremendous responsibility of the ministerial office. The following is the order that was observed and the men engaged: Mr. Moody, of Warwick, delivered the introductory discourse; Mr. Alliot, of Nottingham, asked the usual questions, and received the confession of faith; Dr. Williams offered the ordination prayer, with imposition of hands; Dr. Bogue gave the charge to the minister; Dr. Bennett delivered the sermon to the church; Mr. Jay preached in the evening. Messrs. Steill of Kidderminster, Styles of Cowes, Edmonds the Baptist minister of this town, and Burkitt of Kenilworth took the devotional services. It was a solemn day: the old men of the congregation were ready to weep for joy, and the young rejoiced with great delight. Dr. Bennett is the only one surviving of all who were engaged in that service.

\* Dr. Bennett died while this sheet was passing through the press.

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The following is the ordination certificate:

We whose names are undersigned certify that the Rev. John Angell James was this day solemnly set apart by prayer and the imposition of hands to the pastoral office over the church meeting in Carrs Lane, Birmingham.

JAMES MOODY, Warwick.

EDWARD WILLIAMS, Rotherham.

DAVID BOGUE, Gosport.

THOMAS BDRKITT, Kenilworth.

GEORSE OSBORN, Worcester.

ALEXR. STEILL, Kidderminster.

JAMES BENNETT, Romsey.

JOHN STYLES, Cowes.

INGRAM CORBIN, Banbury.

WILLIAM JAY, Bath.

Birmingham, May 7th, 1806.

My first labours in Birmingham were comparatively light, in consequence of their being shared with Mr Morgan, the Baptist minister, whose congregation was united with ours; and yet the necessity, even mitigated as my task was, of composing two sermons a week, with other duties in such a public situation, kept up a pressure upon my time, and left me comparatively little for improving my mind and adding to my stock of knowledge. I now deeply regret much misspent time, and greatly deplore that I did not, from the commencement of ministerial life, acquire the habit of early rising. Oh, what time I have slept away and for ever lost! Not that I was a late riser; my time through life has been nominally seven o'clock, and has ranged from that to eight; but this is too late for one who would attain to excellence and eminence; and I therefore most earnestly enjoin all young persons to form the habit of quitting their chambers not later than six.

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I cannot say that I was a very diligent student on my entrance upon the ministry. I was not, it is true, a loiterer or saunterer, but my reading was desultory, for want of a wise and settled plan. I am persuaded that young ministers need a guide through the first two or three years of their ministry, as much as they do at college; and it should be an object with their tutors before they finish their curriculum to give them some directions as to the manner of carrying on their mental improvement when they have entered upon their pastoral occupation.

### DOMESTIC HISTORY.

WHEN I first settled in Birmingham I came on a visit to Mr Frears, one of the leading members of the church, an American merchant, and a man of much real worth. His wife was a Scotch lady, of great strength of mind and real piety. I was received as one of the family, and treated as a son. As no suitable place was found for my lodgings, I remained in that family month after month, and acquired an attachment to them of no ordinary strength. My feelings for Mrs Frears were truly filial, and I think I never loved any man at the time out of the circle of my own family as I loved Mr Frears. When a situation was at length found for me, and the lodgings were actually engaged, we all felt so much when the time for separation arrived, that my dear friends invited me to remain where I was till I should remove to a house of my own, of which there was then some prospect at no very remote period.

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Among my congregation were two sisters of the name of Smith, Mary and Frances Charlotte. They were the daughters of Dr. Smith, a physician of the town, lately deceased. Their father, before his death, had purchased for them, in prospect of his departure, a house, only two doors below that in which Mr Frears lived. I was thus thrown into the company of these ladies, especially by meeting them at Mrs Walford's, an aged, pious, and most intelligent woman, and an intimate friend first of Dr. Smith, who wished to marry her, and then of his daughters. Mrs Walford lived exactly opposite the house occupied by the ladies. My attention was soon directed to Fanny, the youngest. I was encouraged by Mrs Walford, her intimate friend; and I made known to her my attachment, and my wishes to obtain her hand and heart. I was accepted, and on the 7th of July, 1806, we were married at the parish church of Edgbaston. So that I had only to remove from my kind friend, Mr Frears', to the next door but one, where everything was ready to my hand.

This dear and eminent woman had a character, spirit, and temper which were a combination of matured female excellence. She had little sprightliness or vivacity, yet was not taciturn, but ever ready with invariable good sense to bear her part in the ordinary subjects of discourse. Her demeanour was grave, but by no means gloomy. Profoundly humble, and beautifully meek, she could never offend, and was rarely offended; though I have known her roused to dignified displeasure on some occasions, both before and after our marriage. Her prudence, sound good sense, sobriety of mind, and correctness of judgment were exemplary. All this was veiled by a delicate and invariable modesty,



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and sanctified by eminent piety. After our marriage, when she became better known to the congregation, she was hailed as an angel of God, and I believe that there was not an individual in either the church or the congregation to whom she was not an object of love, interest, and esteem. Never had there existed in our world a more devoted and affectionate daughter. Such was her attachment to her widowed father in his last illness, that had he lived much longer, her own life would have fallen a sacrifice to her attempts to prolong his; and it was some time after his death before her constitution recovered the damage it had sustained by her incessant ministrations on him by night and by day. Such was the blessed woman the Lord gave me, of whom I feel that I was utterly unworthy, and to whom, under God, to her gentleness and prudence, to her meekness and good sense, to her sobriety of judgment and instinctive propriety, I owe in great measure the formation of my own character and my fair and good start in my ministerial career. And now, at the distance of fifty years from the date of my union with her, and of nearly forty from her death, I record my gratitude to God for his inestimable gift.

In the latter end of March 1807, my wife was prematurely confined; but the child was dead. This same year I lost my kind, good mother. She had lived long enough to see me married, and setting forth in life respectable and respected, and was extremely anxious I should not be lifted up by my possessions and prospects. Often, during my wedding visit, which was paid to my parents, she would say, "Remember, my son, there is nothing so beautiful as an humble Christian." Honour to her memory! She was a good, though not a great woman.

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In November 1809, my son Thomas was born, and was soon after publicly baptized by myself in Carrs Lane Chapel. I know it is usual for ministers to employ some ministerial brother to perform this office for them, but I see no reason for this, except that they lose the benefit of exhortation; yet it might be supposed that they are sufficiently acquainted with their duty, if not to render this unnecessary, yet to dispense with it for the sake of the solemn interest which accompanies the act of a father's dedicating his own child to God.

It was then I commenced my career as an author, by printing for the use of my congregation, but not publishing, the sermon I preached on the occasion, entitled, "Parental Desire, Duty, and Encouragement." I was not, certainly, actuated by much vanity in this first effort of my pen, as is evident by my not offering the sermon to the public; though I am not quite sure that it was not as worthy of publication as some other things which, with greater boldness, I have sent out since. I little thought at that time that I should ever be encouraged as I have been to pursue the career of an author.

Another child was born to us in the year 1810; this was a little girl, but she lived only six weeks. In 1814, my daughter Sarah Ann was born, who took her name from my mother and my wife's friend Mrs Walford.

In the year 1817, it pleased God to visit me with a most alarming bodily illness, in the form of a low fever, which deprived me of the use of my limbs for a considerable time, and left me so enfeebled that I was nine months out of my pulpit. The affectionate sympathies of my beloved flock were called forth in a very delight-

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ful manner, and in the best manner too. Prayer-meetings were held during the time of my danger to intercede with God for my recovery, and much wrestling supplication went up to God on my behalf. In looking back upon that time of trial, I feel much cause for deep humiliation that I had not a livelier enjoyment of true religion. Generally speaking, I was at peace; but my feelings were not quite so happy as might have been expected. There was great danger, and I had no very painful anxieties about my spiritual safety, but I had not those exalted joys which many experience. I was always of a nervous temperament. It has through life been the besetting fault of my constitution. I have ever been prone to look on the dark side of events, and to prognosticate by my fears, rather than my hopes. Nor did it produce "afterwards" in such abundance as it should "the peaceable fruits of righteousness." I have learned from that time the melancholy fact, that nothing promises more in the way of spiritual improvement, and pays less, than bodily sickness. The recovery to health furnishes such a source of delight, that we are very apt to be wholly taken up with that. Existence was never such a joy to me as when I was recovering. I went to Malvern for change of air, it was a fortnight before midsummer, the weather was very fine, and amidst the beauties of that lovely spot health in a continuous stream flowed back into my exhausted frame. Every day I could walk further than the day before; so that I had a vivid idea of a resurrection, though, of course, not of the resurrection. I was, I confess, too much taken up with the delight of animal and rational existence, and far too little with my spiritual life. I see the need of watchfulness and

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prayer, lest the religious benefit of bodily affliction should be lost on recovery in the pleasures of restored health. It is now most deeply humbling to me to think how little I have been benefited by the judgments of God. "O my heavenly Father, I am astonished that thou hast not either inflicted upon me still heavier strokes, or ceased to smite at all." I have a thousand times feared lest I should not honour God as I ought in affliction. I am greatly affected by pain, a poor, timid, cowardly creature. I can never cease to wonder at God's infinite forbearance towards me. I believe my life was spared in answer to prayer. The earnestness of the people in supplication was remarkable. The chief part of my usefulness, both as a preacher and an author, has been since that illness.

No doubt this remark was prompted by the Author's recollection of his feelings as he lay in expectation of being summoned from his work just as his first book was beginning its course of usefulness. He must have been saddened by the consciousness that had longer life been granted him he might have served his generation in the pulpit and from the press. In the same spirit, when one of his ministerial brethren at this time asked him for a text of Scripture as his parting counsel, he replied, "Whatsoever thy hand findeth to do do with thy might."

His illness was occasioned, as he supposed, by over-exertion during the preceding summer in a tour in North Wales on behalf of the Missionary Society, which he took in company with his dear friend Mr Reynolds of Romsey. He fell in on this occasion with the yearly meeting, or Association as they call it, of the Calvinistic Methodists, and while among them preached to a very large audience in the open air, which taxed his strength to the uttermost. In those days some of that body, if very much excited by a sermon, relieved their overstrained feelings by a movement which was called jumping: they did not jump while my father preached (no sermon in English ever had sufficient power), but their phrase of approval afterwards was, that he preached like a Welshman, I have often heard him say that he was assured that a man working in his garden at the distance of a quarter of a mile, heard sufficient of the text to recognise it as

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it was given out. He was in the direction of the wind, and there might be some advantages of reverberation both as to speaker and hearer. Still it seems almost incredible; but my father said that the matter was much talked about at the time, and that the particulars which I have stated were verified. That was his first journey into Wales, and was the occasion of his becoming acquainted with John Davies of Vronheulog, in the Vale of Eidernion, sheriff that year, to whose hospitality then and subsequently he was indebted for some of the pleasantest days he ever spent.

The next event, which indeed in some measure rose out of this, was the death of my inestimable wife. I had one proof that however little I had improved my own personal affliction, God did not say, "Why should you be stricken any more?" The drain upon my wife's strength, never very robust, which that long illness of mine occasioned, enfeebled her constitution, and she fell into a consumption. During a period of four months she wasted away, and departed to be with Christ on the 27th of January 1819. After what I have said of her merits when speaking of my marriage, I need not enlarge here. One more pure-minded, disinterested, gentle, and noble-minded woman rarely dwelt in our world. Oh, how much I owe to that exalted woman!

By God's good providence I was directed to one in every way worthy to be the successor of my first wife, and this is saying much. The widow of Mr Benjamin Neale, of St. Paul's Church-yard, had been sought by many, but she was reserved for me. Her first husband was a man of distinguished worth, intelligent yet modest and rather reserved, public spirited yet meek and gentle. He was just emerging into public notice, and was likely to prove one of those to whom the present and future ages, and all the nations of the earth, will be indebted for those invaluable institutions which

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are doing so much for the conversion of the world to God. By one of the mysteries of divine providence he was cut off by consumption at the age of thirty. His widow was left without family. As a short memoir of this eminent Christian is in print, together with a funeral sermon preached by Dr. Redford of Worcester, I shall not enlarge here upon her early history nor her closing scenes. We were married by Rowland Hill, her particular friend, at Christ Church, Blackfriars, London, February 19, 1822. She proved in every respect a help-meet. Possessed of a masculine understanding, great public spirit, equal liberality, and eminently prudent, she was well fitted for the station into which Providence had now brought her. She had her failings; but they were very light and small compared with her many and eminent virtues.

I account both my marriages among the signal mercies of my life. Under God's blessing, I owe not only much of the happiness of my life to them, but no small share of my usefulness. The counsel of my wives guided me, their prudence controlled me, and their sympathies comforted me. It has long been my opinion that the comparative failure of many of our ministers in their public career is owing to unsuitable marriages. They are in haste to be married, and frequently make most unwise selections. Unhappily some of them have formed juvenile engagements before they enter upon their studies, which they cannot very honourably dissolve, though very much below them; while others have most incautiously allowed themselves to be entangled while at college. It is but rarely that a student makes a wise choice. The result is, a frivolous, weak, moneyless, thriftless woman becomes his

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wife; a young family comes on; difficulties increase; a small stipend, hardly sufficient to obtain necessaries, is all they have to depend upon; the spirit of the husband and the pastor is broken, and he wears out life in moving from church to church, without being useful anywhere. He has had little leisure, and less disposition, surrounded as he has been with pecuniary embarrassments and domestic perplexities, to improve his mind and add to his stock of knowledge. What is the preventive of all this? Celibacy? By no means; but great care, deliberation, caution, and prudence in the selection of a wife, united with much and earnest prayer to be guided aright.

#### MINISTERIAL LIFE.

Affairs in the congregation went on quietly, but comfortably, for several years, without any very great increase of numbers, till at length I began to be somewhat discouraged. My dear wife was always a comforter when I was cast down. A little occurrence took place at a church-meeting, which might have occasioned some uneasiness. One of the deacons interfered, in the course of the proceedings of the evening, with what I considered the prerogative and authority of the pastor, when somewhat petulantly I resisted and rebuked him. Considering his age and my comparative youth, I did not act with all the meekness I should have done. It ought to have been passed over more gracefully on my part, and should have been mentioned to him in private, instead of being resented in public. The old gentleman however took it very quietly, and it made not the

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slightest difference in his conduct towards me. But he did not attend the church-meetings afterwards, though this might be attributed, perhaps, rather to the infirmities of age than to the circumstance just mentioned. It might have generated ill-will towards me. Young ministers are sometimes too sensitive in matters relating to what they consider official dignity and authority.

I at last became exceedingly disheartened by the state of the congregation. Our place of worship was uncomfortable; the street in which it stood, though central as to the population, was narrow and shabby, and great odium was raised, ungenerously and unjustly, against it by the congregation which had retired with Mr Brewer. Yet, after all, the chief cause of its not being better attended was perhaps a want of care on my part in the preparation of my sermons. I have ever felt, and do feel to this day, the want of a more complete education. My composition was loose and unfinished. I was always energetic in manner, and have owed, under God, my success to this.

I believe that had any offer of another situation been made at that time, I should have been strongly tempted to accept it. Against this, however, my wife, who knew the bias of my mind, firmly set herself, and used to say to me, "Never leave Birmingham till you see your way out of it as clearly as you did into it." Her advice was sound and good, and shews the vast importance of a minister's having for a wife one who can be a counsellor as well as a comforter.

I am persuaded that ministers are too apt soon to get discouraged, and to quit a situation because their first success is not equal to their expectations. They



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should recollect that a man does much by his character as well as by his talents; and that confidence is the growth of years. There seems to be, of late, a most extraordinary and painful mobility come over our ministers. This arises, I know, from various causes, the fastidiousness of the people is become excessive, through the circumstances of the age, and it really does require extraordinary effort on the part of our pastors to satisfy their flocks. This ought to stimulate the ministers who, instead of endeavouring to meet these demands upon their talents and their diligence, lie down in despondency, and spend that time in reproaching their congregations which ought to be spent in coming up to their wishes.

My congregation perceiving that something needed to be done, determined upon improving their place of worship, and rendering it more comfortable. During the alteration we were accommodated with the old Meeting-house, where Mr Kell, my old schoolmaster at Wareham, was then minister. This gave us publicity, and the result was, that on our return to Carrs Lane, our chapel was crowded, so that the very table pew was let. From that time we date our prosperity; and it shows what a public-spirited people can and will do, to promote the usefulness of their minister; while others, through covetousness, carelessness, or a kind of hereditary attachment to the place in which their fathers worshipped God, will keep their minister's talents and usefulness confined within a much narrower compass than he ought to be allowed to occupy.

Hitherto I had been very little known beyond the circle of my own congregation and neighbourhood. My late much respected friend Mr Wilson, of Highbury, by

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inviting me as a supply at Hoxton Chapel, introduced me to the metropolis and to public attention. I believe my services were acceptable there, for I could not be ignorant that they were favourably received by the public.

Another amusing incident occurred soon after my first preaching in London, and which was calculated to operate as a check upon the vanity of a young preacher, beginning, or supposed to be, a little known. One of the congregation at Hoxton Chapel, being much taken with my preaching, and supposing that every body was as much struck as himself, persuaded me to preach a sermon in some chapel in the city, for the benefit of the Missionary Society. Whether this arose from a deep interest on behalf of that institution, or a wish to bring into public notice a young friend whom he admired, I cannot say; it however failed, for to my good friend's inexpressible mortification, much more than to my own, we waited a considerable time for a congregation, which at no time during the evening amounted to more than fifty people. When the plates were brought in, they contained a few shillings; and the promoter of the scheme comforted me with the intelligence, that there had been deposited a bank note, which however, as the wind was rather high, had been blown away, and could not be found. I hope the good man did not soothe my mind by a sacrifice of truth. My popularity was then all to come.

Soon after this, I made my first appearance as a public speaker, or as they have it in parliamentary language, made my maiden speech, on behalf of the Missionary Society, at their annual meeting, which was

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that year held in Silver Street Chapel. I remember I was in prodigious trepidation after I had consented to speak, and was about to throw up my brief, when my friend Dr. Bennett, who was sitting near me, endeavoured to calm my perturbation, and suggested some topics on which I might enlarge. It so happened that I was rather happy in my speech, which elicited some very encouraging tokens of approbation, at which I was as much surprised as gratified. From that time I commenced my career as a public speaker, a business of which, though I have not been wanting in success, I was never very fond. My next speech was for the Missionary Society, in Grub Street Chapel; then at Spa Fields; afterwards at Great Queen Street; then at the Wesleyan Chapel, City Road; and subsequently many times at Exeter Hall, where I have spoken for the Missionary Society oftener than any other man, amounting to about twelve times, the more shame both for them and for me. They ought not to have asked me, and I ought not to have consented.

On looking back I am somewhat at a loss to find out what it is that has given me the acceptance I have met with on the platform. I could never, for want of early training, arrange my thoughts very logically and correctly; and, of course, the man who does not think clearly cannot speak correctly. My sentences even to this day in speaking want precision of language, in short, want good composition, and yet they have always told upon the audience. But I suppose there must have been something in my manner of speaking that interested the public. I was energetic, impassioned, and had at one time an exuberance of fancy, and some

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measure of imagination. To speak with any effect, I always required forethought and time to put my thoughts in some order.

It was not long after the speech at Silver Street that I delivered a lengthy one at the anniversary meeting of the Bible Society in this town; which, if I may without vanity thus characterise it, was the best oration which on any occasion in my life I ever delivered. The Parent Society in London did me the honour of adopting it as one of their printed addresses for circulation to explain the objects and recommend the support of the institution.

I have now grown utterly weary of the platform, and have many questionings of mind whether the modern practice of so much speechifying partakes of the simplicity that is in Christ Jesus; whether our taste has not been gratified, and our love of excitement pandered to, at the expense of our spirituality, and the purity of our motives. I cannot say I think our public spirit is all genuine love for the cause, or is precisely that state of mind with which the cause should be supported. I rarely come home satisfied from our public meetings, and from some of them with great dissatisfaction, and asking the question, "Would they have pleased Paul the apostle or his Divine Master, had they been present this evening?" We certainly want a deeper seriousness; more of the awe and pathos and intense earnestness which the nature of the object seems to require. I am sometimes inclined to think that all our present machinery will be broken up and dissolved, and that the world will be converted by means of wheels which have less of man, and more of God, in their construction; or in which the Church, as such, will come out and do the work; and in which there will be a great deal more

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simplicity and individuality of effort, more of the great and unostentatious methods of the Moravians.

From the time of the disturbance and separation of the church upon Mr Brewer's conduct, there had been no intercourse between the two congregations or their ministers, till about the year 1814, when a deputation from the London Missionary Society, consisting of Messrs. Bogue, Burder, and John Townsend (I think these were the gentlemen who composed it), came to Birmingham on their way to some other place, to see if the alienated churches could be so far harmonized as to unite in missionary operations.

The two ministers and some of the influential members of each congregation met the deputation in the vestry of King Street Chapel, and there agreed, without entering into any explanation of past affairs, to form an Auxiliary Missionary Society, the rules of which were moved by Mr. Brewer, and seconded by myself. The chasm between us was thus bridged over, as it ought to have been done before, and might have been, had some such party mediated. My friends, I am bound to say, were a little too unrelenting. Mr. Brewer had acted badly, but he had professed repentance, and had made no second slip. But how difficult it is to heal an old sore that has been long opened and neglected!

All parties were the happier for the reconciliation, as is always the case. In the spring of next year a Sunday-school Union was formed in Birmingham, and I was appointed to preach the first sermon to the assembled body of children and teachers. The meeting was held in Livery Street Chapel, the place of Mr Brewer's ministrations. It was, of course, the first time I had ever appeared in that pulpit. Mr Brewer was

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now breaking down under a heavy load of domestic affliction, and this union of the two congregations so far was a source of consolation to him in his rapidly accumulating infirmities. Being asked on the Sabbath following how he was, "Oh," said he, I have had neither pain nor ache since last Tuesday alluding to the service which had been held in his chapel when I occupied his pulpit.

The address delivered on that occasion to the Sunday-school teachers was printed; the first edition was soon sold, and a second called for. Upon reviewing it for the press, I perceived that it admitted of great amplification, and I therefore expanded it into a little volume, entitled "The Sunday-school Teacher's Guide." This work has had a very considerable circulation, being now I think in the twentieth edition.

At the death of Mr Brewer of Livery Street, the congregation invited Mr East of Frome, Somersetshire, to be his successor. At the time of Mr East's settlement in Birmingham, the congregation were engaged in the erection of Ebenezer Chapel, Steelhouse Lane, which had been begun for Mr Brewer. On the completion of this place, the congregation was increased; the novelty of the chapel, and Mr East's pulpit talents, will account for this. It is probable that these events had some influence in stirring up my congregation to erect a new place for themselves, which they much needed, in consequence of the demand for pews which could not be met.

After much private conversation and deliberation among the deacons and trustees, who shewed the most cordial feeling in reference to the object, it was resolved to call the congregation together and ascertain their

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determination on the subject. Some few friends had promised to give specified sums of considerable amount. I took the lead. I have ever considered it a very solemn obligation upon ministers of any wealth, to be patterns to their people in liberality as well as everything else. I am at the present time grieved and astonished at the want of this grace in many of our ministers, who abound in wealth; some of them with none or few children, yet doling out their gifts with a grudging and niggardly hand, as if the official function of preaching on liberality dispensed them from the personal performance of the duty. My people have been generous almost to profusion; and I account for this, though it may savour of boasting to affirm it, on the great principle on which I have acted. My admonition has ever been, "Only follow, I am willing to lead;" and they have nobly acted upon this direction. On Christmas-day, [1818] we met in the school room to consider and determine upon the project of building a new place. We had previously resolved, that unless a sum of £3500 was promised at that meeting the scheme must be abandoned. To our great joy, more than £4000 were entered upon the lists. It was a good Christmas day's work, though my domestic affairs were then very gloomy, as my dear wife was drawing near her end. There is a great deal in the circumstances of time and place, as well as principle, that has to do with the exercise of liberality. You must, if you wish to succeed, in some measure consult these, and seize the opportunity when the benevolent and kindly feelings are likely to have full and fair play. On Christmas day people are usually in good temper, families are about to enjoy a season of affectionate intercourse, and it is therefore a

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very good time to appeal to them for money, and to draw forth their benevolent sympathies. Since the meeting on that festive day, to determine on the erection of the chapel was so successful, we have considered that day sacred to the cause of Christian liberality, and have frequently since met then whenever we wanted large contributions for any object.

The chapel was opened in August 1820, and it was immediately evident we had not erected it too soon, nor built too large a place, for though it seated eighteen hundred persons it was soon filled.

Not long after it was opened an incident occurred which might have been attended with very appalling circumstances, and which placed me for several hours in a very painful situation. At the annual meeting of the Missionary Society, the abandoned idols which had lately been imported from the islands of the South Sea were exhibited on the platform in front of the pulpit. As the clock gallery was the most favourable place to gain a view of them, this was crowded to excess. After the business had proceeded for about an hour and a half, I received a pencil note to this effect: "By all means stop the clapping of hands and stamping of feet. The gallery shakes under us. I have already heard two distinct cracks." This was signed by a young architect. Upon the receipt of this note I was thrown into a most dreadful dilemma. If I gave the alarm, the mischief would in all probability be done by the sudden rising and rush of the people; and if I said nothing, and the gallery should fall, I should be blamed for knowing the state of the case and not giving notice of it. We did stop the clapping, and the business went on. For two hours was I kept in this agony of suspense and dread.



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Happily, the meeting ended without any accident. Upon examination, it was found that we had been preserved from an appalling catastrophe by an interposition of Providence little less than miraculous; for the two middle beams supporting the front gallery were found cracked quite through.

After the opening of the new place, things went on for many years in an even tenor of prosperity. The chapel was filled, the church increased, and the sun of prosperity shone upon us with cloudless splendour.

The chapel taken down was disproportionately narrow, but otherwise it was a handsome place (so much so that one stranger on going over it exclaimed that he hoped the beauty of holiness was there as well,) and some reluctance was felt to destroy it. There were however endowments, which it was thought might be lost to the church if they removed to another place and the chapel were continued in the denomination.

The architect of the new chapel was Mr Whitwell, originally of Coventry, and the builder (who failed during the work) came with him from London; and the builders of the town were so indignant at strangers being employed, that they formed a committee of their number to overlook the progress of the building and see that all was done according to the specification; but notwithstanding the supervision of the trade was superadded to that of the Committee of the congregation, architect and builder carried through the substitution of common for rub and gauge bricks in all the side windows, and of plaster for every other material wherever change was possible.

As my father highly admired the new chapel, and it has been much criticized by men without a tittle of Mr Whitwell's taste and skill, a few remarks in its defence may be permitted here. The land required in addition to the old chapel yard was bought at prices such as are now paid by railway companies, and in consequence the architect was limited to the ground occupied by the present building and the steps in front of it. He had to narrow the chapel front in order to leave a passage to the vestry by the side of a projecting building which could not be purchased, and to arrange in the contracted space left him for the entrances to the floor and galleries, which are consequently insufficient and inconvenient. The row of columns in the gallery behind the pulpit which carries an entablature only,

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the cieling coving over it on each side of the recess in which it stands, perhaps stands in greater need of a defender; but it relieves a great surface of blank wall by the most beautiful of all architectural forms. There seems moreover no reason that because all the Greek columns which time has spared originally upheld a roof or pediment therefore a modern architect should be precluded from endeavouring to reproduce in his own designs their matchless grace and beauty. And it may be doubted whether the columns of the Acropolis or of Cape Sunium held such empire over men's souls when the temples of which they were parts were in their glory, as they do now when they rise complete in their own symmetry, freed from any wall or roof which might impair their effect. The portico has been much decried, as consisting of a half circle set in a square, but the same combination of lines is not condemned in triumphal arches. Mr Whitwell must not hear the blame of one defect which now exists. Around three of the galleries and part of the fourth there runs a row of pilasters, surmounted by the entablature of the columns, which is continued round the chapel; and above this there is a coving of a quarter circle up to the square moulding with which the cieling is enriched. Mr Whitwell added bands rising from the capitals of the pilasters, as if supporting the cieling, in all places where they could be vertical; but others have since been stuck in corners where they lie at different angles to the cieling, and run into the adjoining bands, thus destroying all the effect and meaning.

When the Birmingham and Oxford Railway Company applied for their act they scheduled the chapel as within their line of deviation, and since another freehold site equally advantageous could not be obtained, the bill was opposed by the Trustees, and the battle for a northern broad gauge line was fought on their petition. The Lords' Committee made it a condition of their finding the preamble proved that the Trustees should be settled with. This was accomplished by the Company agreeing to purchase the chapel and school-rooms, if within eighteen months after the railway should be opened through the town a meeting of the seatholders required them to do so. The annoyance proved not to be so great as to render the congregation willing to give up their chapel.

I should not omit to state that my father eventually came to the opinion that the chapel, which fairly seated 1900 persons (according to the dresses worn when it was built,) was much too large as regarded both the minister's pulpit labours and his pastoral duties.

I have forgotten in the proper place to say that in the

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year 1813 my kind congregation relieved me from the obligation of preaching three times a day, and allowed me fifty pounds a year to provide a supply for the afternoon. Mr. Berry, formerly resident tutor of Homerton College, and subsequently to that pastor of the church at Camberwell, came to reside in Birmingham in consequence of ill health; but being able to preach once a day, he was engaged as a permanent supply for the afternoon, and his sermons proved very acceptable to the congregation. When the new chapel was about to be opened he resigned his office as assistant preacher, in order that I might obtain one who could give me more help out of the pulpit in some of my pastoral occupations. Upon this the late Mr Adams, formerly of West Cowes, in the Isle of Wight, was chosen to be my assistant; one of the noblest and best men that ever lived, though very eccentric; a man more fit to dwell in heaven, than upon earth. He soon resigned, and was followed by a young man from Hoxton College, who turned out ill, and after disgracing himself in this country since he left me went to America, and what has become of him I know not.

### MY AUTHORSHIP.

I NOW turn to the continuance of my labours as an author. Soon after my second marriage, I believe in the year 1822, I published my volume entitled "Christian Fellowship, or the Church Member's Guide." This work immediately took with our churches, and edition after edition, in rather rapid succession, was called for, till it has reached by this time a tenth. It is like all the rest of my books practical; not entering much into the controversy on church government, but laying down

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rules for the conduct of church members. This work, some years afterwards, involved me in a controversy. It was reviewed in a periodical, since defunct, sustained while it lasted by the evangelical clergy, entitled "The British Review." I had made very liberal concessions of some practical evils incidental to the working of the Congregational system of church-polity. I now see that I was incautious in much that I said, forgetting how many were ever upon the watch to catch up any thing unfavourable to Dissent, especially the admission by its friends of anything faulty in the application of its principles. All my concessions were carefully selected, though many of them were infirmities common to humanity, and by no means peculiar to Dissenters, and classified under different heads, and then held up to public notice with this comment, "See what Dissent is, by the admission of one of its ministers!" At the time I took no notice of the critique; but it was at length printed as a tract, entitled "The Church of England and Dissent," and circulated by thousands through the length and breadth of the land. I found that it was incumbent upon me to reply to it, and in the year 1830 I published a pamphlet entitled "Dissent and the Church of England." This pamphlet went through three editions in a very short time, and gained me some credit both for its argument and its spirit. The author of the critique had his own weapons turned upon himself; for just about that time a considerable number of books on Church-reform had made their appearance, containing the most appalling admissions of evils in the Church of England. Of these I made good use. No reply was made by the author of the critique to my pamphlet.

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Much has been said as to alterations made by the Author in this work, and of changes in his opinions which prompted them. I give in their original and corrected forms two passages which were modified in consequence of the Reviewer's remarks:

**IN THE EARLY EDITIONS.**

“She [the Church of England] teaches in her Prayer-book and canons many things which we do not believe; as for example that baptism is regeneration; that her bishops have the power of conferring the Holy Ghost in the ordination of ministers, and the confirmation of the young; that her priests have power to absolve sins; that all who die go to heaven, whatever was their previous character. She practises liturgical forms of worship which we deem less edifying than extempore prayer; while her liturgy, though in many respects so sublime, scriptural, and devotional, abounds with vain repetitions.”

**IN EDITIONS PUBLISHED AFTER  
THE REVIEW.**

“Her Prayer-book appears to us self-contradictory. She teaches in her catechism that infants are regenerated by baptism; that her bishops have the power of conferring the Holy Ghost in the ordination of ministers; that her priests have authority to absolve sins; her burial service, in manifest opposition to some parts of itself, and to other parts of the liturgy, leads us to conclude that all who are interred with the prescribed rites of sepulture certainly go to heaven whatever were their previous characters.” Vol. XI., p. 251.

In the abridgment published in 1859, this passage is thus given: “She teaches by the Prayer-book many things which we do not believe; as for example, that by baptism the soul is regenerated; that her bishops have the power of conferring the Holy Ghost; that her priests have power to absolve sins. Her burial service is highly objectionable as leading to the conclusion that all who are interred with the prescribed rites of sepulture, go to heaven. She practises liturgical forms of worship which we deem less edifying than extempore prayer.”

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“The Church of England, which retains many of the corruptions of her relation at Rome, has imitated her in the total alteration of this office [that of deacon].”

“The Church of England, which retains some of the corruptions of the Church of Rome, has imitated her in the total alteration of this office.” Vol XI., p. 350.

The following passage to which the Reviewer took exception was part of a paragraph which was added in the second edition, at the close of the section on the true nature of church power, and was after the review omitted altogether: “The papacy and the episcopacy, with every other ecclesiastical corruption, may be traced to a want of proper views of the nature of church power.” No alteration or omission was made in any other passage of which the Reviewer complained as bearing unfairly on the establishment.

The Author thus withdrew all expressions which he deemed incorrect or unnecessarily offensive; yet in the republication of the review as a pamphlet this circumstance was not noticed. The fewness of the alterations necessary showed how little there was in his book which could be found fault with for its spirit or temper. The two passages last transcribed might surely with greater dignity and also with greater prudence have been allowed to pass without complaint.

The reviewer was Mr Cawood of Bewdley, who was a gentleman of very considerable ability and acquirements, and a prominent and consistent member of the Evangelical party in the establishment, but exhibited great asperity to Nonconformists. A chemist whom I knew very well, removed from Birmingham to Bewdley, and attended Mr Cawood’s ministry, as there was no church of the Congregational order there. He for a time had Mr Cawood’s custom, but it ceased without any fault on his part, and without complaint being made to him; and on his enquiring the reason from the servant who generally came to his shop, he was told that Mr Cawood, having found that though then attending the church he was in principle a dissenter, had given orders to his servants to buy the drugs he wanted elsewhere.

“Dissent and the Church of England” was copied for the press by my stepmother, and had the benefit of her revision. In every other case the printers used the Author’s manuscript.

I have not been able to obtain all the editions of “The Church Member’s Guide,” but I believe from the third to the eighth they were reprints of the second, in which, as the Author notices in his preface to it, there were considerable additions. In the ninth edition (published in 1839) still greater additions were made, but some

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paragraphs in the second, not relating to matters in controversy, were omitted. The Author prefixed to it a long preface in answer to some parts of the review, which will be found at p. 192 of the fourteenth volume, but he omitted it in the tenth edition, which was otherwise a reprint of the ninth. This is the statement which should have been made in the preface to the editor's note prefixed to the eleventh volume, to which, as also to that prefixed to the fourteenth volume, the reader's attention is requested.

The Author made greater improvements in this than in any other of his books (except it may be the sermon entitled "The Crisis,") which shows his opinion of its relative value.

Finding this book too expensive to be put in the hand of all the members of his own church, he prepared a Manual for them, containing particulars of their peculiar rules and institutions. This is an original work though in its substance it is extracted from the "Guide;" it will be found in vol. xi. p. 455.

Not satisfied with this, after the tenth edition of the "Guide," he made an abridgment of it, but with considerable variations of expression, and the adoption of some passages from the Manual.

The Author entered once more upon the matters disputed between Nonconformists and the Establishment in his "Pastoral Address on the Principles of Dissent," but it fortunately escaped controversy.

In the year 1824 published my work, entitled "The Christian Father's Present to his Children," the design of which was to form, develop, and guide the religious education of young people. It met with great acceptance, and ran through fifteen or sixteen editions. I have reason to believe it was useful among families of God's people, and afforded considerable help to those parents (alas! how few,) who are really anxious to bring up their children in the fear of the Lord. It has been often mentioned to me by persons having derived benefit from it.

I believe the next publication I sent forth was "Christian Charity; or the Influence of Religion upon Temper, in an Exposition of the 13th chapter of the First Epistle to the Corinthians." This volume was

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first preached in a series of sermons on the chapter which it purports to expand. It had been for a long time my deep and settled conviction that no part of Christianity is less understood and exemplified than that which is thus characterized by Mr Hall: "Love is the very essence of the Christian religion; all else is but its earthly attire, which it will throw off as it steps across the threshold of eternity." Oh how different would be the condition of the world now; how little would have been left for us to do in the way of its conversion, had all the professed followers of Christ from the beginning been so many living examples of love. Would there have been found one who could himself believe that such a religion was a mere imposture of enthusiasm, or who would have attempted to persuade the world that it was so? Who could have become antagonistic to pure practical divine benevolence? But what of love is found in the pages of ecclesiastical history? Alas, alas, how little of it is seen in the conduct of professing Christians of any age, church, or country? As a proof how strangely this subject is neglected even by preachers and authors, I mention the fact that an American author of considerable ability and extensive reading says he had never met with but one treatise on the subject, and that was mine. Is not this an astonishing and melancholy fact, that while thousands and thousands of volumes on all other parts of Christianity, on all subjects of faith, controversy, and practice, should be from time to time issuing from the press, only one volume, and that of no great merit, should have come forth wholly devoted to the exposition and enforcement of this cardinal virtue of our holy religion. My work is now in its sixth edition, a circulation far above its own intrinsic merit, but far



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below the importance of the subject. As a proof how little disposed professing Christians are to the cultivation of this virtue, I may mention that three or four years since I published a little tract entitled "The Olive Branch and the Cross, or the Law of Forgiveness of Injuries stated." But it did not sell, and was labour in vain. If love be religion in its very essence, we shall in looking abroad upon the Christian world be led to conclude there is yet but little of genuine Christianity in the world, or even in the church.

On this followed "The Family Monitor, or a Help to Domestic Happiness," which had also been preached in a series of discourses. When I had preached the course, I received a numerously-signed petition from the married Women of my congregation soliciting the publication of the sermons to husbands and wives. But I chose rather to publish the whole. Here again I believe the pulpit is deficient in the minute inculcation of specific domestic duties. How much the well being of the community and the prosperity of the Church depend upon the order, good government, love, and harmony of families! I have read of preachers who dwelt almost exclusively upon the doctrinal points of divine truth, and who having expounded in course the earlier parts of the epistle to the Ephesians, said, in coming to the practical parts, in which the domestic duties are so beautifully set forth "We have no need to dwell on such matters, for the people know their duty in those things." What a reflection on the apostle for dwelling upon, or rather upon the Divine Spirit by whom he wrote!

My next work was (also a series of sermons) on the Christian profession, entitled "The Christian Professor."

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In it I endeavoured to set forth in various lights the import, the obligation, and the momentous consequences of a profession of Christianity. This was never more necessary than now. A profession subjects us to no suffering, no loss, no hazard. We seem to have no cross to take up, and are rather raised than depressed by taking up the name of Christ. Honour and not reproach follows us in our Christian career. Moreover, modern practice tends to throw the door of entrance into our churches too widely open. I believe that we are too much in haste to swell the number of our church members. Ministerial importance is increased, as proofs (as they are supposed to be) of usefulness are accumulated. Multitudes thus find their way into our churches without the wedding garment. The admission of members to the Church has been, and is to this moment, one of the perplexities of my life. I know very well the Lord's supper is milk for babes. I know the apostles admitted persons soon after conversion, and who could have had but comparatively little knowledge of Christianity. I know that it is dangerous to reject a young and timid Christian; but, on the other hand, admission to the Church, upon profession, is generally considered by the individual as a certificate of personal religion; and should they be still in an unconverted state in that state they will in all probability die; so that a too ready admission of persons to the Church is in effect to be accessory to their self-deception, and therefore to their destruction. Hence I have often felt perplexed, and though I have been more strict than many of my brethren, there are many, very many, whom I now wish I had rejected. I have sometimes, on these grounds, been ready to ask whether a great strictness of com-

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munion, so as to give the impression to the person admitted that he is a real Christian, is not an evil; and whether, in such times as these, it is not desirable to give out the idea more prominently and impressively, that the Church is not to be considered a body of truly converted persons: so as to destroy that reliance which is so general upon profession. These views led first to the preaching, and afterwards the publication of the discourses comprehended in "The Christian Professor." But I come now to a work, compared with the usefulness of which that of all my other books is but as the small dust of the balance; a work, the results of which fill me with adoring wonder, gratitude, and love. I will first state the circumstances which led to the writing and publishing of it. About the year 1831, or it may be a year later or earlier, a series of special religious services was held in Birmingham. The ministers of the neighbouring towns, for many miles round, were invited to attend for solemn conference on subjects connected with their ministry. Three mornings were thus spent, much, I believe, to the edification of those present. The utterances of the heart were free and flowing, and an unrestrained exchange of sentiment took place on the most momentous of all topics. I wish these meetings were more frequent. The one held a few years ago at Chester was a scene and season of uncommon solemnity. They should not be periodical, or they would become formal. But occasional gatherings of the labourers in the Lord's vineyard would give a new impulse to zeal, and a new encouragement to hope. The evenings of the three days were devoted to the congregations, when addresses were delivered on subjects bearing upon conversion, and the Lord's supper was

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administered. One of the addresses, delivered by Dr. Ross, then of Kidderminster, now of Sydney, "to the thoughtful but undecided hearers of the gospel," produced a very deep and general impression, so that many persons were brought under most serious concern about their souls. I am persuaded that occasional special religious services, when conducted with judgment, and in which the pastor himself, whatever auxiliary help he may obtain, takes a leading part, are rational, scriptural, and useful. Churches, like individuals, are in danger of sinking into a lukewarm state; routine and formality settle down upon them, and stagnancy is the result. True, the best state of things is where the stated ministry is such as to keep up perpetual freshness, vigour, and vitality in the church. Happy the church, and happy its pastor, where such ministrations are enjoyed. But even here some occasional means to bring out the awakened are desirable. In all our congregations there are many who have been impressed by the word, and who go on in this state of mind without coming to any decision. They are concerned; they do not totally give up religion, nor wholly embrace it. Now, one of the great benefits of special services is, that they bring such persons to a point, and lead in very many cases to decision. Such have been the results in my own case.

After the services to which I now allude as having been held in this town, very many came to me at the time appointed for seeing them, deeply anxious about their souls' salvation. I conversed with them, of course; and as my wont is in dealing with inquirers, I lent them books to read. I made use of Doddridge's "Rise and Progress," which, notwithstanding its formal divisions and systematic form, is an admirable book, and has been

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greatly honoured and blessed of God. It is certainly too long, and contains too much for a mere inquirer. Hence, now when I use it, which I frequently do, I tell the persons into whose hands I place it, not to read more of it than about the ten or twelve first chapters. An inquirer that has not yet found peace with God, need not be led through the whole course of the Christian life. I still found the lack of some little work, suitable for persons inquiring after salvation, which should be long enough to lay open the scheme of salvation, with the perplexities and difficulties that beset the entrance upon the narrow way to eternal life, and the encouragements which should animate the inquirer in his struggle for the crown of glory. As I knew of none that exactly met my desires, I set to work immediately to write something more suited to the object. I believe I was animated by a pure desire to glorify God in the salvation of souls. Perhaps there was less admixture of self-seeking and vain-glory in the writing of this book than in any other of my works. I wanted to lead the anxious into peace and joy in believing. Of course, I had no anticipation of the wonderful success which followed its publication. How could I? Had the veil been then lifted up, and had it been shown me in perspective what a course that book was to run, I should have regarded it as a dream. The first two editions were printed and published by myself, and sold very rapidly. The Religious Tract Society caught sight of it, and proposed to purchase the copyright. Aware of the facilities possessed by that invaluable institution for getting their works into a much wider circulation than any private author can do, I immediately consented; and have ever been thankful to God for this arrangement. I place this society next in

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value and importance to the Bible and missionary societies. It is a fountain of blessings to the world, and seemed raised up of God especially for the times in which we live, when the press, that source of sweet waters and bitter, is sending forth such floods of demoralising publications. I above many authors have cause to speak with gratitude of its worth and operations. It has extended my usefulness to the remotest boundaries of the globe, wherever the English language is known. It has sent out several of my publications; my Pastoral Addresses, "The Young Man from Home," and some other minor things; but the "Anxious Inquirer," in the extent of its circulation and amount of its usefulness, swallows up all the others. It has procured the translation of this work into Gaelic, Welsh, French, German, Swedish, Malagasy. Besides these languages, it has by other means been printed in Italian, Dutch, Singalese, and one of the East Indian dialects. The number of copies issued from the society's depot up to the present time is more than half a million. To me it has ever been a source of joy and thankfulness to consider that, apart from the direct usefulness of the book, it has been to the Tract Society a source of considerable profit; thus enabling that institution to extend its usefulness in grants and gratuities to all parts of the world.

It is delightful to me to know that the circulation of this work has been more extensive in America than it has been even in this country. If I speak of its usefulness, it is not in a spirit of boasting and vain glory, but of admiring wonder, gratitude, and love, and with a feeling of the profoundest humility. None but myself can conceive of the degree in which God has deigned to honour and bless this little unpretending publication.

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For this He has employed persons of all ranks in society and all denominations in religion. Clergymen of the Established Church have not scrupled to use it, though penned by a Dissenter. They thought it to be an instrument adapted to their purpose, and have manifested as much zeal in its distribution as any of the ministers or members of my own denomination. Had I preserved all the letters I have received, both from other countries and my own, of its usefulness, they would have formed a book. I sometimes regret that I have not done so; but perhaps it would have ministered to my vanity. I have often reproached myself for insensibility and want of gratitude in not feeling more when accounts came of its usefulness. The tidings have become as common things. A fiftieth part of the intelligence which has reached me would fill some men's breasts with gladness and gratitude. It has never been my practice to send instances of good from the perusal of it to the periodicals of the day. One instance out of many I may here relate. In one of the back settlements of America, where a stated ministry had not yet been fixed, a single copy of the "Anxious Inquirer" had found its way. It was lent from one person to another, and seven and twenty persons were thus hopefully converted to God by the perusal of the solitary copy found among them.

A scene once occurred at a meeting of the [Congregational] Union in London which made a deep impression on all who were present. A Dutch minister, by the name of Dr. Beets, a poet and a highly respectable member of the Established Church, sent in word to the secretary that if permitted he should wish to be present and address the meeting. He announced his

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name and position, and declared that he had come from Holland, not only to be at the meeting, but to meet me and to present to me two volumes of my works which he had translated into Dutch, and to inform me of the benefit which had resulted from my "Anxious Inquirer" in the language of his country. He knew of twelve students for the ministry who had been converted by the perusal of that book. He addressed me and the meeting in terms so impressive and affecting as to call from myself a response which, together with his own words, melted the whole audience into tears. Dr. Leif-child (I think he was the person) rose, and said that such was their emotion, it was impossible to go on with mere dry business till their feelings had a little subsided, and suggested that they should all unite in prayer, which they accordingly did. Dr. Beets has since translated other of my books into Dutch.

It is a little remarkable, that at another of the meetings of the Congregational Union, a Mr De Leifde, from Amsterdam, was present, who had come over to England to solicit subscriptions for carrying on an extensive system of home operations in Holland. His address after the dinner at Radley's Hotel was most deeply interesting and affecting. Many were weeping, and all rejoicing. And on relating his conversion, he told us he had been a Socinian, but that some one lent him a little book with an earnest exhortation to read it. That book was the "Anxious Inquirer" in Dutch. It was the means of his conversion, and from that time he had devoted himself to the work of evangelising his country, which he stated is overrun with Socinianism and Rationalism. He sat next to me at the dinner, and



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laid his hand upon my shoulder when, with much emotion, he owned me as his spiritual father.

The day of judgment alone will disclose what has resulted from the issue of this little and apparently insignificant publication.

I am therefore extremely anxious to call attention to the fact of the usefulness of this work, as demonstrating what kind of religious truth, and what method of presenting it, God blesses for the conversion of souls. This is a momentous lesson to learn. The salvation of souls is the supreme end of the ministry. He who does not see this has mistaken the whole scheme of Christianity. The ends of the ministry must of course be identical with the ends for which Christ died upon the cross. If He died to save sinners, ministers must preach to save sinners. To convince men of sin and righteousness and judgment, to bring them to repentance towards God and faith in our Lord Jesus Christ, to build them up in their holy faith and guide them onwards to eternal life, must be the design of ministerial instruction. It is greatly to be feared that the orthodox doctrine of conversion, that is, the turning of the sinner by the regenerating power of the Spirit from sin to God through Christ, in other words, the necessity of an entire inward change of heart, begins in many of our Dissenting pulpits to be merged in vague general notions of a religious state, which implies no quickening from a death of sin to a life of righteousness. I hold by the nature and necessity of regeneration and conversion, as set forth in the writings of the Evangelical school, whether Episcopalian, Dissenter, or Methodist; and I hold that this is the teaching of the word of God. This,

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and only this, is the teaching which God has blessed in every age, country, and church of the world. Do we not see in the preaching of those by whom this doctrine, if not formally denied, is neglected, an obvious want of spiritual effect? Where are the sinners turned from the errors of their ways? What do we see there of broken-heartedness on account of sin, of joy and peace in believing, of true holiness and righteousness? Are the churches of such preachers fields which the Lord hath blessed?

I do not mean to deny that conversion is not the only end of the ministry. The child must not only be born, but fed, nursed, and educated. Christians are to be edified, as well as sinners regenerated. The flock of Christ is to be fed with truth and defended from error. There is to be in the ministry both an evangelising character and an instructive one. It has been thought by some that these, though not of course opposed, are so dissimilar as almost to require distinct and separate instrumentalities. This, however, is quite unnecessary, though a class of itinerant evangelists, well skilled in dealing with the souls of men and in methods of awakening them from the slumber of sin, might be useful as auxiliary to our stated pastors. Still the pastor must be both the evangelist and the subsequent instructor. No doubt a great portion of every faithful minister's labours should be devoted to the conversion of the unconverted classes of his hearers. In most ordinary congregations, these greatly outnumber the true Christians. Surely, surely these ought not to be neglected. I have ever taken the views of holy Baxter on this subject, as enforced in his "Reformed Pastor." Now then assuming the position that conversion

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should be a leading object in the ministry of every faithful preacher of the gospel, I come again to the inquiry, what kind of truths, and what methods of preaching them, are likely to accomplish this end? It might seem almost unnecessary to ask such a question, but if one may judge from the preaching of many, there is yet some need of setting this forth.

I return to the "Anxious Inquirer," and I might have taken up Doddridge's "Rise and Progress," Alleine's "Alarm," Baxter's "Call," and to come to modern publications, "The Sinner's Friend," "Come to Jesus," with all the innumerable religious tracts that are being issued by the various societies in this day; but I dwell upon the "Anxious Inquirer," not from any spirit of vain-glory, God is witness, but because it is a work widely circulated, well known, and greatly blessed. Let any critic, or other person of sound judgment, examine the book itself. He will find no literary talent, no philosophical research, no profound theology, no novelties of sentiment, no pretension to logic, rhetoric, or poetry; nothing but one of the simplest and most elementary treatises in the English language; a book which contains nothing that can puff up its author with pride; a book which any one of the thousands of evangelical ministers of all denominations would have written, had he sat down with such a purpose; the mere alphabet of the Christian religion, which, whatever cause its success might occasion to its author for adoring gratitude, can certainly yield no materials to feed his pride. Yet this elementary, this simple, this humble, this comparatively insignificant little book, has been honoured of God to do a mighty work in the earth in the way of converting souls. What, then, are its contents, what

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the truths it illustrates? The spirituality and eternal obligation and unabated requirements of the moral law; the tremendous evil and awful consequences of sin; the condemnation of the whole human race by the law they had violated; the atonement of Christ, by His death on the cross, for the sins of the world; the infinite love and grace of God, in His willingness to receive the chief of sinners; the nature and necessity of repentance and of the new birth; the justification of the sinner in the sight of God by faith without works; the indispensable necessity of the work of the Spirit of God to enlighten, to renew, and sanctify the soul; together with some instructions calculated to remove perplexities, to overcome difficulties, and to afford encouragement to the soul convinced of sin and inquiring after salvation. Such are the truths, and the method of presenting them, contained in this work. There are not, of course, to be found theological subtleties or matters of controversy. If then these truths are thus powerful to awaken the conscience when set forth in a book, and addressed to the soul through the medium of the eye, how much more powerful for this end may it be expected they will prove when addressed to the soul through the medium of the ear! Faith more frequently cometh by hearing than by reading. For one converted by reading, scores, if not hundreds, are converted by hearing. It is the preaching of the cross; not of course, (as the results of the "Anxious Inquirer," and other similar works prove,) to the exclusion of reading, that is the power of God unto salvation. But then it must be the preaching of the cross. There are certain truths, and they are set forth in this little treatise, that constitute the converting element of sermons; I say, the convert-

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ing element, i.e. the truths, and the manner of discussing them that are adapted to convert the soul to God.

And here be it remarked, it is not only the truths themselves, but the manner of treating them, that constitutes the converting element. If the doctrines which are unto salvation are treated in a mere argumentative form; if they are set forth in an abstract, or in a cold, heartless manner, or are addressed simply to the intellect, or are garnished with rhetoric or ornamented with poetic imagery, so that the imagination shall be appealed to rather than the heart and conscience, little, even with the ^gospel, can be expected in the way of conversion. It is the gospel addressed in simple earnestness to the soul that will move it. Now, I would by no means set up the "Anxious Inquirer" as a perfect standard for the manner of treating gospel truths and commending them to the heart and conscience. Yet I may, without the least violation of modesty, affirm that there is some measure of simplicity in the work. There is a plain, affectionate earnestness in the work. And do not these two words, "affection" and "earnestness," include the very essentials of a successful ministration of the gospel? They are intimately related; for can there be affection without earnestness, or earnestness where there is no affection? In listening to some preachers of the gospel, you perceive a deplorable want of both these. All is didactic heartless intellectuality. The preacher is a lecturer on the gospel; and the sermon a mere lecture: all true, perhaps clear; but there is nothing which makes the audience feel that the preacher loves them, is intensely anxious to save them, and is preaching to them the gospel for this very purpose. No minister can be a good and effective preacher of the gospel who does not pro-

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duce on the minds of his hearers the conviction, "This man is intent on saving our souls. He would save us if he could." What can interest us like the interest manifested for us? How weighty a motive-power is the exhibition of sincere and ardent affection! To see a man rousing up all the energies of his soul to do us good; using all the powers of persuasion, the tear starting in his eye, the flush spreading over his face, the very muscles of his countenance working, till we seem to feel his very hand laying hold with a grasp of our soul to pluck us from perdition! Oh, the force there is in such preaching! This gave the charm, the power, and, in subordination to the Spirit of God, the success to Whitfield's preaching.

Now, may I not lay claim for something of this in the "Anxious Inquirer?" Must not the reader feel that the author loves him, and is in earnest for his salvation? Does not the book engage his attention, as the appeal of one that is concerned for his welfare? Must he not say, "Well, if no one has before cared for my soul, this man does. Here I have found a friend who is concerned for my eternal wellbeing?" May I not ascribe much of the success of the book to its affectionate earnestness? And may I not again and again repeat the inference, that if this is successful in a book, may it not be expected, under God, to be still more successful in a sermon?

When the criticism on "The Anxious Inquirer Directed" in Mr Dale's *Life of the Author* appeared, the Editor objected to it not as severe, but as incorrect: at first he contented himself with the notice which will be found in his preface to the tenth volume, trusting that some reviewer would express the same view more at length. No one however did so; and at last a very offensive notice of the *Life* appeared in the "Record" newspaper, which was no doubt owing to

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the letter of the Author printed in the *Life* at p. 585 of the first edition. The Editor then had a half-sheet, containing the following remarks (with the quotations in full), and headed "The Teaching of the late Rev. John Angell James of Birmingham in reference to Faith and Justification," stitched up with the *Evangelical, Baptist, United Presbyterian, Christian Witness, and Christian Observer Magazines*.

In a review of the *Memoir of Mr James* which appeared in the "Record" newspaper there occur the following expressions:

"This biography clearly shows that Mr James, although an earnest and generally orthodox preacher, was not a great or even an accurate divine. . . . Mr James's want of distinctness in a doctrine so important as that which relates to the difference between Justification and Sanctification, is very clearly and candidly pointed out by his biographer (p. 296). . . We are surprised that any one who had passed through Dr. Bogue's course of theology should have vacillated, as Mr Dale shews that Mr James did on this important topic, even in his 'Anxious Inquirer.' At one time he sets forth Justification in the clearest terms, and in the words of the Assembly's Larger Catechism. But in page 38 he affirms that Justification means not merely pardon but something more, and then proceeds to show that pardon and justification are virtually identical. It was probably in the muddy pages of Moses Stuart that Mr James thus became confused, and Mr Dale shows that the consequences of this confusion were practically hurtful to his theology."

The statement that Mr James did not distinctly point out the difference between Justification and Sanctification is not warranted by any remark of Mr Dale, and proves that the reviewer is entirely unacquainted with Mr James's works.

But the *Memoir* further alleges that Mr James in one passage of the "Anxious Inquirer" makes Faith nothing more than intellectual belief. So that the unsoundness imputed respects cardinal doctrines, and is to be found in the book which of all Mr James's writings (and indeed it might be said of all modern theological books) has been most widely circulated and most highly prized among the Evangelical Denominations of Christendom. It seems, therefore, due alike to Mr James's memory and the Church of Christ that these statements should be shown to be unfounded; and the task necessarily devolves on his son, particularly as he contributed a chapter to the *Memoir*, though without having seen any other part of the volume, (or his opinion having been taken on any particular respecting it.

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The Memoir sets out the passages objected to (in one place however omitting the end of the paragraph which it may be thought answered the objection taken), but the newspaper does not contain them; it has therefore been determined to reprint them together here, that the public may judge how far they deviate from the Augustinian or Calvinistic opinions, which the biographer and reviewer alike consider orthodox.

The following are the passages in which, according to the Memoir, Mr James does not teach the doctrine of justification with distinctness and correctness; on the one hand leaving it in doubt whether it consists in the imputation of Christ's righteousness or not; and on the other identifying it with pardon.

"At this stage . . . . . suffered on his behalf."

The quotation ends here, but the passage in the original work is continued thus: "THIS JUDICIAL ACT OF GOD . . . . . a sanctified state." See Vol. X, p. 77.

"Justification . . . . . something done to satisfy public justice." See Vol. VI, p. 402.

The sentence in capitals in the former passage [from "This judicial act," to "his mediatorial undertaking"] it is submitted implies the idea of the imputation of Christ's righteousness to the believer, (on union with Him,) and makes the paragraph consistent with the previous extract from the Catechism. Mr James believed this doctrine, Mr Dale does not.

It is left to the reader to say whether Mr James's views of Justification were "indistinct" or "vacillating," and whether he "reduced it to insignificance and worthlessness."

The last paragraph of the quotation from "The Anxious Inquirer" meets the assertion of the reviewer (which it is repeated was not Mr Dale's) that Mr James did not point out with distinctness the difference between Justification and Sanctification. That in fact was one of the points on which he ever most strongly insisted.

We now come to the extract in which it is alleged in the Memoir that Mr James makes Faith nothing more than intellectual belief.

"But you will probably wish to know . . . . . what you find in the Gospel."

The very next paragraph subsequently quoted by Mr Dale, *with approval*, is in these words:

"I will now show you how you are to believe. . . . Faith and confidence in Christ, are the same thing." Vol. X, p. 102.

Mr Dale states that the view given in the second division is sound, namely, that faith is in Mr James's words "trust in Christ,"



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in Mr Dale's, "a belief in Christ himself, founded on the belief of Christian truth but he also says, that the words "I in the act of promising him am the object of his faith," imply a different theory of faith from that stated in the rest of the paragraph.

It must be noticed that Mr James treats of faith under heads and divisions: 1. What truths are to be believed: 2. How they are to be believed; and that the trust which added to intellectual belief constitutes faith is explained and enforced under the second division. One idea only could be conveyed at a time, but in judging of the ideas conveyed by the two divisions both should be considered together. Besides, it is contended that this trust is implied in the self-appropriation of God's promises and offers, which forms the main subject of the first division: so that Mr Dale's mistake when a boy, as to this part of Mr James's work (which he afterwards details as one instance of its effect,) is chargeable upon himself.

The anxiety of Mr James to guard his readers from being satisfied with anything short of this trust occasioned his exhortations to self-examination, which Mr Dale, in a subsequent page, characterizes as detaining the reader from Christ to study his own faith.

Again it is left to the reader to say which is in error Mr James's doctrine or his biographer's criticism. It must be remarked that all the passages are quoted in the Memoir, not only for correction, but as illustrations of Mr James's want of firmness and clearness in his statement of Christian doctrine.

It will be hard if his works are lowered in public estimation by such criticisms, because they are made by his colleague and biographer.

This method of addressing the public may be unusual, but no other seemed effectual. A pamphlet would not be read: the newspaper in question took no notice of a communication sent to it by a friend [this was incorrect, through the author of the critique having been mistakenly supposed to be the editor]: any magazine proper to be resorted to might object to open its pages to an answer to a newspaper, and no one magazine would be circulated as widely as is requisite.

This defence of Mr James's theological reputation, dictated by a sense of filial duty, is commended to the dispassionate consideration of all his old friends, of all who have received benefit from his labours, and of all who hold the opinions which he upheld by his preaching and his writings.

T. S. JAMES

Birmingham October 18 1861.

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A list of the Author's publications in the order of their appearance will be found at the end of this autobiography, but a short classified account of the chief of such of them as are not referred to in the foregoing pages may save the reader trouble.

In 1847 the Author wrote "The Earnest Ministry and in the following year "The Church in Earnest;" by which and his republication of a selection from Dr. Spencer's "Pastor's Sketches," (1855), his Address to the Congregational Union at Chester, (1853), letters in periodicals, and prefaces to books by other writers, he sought to call attention to what he thought the perilous state of the Church, and the qualifications requisite for ministers in the present day.

In 1840 he published an account of "Protestant Nonconformity in Birmingham," being a short history of religious dissent in England since the Reformation, and sketches of the various Nonconformist denominations, and their establishment and operations in Birmingham, his own congregation being the subject of a more extended notice than the others. This is his only historical work, and it deals in difficult and delicate matters. It was very well received by all parties, but having only a local interest it did not sell to an extent sufficient to pay its expenses; being the only one of the Author's books as to which this was the case.

In 1842 his own bereavement produced that sad supplement to the Family Monitor, "The Widow Directed to the Widow's God."

In 1853 he sent forth "The Course of Faith and in 1858 "Christian Hope and thus, love having formed the subject of one of his earliest works, he furnished the church with treatises doctrinal and practical on the graces which are the chief constituents of the Christian character. The book on Hope has not met with such acceptance as the other two; yet it will be found one of the best of his works, and one might have thought it would be the most attractive both in itself, and as the chosen theme of his old age.

In 1851 and 1852 appeared the volumes addressed one to Young Men, the other to Young Women, which, of all his works, seem to have the most abiding hold on public taste: nor is this surprising, as in addition to the advantages afforded by the classes addressed and the topics selected, they display, notwithstanding the writer's age, a freshness, sympathy, and vigour, which are not to be found in his earlier writings. He had previously (in 1839) put forth a smaller work, "The Young Man from Home."

In 1853, at the suggestion of his dear friend, Mr William Lloyd, of the Tract Society, he wrote "Christian Progress," as a sequel to "The Anxious Inquirer Directed."

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The Author's printed sermons may be thus divided: Sermons for the London Missionary Society, all preached in London: "The Attraction of the Cross" 1819, "Missionary Prospects" 1826, "To the Young" 1828, and at the Society's Jubilee in commemoration of its founders 1849. Anniversary sermons, for a Lying-in Charity 1820, for a Seamen's Chapel 1820. On subjects connected with the ministry: to the Staffordshire Association 1815, Charge to his brother at his ordination 1816, to his co-pastor 1854, to the Church on Mr Mather's settlement 1827, on the 40th Anniversary of his Ordination 1845, at his jubilee 1855, on the Rev. John Gawthorn's Jubilee, to the Congregational Union on the great end of the ministry 1853, on Whitfield's Ministry 1853, to the Congregational Union on the "Rivulet" Controversy (not preached) 1856, and on Dislike to Ministerial Fidelity 1831. Funeral Sermons: for the Rev. John Berry 1821, the Rev. Dr. Rogue 1825, Mrs Sherman 1847, his daughter-in-law (pastoral address) 1848, the Rev. Thomas Weaver 1852, his brother James 1852, his brother-in law the Rev. Richard Keynes 1853, the Rev. William Jay 1854, Mrs Redford 1855, the Rev. Thomas Swan 1857, and Joseph Sturge 1859. Addresses: at the funerals of the Rev. Dr. Mc'All 1838, and of the Rev. John Jerard 1852. To the Young, "Youth Warned" 1822, and "The Scoffer Admonished" 1824. On Parental Duties 1810. On the State of England 1824.

He printed many pastoral letters: in 1829 on a Revival of Religion; in 1834 on the Principles of Dissent; in 1840 and the two following years, in monthly tracts, chiefly exhorting to practical holiness, but in some cases explaining Christian doctrines; (these are now published in one volume by the Tract Society); in 1847 "Pastoral Enquiries," in 1848 to the Afflicted on God's Rectitude and Faithfulness; in 1849 on the dangers and duties of the Time; in 1850 The Olive Branch and the Cross; in 1851 on the Papal Aggression; in 1853 on the support of the Religious and Charitable Institutions connected with his congregation; in 1854 on the state of Religion in the Church; in 1837 on Family Prayer (for the Worcestershire Association); and in 1859 Pastoral Appeals to the Churches on the State of Religion.

He had at his death commenced a course of sermons on prayer, which he intended to publish as a treatise; and those who heard the sermons thought the book would have been highly prized by the devout.

In 1818 the Author published a defence of himself and several Congregationalist ministers in his neighbourhood (Scales of Wolverhampton, Cooper and Hudson of Westbromwich, Hammond of Hands-

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worth, Berry of Birmingham, Richards of Stourbridge, and Dawson of Dudley,) against a pamphlet attacking them in relation to a suit in Chancery for recovering from Unitarians the Old Meeting-house in John Street Wolverhampton. There is no reason for reprinting the author's tract in the present edition, but a notice of it is due to his memory, and the case itself is not without interest, and a record of it may fitly be preserved here.

This chapel, with a good house for the minister, was built in 1701, from time to time received some small money endowments which produced £800 stock, and in 1720 was endowed with an acre of land, which in 1782 produced £7 a year.

The first minister was a Mr Stutts, and no doubt can be raised as to his being a trinitarian. The body of the congregation remained such until 1782, in which year Mr Jameson, a trinitarian, was elected by a large majority (of subscribers to the chapel as I understand), but an anti-trinitarian minority, which included the acting trustees, locked the doors of the house and chapel, and kept him from taking possession. He was of too gentle a nature to assert the rights of himself and of the congregation by an appeal to the law, he left the town and his trinitarian friends withdrew from the chapel.

The introduction of heterodoxy into a pulpit was generally managed much more quietly by an Arian minister concealing his doctrinal views and preaching mere morality, until all his hearers who cared for the distinctive truths of Christianity had died or retired, so that none such remained to prevent the next choice falling on an avowed anti-trinitarian. The most striking instance of this was perhaps Mr Emlyn of Dublin; but the general fact was admitted and justified by the Unitarian party in the cases from that city which will shortly be adverted to. It seems this process had been put in operation in Wolverhampton by Mr Cole, but it failed of taking full effect.

Swan-hill chapel at Shrewsbury recorded a similar usurpation by a minority, for when I knew it it bore an inscription that it was erected in support of the right of majorities in Protestant Nonconformist congregations to choose their pastors. The choice which gave occasion for this protest was that of a successor to Mr Job Orton. I am not sure that any violence was used in the Shropshire case, but we shall see that this was the normal condition of things in stouter and more dogged Staffordshire.

The ministers at John Street, Wolverhampton, after Mr Jameson withdrew were all anti-trinitarians till in 1816 the Rev. John Steward after being such for several years, gave notice that on the next Lord's-day he should state a change which had taken place in his opinions.

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On the day appointed he avowed himself a trinitarian. When he had left the pulpit, he was assailed with abuse by several of the attendants of the chapel, but chiefly by Mr Pearson, the leading trustee, who called him a turncoat and a liar. There attended at this service, without any understanding between him and Mr Steward, Mr Benjamin Mander, who was a trustee (indeed, as he contended, the only legal trustee) of the chapel, but had left it on the rejection of Mr Jameson, and he interfered to stop the attack on Mr Steward, and a personal altercation took place between him and Mr Pearson.

Mr Steward shortly afterwards received a request from the trustees and congregation to resign his office as minister. He refused to do so immediately, but intimated his intention to leave as soon as he had obtained another situation. His stipend was then withheld which occasioned his contracting debts; and his opponents instigated his creditors to sue him for them, with a view to crushing him or driving him from the town.

This persecution of Mr Steward roused Mr Mander's indignation, and he made the case his own, and Mr Pearson declared he would fight the matter inch by inch to his last shilling. They were both clear-headed resolute men, determined to back their opinions, and able and willing to sustain the expense and endure the annoyances of the most keen and protracted litigation, and what perhaps made the contest fiercer, they had up to this time been personal friends. Each conferred with the chief men of his own denomination in the neighbourhood, and indeed in different parts of the kingdom, and both parties determined that the fate of the Old Meetinghouse at Wolverhampton should decide the oft-mooted point, which had the better right to the chapels built by the English Presbyterians of the time of the Revolution, the Independents or the Unitarians. The person out of his own circle whom Mr Mander chiefly conferred with was my father, and he inserted in the first number of the Congregational Magazine a statement of the case, and an appeal to the Independent denomination to support Mr Mander.

Mr Pearson began by following the plan which had been successful with Mr Jameson, and just suited the temper of the district, he took the law into his own hands, and locked Mr Steward out, changing the locks on the Saturday afternoon.

Mr Mander was equally prompt to right himself. He did not remonstrate, but just before service time the next morning, he broke open the doors and put Mr Steward in possession. This of course gave occasion to great uproar in the chapel, but Mr Steward and Mr Mander maintained their ground.

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Mr Pearson getting nothing by the strong hand betook himself to the law, and he did so in the most offensive manner. He summoned Mr Mander and his workmen before a magistrate for a breach of the peace; and here he got a triumph, (the only one during the whole warfare), for he had Mr Mander and his men bound over to answer the charge of riot and conspiracy, at the sessions.

The magistrate was a clergyman connected with the Collegiate Church, and Mr Steward offered to refer the whole case to him, but he declined. It may be that he was not a fit man for the task, but the offer, which Mr Steward pressed on his opponents, showed that he was willing to avoid the scandal of the contest. Further, on this being refused, he urged a reference of three persons on a side, naming as his referees, his brother, John Mander, Mr Scott an Arian minister of Cradley, and Mr Birt a Baptist minister of Birmingham.

I have no doubt my father suggested Mr Birt. This also was refused.

The next Lord's day Mr Steward preached, but Mr Pearson and others of his party walked up and down the aisles and the stairs, reading and talking, slamming doors, and in other ways disturbing the service. In the afternoon they carried their disorderly conduct even into the Sunday school, and prevented the children singing a hymn before being dismissed, as had been their custom.

Mr Steward was so appalled by the prospect of a repetition of this conduct that he then offered to retire at a month's end if his stipend was paid up, and if the proceedings against Mr Mander were withdrawn, but this was refused. All hope of compromise was then abandoned.

Again Mr Mander met his opponent on his own ground; for Mr Pearson's conduct on the two Sundays adverted to had been so violent and disorderly, that he was open to the very charge that he had made against Mr Mander. Mr Mander could not be expected to waive the advantage this gave him, and he resolved to prefer a cross indictment against Mr Pearson at the same sessions, but without the useless insult of previously taking him before a magistrate.

The sessions came: both parties went before the grand jury; and the indictment against Mr Pearson was found a true bill, while that against Mr Mander was thrown out: the grand jury no doubt thinking that Mr Mander was justified in breaking open the chapel.

Mr Mander then as a trustee demanded from Mr Pearson the production of the trust deeds of the chapel and its endowments; and being refused a sight of them, he filed a bill and information in Chancery, alleging that the chapel was built for trinitarian worship,

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and stating the proceedings against Mr Steward, and the refusal to produce the deeds.

Mr Pearson not only defended himself against this suit, but imitated Mr Mander's tactics by a cross proceeding in Chancery. He presented a petition under Sir Samuel Romilly's act, to the Master of the Rolls (Mr Mander's bill was marked for the Lord Chancellor), praying for a declaration that the chapel was founded for the promulgation of unitarianism. But the judge was Sir William Grant, who saw that this question could not be disposed of without a regular suit, and he dismissed the petition. This was a very clever attempt on Mr Pearson's part; the judge would be anxious to stop the scandal of the litigation, and especially of the indictments and breaches of the peace; he would naturally be unwilling to enter into matters of dogmas and church discipline, and he might well, on the summary way of proceeding upon petition, refuse to act upon an ambiguous deed against nearly forty years' use of the chapel, and to support a minister against all his congregation in a renunciation of the principles which he held at the time of his appointment. Some of these reasons did influence Sir Edward Sugden, as we shall see, even in a very clear and very gross case.

Failing here, Mr Pearson went back to the criminal law, trusting, as he well might, to get his bill found by a grand jury at an assize. He took his measures so well that his party had started for Stafford before Mr Mander was aware of his intentions. But he and his solicitor, Mr Thompson, were equal to the emergency. The necessary witnesses were mustered and despatched to Stafford with four horses to their carriage, and though they had only one stage to travel they passed the other party on the road. They again managed to get their indictment returned a true bill, while Mr Pearson failed with his, and a second time found himself, and not Mr Mander, appearing as a traverser.

After this, Mr Pearson offered never again to renew the war in the Criminal Courts on his part, if Mr Mander would abandon his indictments, and Mr Mander good naturedly agreed to those terms.

The Courts of Common Law still remained for Mr Pearson to try his fortune in, and he brought an action for four-fifths of the legal estate vested in the trustees; that is for all the shares in it except Mr Mander's. This certainly was a very singular proceeding, as Mr Mander's fifth share would have prevented the other trustees from carrying out their purposes. This ejectment was not to be permitted while a suit was pending in Chancery to ascertain the rights of all

parties connected with the matter; and on Mr Mander's application, the Chancellor issued an injunction to stop it.

It was on the arguments used by the counsel for the relators in this motion that a charge against my father and the other ministers was founded, and it calls for a full statement of the circumstances.

The trust deed of 1701 merely provided that the chapel should be used for the worship and service of God; and if that use of it should become illegal, that the chapel should be converted into almshouses for poor persons living in the fear and attending on the worship of God. The conveyance of the land endowment in 1720 contains corresponding provisions, but refers expressly to the Toleration Act of 1689, which is not mentioned in the chapel deed, though it must have been in the founders' minds when they provided for the possibility of any worship but that of the prayer-book again becoming illegal. The Protestant Dissenters of the Revolution did not so soon forget their Magna Charta, though we of this generation have so good-humouredly forgotten the hundred years' effort it cost to get rid of the Test and Corporation Acts. The Toleration Act however, it may be necessary to remind many readers, was disfigured by a provision excepting from its benefits those who impugned the doctrine of the Trinity; and eight years afterwards, while King William still lived, an act was passed for the further suppression of blasphemy, which included in that crime denying any one of the persons in the Holy Trinity to be God, and inflicted severe penalties for it, even death on the third conviction. The excepting clause in the Toleration Act and the Blasphemy Act were not (I can hardly believe it as I write,) repealed till 1813.

The counsel for the relators drew the Chancellor's attention to the trusts; and his lordship, in remarks which he made as soon as Sir Samuel Romilly had concluded his reply, stated the arguments used for the relators in the following words:

"It is insisted that this was originally a protestant institution for the celebration of Divine worship; and though thus generally expressed, yet it is also insisted that the very instrument creating the trust bears on the face of it evidence that the worship intended to be celebrated was a worship consonant with the acknowledgment of the doctrine of the Trinity. For say they, the deed contemplates the possibility of the legislature at some future period making it unlawful to celebrate Divine worship in the mode thereby intended, which renders it evident that the mode so intended was not at that period unlawful; whereas the doctrine of those who impugn the Trinity was then an unlawful doctrine, being expressly excepted out



of the provisions of the Toleration Act, and consequently could not be in the contemplation of that clause in the deed."

It must be admitted by every one that to argue as to a founder's intentions, from expressions in a deed executed by him referring to a persecuting statute, is a very different thing from defeating his intentions by that statute, or hypocritically affecting to ascertain them by inferences of law grounded upon it. The first method is fair reasoning, the others would inflict the most hateful injustice, that which assumes the guise of law.

Mr Merivale however in his report of the hearing of the motion (it is in his third volume) represents all the relators' counsel as insisting that as at the time of the foundation of the chapel Unitarian opinions were illegal, and the trust was simply for the worship and service of God, it was an irrefragable conclusion of law that legal, that is trinitarian, doctrines were intended by the founders; and that even if their purpose was to support unitarianism, as a decree could not have been made for the performance of such a trust at the time of the foundation, so it could not be made in that suit. On the other hand he does not make the counsel argue from the expressions of the deed to the real intentions of the founders, and he severs Mr Shadwell from the other counsel, as maintaining the illegality of Unitarian opinions at common law.

Lord Eldon disclaimed all feelings as to Unitarian dogmas (he had no doubt often conversed on the topic with his brother Lord Stowell), but plainly intimated his opinion that to disseminate such doctrines was an offence at Common Law, and that he had therefore no power to make a decree for supporting them. He did not however understand Sir Samuel Romilly as urging the reasons which Mr Merivale puts into his mouth, but recapitulated the arguments for the relators in the words already quoted; and, it may be remarked, that it was not his lordship's way to represent a view of a matter which he himself had been the first to suggest as having been advanced by the counsel pleading before him.

Mr Merivale contested Lord Eldon's notion as to the illegality at common law of Unitarian opinions in a series of notes, which do his memory great honour, especially when it is recollected they opposed his lordship in the height of his sway over the law and those practising it, (which was such as England can never see again.) but he makes no distinction between simply holding opinions and teaching them; while, though it is persecution to meddle with either, an inquisition into concealed opinions (as by tendering an oath) is certainly far worse than prohibiting the dissemination of such

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opinions. Mr Merivale also treats preaching as on the same footing with the devotional parts of worship, while clearly the promulgation or enforcement of opinions by preaching is to be judged very differently from mere prayers. Although, as Lord Jefferys said, there is a great deal of preaching in prayers, yet, as Dr. Lushington lately held, even in printed prayers, at any rate in those the use of which is compulsory by Act of Parliament, great latitude is to be allowed, and conclusions as to the doctrines held by the composers or intended to be inculcated by them are not to be rigorously drawn.

This notion of Lord Eldon was exploded by the common law judges, when, in their answers to the questions put to them by the House of Lords in *Shore v. Wilson*, they asserted the common law right of teaching as well as holding any opinions however opposed to Christianity, so that it be done in good faith and with decency.

There was one person who heard of the Wolverhampton case with unbounded indignation, for he hold the right of a congregation to change their opinions, and yet retain a chapel contrary to the founder's intentions, and to the explicit provisions of the trust deed. This was the Rev. James Robertson of Stretton-under-Fosse, a Warwickshire village possessing a well-endowed and well-attended Congregational chapel, of which he was the justly-respected minister. He was a man of great erudition on all subjects connected with divinity, and of considerable power of mind, though his authorship had been, I believe, confined to the pages of the "Eclectic Review." To that he contributed largely, and during many years of its strongest time all articles showing great scholarship may be attributed to him. But notwithstanding his ability and acquirements, he will be scarcely known to posterity except as the minister at whose ordination Mr Hall preached his sermon on the Christian Ministry. As to this discourse and Mr Toller's on the same occasion see Vol. VIII. p. 130. Mr Robertson had the failings generally found in recluse students. He judged men and things by his own notions, which differed very widely from those formed by the men who do the real work of life; and he brooded over his own feelings and opinions until eventually they overwrought his brain, and his intellect gave way.

Mr Robertson answered in the Congregational Magazine the statement mentioned above at p. 197. This produced a reply in the same periodical prepared by my father, and signed by him and the ministers acting with him. Mr Robertson rejoined in a second letter to the editors, but they refused to insert it as merely a recapitulation of the topics contained in his first. Mr Robertson then

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expanded his letter into a pamphlet, and my father met it, by another pamphlet, with a preliminary statement signed by the ministers. Mr Charles Mander, Mr Benjamin Mander's son, added a statement of the case, which has furnished me with the facts antecedent to the Chancery suit. The charges made by Mr Robertson against the ministers who promoted the Chancery proceedings and signed the statements printed in the magazine were, that they rested their case on the ground that unitarianism was illegal at Common Law and that they were guilty of misrepresentation and concealment of the facts.

My father answered that the Chancellor's order was not founded upon any notion of the illegality of anti-trinitarian opinions, but upon what he took to be and was the fact, that the chapel was intended by its founders for trinitarian worship. If he had had before him the report already quoted of what his lordship said at the conclusion of the argument, he might have defended the relators' counsel against Mr Merivale's report; but not knowing that, he contented himself with saying that the relators were not liable for what their counsel said unless it was prescribed by their instructions, and he asserted that the solicitor employed had not suggested to the counsel any of the arguments complained of. He also appealed to the public whether the fact of the relators having for their solicitor Mr John Wilks, who was so well known by his efforts in connection with the Society for the Protection of Religious Liberty, was not a proof that they had intended that no unworthy argument should be used in support of their case.

Even according to Mr Merivale's report, Mr Shadwell alone of the relators' counsel contended that unitarianism was proscribed by the Common Law, so that position was not the foundation of the relators' claim. It is difficult to see how Mr Robertson could so far have misunderstood the matter.

As to the charges of falsehood and deception made by Mr Robertson, it was shown that they were supported merely by his assertions.

This imputation of an infringement of the principles of religious liberty was deeply felt and warmly repelled by my father, for he always stood up for the right of free opinion to its fullest extent, unless the enforcement of fines for breach of the Lord's-day may be considered to be persecution. This he justified on the ground of protection to the persons keeping holy that day, the benefit of its observance to the minds and bodies of men, apart from religious considerations, and the danger that weekly wages would be the same whether the week of labour consisted of seven or six days. At a

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meeting of ministers of religion of all denominations to consider the propriety of petitioning parliament to put down socialism, he refused to concur in any appeal to the legislature for the support of religion. Even such an opinion could not be avowed without great risk of misrepresentation; but he went further, for he added that the persons who would put down socialism with his help would in the end, if they could, induce parliament to put down his opinions also. He was always for the removal of all disabilities from the papists, not on the ground they deserved it, but that it was inconsistent and inexpedient for Englishmen to refuse it them; for he did not consider the papacy anything but a scheme for temporal dominion disguised under a pretence of religion.

He had nothing more to do with the suit, but its after history should be given here to justify its promoters; and as the cost and labour of it were expended to try the question with a view to other chapels similarly circumstanced, some remarks may be permitted on the statute which perpetuated the perversion of trinitarian endowments as soon as the courts of justice admitted the existence of the wrong and began to compel restitution.

Lord Eldon's order granting the injunction also (according to his admirable practice of disposing of a suit if possible at an early stage) had directed inquiries which would have quickly and cheaply ascertained the facts, and then all questions might have been easily decided; but strange to say, that order was never drawn up.

In 1819 Mr Benjamin Mander died, but his son, Mr Charles Mander, took up the suit with as much spirit as his father; and in 1822 a decree was made, directing the same inquiries as the order of 1817; but this decree also was not drawn up. This evidenced a very strange state of things as the Attorney-General appeared by his solicitor. But it may be noticed that up to the decree all had been done by the equity draftsman in his chamber, and that he had to refer only to deeds and acts of parliament, but after the decree it became necessary to find legal evidence of the history of the Wolverhampton chapel and of the opinions and usages of the English Presbyterians; subjects which it was difficult to bring before the court consistently with its usual rules and method of procedure. Indeed the Judges doubted whether much of the evidence in the case of the Hewley charities had not been improperly received. No wonder the solicitor in the Wolverhampton case shrunk from his task until the relators in the greater suit had showed him the method of proceeding.

But if Mr Charles Mander could not himself take in hand the suit, he could the chapel. Mr Steward had remained there, but without

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receiving those parts of his stipend which should have been forthcoming from the endowments, and the chapel was becoming ruinous. Mr Mauder paid Mr Steward, in purchase of the arrears, a sum which contented him, and he left Wolverhampton. He then, at considerable expense, repaired the chapel, re-opened it for worship by a Baptist congregation whose opinions he shared, and provided ministers to conduct the worship.

Mr Pearson and his friends had previously built a chapel for themselves, no doubt carefully providing by the trust deed that the congregation might at any time adopt any opinions which they pleased.

When the Yorkshire case had afforded Mr Mander information and encouragement, it was discovered that he could not attain all he wanted under the information of 1817, and therefore a supplemental information was filed in 1832 at great risk of the costs of the former one. Under this evidence was given as to the general history and tenets of the English Presbyterians; and there was produced a sermon of Mr Cole, who was the last minister at the chapel before the choice of Mr Jameson, but this, according to the opinion of the Vice-Chancellor, and others who read it, left it very doubtful whether Mr Cole was not an Arian.

In 1835 the suit was heard, and singularly before Mr Shadwell (then Sir Launcelot) who had urged before Lord Eldon that the Common Law forbade the dissemination (he did not the say holding) of Unitarian doctrines, and maintained the same notion in his judgment (the report will be found 7 Simons 290), and it need scarcely be added that a decree was made in favour of the relators. True to his promise Mr Pearson appealed from it, and the appeal stood over to await the decision of the House of Lords in *Shore v. Wilson*; so it was November 1842 before the Lord Chancellor Lyndhurst confirmed the decree of the Vice-Chancellor. In February 1847 the Vice-Chancellor made his decree on further directions and exceptions to the Master's report: from this again there was an appeal by the executors of Pearson and Baker, two of the trustees, who by this time were dead, having left executors as determined as themselves. At the hearing in July 1847, Lord Chancellor Cottenham directed further inquiries, and it was brought before him again, but in the following year he dismissed the appeal. On the case coming on for further consideration, the chapel and all the endowments were ordered to be sold and converted into money for payment of the costs of the relators and Mr Steward, but as a member of the congregation was willing to advance such part of

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the costs as the endowments did not suffice to discharge, the chapel was ordered to be mortgaged instead of being sold. But now a suit for foreclosure of the mortgage is pending, under which however no doubt the mortgagee will buy the chapel for the congregation.

The chief importance however of the Wolverhampton case was that it laid down the principle that the intentions of founders should be carried into effect by the Court so far as they can be ascertained, not only from their express directions or declarations, but inferentially from their opinions; and the chief purpose of the relators and the friends whom they consulted was effected by their obtaining Lord Eldon's judgment which encouraged the proceedings in the Attorney-General *v.* Shore, 7 Simons 290 (in the House of Lords, Shore *v.* Wilson, 9 Clark and Finelly 355) for recovery of the Hewley estates; and the Attorney-General *v.* Drummond, 1 Drury and Warren 353, and the Attorney-General *v.* Hutton, 1 Drury 480, for the recovery of the Chapels in Strand Street and Eustace Street Dublin.

In both of the English cases the relators were Independents: in the one the chapel was regained, but it was for the benefit of Baptists, and in the other the Independents shared the benefit of the endowments with Baptists, and the two bodies into which the English Presbyterians are divided as conformists and nonconformists to the Scotch Kirk. In the chapel case the suit was commenced in indignation at the persecution of Mr Steward; in the other the relators were driven to take the proceedings by taunts thrown out at a public dinner in Manchester.

The Presbyterians of Ireland then instituted a suit for the recovery of Strand Street chapel, Dublin, and succeeded; and followed it up by similar proceedings in relation to the Eustace Street chapel. Both cases came before Lord Chancellor Sugden, who had been leading counsel for the relators in the Attorney-General *v.* Shore, and whom I heard say that a statement of Sir Charles Wetherell, that the defendants in that case were the very men whom Lady Hewley would have selected as her trustees, was enough to make her burst her cerements and appear before the Court to disavow all connection with them. He gave judgment for the relators in the first case without any faltering, but without the feeling which one would have expected would have been produced in an English judge by such a perversion of a religious endowment. In the second case there were several endowments for the support of worship in the chapel and for schools, some of which were given when the congregation had become Arian. Sir Edward indicated

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his opinion on this as clearly as on the other case, but deferred his final judgment until he had procured an act of parliament to enable him to dismiss the information on giving the relators and the Attorney-General their costs out of the Charity estate. It is understood that he felt a very strong aversion to give the Arian endowments to Trinitarians, and even to restore the chapel to them after their being out of possession of it for nearly a hundred years.

The act provides that if the trust deed of a chapel neither expressly nor by reference defines the doctrines for the support of which it is founded, the fact that certain religious doctrines or opinions have been taught or observed in it without intermission for twenty-five years preceding a suit instituted to determine the denomination to which it belongs, is conclusive evidence that such doctrines may be legally taught there. The first remark to be made is that the act sets aside for ever what is represented by the anti-trinitarians as their fundamental tenet, that a congregation changing their opinions have the right to take with them their chapel to any denomination they may join. In all the cases the English Presbyterians were represented as sitting so loose to their opinions that the only tenet they cared for was that the chapels which they built might remain free to be devoted to the support of any doctrines which their successors might adopt. Neither Sir Edward Sugden nor Lord Lyndhurst could find any proof of this, or understand how any man who was so indifferent as to the opinions which he professed would build a chapel. But though they thus acknowledged the importance which the English Presbyterians attached to their doctrines, they acknowledged it only to perpetuate the desecration of their endowments. The Unitarians failed to establish their whimsical tenet, but kept the chapels. After any doctrines have for twenty-five consecutive years been taught without intermission in any chapel to which the act relates, it is secured to those opinions until for as many years other doctrines shall have been uninterruptedly taught there, except that the founders' opinions may at any time be reverted to by the congregation.

But to determine what doctrines have been taught in Unitarian pulpits for any twenty-five years is to bind the fleeting Proteus. In the Wolverhampton case the five defendants admitted that they all held different opinions except the one tenet of the right of a congregation to devote their chapel to any opinions they pleased. In the Attorney-General *v.* Shore the defendants at first refused to say what Unitarian doctrines were, and when they answered the interrogatory

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Mr Wellbeloved said few persons agreed in the definition of the term Unitarian, and he gave as his creed a cento of quotations from the New Testament, and stated that he did not preach the doctrines of any sect; and all the other Unitarians among the defendants agreed with Mr Wellbeloved's explanation, if explanation his statement may be called. The defendants in the *Attorney-General v. Drummond* said their only fundamental principle was the admission of the Scriptures alone as a rule of faith. The defendants in the *Attorney-General v. Hutton*, added to this the recognition of the right of private judgment and free inquiry in all matters of scriptural interpretation. I remember a controversy for several numbers in a Unitarian Magazine, whether a mere Deist could consistently (with reference to his own opinions and also to those of his congregation) be a minister of a Unitarian congregation. On the other hand the present generation has seen pulpits now Unitarian occupied by such Arians as Dr. Abraham Rees, Dr. Lant Carpenter, and, to come to this neighbourhood, Mr Scott of Cradley, already mentioned, who I recollect much wished my father to preach for him, and I think my father expressed his willingness to do so, but no occasion presented itself, and Mr Carpenter of Stourbridge who recommended his congregation, if after his decease they should hear in his pulpit doctrines contrary to those which he had preached, to go over the way to the Independent chapel. But the most pregnant fact is that one of the ministers of the Eustace Street chapel stated himself to be an Arian. Few anti-trinitarians, whether ministers or laity, believe exactly alike, and the opinions of most of them undergo modifications even in their mature years. Yet the act of Sir Robert Peel's government, in the case of every chapel to which it applies, set aside the founders' intentions, certain though not expressed, and not expressed because so certain, and introduced a rule, not only contrary to every principle of equity, but aggravating tenfold the evil it was proposed to remedy. A suit to ascertain the beneficial ownership of any chapel under the new law, would for contradictory evidence, disputed meanings, and doubtful inferences of law and fact, all with reference to most abstruse, doctrines, be such a suit as never before distracted a Chancellor. Each doctrine must be dealt with separately, and the founders' opinions would still be those to be preached in every particular in which they were not superseded. It may safely be said that no statute of modern times rivals this in absurdity. It has also the distinction of being the only enactment as to property which stayed suits already commenced.



The arguments used in support of the Bill, were founded on the long possession of the Anti-trinitarians, the expediency of restricting the term for the institution of suits in such cases, the scandal and expense attending them, and the improvements or additions made by Unitarians to Trinitarian foundations.

It was not denied that in every other case the law remedied the abuse of a charity, however long a time it had been in operation, and in fact the correctness of that principle was admitted by confining the bill to cases in which the trust deed was altogether silent as to the doctrines intended to be taught, for which there was no reason if a statute of limitation for such suits was right. The period of limitation adopted twenty-five years only, was in striking contrast with that which protected the property of the Establishment, viz., three incumbencies with the addition of as many years as their united duration falls short of sixty.

Heterodox endowments might easily have been detached from an orthodox foundation, as Lord Eldon evidently intended to do in the Wolverhampton case, if any such had been proved to exist; but even to allow them to follow the foundation to which they had been attached during its perversion, would certainly have been a less spoliation than on their account to sacrifice that foundation. The generality of such additional endowments came from Arians. Few instances of Unitarian benefactions of the kind are generally known, owing no doubt to a consciousness of want of title to the primary foundation. The Arians were much nearer to the Trinitarians than humanitarians, differing from them more in phraseology than in substance, and Arian congregations no longer existing, Trinitarians are entitled to their foundations. The Unitarians claim as on their side all who ever diverged from strict orthodoxy; but the line is much more safely drawn by the assertion or denial that our Lord had only a human nature. This test would not tell in the Unitarian favour until the present century, when Dr. Priestley's influence was seen in the ministers who left college after his controversial writings had appeared.

Comparatively few chapels were rebuilt by Unitarians living in 1844; and where this had been the case, it was a matter not of necessity, but of taste, and not altogether uncombined with an uneasy sense that the stone cried out of the wall, and the beam out of the timber answered it in testimony to the doctrine, for the spread of which they were laid or reared. It may be confidently asserted that if any old chapel had been rebuilt by Unitarians within the memory of living men, Independents would have left its occupants

in undisturbed possession of it. The imputation of an intention to the contrary was made only by those whose own consciences accused them of equal robbery. If the act had been confined to such cases, all Independents would have been glad to see it pass.

The scandal and expense of litigation to determine the right to these chapels might have been avoided by the issue of a Commission authorised to call for deeds and documents relating to every chapel, and to examine witnesses as to all matters connected with it. All other foundations for the public good which admitted of mismanagement have by this time had the benefit of such Commissions, except the chapels of nonconformists, which are the most sacred of all properties vested in trustees, and the poorest. Such an inquiry would have been hailed by all honest men among them; it would recall founders' intentions, and give information as to congregations' rights, preserve endowments, and create a perfect record of trust deeds. Without such an enquiry, the act ought never to have been passed; for except the four cases alluded to, the legislature had only assertions to guide them. When the facts as to each chapel had been thus ascertained, inexpensive proceedings by petition in a few cases might with parties that meant fairly have obtained decisions by which all questions would have been settled. All endowments by Unitarians might have been secured to their co-religionists, and all monies necessarily expended by them in rebuilding chapels might have been ascertained and provided for. Only congregations so circumstanced would have preferred claims upon our sympathy and sense of justice. But it must not be taken for granted that all trust deeds or other documents founding a chapel or endowment are as vague in their provisions as those I have referred to, particularly those relating to schools, in which some catechism was generally prescribed. It is no breach of charity to suppose that chapels and endowments are withheld in spite of their being most clearly devoted to the spread of trinitarian doctrines, when we call to mind that Dr. Daniel Williams's estates are retained by Unitarian trustees notwithstanding that his works testifying to his trinitarianism are referred to in the will by which the estates are devised. It is admitted that a large portion of the funds are bestowed on Trinitarians, but the trust cannot be performed with efficiency or satisfaction to the objects intended by the founder by men of alien opinions. At Kenilworth the possession of a chapel and schoolhouse was retained by Unitarians, though the Assembly's Catechism was directed to be taught in the schools. The defendants were asked, Will you teach that catechism? and the answer returned was—very instructive: "We will teach out of

it." Kenilworth was nevertheless the town selected for the erection of a chapel in commemoration of the passing of Lord Lyndhurst's act. It was proposed to except from the operation of the act all chapels the founders or first occupants of which had made a formal declaration in writing of their principles, but this was resisted as destroying the benefit of the measure.

It was however not to be expected that such considerations as these would weigh with Sir Robert Peel and his Chancellor: they would naturally again discountenance the rigid notions of the time of King William, especially when the persons supporting them were the Orange Presbyterians of Ireland. They sympathised with the changing and indefinite notions of the men in possession, and were pleased to be the authors of a measure so well suited to the temper of both houses, which were sure to show no partiality for the Calvinism of the seventeenth century. It must be stated that they were supported by Lords Cottenham, Campbell, and Brougham, who decided *Shore v. Wilson*: few however will contrast the proceedings in the courts with the debates in parliament without wonder that judges who had expounded and enforced such principles could have ever by any considerations been induced as legislators to nullify and discredit them.

In New England the old Congregational chapels are mostly in the hands of Unitarians (Congregationalism was formerly established there), but it is well understood that no suit would avail to recover them, as the majority of the judges are Unitarian. In England justice was done by the courts, but the legislature itself superseded their decisions, and the principles on which they were founded. This is the safer state of things, but many may think it productive of greater heart-burning.

I cannot help mentioning in this connection that I heard Lord Brougham, on occasion of an appeal to him in the course of the *Attorney-General v. Shore*, (I think it was on exceptions to the answers,) interrupt Sir Charles Wetherell, the defendants' counsel, with an eulogy on Mr Wellbeloved, one of them, ending with the statement that he was a man of such learning and ability that in an argument upon some points of unitarianism with chosen champions of the clergy he had the best of the argument, "though you and I, Sir Charles, of course, know he was wrong."

All evangelical bodies throughout the kingdom used their influence against the bill, including that party in the Establishment and the Wesleyan and Calvinistic Methodists, who could not be in any way injured by it. The real Presbyterians of Scotland and

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Ireland also gave their powerful aid; but all was to no purpose. Sir Robert Peel was all-powerful in that Parliament; though elected to support the Corn Laws they helped him to repeal them. The whig magnates listened to tales of hardship which the Unitarians told them, while they sympathize with other bodies of dissenters only at elections, when place or power are at stake. The passing of the Act would seem to favour the assertion of the Unitarians, that their opinions, though concealed, are widely diffused among the men who govern the country.

The chief speakers in support of the bill were Lords Lyndhurst, Brougham, and Cottenham; Sir William Follett, Mr Macaulay, Lord John Russell, Mr Sheil, and Sir Robert Peel: and its chief opposers, the Bishops of London and Exeter (the latter entered a protest), Sir Robert Harry Inglis, Mr Plumtree, Mr Fox Maule, and Mr Shaw the recorder of Dublin. According to Hansard, there was not a division of importance in the Lords: according to the Congregational Magazine, there was a division shewing a minority of 54. In the Commons there was on the division a minority of 117, by far the major part of them being tories. The Romanists all voted in the majority, though a friend of the establishment seemed to think the bill would better secure tithes and glebes to their present possessors.

Lord Truro, then Sir Thomas Wilde, at one time undertook to oppose the Bill in the Commons on being furnished with the facts and arguments, but afterwards said he found he could not separate himself from his friends, and must support it.

By the act Unitarians are confirmed as successors, in London, at Great Carter Lane to Matthew Silvester and Richard Baxter, at the Old Jewry to John Shower, in Monkwell Street to Thomas Doolittle (see Vol. viii. p. 99) and Thomas Vincent, in Princes Street Westminster to Vincent Alsop, Edmund Calamy, and Obadiah Hughes, at Salter's Hall to Nathaniel Taylor and William Tong, at St Thomas's Southwark to Nathaniel Vincent; at Chester to Matthew Henry; at Shrewsbury, to John Bryan and Francis Tallents; at Manchester to Henry Newcombe; at York to Dr. Colton; at Birmingham to William Turton; and to men almost as eminent in other places.

In many districts the chapels thus given to the Unitarians are the only ones they have there, and they exhibit a melancholy contrast to the glory they had in former times; then they equally stood alone, but it was as the only places where the dwellers around them could hear the doctrines of the reformers preached.

The injury done to Independents by this act is however small, as in most places where the old Presbyterian meeting house is not in

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their hands they have built a new one for themselves, and the recovery of the old building, even if endowed, would be a source of weakness, by dividing the body without multiplying it. The practical result would not be very different if any Presbyterians from beyond the Tweed (established, reformed, united, associate, or free,) succeeded in right of their name, in obtaining possession of one of "the old meeting-houses," for few of the towns in which they are to be found could support a Presbyterian congregation in addition to an Independent one. Nor would they be rightful occupants, for the English Presbyterians after the revolution were only nominally such, their church order was Congregational, though the action of the church was imperfect and irregular. But the act was not the less a violation of the highest principles which parliament had been supposed to maintain.

Those that worship in Carrs Lane Birmingham may be pardoned for being sensitive as to all the matters discussed in this long note. Their church was founded in 1746, by a secession from the Old Meeting, on the choice of the first heterodox minister of that place. And what trusts did they declare of their new chapel to secure it to the faith they held so dear? The only provision in the deed was that it should be held for the worship of Independents, as if the name of a Calvinistic body was sufficient without reference to any creed or confession. True they did not seek to recover the old place, although it was dedicated in the same manner to Presbyterian worship; for Dissenters had not then recovered from the fear inspired by the reigns of Charles, James, and Anne, or from the great decay in numbers and zeal which took place in their body when the confessors who had lived before the Toleration Act were laid in their graves. Beside arianism and infidelity had spread so widely that the most sanguine mind would not then have hoped for success in reclaiming a chapel for Trinitarian and Calvinistic doctrines. A suit by Dissenters against heterodox trustees in the middle of the eighteenth century was indeed out of the question.

In another particular the Carrs Lane deed followed the same form as the Wolverhampton one; it provided for the time when any worship but that of the prayer book should again become illegal. Those who framed it had lived under "good" Queen Anne, the true daughter of James the Second, and grand-daughter of Lord Clarendon, and had seen the High Church party in power, under the guidance of the infidel Bolingbroke and Atterbury, and they might well guard against a day when the reign of antichrist being restored, the meeting houses would again be shut up. Sad mementos these in our trust deeds!

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In an early year of his ministry my father was drawn into an interchange of several letters with an unknown person, who represented himself as a Romanist entertaining doubts as to the papal system, and desiring instruction on several parts connected with it. The correspondence ceased, and he thought no more of it until one day looking into a bookseller's window in a neighbouring town while the horses of the coach he was travelling by were being changed, he found the correspondence printed as a pamphlet. He did not, I think, purchase a copy, and I have never seen one; but it was clear that his correspondent was a Romish priest, whose object was to find whether his protestantism was proof against impression, and if so, to take him at the disadvantage of being engaged in a controversy while he thought he was adapting his reasonings to an assenting mind.

### FORMATION OF THE CONGREGATIONAL UNION.

WHATEVER importance attaches to the Congregational Union, I was one of its original projectors. When some of my seniors felt grave objections to this confederation, as containing a germ of mischief in the way of an organised controlling body, I thought their fears groundless, and went into the association with my whole heart. I well remember that excellent and wise man, Mr Griffin, of Portsea, taking me aside at one of its first meetings to discuss the project, and saying to me, "I see you will have much influence in the formation and guidance of this Union, I hope you will be very careful what you do." By this he evidently thought there was some danger "looming in the distance." Hitherto, the history of the Union has shewn his fears, and those of many others, to be groundless.

The Union, if it has not accomplished all the good its friends predicted and expected, has not produced any of the evils which its opponents foretold. It is a ques-

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tion, however, which ought to be seriously considered, whether it is doing all for the denomination which it is capable of doing. Considering how large a portion of the missionary week is occupied by the meetings of the Union in London, and nearly a whole week at the autumnal meeting in the provinces, the work done hardly pays for the time spent in doing it. Much gratification, I know, is furnished by the meetings to the brethren who attend them; but ten days or a fortnight in these busy times forms a long period to be so employed. Had it done nothing more than call forth the Lectures which have been delivered and published under its auspices, it would have achieved a good work. The "Christian Witness" and the "Church Member's Penny Magazine" are also among its fruits, which have not only given out much useful religious knowledge and edification, but have raised a fund for the relief of our aged ministers. I claim to have been the proposer of these works, or rather of one of them, for it was intended originally to have been but one. I shall ever consider it an honour to have done what I did in common with others, for thus gathering together into a body the disjecta membra of our denomination.

It was confided to the author to propose to the meetings of the denomination held in 1831, and the following year, the resolutions affirming that it was desirable to form a union of the Congregational churches, and to publish a declaration of their faith, church order, and discipline. The delicacy and discretion required for such a task can be appreciated only by those who know the jealousy with which the body has always viewed any organization which might interfere with the independence and free action of the churches, and any form of words which might cramp or paralyse the living ideas which constitute their faith. They believed that any association or union exercising legislative or judicial power over the churches, would end in a worldly or inquisitorial system such as they saw every variety

of Prelacy or Presbyterianism had ripened into after a few generations. Wherever such tribunals or legislatures existed they found that trials and debates in church-courts convocations and general assemblies, had become in process of time, matters of policy and faction, if not of intrigue and chicanery. They thought that the reason why Congregationalists alone of all religious bodies of their standing had kept unchanged the faith of their forefathers, was that they had trusted for its preservation not to any creed or confession, however clear and precise, but to the guardianship of every mind and conscience among them which had been enlightened by the Spirit of truth. And they knew that this was rendered possible, not only by their distinctive principle of separating the church from the congregation, and the unexampled strictness of their fellowship both as to admission and retention, but also by their vesting all church power in the whole body without control or appeal, and the incompatibility of their system with any organization which on the one hand would destroy individuality of action or thought, or on the other would make the fancied extension or strengthening of the sect the paramount consideration, to the sacrifice of its orthodoxy or purity.

These being the convictions and governing ideas of the denomination, it will be easily understood how much depended on the manner in which it was invited to organize a yearly meeting of ministers and delegates from the churches, and to give to the world an authoritative statement of the doctrines which they held. As to the Declaration, it was prepared by his bosom friend, Dr. Redford, and they conferred anxiously and frequently respecting it. It may therefore be taken as precisely indicating my father's opinions. Many improvements were made in it, after it had been circulated in the denomination, but these were in the words only. It has taken its place with other confessions by no means to the discredit of the body, or the very profound divine to whom they were indebted for it.

This declaration is peculiarly fit to be a standard of doctrine, compared either with the meagreness and faint meaning of the Anglican Articles, or their opposite the Westminster Confession. Granting that creeds are unscriptural and inexpedient for use within the body, declarations of our faith are needed for the information of those without it, and for the security of our property. A standard for these purposes we must have: without one our chapels come under the operation of Lord Lyndhurst's Act, and our endowments will be disposed of by Judges according to their misconception of our principles and false analogies fancied to exist between our system and that of the establishment. It seems to be thought that the evil of a



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religious creed is avoided by naming doctrines without slating them; but a judge thus having only the nomenclature of a faith to guide him, would have the true meaning of each term still to seek, and any person of suspected opinions would assent to the string of words, and conceal his interpretation of them.

My father was Chairman of the Union in 1838, and preached the sermon at Bradford in 1852. In 1857 he was appointed to deliver a discourse of warning and reconciliation with reference to the heats disputes and estrangements which arose out of the recommendation by several of our leading ministers of a book of hymns or religious lyrics by Mr. Lynch. It was thought that in the then state of men's minds, the meeting should not be held; but the author determined to print his sermon as a tract for the times; and it is reprinted in the third volume. I should not have thought any one could object to it, but a self-constituted defender of the faith has condemned its republication, thereby, as it seems to me, suggesting inferences unfavourable to his side of the controversy.

The Author read four more papers before the members of the Union; in 1845 on Ministers' Intercourse with Students; in 1855 on the Chief End of the Christian Ministry; and in 1858 on the Revival of Religion in America. These were included in the publications of the Union. The fourth, read in 1845, was on the state of religion in the Denomination, and, from its nature, was intended only for the ministers to whom it was delivered. He was a very constant and zealous attendant at all the meetings of the Union, and was to the last accompanied by his brother, the Rev. Thomas James, and for many years by his brother James; and I have heard that on one occasion the sight of the three brothers, the last named in the chair, and the other two taking chief parts in the business, produced so great an effect on all who were present, that no one spoke that evening without a hearty expression of love and admiration for them.

In addition to my father's labours for his denomination in connexion with the Congregational Union, it may be said that for many years before his death, few of its ministers were settled in important stations, without his opiniun having been taken on the matter by some one connected with it. No general movement was made throughout the body without his being previously consulted. His advice was also sought in cases of scandal or heterodoxy. In the midland counties particularly, the ministers applied to him in all matters of difficulty or delicacy. This was natural, as lie had written upon the principles of the denomination, and had built up a large congregation and church, bringing all their institutions to such a state

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of efficiency as to afford one of the best instances of the working of the Congregational system. He stood very well with his brethren every where, for he entered into and sympathised with every real trouble and difficulty which was told to him, and was ever ready to assist with his counsel and his personal labour. His services to his denomination will be alluded to again.

### THE EVANGELICAL ALLIANCE.

No thoughtful Christian can be otherwise than afflicted by the multiplied sects, divisions, strifes, and controversies of Christendom. Strange and mournful it is that the prayer of our Lord for the visible unity of His people should not yet have been answered in any considerable measure. I do not think that professing Christians are sufficiently impressed and afflicted by this state of things. They are not only reconciled to it, but often compare it to the varied colours of the rainbow, adding, by variety, to the beauty of the Church. This is a fatal mistake. It is disfigurement, not loveliness, is much to be deplored, and we ought to do all we can to remove it. All cannot be right. There must be much error afloat in these diversities. I have often reflected upon these things. One morning, at my private devotions, I was much led out in prayer on this subject, and a suggestion came forcibly to my mind to do something to effect a union of Christians in some visible bond. I rose from my knees and sketched out a rough draft of a scheme of union. The May meeting of the Congregational Union soon followed. At that meeting I called the attention of the brethren present to the subject, and laid my scheme before them. Indeed, this was my chief object in going to the meeting.

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In this place I will mention a circumstance that occurred between Dr. Andrew Reed and myself. On one occasion, I forget what, I was mentioning these matters before some brethren, when the late Dr. Cox said to me; "Mr James, did not Dr. Reed suggest the subject of Christian Union to you before you brought it forward?" I replied, "Never." Soon after this I received a letter from Dr. Reed, reminding me that he had called upon me in Birmingham some weeks or months before I brought forward the subject, and had conversed with me about it in the presence of Mr Riland, an evangelical clergyman of this neighbourhood. This brought the interview to my recollection, but not the subject of our conversation: it was no more stated to be the object of his visit than the formation of any other institution. It was mentioned, I think, only incidentally: of this, however, I will not be positive. Of one thing I am as certain as I am of my own existence, that when the thought of a general union of Evangelical Christians arose in my mind. Dr. Reed's visit had passed away from my recollection as much as if it had never taken place; nor did it ever occur to me till mentioned by Dr. Cox. I drew the scheme of union, I submitted it to the Congregational Union, and followed up the proposal without one reminiscence of the Doctor. If the period of his visit was so short a time before I took up the subject (which I sincerely doubt, though I do not charge him with a want of veracity, but of recollection,) this may appear strange to some, and did to him. It is however a fact, if any reliance can be placed on my word. This proves to all, that the mention of it by the Doctor must have been only incidental.

To return to the narrative. Having laid my scheme

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before the Congregational Union, Dr. Leifchild came to me after the meeting, and said: "Mr James, I wish you would follow up your idea, and lay it before the public." I took the hint, and wrote a letter for insertion in the Congregational Magazine, since defunct, addressed to the secretaries of the Congregational Union. [It is to be found Yol. XIV, p. 536.] In addition, I had a number of copies struck off, and sent one to the principal ministers of various denominations, including many of the evangelical clergy of the Church of England. This occurred in the year 1842. The subject attracted attention, and I received many replies, approving generally the plan. Here the matter rested until on the first day of the year 1843, Dr. Leifchild convened a meeting for Christian union in Craven Chapel, at which four addresses were delivered and prayer was presented by ministers of various denominations. This meeting was characterised by the most cordial feelings of the true brotherhood of Christ, and it was evident that the subject of union had taken hold of many Christian hearts.

This meeting is alluded to by the Author of the Life of Dr. Leifchild, as originating the Alliance; but the Doctor himself speaks of it as putting in practice on one occasion a project which had previously been hailed with pleasure: the dates already given are conclusive. No doubt notions of such a scheme were about the same time not only formed, but talked about by many persons, as was the case with Dr. Reed. What the Author did was he secured it being taken up by the Congregational Union, and still continued his own exertions to commend it to the public. The following extract from a speech delivered by him at the meeting of the Union in Autumn 1842, records some part of his efforts.

"In the first place, I would state that the project which has been laid by myself before the public through the medium of the secretaries of the Union, is not my

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own. My esteemed friend, Mr Fletcher, had the thought in his mind before it came to me. I take no credit to myself, either for desiring union, or for sagacity in discerning the best means to promote it. Should, however, through my humble instrumentality any progress be made towards an object, the consummation of which we all so devoutly wish, I shall be thankful to God, and I am quite sure my brethren around me will be equally thankful. It does occur to me as somewhat striking that our body, which has been represented, reviled, and held up to public obloquy as the most schismatical of schismatics, should be the first publicly to hold forth the olive-branch of peace, and to stretch out to the whole Christian world the hand of fraternisation; and it is somewhat striking too, that from the very meeting at which we are assembled primarily for the promotion of our own distinctive and denominational principles, there should go forth a scheme for a general union of Protestant bodies of Christians. Here is a plain demonstration, not merely to ourselves, we do not need it, but to the world, that Independency does not necessarily contain in it the germ of all that is discordant and dissevering, that it does not separate us from the whole body of Christians, and draw us into our particular section of the church, there to work by ourselves, and against all others. So that it appears to me, that if anything practicable could be adopted by this meeting, it would have a blessed effect even as regards the character of the denomination to which we belong. Now, sir, in the drawing up of the scheme which has been referred to, I was guided by one or two principles. First, there must be no compromise. We cannot for the sake of union and peace sacrifice truth. The basis,

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whatever it be, on which we unite, must be strictly evangelical. No union of Protestants can be founded on any other basis.

“In the next place, it struck me, that if we aimed at anything, it must be, not what we desired, but what we were most likely to secure, and that by attempting too much we should fail in everything. I agree with my friend Dr. Fletcher, that at present we can hope for nothing but a demonstration of union, which in fact does already exist, though it is not sufficiently apparent. I want union to come up from beneath that load (shall I call it?) of prejudice, or ignorance, or whatever it be that keeps us from each other; I want the world to see that there is a tie which binds us together. I go further than Mr Massie. It is not enough that there should be simultaneous prayer for the outpouring of the Spirit upon the Church and upon the world. We want something that the world should be able to take up, and to look at; something which should induce it to exclaim, “See how these Christians love one another!” This can only be secured, I think, in some such manner as that which I have proposed. What it may lead to, it is impossible at this present moment to conjecture. Let us first acknowledge each other as brethren, then let us act together as brethren; but till the acknowledgment be made that we are one in all the fundamentals of Christianity, we shall not be prepared to act together. Action must follow recognition. I go for no society. There have been Protestant unions of all kinds, which have done very little good, either to Protestantism, or that which is of still greater consequence, to evangelical religion. Therefore I go for no subscription, no society, but simply for a demonstration. That, I suppose, we

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are all prepared to make, and I am quite sure that the effect of making it would be exceedingly beneficial. Perhaps it would be interesting to all present to know what have been the impressions which that letter has produced, and what the feelings which it has called forth. First, let me speak of Ireland. I received a letter from a minister connected with the Synod of Ulster, hailing the scheme with delight, and saying in effect, 'We are prepared in the Synod of Ulster to uphold the scheme, and go with you.' In Belfast there is a newspaper published called 'The Banner of Ulster.' In that paper the scheme was published at full length, and it was accompanied by a long and able comment from the pen of our brother, Mr Godkin. He has also addressed a letter to the 'Congregational Magazine,' suggesting a plan of union. In addition to that a letter has been addressed to myself personally by another esteemed member of the Synod of Ulster, also hailing the scheme. This morning, since I have been in this room, I have received a letter from another gentleman in that country, expressive of similar sentiments. This shews the state of mind, at least of the Presbyterian body, in Ireland in relation to this question. From Scotland I have received a letter from a member of the Secession Church, hailing the scheme; and the writer expresses his conviction that that body would gladly join any movement for the demonstration of opinion. From Wales I have received a letter from a gentleman connected with the Calvinistic Methodists, urging me to go down to the meeting of their Association, and assuring me that that body would co-operate in the proposed union. I have also received many letters from members of my own denomination, approving the

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scheme. Now, sir, I have nothing further to say upon the subject. The scheme is in the letter; it is simple, as it strikes me practicable, and I am sure if it can be accomplished the most blessed effects will result from it. The movement must originate somewhere. Shall it not originate with the body among whom the thought was first cherished? Somebody must begin in every good work. I would recommend that our friends the secretaries should correspond with other religious bodies upon the subject, that we may not appear to claim all the merits of the proposal for ourselves. May there not be a conference of the representatives of different religious bodies in London for the purpose of forwarding the object? My proposal does not extend merely to the minds of individuals, but to public bodies; and my first object would be to induce some of them to declare their adhesion to the scheme. I do not, of course, expect that the Church of England, as a body, whatever may be the feelings of many of its members, will look with a friendly eye upon the movement; but with the exception of the Church of England, I think nearly all the great bodies of Christians will heartily co-operate. I really believe that the Methodist societies will be induced to come into the scheme. In a conversation which I had not long since with an excellent Methodist brother, he expressed his regret that the scheme had not been proposed earlier, in order that it might have been brought before the consideration of Conference. Under all the circumstances I think the scheme is accomplished, and if carried to a conclusion, I feel certain that it will be beneficial, not only to us as a denomination, but to the whole of the Protestant body, preparing it for that which its prospects and hopes require."



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Hitherto, the subject of my proposal had continued in the hands of the secretaries of the Congregational Union. Early in the year 1843, they called a meeting of Christians of various denominations in the Centenary Hall of the Wesleyan Body, where they formally resigned the subject to a committee then appointed, which, in furtherance of its commission, convened a public meeting in Exeter Hall, in June following. Never before, or since, was such an assemblage convened in that building. Refusing to take the responsibility of soliciting or denying applications, tickets w<sup>r</sup>e granted to all who requested them, and eleven thousand were distributed. The crowd was so great that people's clothes were in many cases torn from their backs. On this occasion, the speakers were, Drs. Alder (Wesleyan), Cox (Baptist), Harris (Independent), Messrs James (Independent), Hamilton (Presbyterian), Noel (Episcopalian), Isaac Taylor (Episcopalian). This was a great meeting, but, after all, it was not a business meeting. "It stood forth," says Dr. King, "as a mighty fact, a majestic rock, but equally isolated as imposing, and forming no part of a mountain chain." Resolutions, approving of Christian union, were passed, but no organization was formed, no plan for further action submitted. Here it seemed as if the scheme would stop with this magnificent demonstration of Christian recognition. Just about this time, a meeting was held in Edinburgh, in July 1843, to celebrate the Bicentenary of the Westminster Assembly.

It was attended by representatives of the various Presbyterian bodies in Scotland. Among many others who addressed the meeting, was Dr. Bulmer of Berwick, Professor of Theology to the United Secession Synod,

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who delivered a speech of great fervour on the subject of Christian union, which indeed was the topic of the meeting. At this meeting there was an individual of great wealth and Christian excellence who till then comparatively had lived in retirement, and through his great modesty had exerted little influence; but who since then has been called out to great publicity and great moral power through his affluence, which he has dispensed with unsparing hand: I mean Mr John Henderson, of Park, near Glasgow. This gentleman was so impressed with what he heard at that meeting that he immediately determined to appropriate a hundred pounds for the best essay on Christian Union. On consulting with his friend, Dr. King, he was advised to select a few individuals, assign to each a specific view of the subject, and divide his bounty between them. This plan was adopted. I was appointed one of the writers, and had assigned to me as my share, Union among Christians viewed in relation to the present state of parties in England. The other writers were Drs. Chalmers, Candlish, Bulmer, King, Wardlaw, Struthers, and Symington; the introduction was by Dr. Merle d'Aubigne.

This volume of course kept the subject before the public mind. Scotland was much moved by it, and the Congregational Union, at its autumnal meeting at Leeds in October 1843, passed resolutions, moved by me, still more warmly approving the principles of Christian union, and expressing a desire for a meeting of delegates from all parts of the world.

A correspondence was opened with the friends in Scotland, and it was suggested to them to take the initiative and invite a meeting to be held in Liverpool. This was done, and a circular issued to that effect,

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bearing the signatures of ministers and elders of fifteen or more denominations. Among them were the names of the Marquess of Breadalbane, Sir David Brewster, Drs. Chalmers, Candlish, Wardlaw, and John Brown, indeed the leading men of all parties in Scotland. The meeting was held, and never had there been such a meeting in the history of Christianity. For the first time since the Church had been divided into sects, did those sects agree to rise above, without abandoning, their peculiarities, and recognise each other by the one original name of the disciples of the Saviour, and merge all designations in that of Christian. Two hundred ministers and laymen came together from all parts of England, and Scotland, and Ireland, and some from the mountains of Wales. We knew not what we were to do, but we went with the desire of union in our hearts. I recollect that in the railway carriage in which I travelled to Liverpool were five other brethren, who, with myself, started the question, "What are we going to do?" None of us could answer the inquiry. Perhaps to wrangle over our Shibboleths and Sibboleths, and place ourselves wider apart by the very attempt to come nearer together. Perhaps to demonstrate that God is able to do above all we can ask, or even think. As was meet, the first thing was to pray. As the acknowledged originator and proposer of the scheme of union in England, I was most unexpectedly called to occupy the chair, and preside over the meeting. I endeavoured, but in vain, to excuse myself, as I was totally unprepared with any address. I opened the meeting with a few sentences to the following effect:

"Beloved and honoured Brethren, called, most

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unexpectedly to myself, to occupy a situation of which I am utterly unworthy, and to which I am no less unequal, I cast myself upon your candour to bear with my feebleness in the discharge of its sacred and momentous duties. It is impossible for me to forget the responsibility I have incurred in consenting to take the chair on this occasion. In every chorus of human voices, the harmony depends upon the key-note being rightly struck; that note I am now appointed to give, and it is Love. The concord of the meetings which we have in prospect, and of which this is the introductory one, can be maintained only by remembering the apostolic injunction, 'forbearing one another in love.' Composed as the meeting is of brethren of so many branches of the Christian Church, and therefore differing from each other in so many minor points, yet assembled to consider how far it is practicable to devise any scheme of union that shall comprehend us all, we shall do right in first approaching the throne of Him who is light and love to invoke in prayer His own blessed Spirit upon us. Union in prayer prepares for union in everything else that is holy and good, and we never approach so near to each other as when we draw near together, to the common centre of our union. A new scene in the history of the Christian Church now presents itself to us; may we have grace so to conduct ourselves in passing through it as to raise the ancient admiration from those who shall hear of our proceedings, 'See how these Christians love one another!'"

These few brief remarks, through God's grace, had their appropriate effect. Fears sunk, hopes rose before the magic power of that one word "Love!" We felt as if we were one, and as if we were now prepared to

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shew our oneness to the world. The subsequent meetings were of the most thrilling and of the most intense interest. It seemed as if the reign of truth, love, and peace were really begun. We seemed reminded of the day of Pentecost, for though we saw no tongues of fire on each other's heads, our countenances were irradiated with a smile that looked like a reflection of the light of God's own countenance. What strains of fervent charity flowed from every lip that spake, and were meant by those who sat in silence. All hearts were fused by a celestial fire into a commingled stream of holy love. There was no artificial rhetoric; all that was said was the eloquence of sacred feeling. There was one scene which those who witnessed it can never forget, no, not in heaven. The difficult and delicate question came up, "On what basis of doctrine shall we found our union?" Just think of nearly twenty different denominations asking such a question. We all felt a transient doubt, a momentary trepidation. We felt we had now reached what might prove a rock on which we should split. Is it possible, we asked, we can agree upon any basis? Can we draw up articles of union and peace without any compromise of individual opinion? The trial was made. A large sub-committee was appointed to sit and draw up the creed and confession of the Alliance; a designation which, after much discussion, had been agreed upon for the association. They were to sit in the afternoon, and bring up their report in the evening. We met, we feared, we prayed. Difficulties were found in the way of satisfying all parties. Doctrines were first to be decided upon: what, how many, or how few; their terminology, or the very words in which 'these doctrines should be expressed. We saw the time going on, and

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we could not produce on all points consentaneousness of opinion. Anxious fears took possession of many hearts. We had come within a quarter of an hour of the time when we were to meet the general committee, and we were not yet agreed. The time had expired, and the larger body were in convocation waiting anxiously for our report. Silent prayers from many hearts went up doubtless to God for the Spirit of wisdom and revelation. Within the next quarter of an hour these prayers were answered; the coveted harmony of minds was produced; all agreed; all were satisfied, and the doctrinal basis was adopted which was to be presented to the general body. A feeling of wonder, love, and gratitude filled every heart. They returned to the general body, which was anxiously waiting, and somewhat fearing. An awful silence pervaded the assembly while the report of the sub-committee was read. It was declared that the sub-committee had been unanimous in their judgment of the articles and expressions then submitted. Still the basis had to pass the ordeal of examination and adoption by the whole assembly. Discussion commenced, but did not last long. There was no disposition to captiousness. There were no hair-splitting divines whom no terminology could satisfy but that which is supplied from their own theology.

The question that the report brought up by the sub-committee should be adopted as the basis of the Alliance, was carried unanimously. A burst of rapturous feeling followed which it is impossible to describe. Some clapped their hands, some shouted, some burst into tears, all seemed enraptured. Why this gush of emotion? It had been predicted that men of nearly twenty denominations could never agree on a doctrinal basis;

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it was impossible; they could meet only to quarrel. This prophecy was now falsified. It was an accomplished fact now, that they could agree; that union without compromise was not only a possibility, but a reality.

Thus, with some other meetings and matters, terminated the meeting at Liverpool, at which the Alliance was formed. We returned to our homes, exclaiming, "What has God wrought!" Other meetings were subsequently held in Birmingham in 1816, and subsequently in Manchester, and other places, when at length it was proposed to hold a great assembly in London, at which delegates should be present from all parts of the world favourable to the cause. For hitherto it had been rather an *English* Alliance than a general one of the Christian world. A correspondence had been opened with the brethren in the United States, who approved of the scheme, and promised to attend a general meeting in London. This was accordingly held in London, in August 1846, in Freemasons' Hall. Never had there been such an assembly convened before.

"There," says Dr. Massie, in his History of the Alliance, "were the associations of the Reformed and Lutheran Churches of the continent of Europe, of cities and countries most distinguished in history, and honoured for their ecclesiastical annals in their religious celebrity. The mountains of Switzerland, the valleys of France, the plains of Germany, sent forth their choicest heralds; Nismes, Lyons, Montauban, Paris, Berlin, Frankfort, Basle, Geneva, Lausanne, Halle, Erfurt, Wurtemberg, and Leipzig, were represented by their honoured sours and faithful teachers. The Rhine and the Elbe, the Danube, the Saone, and the Seine, poured in. as tributaries, with the Hudson and the St. Lawrence, the Ohio and Mississippi, with African and Asiatic streams, to swell the confluent tide of consecrated affection and wisdom. From these, and other localities far apart and secluded, did the thousand members of the Conference travel; some of them five thousand miles, and many of them through difficulties, and dangers,

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and privations calculated to try the constancy of love and the strength of faith. There, in that conference, wore the Tholueks and the Monods, the Beechers and the Bairds, the Buntings and the Beaumonts, the Buchanans and the Cunninghams, the Noels and the Bickerateths, the Cummings and the M'Leods, the leaders and heads of the people, whether of their tribes or of their hundreds, and all seemed united in fervent and devout expectation that God would bless them, and make them a blessing, and that from this day forth He would bless the whole house of Israel. At that conference the meetings were surpassingly interesting. In different rooms the praises of God were sung in English, German, and French, and tended to remind us of the day of Pentecost, when every one heard in his own tongue the wonderful works of God. The harmony, however, was a little disturbed by the difficulties which arose with our American brethren on the subject of slavery, difficulties which were never Anally overcome, and which proved fatal to the cause of the Alliance in the United States. The plan of a general alliance was then adopted, on the basis agreed to at Liverpool."

Such was the commencement of the Evangelical Alliance, and these were its palmy days. What might not have been looked for from such a beginning? Alas, alas! that the fond hopes and bright visions thus raised, should be doomed to disappointment! Its first days were its best. It seems to have come too soon. The Christian Church was not prepared for it. Sectarianism on the one side, and ecclesiastical bigotry on the other, were, and still are, too rife for its extensive success. Its seed, like that of the kingdom, fell among thorns, the thorns of religious controversy. It found favour neither with Churchmen nor Dissenters, and from that time to the present has been continually losing ground. It committed two faults at first. It aimed to take the public mind by a coup de main, instead of by a more progressive siege. It began with a blaze instead of a spark. Had a few like-minded men first met, and consulted, and prayed, and worked together quietly and secretly, trusting to God and the goodness of their cause,



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and commending it to others by its operations and its fruits, it would, perhaps, have succeeded better in the end. Too much publicity was given to it at onfce. The plant should have been nurtured in the shade, before it was exposed to the full blaze and ardour of the noontide sun of publicity. Then it was far too expensive in its procedure. It was reckless of expense in the way of printing and other matters. And it began on too refined a principle of action. The cry was, "We do not want to become a society. We unite for union's sake." This was too ethereal, too sublimated. It was called a Do-nothing Society. Before its formation, while the correspondence was going on with Scotland, I entreated our friends there to take up the continent of Europe as its object; to seek the diffusion of evangelical principles, among both Papists and Rationalists there. I brought forward the same proposal after it was formed, but it was disregarded. At length however in one way or other, the continent has become its chief object, especially in its attempts to gain for it the precious boon of religious liberty.

Notwithstanding some repetitions I cannot refrain from adding two letters on the subject of the Alliance, which the Author inserted in the Evangelical Magazine.

#### FIRST LETTER.

In the last number of this periodical there appeared a calm, dignified, and beautiful paper on the nature, propriety, and prospects of the proposed confederation of Christian brethren, and I am irresistibly impelled to follow it up by a succinct history and defence of this attempt at Christian union. The discussion of this momentous and interesting subject is carried on with singular becomingness in the Evan-

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gical Magazine, a work which was commenced as a platform of Christian union and communion, and by the publication of the *Missionary Chronicle* is still the medium of co-operation between different bodies of professing Christians.

The history of this attempt to form an Evangelical Alliance will perhaps be its best defence and one of its strongest recommendations; and although many of the readers of this periodical are already acquainted with the leading facts of the case, there are multitudes who are not, and to whom, therefore, a short recital of them will prove acceptable. This is the more necessary as the matter is likely to attract no small share of public attention.

It is a little remarkable that at a time when the spirit of division was more rife among the different bodies of professing Christians than at almost any former period, a desire after union should simultaneously, and without any conference, arise in various parts of the world. Pious persons in many parts of the continent of Europe, and in America, as well as in this country and Scotland, without consulting with each other, or knowing the state of each other's minds, have had their attention attracted to this subject, and meetings have been held in France, Switzerland, and Germany, to draw the cords of love still tighter round the holders of a common faith.

The movement in this country seems to have originated with a minister of the Congregational body, who, after suggesting it to his brethren at the Metropolitan Meeting of the Congregational Union in the year 1842, addressed a letter, in the *Congregational Magazine*, to the Secretaries of that Confederation, which he after-

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wards printed and sent as a circular to many of the leading ministers of the various evangelical denominations, from many of whom he received expressions of the most cordial approbation of the scheme. The original proposal was for a Union of Evangelical Protestants, and for Protestant objects, as well as for mutual recognition. The first attempt to carry this project into execution was made by Dr. Leifchild, whose catholic mind and noble heart were the first to notice it, and who called a meeting in Craven chapel, on new year's morning, 1813, when three ministers of different denominations delivered addresses, and three others presented prayers. It was a solemn and delightful season, the remembrance of which is fragrant in many minds to this hour. Since then Dr. Leifchild has been the enlightened, steady promoter of the object, and published an able and dispassionate pamphlet to explain and recommend it. In the following February a conference of ministers of various denominations was held at the Wesleyan Centenary Hall, to consider if any, and what further steps could be taken to carry on this movement. A committee was appointed, on whom the whole matter was devolved by the secretaries of the Congregational Union, in whose hands tiil then the business had principally rested, so far as the executive was concerned. The meeting at the Centenary Hall, which was presided over by the venerable Mr Reece, of the Wesleyan Connexion, was, in the fullest sense of the term, frank, cordial, and harmonious. Dr. Candlish, of the Free Church, who happened to be in London at that time was present, and eutered very warmly into the project.

Under the direction of the committee thus appointed, the great meeting held in Exeter Hall on the first of

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June following was determined upon, which was looked forward to with such intense interest by the public that eleven thousand tickets of admission were applied for and distributed. From the very beginning, and at every subsequent step, the people have manifested a most lively concern in the plan; their hearts are ready for it, and if it fail it will be owing to the opposition or lukewarmness of their ministers. This meeting was conducted upon the same arrangement as that of Craven chapel, only a larger number of ministers were engaged. Addresses were delivered by the Rev. James Hamilton, of Regent's-square, the Rev. Drs. Alder and Cox, the Rev. Baptist Noel, Isaac Taylor, Esq., and myself, and prayers presented by the Rev. Messrs. Clayton, Mortimer, Latrobe, and Steane. In the way of business nothing more was done, except passing some admirable resolutions declaratory of our common faith and common love: no attempt was made to form a permanent organization.

I now advert to a movement which, like a kindred stream, was destined at a future stage of its progress to unite with that already flowing through our country, but which had a separate and an independent origin. In July 1843, that is, about a month after the meeting in Exeter Hall, the Presbyterian bodies in Scotland held a public meeting in Edinburgh to celebrate the bi-centenary of the session of the Westminster Assembly of Divines. Much was said on that occasion upon the subject of Christian union. Those remarks deeply interested the mind and affected the heart of a gentleman present, Mr John Henderson, a member of the United Secession Church, and a man of great wealth and benevolence. This devoted follower of the Lamb determined

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to set apart a large sum of money to promote, through the medium of the press, the cause of Christian union. By the advice of some judicious friends, foremost of whom was Dr. King of Glasgow his own pastor, he promoted at his own cost the publication of a series of essays on this interesting topic. The well-known volume entitled, "Essays on Christian Union," was the result. The writers in this work were, Drs. Chalmers and Candlish, of the Free Church of Scotland; Drs. Balmer and King, of the United Secession Church; Dr. A. Symington, of the Reformed Presbyterians; Dr. Struthers, of the Relief; and Dr. Wardlaw and J. A. James, of the Independent denomination. It is now to be regretted that the range of the denominations from which the authors were selected was not wider, and that the essays were not shorter so that room might have been made for an increased number of authors, and also that only one of them was selected from England.

While my own essay was going through the press, I received a letter from my friend, Dr. Patton, a Presbyterian minister of New York, suggesting the idea of a Protestant Conference for the whole world, to be held in London. That letter I printed as an appendix to my essay, and it led to a correspondence between Dr. King and myself on the subject.

I must advert to a very distinguished individual connected with this volume of essays, and indeed with the whole union movement: I mean Dr. Candlish. This earnest and eloquent minister of the Free Church, had long meditated the subject, and formally proposed the consideration of it, and also a vague and general outline, in the General Assembly of the Free Church. The various Presbyterian bodies in Scotland were thus

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prepared to consult together on the subject of the General Conference suggested in Dr. Patton's letter. Many meetings and much consultation were held, and, at length, at the earnest recommendation of their English friends, the brethren in the north issued their important circular to the evangelical churches of England, Wales, and Ireland, inviting them to a conference at Liverpool, to consider the desirableness and practicability of the proposed great meeting to be held in London. This circular was signed by more than fifty individuals of seven denominations. Among these are, Drs. Chalmers, Candlish, M'Farlane, and Buchanan, of the Free Church, and the Marquis of Breadalbane and Sir David Brewster; Drs. John Brown, Heugh, and King, of the United Secession; Dr. Symington, of the Reformed Presbyterians; the Rev. Thomas M'Crie, son of the historian, of the Original Secession; Dr. Wardlaw, of the Independents; and the Rev. Messrs. Innés and Macleod, of the Baptists. From such a list it is evident that the scheme is rescued from the suspicion and imputation of being the effort of a few weak enthusiasts, wild visionaries, puling sentimentalists, or warm-hearted but weak-headed followers of a mawkish charity, prepared to surrender and throw away their principles in pursuit of a bubble, which, though gilded with all the united colours of the rainbow, is a bubble still, and must necessarily dissolve at the slightest touch of sober reason. I know that it is no proof a scheme is wise that wise men are its authors, or good, that good men are its abettors; but when a large number of wise and good men prepare for the consideration of other minds a subject which has impressed their own, it has at any rate a claim upon our attention, especially when

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it relates to a matter which is acknowledged to be of vast importance, and to belong to ourselves.

Considerable difficulty was felt by our Scotch friends in determining to whom the letter of invitation to the Liverpool conference should be sent; and in making their selection, according to the best of their judgment, it is not improbable that some unintentional offence was given. As regards the Congregational body we were represented by delegation, a deputation having been appointed at the Metropolitan meeting of the Congregational Union last year for that purpose. And here it is proper to remark that this Union, in its collective capacity, has, at several of its meetings, both in London and in the country, given its deliberate sanction and unanimous recommendation to the project. It is true that the meeting at Liverpool declared itself an assemblage of individuals, and not of delegates, as, indeed, it was impossible to proceed upon any other principle; but this alters not the fact, that our body, as such, approved the scheme without a single dissentient voice, and were even willing to be present, in answer to the Scottish invitation, by representation. This, however, is no longer the case, and it will probably relieve the Union of some solicitude, and many brethren, of some fears, to know that all who join the proposed Alliance come into it on the ground of their own personal adhesion, and not through the medium of, and their connexion with, the Congregational Union.

It is of considerable importance to bear in mind what was the precise object of the Liverpool Conference, for some misapprehension prevails on this point. Many imagine that the Alliance is already formed, and that this was done at Liverpool last October. This is altogether

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a mistake. The Alliance is not yet formed, nor was it, nor could it be the design of the Liverpool Conference, then and there, to set it up, but merely to consider the desirableness and practicability of holding a meeting in London to form it. How could we at Liverpool form an association for the world, without having the world's consent? All that has been done, all that can be done, up to the time of the London meeting, is but preliminary and preparatory. What was decided upon at Liverpool last October was, the parties which should be invited to confederate; the principle upon which they should be asked to associate; and the objects of co-operation which they should embrace; all to be submitted for adoption at the London Convention. The parties to be invited are those who hold the common principles of evangelical Protestantism which were mentioned in the last number of this Magazine. The principle of association is, union without compromise or concealment; and the objects, summarily considered, are the cultivation of brotherly love, and the defence and spread of our common Protestantism, viewed spiritually, and without any relation to politics. No man who went to the Liverpool meeting had settled in his mind, that such an Alliance could be formed, no man has settled this yet; but every one went to see whether it was desirable and practicable; and without a dissenting voice the meeting agreed that, instead of stopping in limine, instead of giving up the matter at once, and going home to tell our flocks and the world that we saw no hope of uniting, we would go forward, and trusting in God to carry us through every difficulty, (and we saw many difficulties before us), we would go on to the greater and ultimate attempt in London.



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Perhaps I may now, with propriety, allude for a few moments, to the Liverpool Convocation, which never will, never can, never should be forgotten, by a single individual who was happy enough to be present. Of its general character, I may say it was a meeting of brothers, among whom none claimed, and none conceded, supremacy or precedency; and it was evident that whoever used the word "brothers," in application to all around him, spoke it from his heart. It was a meeting eminently characterised by devotion. Not less than eight hours of our time was spent in prayer; and most truly indeed was it said, that no one could tell the Churchman from the Dissenter by their prayers. We were all of one creed upon our knees. A noble, manly, Christian, confessor-like spirit pervaded the assembly. Union without compromise or concealment, was the watchword. No man betrayed his denomination, or turned recreant to his principles. We abjured nothing but our prejudices, we renounced nothing but bigotry; we dethroned not truth, but only elevated love to her side; we silenced not the voice of controversy, but only calmed its frowning aspect, softened its tone, mellowed its spirit, and bade it speak the words of charity as well as of faith; and this was at once our boast and our pledge, "As free, and not using our liberty for a cloak of maliciousness, but as the servants of God." We did not cringingly, and fawningly, and hypocritically shake hands, and say, that our differences were nothing, and would from that hour blow them off from our profession as worthless straws or contaminating dust; but we did avow, and we glory in the avowal, that they were nothing in comparison with those greater matters in which we agree. He who charges it upon the proposed Alliance, that it is a conspiracy against

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the supremacy and majesty of truth, mistakes its design, slanders its character, and knows neither the men who projected it, nor the consultations they held upon it. Neither the old Covenanters, nor the sturdy Independents, nor the confessors of the Free Church, nor the uncompromising Methodists, nor the conscientious Episcopalians, nor the stedfast Baptists, (and some of all these were at Liverpool), are likely to compromise anything. No man went from the meeting less attached to his own peculiar sentiments, but all went away far more attached to many brethren who differed from him in reference to his own cherished opinions. It is not, perhaps, saying too much to affirm, that it was a scene where, beyond most if not all on earth, charity triumphed without the smallest wound, defeat, or disgrace being inflicted on truth. Let no man therefore look with suspicion on the projected union, as if, in joining it, he would be asked to give up, or conceal, or be silent upon his own convictions. All we are required to do is to abandon the zealot, the bigot, the furious sectary; to abjure sarcasm, sneering, caricaturing, misrepresenting; to estimate the relative importance of truths; to treat with candour and courtesy those who differ from us; to mollify and assuage, and not to exasperate and to wound; to handle men's errors with as much tenderness, out of regard to the conscientiousness with which they are held, as the surgeon does the diseased patient he is anxious to heal; in short, to leave the matters of controversy to be settled by logic and charity, while the whole train of the irascible passions are ordered off the field of conflict. Who needs be afraid of coming into such an association as this?

I will make one more allusion to the Liverpool meeting, as proving what we may yet hope to see accomplished.

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I mean the agreement between seventeen denominations upon the outlines of a doctrinal basis of union. Think of a committee, consisting of fifty persons, representing these numerous and various bodies, sitting to determine such a matter; what would many persons expect but a scene of interminable wrangling, ending in hopeless confusion and discord? Yet that committee was unanimous. Then think of the result of this deliberation carried up to two hundred men, composed of these seventeen denominations, each possessing the liberty to speak, and what could be looked for there, even supposing the committee were unanimous, but endless divisions, and the shivering of the whole to repellent atoms? I confess I trembled when the resolution was put from the chair, especially when the negative was called for. But when it was seen by every anxious eye that not a solitary hand was lifted up against the recommendation of the committee, an involuntary and instantaneous shout of "Unanimous" arose from many parts of the room, followed by a rapturous burst of applause. Many burst into tears of joy, and the doxology was sung, as it had not been often sung before in our world. It was a scene in our history on which we shall ever look back with delight certainly in this world, perhaps in the next: a season of astonishment and delight which we cannot expect to be often repeated. After that solemn hour we felt as if our chief difficulty was over, and having done this, we could by God's grace, do everything.

I must reserve other considerations, and a brief account of our second meeting, for another paper; and in the meantime simply ask the question, "What right-minded, sound-hearted Christian is there but must wish that such an effort may be successful?" Shall the Congregation-

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alist body, in whose Union this originated, be indifferent, scornful, hostile? Our Baptist brethren, who have been thought by some to cherish the very ultraism of Nonconformity, are coming forward: they had five representatives from London at the late meeting, and the Independents only one. The committee of the Baptist Union has passed and published a unanimous resolution of ap'proval of the scheme. The Methodist body, in all its divisions, enters cordially into the plan. Shall we be the only body out of the pale of the Establishment, alien or opposed to this blessed attempt to exhibit the beauty of union, and to sound forth the harmonies of love? Shall we change our position, and from being the leaders of the movement, become its antagonists and scorers? Shall we fling away the olive-branch, and grasp only the sword; lower the white flag, which we were the first to unfurl, and hoist the red and black one? I pray, I hope, I believe not.

### SECOND LETTER.

When Melancthon was within a few hours of death and glory, he was much engaged in prayer, and once or twice was heard to lisp the words, "That they all may be one, as we are." All who were present sunk on their knees, and prayed with him. Bucer asked him if he desired anything. He answered, "Nothing but heaven; let me rest and pray. My end is not far off." In the evening, at seven o'clock, he fell asleep. So ended the course of that mild and gentle spirit, who amidst all his timidity could endure with more fortitude the storms that beat upon the reformers from the rage and opposition of their enemies, than the strifes and contentions which existed among themselves; and who, when leaving

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for ever the scenes of conflict, and about to enter the regions of untroubled repose, looked back with his last sigh and last prayer for the unity of the church. It is quite conceivable and natural to suppose that the soul becomes heavenly in proportion to its nearness to heaven; and if so, the love of union and peace is one of the most heavenly dispositions that the souls of the redeemed can possess on earth; for what dying saints do not in effect present the prayer of Philip Melancthon, which is, in fact, only the echo of the dying Saviour's prayer, "That they all may be one"? So also said holy Baxter, when his eye was turned upon eternity.

"I am deeplier afflicted for the disagreements of Christians than I was when I was a younger Christian. Except the case of the infidel world, nothing is so sad and grievous to my thoughts as the ease of the divided churches; and therefore I am the more deeply sensible of the sinfulness of those prelates, and pastors of the churches, who are the principal causes of these divisions. O how many millions of souls are kept by them in ignorance and ungodliness, and deludedly factious, as if it were true religion! How is the conversion of infidels hindered by them, and Christ and religion heinously dishonoured!"

Why will not Christian men look at this subject in life as they may be quite sure they will look upon it in death? But they do in profession thus regard it, even when engaged in the arena of bitter and angry controversy. Yes, all love, desire, and advocate union in the abstract: but how few are disposed to try to make it a reality! Some really love fighting: one should suppose that if there be any truth in phrenology, the organ of combativeness must be so fully developed, that they find it difficult to be at peace; it requires a positive effort with them not to dispute. Such religious knight-errants, however, are few; the greater part of the Christian world are under the influence of indifference, indolence, secta-

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rianism, or hopelessness, in reference to this subject. They are too little affected by the divisions of the church to feel any concern about the matter; or they are too much in love with ease to make any effort to remove them; or too much appalled by a perception of difficulty to feel the slightest impulse of hope; or too inveterately bigoted to desire to unite with those who differ from them. Now all this shows a low state of piety; a feeble condition of the church; a very defective perception of right and wrong. Our alienation is not our misfortune, but our fault. We ought to be united. We cannot remain as we are without guilt. Whatever be the cause of division, and with whomsoever it lies, it is, and must be wrong, and ought to be put away. "For the divisions of Reuben there should be great searchings of heart." The man who is utterly indifferent to the divided state of the church cannot be a Christian; he has no sympathy with Christ: the mind of Jesus is not in him. He may not approve of any proposed plan of union, and yet be a consistent believer; but to care nothing about the subject itself evinces a heart alien from Christ. This renders it surprising that the followers of Christ can be indifferent to any proposal which has only a tolerable share of feasibility about it. One should suppose that the universal cry would be, "Let us try to be one, and to appear such, at any rate. Let us make the experiment, not in hopelessness, and with a presentiment that it must fail, since such predictions ensure their own fulfilment; but let us go to the efforts to unite, with a love of union, a longing after it, and a hope of accomplishing it." Some have been found who are resolved by God's grace to make this trial, and I proceed now to give a brief account of their second

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meeting at Liverpool. The committee had been divided at the first meeting into four sections; to sit in London, Liverpool, Glasgow, and Dublin. All these assembled at Liverpool on the 13th of January. It was a meeting of old friends, of brethren now known and endeared to each other by the hallowed and delightful recollections of their former intercourse. They were no longer strangers to each other, and their meeting was characterised by joyousness and confidence. Their place of convocation was the same as at the previous meeting, and it had acquired a kind of sanctity, and revived the remembrance of former scenes. In numbers they were nearly equal to the former meeting; a fact the more remarkable considering the season of the year, and that many had to come from Scotland, and others from Ireland: but zeal in the cause of Christian union could brave the winds and waves of wintry seas. The complexion of the assembly, however, was a little altered; there were more clergymen of the Church of England, and fewer Dissenting ministers: of the Methodists there were about the same number as before. At the former meeting no Liverpool clergyman was present; at the latter there were six, with the venerable and patriarchal Mr Haldane Stewart at their head. In all, nearly thirty episcopalian ministers were present. This showed the progress of the scheme in a quarter where the greatest opposition had been manifested, as there were only eight or ten before. The same order of proceeding was observed as at the previous meeting: the first evening's session was given in great part to devotion: many and fervent were the prayers presented: and it is needless to say we were of one heart and soul. On proceeding to business we soon found, what indeed we expected to

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find, that in grappling with the details of the arrangements for the great meeting in London our difficulties multiplied as we advanced, and that we should need much of the wisdom that comes from above. Still, we were in every instance of one mind. The same modesty in stating opinions and the same meekness in discussing and opposing them as were displayed on the former occasion prevailed at the second conference. Several matters which were introduced were left for further consideration at the next meeting in Birmingham, or at the general conference in London. We were anxious to avoid precipitancy in our measures, and determined to do little rather than pass rash and unwise resolutions, if we could avoid them. The heart and glory of the meeting consisted of the discussion upon Mr Bickersteth's pacific resolutions, which have been given to the public. Nearly a whole evening was spent, and most happily spent, in passing them, which called up beautiful compends of truth and charity from nearly twenty of the most influential and best known members of the brethren present. Hour after hour was occupied by one continued flow of holy love and brotherly kindness. No one present will ever forget that season of manly sentiment and Christian affection, and especially the remarks of Mr Howard Hinton: no osier soul his, no sentimentalism in him. Sturdy, and almost stern in opinion, he is not an individual to yield to influences which should not shake a manly heart; but the noble frankness of his manner, and the appropriateness of his words when he alluded to the intercourse into which the Alliance had brought him with the Evangelical clergy, carried away all hearts in a fellowship of admiration and delight. In reference to that speech, I heard one of these clergymen say, it



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was the glory of the meeting, and worth going to the meeting to hear: and yet in that speech Mr Hinton conceded not an atom of his nonconformist consistency. He was the uncompromising dissenter, and his dissent never appeared more glorious than when thus suffused with the mild radiance of Christian charity.

Upon reviewing the whole proceedings of the last meeting, I should say, that though characterised by equal cordiality, confidence, and harmony; by the same conviction of the importance of the scheme, and the same determination to proceed in working it out; by the same unanimity of decision in all the resolutions brought before it, as the first, it could be scarcely expected to have the same enthusiasm and charm: but it had all the stedfastness of the first love, and all its sober approbation and enjoyment, if not its raptures.

It may not be out of place to allude to the public meeting which was held on the evening of the last day of the Liverpool Conference, at Manchester, and which may be considered as a kind of appendix to it, as thirty or forty of its members attended it. In reference to this magnificent assemblage, I avow that all the meetings I have witnessed in our own splendid town-hall at Birmingham, or in Exeter-hall London, fall very short of it in numbers and in general appearance and effect. The magnitude and splendour of the Free Trade Hall, in which it was held, the dense mass of the people amounting to six thousand, the crowded state of the immense platform, and above all, the occasion of the meeting made it a scene never to be forgotten. "All this," said a ministerial brother to me, after looking round with wonder and admiration upon the almost overpowering scene, "all this for Christian union!" We

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commenced before six, and scarcely a soul moved till after ten, all being riveted to their seats at that hour by the noble, manly, and Christian eloquence of Mr Noel, who for more than an hour alternately held them in breathless silence and excited them to rapturous applause. The meeting did not break up till eleven o'clock. Here is another proof that Christian union is a favourite subject with the people. They are prepared for it, if their ministers are not.

Eut I am not unaware that, though it is easy to get up an interesting public meeting, it is a less facile thing to concert and form an organised scheme of Christian co-operation between opposing sections of the Christian church. I know it and feel it so sensibly, that though I am hopeful, I am not confident of the success of the present effort. Some portents have already appeared in the north, which will, however, I trust, before this paper issues from the press, have disappeared from our horizon, to give place to more favourable signs. Should the ministers and members of the Free Church of Scotland withdraw from the scheme, the projected Alliance is imperilled. May God prevent our Scottish brethren from abandoning a plan which they were among the first to devise and to patronise!

I cannot but deplore that circumstances have occurred in the south also, a little to impede and embarrass our procedure, and to deter many of the clergy of the Church of England from joining our ranks. I met a party of eight or nine of these in my own town, to explain to them the principles and the prospects of the Alliance: they had been all favourable to the scheme as far as they understood it, or at any rate were all in a state of inquiry about the propriety

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of joining it, when a certain correspondence came before them, and a religious tract to which it referred, and led them at once to stand in abeyance, and, I fear, to withhold for ever their support: and I know the same effect has been produced elsewhere. They admitted my position, that controversy cannot be suppressed, and assented to my own declaration, that I would coalesce with no man or body of men who required as the condition of our union that I should neither write nor speak on points which divide us; but at the same time they required what I also ask for, and every fair and honourable mind, to say nothing of piety, requires, that the controversy should be carried on according to the rules of truth, love, and courtesy. I do not wish and I do not mean to be drawn into controversy with any of my brethren on this subject; but I should be unfaithful to my own convictions and resist the promptings of my own conscience if I did not thus publicly put on record my protest against maintaining the conflict against Establishments after the fashion of the missile to which I now allude; such a manner and spirit of handling the subject must infallibly produce, in the long run, more mischief to ourselves than it can do to our opponents: and in this opinion I know I am supported by a very large portion of my older ministerial brethren. I again say, that controversy must go on till truth is victorious over error: and if the Alliance were formed upon a stipulation between the allied parties even that discussion was to be stopped, and a peace concluded, upon the terms of a *uti possidetis*, it would be nothing better than a mighty conspiracy against truth, without being ultimately any advantage to Christianity; for charity rejoices in the truth, and is

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safe only under its protection. But then let it be a conflict carried on for truth in the spirit of love, and which the God of love shall as much approve as the God of truth. Do not let our zeal be one-sided or one-eyed. Let us look at both truth and love; for if truth be something, love is something also; and he gains but a poor victory who, in beating down an error, and that too not in fundamentals, inflicts a mortal wound on charity: while his victory is doubled who subdues his enemy by argument and himself by love.

Many are asking for the objects of the Alliance, the practical scheme, as well as the theory. This is natural enough; but to all such we say, Give us time to ponder and look round. Much the same demand was made upon the friends of the Congregational Union at its commencement; but that body wisely determined not to be goaded into precipitate measures by the clamours of its eager and importunate friends; and it now reaps the fruits of its slow and cautious procedure; for had it attempted more at first, it would not have existed at this day. Our first business in the present case is to unite, to love, to pray, to inquire; and in doing that we have done much, we have done what was never done before so publicly and so extensively. If a family of brothers have quarrelled, and have retired from each other's society into their own separate apartments, the first thing to be done is to bring them into the same room, around the same table, to shake hands and to acknowledge that brothers' blood flows in their veins. This is something, yea it is much, and will lead to something more. So we must meet and fraternize first; and when we have done this, we shall perhaps find, or God will find for us, something to do.

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Still, however, I admit that unless the bond of union be strong in us, and the desire after it be intense, there is not the slightest hope, or the faintest prospect of success. There are, it is true, difficulties to be overcome which nothing but a deep sense of duty, and an ardent attachment to the cause, can enable us to surmount; but there are no difficulties which may not be then surmounted. Strange it is, after having read so often the prayer of Christ, and the epistles of his inspired servants; after having so often in public and in social devotion supplicated for the union of believers; after having in sermons, speeches, and conversation, lamented the divisions of the churches, and the alienation of Christians; after having witnessed and felt the effects of those contentions, the great body of the followers of Christ should now stand by and witness, without helping it, an effort to roll away this cloud of reproach which has so long settled on the church of Christ, obscuring its beauty, enfeebling its strength, and impeding its usefulness.

I know very well that it will be said that it is not to the subject of union that this indifference is felt, but to the present attempt and scheme to promote it. But properly speaking, there is yet no fixed scheme determined upon; all that is doing, and that has been done, is a call upon the members of Christ's body to come together and devise a scheme: it is but the trumpet-call to the scattered hosts to rally around the standard of the cross, and concert a plan for union and action, and thus far it has succeeded to a certain extent: there has been already union and communion sufficient to repay all the time, labour, and expense that has been incurred. If, as some fear, disunion should be the result in those bodies from which the parties come who join the Alliance,

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this can be no more set down to the scheme except as an occasion for them, than the fire and sword which our Lord came to send upon earth can be charged on his religion as their cause. No plan of reformation, improvement, or general benefit can possibly, with any fairness, be made accountable for the division of opinion which it occasions, or for the bad feeling which it gives rise to, beyond what are produced by the distempered zeal of its advocates. If the scheme proposed be for a good object, be feasible in itself, and be dispassionately, judiciously, and temperately proposed, it is guiltless of the schisms which spring up in its course. Hitherto, I believe the friends of the Alliance have abstained from all uncharitable reflections and harsh judgments upon those by whom they have been opposed. Nor indeed have they had much to complain of, with the exception of a few anonymous effusions, and a few ill concealed sneers, in their opponents.

It will be thought by some, perhaps, that should we fail, as they predict we shall, we shall do more harm than good, and put back the cause of union instead of promoting it. I am of a different opinion. The temporary defeat of a good cause may help on its final victory, when the friends of it are determined in the conflict. Repulses are better than entire stagnation. Mistakes are often detected by failure. The present flame may consume its fuel and expire, but from its ashes others will kindle their fires. The voice for Christian union never uttered so loudly its demand; never awakened so many echoes; never arrested so many listening ears; never stirred so many panting hearts; and depend upon it, they will never let it die. Should the present effort fail, none who

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have engaged in it will ever regret the part they have taken in making the attempt. It is a cause in which failure is more creditable than indifference. The God of love and peace will say to each of them "It was well that it was in thy heart." The blessing upon the peace-makers will come upon them, and another, and a holier and happier generation, excited by their examples, and warned by their errors, will renew, under more favourable auspices, and carry forward to a successful conclusion, the work which they perhaps may be judged unworthy to accomplish. We have already had our reward, as may be learnt by the touching and beautiful lesson of Mr Bickersteth, in his chamber of sickness. How the soul of a peace-maker feels in the review of its work, and in the prospect of its reward, may be learnt from those strains which have come forth from the scene of his suffering to animate his fellow labourers in this good cause. How deeply are we indebted to God for sparing, in answer to the prayers and requests of his saints, that precious life. He has been taken from us for awhile but to be polished into still greater brightness by affliction, and rendered as a chosen vessel only more meetened for the Master's use.

I ask from all the lovers of union, and the friends of peace, their earnest and importunate prayers for Divine wisdom to be shed on the minds of those who have to guide this great movement. Difficulties will present themselves at every step of our progress, and they multiply as we advance; but He who in ancient days made the mountains sink to a plain before Zerubbabel, can do the same for us. We are looking by faith to Him who bringeth the blind in a way they know not. We are like

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miners, working to a considerable extent in the dark, but we have found a rich vein, and are determined to pursue it as long as there is any hope of success.

### MY DIPLOMAS OF DOCTOR OF DIVINITY.

I HAVE always had some doubt of the propriety of this academic honour, grounded on our Lord's injunction to His disciples not to be called Rabbi, which in conventional usage signified teacher or doctor. I am aware that the case of the apostles and that of modern ministers is not precisely parallel, nor perhaps are the reasons as forcible for the non-reception of this distinction by the latter as the former. Still, the general ground of both is the same, which is, that no titles of distinction are to exist amongst the teachers of religion, since they suggest the idea of superiority, and foster pride and vanity. To what an exorbitant extent of mischief has this love of distinction by rank, office, and title, in matters of religion, reached in Christendom! "If those rules," says Scott the commentator on Matt, xxiii. 8, "were proper for the apostles and primitive disciples, they must be still more suitable to the case of all other teachers and Christians; and it is evident they were given with a prophetic view to the enormous abuses and fatal effects that have since been witnessed in the Christian church, from the ambition and lust of dominion in some, and the abject submission of others to them."

It is pleaded that the application of this term in modern times, means something essentially different from what it did in Jewish history. Among the Jews, it implied not merely eminence of knowledge, but authority in teaching. The words of the Rabbis were



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accounted, by their infallibility, the word of God; and therefore our Lord forbade only the application of the term in that sense in which it was used and understood by the Pharisees and their pupils. The universal precept, founded on this local one, meant no more than that no teacher of religion was to be called by a designation, or honoured by a distinction which implies undue authority, or demands undue submission. This, I admit, has some force; but still, even the modern application of the word doctor intends a pre-eminence which I think the spirit of our Lord's prohibition forbids. I am quite aware that it is argued that these diplomas are to be regarded as mere academic and literary honours and distinctions, conferred as the reward of merit. This may be said of mere secular degrees, such as B.A., M.A., LL.B., or LL.D.: these are all simply literary; but it is not the same with D.D. This is, in its true meaning, a religious distinction, never conferred but upon a minister of religion, and intended to raise him in public estimation above his fellows. It does therefore appear to me to be in opposition to our Lord's injunction to His disciples.

I have ever felt this so powerfully, that, if on other accounts I were entitled to the degree, I could not accept it. More than thirty years ago I came to learn that some of my friends were wishing to obtain a diploma for me from the Glasgow University. As soon as I was acquainted with their intention, I immediately stopped it, and the matter was dropped. Several years after this, my friends in America moved the college of Princeton New Jersey, to confer the degree of D.D. upon me; and the diploma accordingly came. I locked it up in my drawers, and said nothing to anybody about it, and

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hoped that nobody would know it. However, it oozed out. The kindness of my Scotch friends, especially Mr Henderson and Dr. King, applied to the University of Glasgow for the same degree for me, and obtained it. No sooner was this announced in the papers, than I wrote to say I did not mean to assume it. By this determination I inflicted some pain upon the generous individuals who had sought to honour me. I was much grieved at this, but could not consent to oblige them at the expense of principle. The next attempt to honour me in this way was made by Jefferson College, in the United States. From that institution a diploma, entirely unsought, I believe, by any one, arrived. But none of these things moved me. I could not consent to bear the title. And, moreover, apart from this conscientious scruple, I never thought myself warranted on the ground of any superior learning or attainment to be thus called Rabbi. True it is I have written books on religion, not a few, but they are all of a practical nature, and contain no profound theology, nor any new elucidation of Holy Scripture. Perhaps I might lay claim to as much of this, and therefore as good a claim to the distinction, as very many on whom it is conferred, and who now consent to bear it. This however is saying very little. As regards some who are now called Rabbi, I wonder they do not blush at every iteration of their own distinction. May I but be considered as a faithful, earnest, and successful minister of the new covenant, and be accounted such by the Great Master, and I am quite content that my name shall stand, wherever it is recorded, without any academic suffix.

**CONTINUATION OF MINISTERIAL LIFE.**

After the opening of the new place things went on for many years in an even tenor of prosperity. The chapel was filled, the church increased, and the sun of prosperity shone upon us with cloudless splendour. New deacons were from time to time chosen to fill the vacancies occasioned by death, and to meet the necessities of an ever-extending church.

I have presided at the election of deacons eight or nine times, and never had any disturbance or dissatisfaction generated by the procedure.

During these years, we sent off between twenty and thirty of our members, who resided at Smethwick, to form a separate and Independent church in that village, where for forty years we have held worship by our village preachers. And at the time I am now writing, that church has grown to considerable numbers, power, and usefulness. They have recently erected a handsome and commodious place of worship, and are in a very flourishing condition.

“We have done the same in one of the suburbs of our town called the Lozells. There had been preaching on the premises of Mr Millichamp many years. The congregation was continually augmenting, when Mr M., having purchased a plot of ground, generously offered a piece of it for a chapel, if our congregation would build one. The offer was accepted, and a small place erected, which has since been enlarged. Between twenty and thirty of our members were dismissed to form a church there, which has since attained to some degree of strength; but for want of a minister thoroughly adapted to the locality, it has not increased so much as under more favourable circumstances it would have done.

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For many years we conducted, by some of our members, a Sunday school and preaching in the neighbourhood of Great Barr Street in this town. At the commencement of our operation, this was one of the most demoralised parts of Birmingham. Mr Derrington, who had been an operative, was induced to address the children in the first instance, then the parents and neighbours, till at length he became the regular local preacher for the neighbourhood, as a town missionary supported by the Carrs Lane Church. A small chapel was erected in Garrison Lane, which soon became too small for the congregation; and at last the very neat and commodious one in Palmer Street was built. Mr Derrington's labours have been very successful, as not less than a hundred and thirty members have by him been introduced into the church in Carrs Lane. He is supported by our church still. The church is not yet entirely separate and independent. Mr Derrington administers the Lord's Supper ten times in the year, and in the months of May and October the members come to the communion of the mother church in Carrs Lane.

We set up another preaching station and Sunday school in Bordesley Street, where we have erected a neat little chapel and convenient school-rooms, and where our able and devoted missionary, Mr Carter, is labouring with great success. Chapels were also erected by us at Yardley and Minworth, and one purchased at Great Barr, besides another small one near the canal, originally intended for the spiritual benefit of the boatmen.

Thus our church has ever been a working one, for I have to the uttermost encouraged a spirit of activity and

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liberality. It has ever been carrying on home missionary operations, and has become a mother church. From us has sounded out the word of the Lord all around.

Here the Author's sketch of his life ends. He appears to have stated as much respecting what he had himself done or written as he considered becoming. If he had seen fit to set down what he thought and felt with regard to many circumstances in which he had been placed, and the schemes and societies for the furtherance of religion in which he had taken part, and the greater events affecting the church of Christ which had happened in his time, he would have written an interesting and instructive book. But he seems to have been convinced that all narratives and reflections should, to be of any value, have been written at the time of the occurrences which they narrate or explain. Besides, he wrote what he did at the request of his family, and for them only. Some passages at the beginning may seem intended for a wider circle, but accustomed to address the public as he was, all his compositions had a tone as if intended for it. I am sure, from the manner in which passages which it would have been improper to have printed are interwoven with the narrative, that he did not intend his autobiography to be printed; but as he did not forbid it, I cannot see that I should have done right in suppressing what I have printed. Some life of him would have been written, and to have kept back his own account would, I think, have been unjust to him. I believe I have printed no sentence which will lower him in the opinion of those who can properly appreciate the noble and lovely simplicity of his mind.

He took to the task with alacrity, and my sister says wrote evening after evening with great pleasure, but at last laid it aside where it ends, though not compelled to do so by any other occupation or by infirmity. No doubt he thought his tale was told, excepting only the deaths which had left him desolate, and these he naturally shrunk from recording.

I take up the narrative at this point with the intention of continuing it in the same spirit and with the same conciseness.

The subject which seems to claim the first notice is the assistance which he had in his ministerial work. He has mentioned that the Rev. John Berry for some years took the afternoon service on the Lord's Day, and relinquished it only when the new chapel was built, that my father might obtain assistance in his pastoral labours also. I cannot forbear noticing here that the terms on which my father

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lived with Mr Berry were perhaps as strong a testimonial as he could have had to his character as a man and a minister in his early days. Mr Berry was a good scholar, and had been classical tutor at Homerton as well as minister of a very respectable congregation in the outskirts of London, and must, from these circumstances, have been a very formidable part of a young minister's audience. Further, Mr Berry's son had been his last predecessor at Carrs Lane, having been elected for the term of a year which was not extended: a circumstance which might have prevented the family from hailing my father's coming. But so far from any of these circumstances operating unfavourably upon the mind of either party, the support and counsel of Mr Berry were among the greatest advantages of my father's position at Carrs Lane.

With regard to the general question of assistant ministers, I insert a letter of my father's addressed to Dr. Fletcher, but prepared for the *Congregational Magazine*.

My dear Friend, I have reflected much and often, since I saw you, upon the subject of our conversation relative to your wishes of obtaining an assistant; and the more I have thought upon the matter, the deeper and steadier are my convictions of the utility, and I may add, the necessity of the plan. I will give you my views of its advantages, and then meet the objections to it which may be founded upon conjectural and anticipated evils.

The advantages are so numerous that they require classification, in order to be adequately enumerated. The first class is composed of such as affect yourself. Your health would be benefited by being relieved from the necessity of ever preaching three times on the Sabbath, which I presume you are sometimes obliged to do, as things are. Three public services in one day may do very well, and be borne without injury, in small places, and even in large ones where men have iron constitutions and sinews of brass, but your place is large and your frame delicate and sensitive. And then there

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are seasons of indisposition, in which, (as a sermon delivered at such a time is a greater expenditure of strength than ten discourses preached in good health), you ought to be relieved, and your people ought to be most willing to submit to the sacrifice. To preach under bodily infirmity in a house where a whisper may be heard almost to the extremity, may be harmless in most cases; but in those circumstances to address fifteen hundred or two thousand people is to throw two shovelfuls of earth at once out of a man's grave. Your pastoral avocations are, of course, in proportion to the extent of your church, which is very large, and they make an incessant and ever wearing demand upon your strength; and, in addition, your extra-ecclesiastical services in the way of visiting the sick and aiding the operations of the Christian Instruction Society, altogether produce an amount of exertion which should be shared with you by some able-bodied and able-minded assistant. Few churches are yet sufficiently aware of the value of a good minister, to be willing to prolong his life and usefulness at a little expense of property and a little occasional sacrifice of mental gratification.

2. Consider next the advantage it would be to your church. In those seasons when indisposition or absence from home renders it necessary that a supply should be procured, often at a short notice, there would be one at hand, who could either occupy the pulpit himself, or exchange with some neighbouring minister. The trouble of procuring help in such cases is often very considerable, and even then sometimes but indifferent aid can be obtained. But it should also be remembered that the sick, the poor, and the afflicted of every class would be by this means much better attended to, and the young and

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the anxious inquirers after eternal life would have more enlarged opportunities of instruction. Even in the quietude of past ages of the church, when no public institutions, or almost none, demanded and shared a pastor's time and attention, and he was left all at leisure for attending to the state of his flock, it was but a very inadequate portion of practical care that he could give to each of three or four hundred members. How much less, amounting to scarcely any, can he give to them now, when hardly a day or an evening occurs in a week of which, in the metropolis or in large towns, he must not give a large portion to the public? Who will venture to say that it is his duty to withdraw from societies on which the world's welfare so much depends? And yet if he do not withdraw, the time he devotes to them must be taken from his flock. I am myself the pastor of a large church in a large town, and I find myself frequently in a most painful conflict between the claims of the public and those of my church, and am often reduced to the strait of neglecting one or the other.

3. I may very properly state next, the advantage which would be derived by the public. Home operations, or exertions for the benefit of our own teeming, and, alas! it must be added, immoral population, are assuming a prominence and importance altogether new, in consequence of the rise and progress of the Christian Instruction Society. Help is much wanted for this valuable scheme. I would not exclude the agency of the laity, for this is the life's blood of the plan; but I would give a more regular and a healthier circulation, by the introduction of clerical influence. Without watchfulness and care, that which is really a great good, may become a great evil. Many will not be content



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merely with running to and fro that knowledge may be increased, but will ascend unsent, and in some instances unqualified, into the pulpit, or that which leads to it. Would it not tend to check this evil, and, at the same time, do great good, if we had a number of young ministers employing their talents on the Sabbath-day, when not occupied in their own places of worship, in preaching the unsearchable riches of Christ in the dark places of our cities and large towns? How many churches there are in London, large enough and rich enough to employ such! Is it not to be deplored, that in a city where such myriads are perishing for lack of knowledge, and where the places of worship are so inadequate for the population, a single house of God should be shut up any part of the day? There are, perhaps, twenty churches at least, in the metropolis, which could support a young minister who could preach once a day for them, and twice a day for the Christian Instruction Society. What an amount of good might be expected from such efforts as these! As much would also be added to the moral machinery of the day, to the committees of Bible associations, tract societies, Sunday schools, &c. We are told there are too many ministers educated, and yet London alone is supposed to contain seven hundred thousand souls who go to no place of worship, and indeed have none to go to. Ye rich and large churches, I appeal to you in the name of Christ, and on behalf of these crowds of neglected immortals! Consider my proposal. Do not throw it aside, with a sneer, as one of the visionary speculations of an active and enterprising age, or the mere theory of a speculative and restless imagination.

4. The advantage of such a plan would not be

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inconsiderable to the assistant ministers themselves. However well our Dissenting colleges may be conducted, and however great may be the benefits of a literary kind which the students may reap within their walls, there are certain kinds of knowledge, or rather of wisdom, not to be gathered in academic bowers. The scholar, the philosopher, the writer, the controversialist, even the preacher and the expositor, may be formed there, but not the pastor. His character can be formed or at any rate formed well, only by observation and experience. A man of extraordinary knowledge of human nature, of instinctive habits of prudence, perspicacity, and government, may at once be fitted to pass from the secluded shades of scholastic pursuits to the chair of presidency in a Christian church; but not so the multitude. How many of our ministers, who are acceptable as preachers, fail as pastors! This is the rock on which they split. And who can wonder, when they consider that many have passed from the humblest occupations to the college, and from the college to the rule of a church. Would it not be of vast and incalculable advantage to such ministers, unskilled as they necessarily must be in the art of government, to serve as assistants to a judicious pastor for two or three years, and thus have an opportunity of learning by observation, before they attempt to learn by experience, which in important matters is always hazardous, how a religious society should be conducted? Our settled and matured pastors would thus become the tutors of pastors, and prepare for the churches a race of men, of whom it would be said, as it was of David, 'So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.' Something of this

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kind is much wanted in the formation and completion of the ministerial character; and it is inconceivable of what service our senior brethren might be in this way to their juniors.

5. If this be correct, our churches and the whole denomination would participate in the benefits of the scheme. For my own part, I am jealous, and not only so, but am also fearful, for the respectability of the Dissenting body. I have many apprehensions, and they are principally founded upon an incompetent ministry. Incompetent, not in consequence of any fault or defect of our tutors, not for a want of learning, but in consequence of rash, untried, youthful minds, who know not how to rule the church of God. It is beyond description painful to see how in some cases the peace of our churches is not only put in peril, but actually destroyed by the want of aptness to govern which is evinced by the raw academic, who, with whatever store of Greek, or mental philosophy, or biblical criticism he may have left the college, is deficient in that which tutors cannot supply, a knowledge of human nature, or a habit of sound discretion. Prudence, where it is wanting in the original constitution of the character, is rarely supplied except by our being placed in a situation where we have it constantly before our eyes, and thus catch it by imitation.

The American churches, amongst other things in which they excel us, are before us in the plan now recommended. Many of their pastors in the large cities and towns have assistants, with a view, not only to the aid they may give, but to the improvement they may receive.

But it is time to meet and answer objections.

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1. It is expensive. I recommend it only to large and affluent churches, such, my dear friend, as yours, to which the sum of a hundred a-year can be no object.

2. It may expose the church to the danger of schism and strife, vexation and irritation in the election of the assistant minister. In answer to which, I remark, that the church should not elect the individual, but leave this entirely to their pastor, who, of course, will take care not to elect any one that would be unacceptable to his people. On every account it is best for the society not to entangle itself with two ministers. The pastor should engage and dismiss his own assistant, by which means incipient mischief may be at any time stopped.

3. Might not the assistant become at length a rival with the pastor in the affections of his people? Such a thing is possible in any case, even in yours, my friend, who have as little ground for apprehension as any man living; but it is only just possible, certainly not probable. Besides, I do not contemplate a permanent settlement of any one assistant, because then one part of the object would be defeated. Three years would be long enough, or two, for a young man to be in this subordinate situation, and he may then look out for a pastorate.

4. Would it not be a temptation to a pastor to leave his pulpit more than he otherwise would do? Not if he be a wise man or devoted minister. He should give his assurance that this shall not be the case, and with his word his people should be contented. Moreover, should he fall at any time into and under this temptation, a respectful hint given by the deacons would correct the evil.

5. Young men could not be found. This cannot

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be proved but by experiment. If there be the superabundance of ministers in the present day which has been talked of, the probability lies on the side of supposing that there would be no difficulty on this head. The churches in London have peculiar advantages from their vicinity and easy access to our two largest colleges. I am aware that this is an age when there is no lack of self-supposed maturity, and even precocity, on the part of young men, for public stations, both civil and sacred, but I do believe there are not wanting a goodly number who, like the young and eloquent Apollos, would be thankful to sit at the feet of some Aquila, to be taught the way of ruling the church of God more perfectly.

My views are now before you, my dear friend. Make what use of them you please; and should you think them at all likely to be serviceable, you have my full permission to forward this letter for insertion in the *Congregational Magazine*. If it should catch the attention of any of my brethren, and lead to practical results, or to discussion, I shall be glad. I am convinced of the utility of the scheme, and am anxious to see it reduced from theory to practice.

The first assistant my father had was the Rev. Richard Adams, of whose character he gave a sketch, which will be found in a subsequent page of this volume. He came in 1818, and left about 1822. When he went the afternoon service was given up. After him my father engaged Mr Thomason, then recently from Hoxton, who remained about a twelvemonth. He did not produce a good impression here, and eventually went to the United States, after a career which made it necessary for my father to let his character be known to the Presbyterian and Independent communions there.

On this disappointment he gave up all thought of an assistant. He was in the prime of life, my stepmother was able to give him very considerable help in visiting the female part of the church and congregation, and though he always lamented that he could not visit

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his people as much as he desired to do, he felt himself equal to his work. He continued to do this until 1853, when Mr Dale came from Spring Hill College to be his assistant, with a view to being first his co-pastor, and, eventually, his successor. The whole scheme was fulfilled, though in 1857 it was put in peril by Mr Dale's entertaining an invitation to Cavendish Chapel, Manchester.

My father remained pastor until his death, but he had for some years let it be known that recourse was to be had in all cases to Mr Dale, and that he himself would not undertake, as a matter of course, to do more than to preach once on the Lord's-day. At first the co-pastors shared the stipend equally; but for some time before his death he had reduced his share to less than half Mr Dale's.

The harmony between them was never disturbed by any contention misunderstanding or jealousy. My father, in every way, laid himself out to secure the highest consideration for Mr Dale; and Mr Dale was always most kind and attentive. Very few co-pastors have been on such cordial terms. The jubilee sermons described a state of things which shewed that the charge to Mr Dale was carried into actual practice. See Vol. III, pp. 155-187. My stepmother once and again when anticipating the future and deeming it not improbable that she might live to see my father unable to be sole minister in Carrs Lane, expressed her determination to use all her influence to induce him in that case to remove from the town: and when she saw that she should die before that time came, she earnestly charged me to do all I could to dissuade him from admitting any colleague, as she felt sure he could not bear to see another taking his place in the esteem of his old friends; and I must admit I shared her apprehensions in that respect, and pledged myself to carry out her views as far as should be possible. But I lived to see my father say of Mr Dale without any regret, and I think without any pain, "He must increase, and I must decrease or at other times, with a smile of perfect content, "I am now only number two with so and so." His infirmities had by that time warned him that the time was fast approaching when he could no longer watch over his church, and the conviction had produced an anxiety for its welfare which had overpowered every feeling in relation to himself. He at times admitted that his solicitude for his church's future welfare and his care to provide for it after his removal, shewed a weakness of faith, as it was not his church, but Christ's, and it was He who was to be trusted with it. And perhaps it would have been more in unison with our principles and the highest wisdom to leave circumstances which could not be foreseen in all their bearings to be

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dealt with by those in whose time they should happen, and whom, after all, they would more immediately concern. There will be found in an after page of this volume the advice which he left to his church in prospect of his removal when he had not made any arrangements for a co-pastor and successor. The objections just alluded to cannot be taken to those cautions, and they may be useful to other churches. Certainly the evils they were designed to prevent are the greatest which attach to our church polity.

On his completing the fortieth year of his pastorate his ever affectionate congregation presented him with an address, which will be found in page 92 of this volume, and contributed £500 to found a scholarship, bearing his name, at Spring Hill College.

When he had been fifty years their minister, they invited his other friends to join them in a further expression of their love and admiration, which, in part at least, should remain in the possession of himself and his family. This consisted of a Bible (Bagster's Comprehensive edition), Roberts's Views in the Holy Land (one of a few copies coloured under the artist's immediate superintendence), and a Silver Vase of exquisite workmanship (made in Birmingham, but by French artists, in the employ of Messrs. Elkington and Co.), bearing medallions in front and back, one of himself and the other of the desk at which he wrote during all his active years, (a volume lies upon it inscribed "The Anxious Inquirer Directed,") and having on the four faces of the pedestal an inscription, and views of the front and interior (the pulpit end) of his chapel, and of the front of the college.

These were accompanied by an address, signed by all the members of the church, and bound up for presentation, and an oaken cabinet, in a drawing room style, forming a stand for display of the vase, and fitted up to contain it and the books.

An additional Congregational chapel (in Francis Street, Edgbaston,) was commenced at this time, and the committee for its erection styled it in an address to my father, a testimonial commemorative of the fiftieth year of his ministry. Contributions towards it as such were made by the Baptist churches of Cannon Street and Heneage Street, Birmingham, and friends of his resident in Birmingham and elsewhere.

A balance still remained of the monies contributed, and this my father directed to accumulate as the commencement of a fund for relieving our larger congregations from ministers whose efficiency is impaired by infirmity, by the grant of annuities raising their incomes to amounts sufficient for their support. £1000 was eventually paid over as the amount of this balance and its accumulations. A letter

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from my father as to this fund will be reprinted in this volume, to record his opinions as to the class of ministers for whom he designed it.

The jubilee was celebrated by several public services. Sermons with reference to it were delivered by himself and Mr Dale on the Lord's-day, and by his oldest friend, Dr. Bennett, who introduced him to Birmingham, on the Wednesday morning.

On the Monday evening Mr Dale preached to a congregation of children and their teachers, and the children of the congregation who were above seven years of age, received from my father's hand, as they passed before him, a printed address by himself, explaining the jubilee of the Jews, referring to the event they were celebrating, and anticipating the fiftieth year of each child. To secure or increase the effect there was added an entreaty that it might be read over again on the birth-day of every one who received it. Two thousand copies were distributed. The Author looked to this as the most useful of the services. The books have been, I believe for the most part, treasured up: and I have heard a mother refer to a copy as what she most valued of a deceased son's boyish property.

On Tuesday he laid the first stone of the Francis Street Chapel, and in the evening a meeting for prayer, humiliation, and thanksgiving, was held in Carrs Lane Chapel, which was peculiarly the jubilee service of the church and congregation, and was most solemn and affecting.

On the Wednesday evening a public meeting for presentation of the addresses to him was held in the Town Hall, which had just been re-decorated with great magnificence for the musical festival held in the preceding week, and through the kindness of the committee the cushions and other fittings then used had not been removed. Very many of his friends attended it from various parts of the kingdom, especially former students of the College. Dr. Patton even came from New York. The addresses which he received, at this meeting and at other times on the occasion of the jubilee, were from the Carrs Lane church and congregation and the Carrs Lane Brotherly Society, the Board of Education of Spring Hill College, the Students of that College (since its commencement), the church and congregation of Ebenezer Chapel, Birmingham, the Baptist ministers and churches of Birmingham, the Wesleyan ministers and circuit stewards of the Birmingham District, the members and elders of the Presbyterian Church, Broad Street, Birmingham, the Warwickshire Association, the Birmingham Auxiliary Bible Society, the London Missionary Society, the Tract Society, the



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American Tract Society, ministers of New York, and ministers of Philadelphia; with letters from the Rev. Alfred Vaughan and Dr. Redford, and Canon Miller, rector of Birmingham.

The sermons, speeches, and addresses delivered at these meetings were all published in a small volume, with an introduction by my father, which, in justice to him, should be given here. It is as follows:

“I have consented to the publication of the following record, not to give additional notoriety to an event, of which, as its importance has been so superabundantly magnified, and so variously exhibited, the public must have been long since wearied; nor certainly to gratify the vanity of him who is its principal subject; but in compliance with the earnestly expressed wishes of a Congregation who have in this matter a right to be pleased, and whom I am bound by every motive of love and gratitude to oblige.

“As the tokens of public favour here narrated cannot possibly be viewed in any other light than as a testimony to supposed ministerial activity, earnestness, and usefulness, carried on in the spirit of peace and Christian charity, it is my confident expectation and desire, that while it points out the road to honour in this world, it will stimulate my younger brethren in the ministry to pursue it with more unity of purpose, and with more resolute determination. My hope is that the effect of this unsolicited, unexpected, and I must add, undeserved honour conferred upon me, will be to impress upon their minds this momentous truth, that as the salvation of souls is the great end of the Christian ministry, and the preaching of the gospel God’s appointed means for accomplishing this end; so, in no other way than by the pursuit of this, can we so effectually commend ourselves even to the judgment of men, as having fulfilled the ministry we have received of the Lord: while nothing, in the review of life, and the near prospect of eternity, will yield such self-approving recollections, and such joyful anticipations, as the humble yet assured consciousness, that this has been the object of pursuit, and to a considerable extent actually secured.

“Should the publication of this volume have the effect thus hoped for, I can bear any imputations of vanity from without, and any pain of wounded modesty within.”

The methods adopted by my father in his pastoral work differed little from those of other ministers; but as he wrote so much on topics connected with it, some notice of his practice may be expected here.

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The number of deacons in his church was increased from time to time with the number of the members. He looked on the office as furnishing a minister with his standing counsel; and few of his brethren availed themselves more of that counsel. In all important matters he submitted his schemes, however matured, to their consideration, and never acted in opposition to their opinion. In little matters his communications might be of plans which he had determined to adopt; but even in that case any objection made had its full weight with him. He took tea with them on the evening of every church-meeting, and their chief conferences took place then; but he wished them to meet him in the vestry before each of the Lord's-day services, that he might be apprised of every thing which it concerned him to know, and he had then an opportunity of making any enquiry, obtaining any opinion, or giving any intimation which he wished. The appearance of the minister and deacons coming together into the chapel had a very pleasing effect, for it was a visible proof to the congregation that all matters which could any wise concern them had been considered and arranged by several men of judgment and experience. I believe it was his settled opinion that it would be better if deacons were appointed not for life, but for a long term, as seven or ten years; but he never attempted to carry out this opinion in practice, and this fact may be viewed as depriving his opinion of much of its weight. He was very anxious at every choice of deacons, and used his influence to direct it, but for the benefit of the church, and not to carry out his own preferences; and therefore when he succeeded he roused no ill feeling, and he readily acquiesced in the church's decision if contrary to his wishes.

His practice as to church meetings may be gathered from the eleventh volume. (See the table of contents; and as to the admission of members, see Vol. viii, p. 329.) He allowed nothing to be brought forward without the consent of the deacons and himself, and generally he proposed matters. He did not insist on letters to the church from candidates for admission, but they were generally sent. He addressed to new members a few words adapted to the age and circumstances of each. I have often heard him say that, though he did not wish letters of dismissal to be done away with, yet that it would be better if each church in all cases of removal acted upon its own opinion formed upon the same enquiries as in cases of first admission. He was particularly anxious to make church-meetings devotional services.

During the latter half of his ministry, the church at the beginning of each year chose a committee of four deacons and four members, to

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which all cases of discipline were referred by the church as they arose; and in point of fact, not of law, the church always decided in accordance with the suggestions of this committee. My father believed that this method of procedure was as wise a change as he had ever taken part in. The only objection to it was the change of the committee, especially as respected the members of it who were not deacons, as their services were lost just as they began to have experience. Beside it would often happen that the persons who from their occupations or positions in life could most advantageously have dealt with a case, would not be on the committee; while it would contain a member or two peculiarly undesirable. I hear that in Mr Kelly's church in Liverpool, a committee is selected for each case, on the consideration of all its circumstances, and that the decisions thus obtained are always satisfactory to the church. Some may call such a committee a Kirk Session, but surely without propriety if it be not permanent but selected for each case. The church practice in respect of discipline would then be assimilated to that on the admission of members, which is entrusted to a deputation, and determined on upon their report.

The financial matters of the church were submitted yearly to a special meeting of the male members, being communicants, according to the trust deed of the chapel.

As to his habitual management of his church, I have to remark that he lived in a town so far republican that a man is estimated in it according to the qualities of his head and heart and not by his wealth; and that every one expects his opinion to be respected; and he met this state of things by having every new plan well considered before it was submitted to the church, so that their views and feelings might be anticipated, and nothing might be proposed which would meet with opposition. The greatest care and foresight were called into exercise as to the time and method of propounding any new measure, he generally introduced it himself, but he always took care that he should be well supported. Thus it seemed that matters were governed by a few, when in reality care was taken that the opinions of the many should not be thwarted. Some among the non-influential members of the church might complain among themselves, that they originated and indeed discussed nothing, but they could not point out any thing either done wrongly or omitted. The undisturbed peace of his church always seemed to me the greatest proof of my father's wisdom; and I attributed it to the singular simplicity and artlessness of his character, and the readiness with which he sought and followed good advice. He had instinctively a perception of every

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Source from which danger was likely to arise, and he never set himself to bear down any one from whom he apprehended trouble, but sought to avoid all occasion of it. But still I think he was indebted for much of the wisdom which lie displayed in the conduct of affairs, to his brother James, who brought into the church knowledge and judgment exercised in the affairs of the town; for he practised in temporal matters no arts which he had to lay aside as he entered the precincts of religion, he had no sinister wisdom to unfit him for the service of the sanctuary, he brought to religious matters directness of aim and plain speaking, and looked to the mere right, the actual truth, and allowed nothing to be mystified or glossed over. In this way things were managed at Carrs Lane, with a prosperity which proved that wise men governed, and with a harmony which shewed that the whole body was duly informed and consulted as to what was done.

My father divided the town into districts, and confided all the members resident in each, rich or poor, to the charge of a deacon, or a member qualified to be a deacon. Each district every month held a meeting for prayer and conference at some house within its bounds; but the chief objects were to bring the neighbour members to know each other, and to put every one under the oversight of a wise and judicious friend, on whom all might at all times have a claim for religious counsel and communion, and that he himself might receive from the superintendent information and suggestions as to special cases. Every month he invited the members of a district to meet him at the vestry; and to save time and give an air of friendship to the meeting, he had tea made for them. At these meetings he had a word for every one, and they were so managed that all were delighted to attend them. He thought that by these means he adopted all that was good in the Wesleyan system of class meetings.

For many years he attended at the vestry some hours during each week, where any one who wished to see him would be sure to find him. Latterly he confined his audiences there to those who wished to join the church.

Mondays he gave up to a great extent to pastoral visits; and when he wished to see a family, or its head, he appointed to take tea with them on a service night. The attendance at the Lord's Supper was ascertained and recorded by collecting from the partakers cards bearing their names. In cases of inability to be present members were urged to send a card stating the reason of their absence. Changes of residence, which among some classes were surprisingly numerous, were stated on these cards; and by this means many were

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prevented from slipping out of notice. Attendance at the Lord's Supper on the one hand formed a good test of character, and on the other prevented long neglect of any case which required attention.

But in spite of every device and expedient on his part, he could not visit his people as much as he desired; and in a few instances he found that persons had been members of his church for years without his knowing them sufficiently to recognise them in the street. Generally, however, he was acquainted with the leading particulars of the life and character of each member, and one of his deacons, a very competent judge, has expressed to me his astonishment at the knowledge which he possessed in this respect.

He was not however afraid of being reproached with having stayed away from any of his people who were suffering any kind of trouble. In other cases he would fearlessly make to any complainant the answer which he gave to a friend who reminded him how many months had passed since his last visit: "That may be so, but then I am sure you have to be thankful that during all that time you have had no serious affliction; or you know you would have had me with you." I am told no man was like him by the bedside of an old Christian friend. There his knowledge of the Bible and the mind of Christ, and the feelings and weaknesses of the pious heart, and his own kindness and power of interchanging sympathy were shown as they were never known before. I do not think that any one in his church whose sick room he had ever entered, can find himself again there without a tear at least rising at the thought that now his old Pastor's loving heart lies cold in death.

He had a prayer meeting on Monday evening, when if he had been at home on the Lord's day, he recapitulated one of the sermons whether delivered by himself or by another. This meeting was given up in his time, but not until he had tried every method to keep it alive; and his grief was great when he found he could not with all his efforts succeed in doing so. A prayer meeting at mid day on Monday, open to all denominations, was then held at Carrs Lane, and he attended this to the last, whenever it was possible.

He had a regular service on Wednesday evening. It is not to be supposed that the discourses which he delivered then were prepared with as much care as his Lord's-day sermons; but if they were expository he spared himself no labour to ascertain the meaning of the passages treated of; and if otherwise, he wrote out the heads and subdivisions, and meditated on them well beforehand. He took care to make those sermons interesting. He went through in them several of the Epistles and Prophetical Books, and the Psalms, occasionally

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reserving a text for a Lord's-day. I recollect that those on the Psalms and Isaiah were particularly valued by those who heard them; indeed the most devout of his hearers, I believe, prized his week day sermons more than those on the Lord's-day.

He was particularly solemn and impressive on the celebration of the Lord's Supper. He then spoke of the evil of sin and of the love of Christ, almost as if he had watched the Saviour take his last meal with his chosen twelve, while the shades of the most awful of nights were gathering around him. But what was perhaps most remarkable was his repeated expression of his fear that amidst so many communicants there must be many deceiving others and perhaps themselves. Episcopalians and any persons who had what appeared to them sufficient reasons for not joining the church were admitted habitually to the table as the Lord's. He was opposed to the celebration of the Lord's Supper otherwise than as a church ordinance. (See Vol. xi, pp. 448, 459.)

His practice as to Baptism varied: at one time he preferred the administration of that ordinance at the end of the morning service; at another, he held a special baptismal service in the afternoon of a week-day. He evidently liked to baptize his friends' children in their houses, thus treating the rite as a family one. These were very solemn services, any persons present besides the household were near relatives, and he always wished the servants of the house to be called in. It may be necessary to add, for the information of Episcopalians, that there was no festivity at these times. He did not like it to be considered that the name was given at baptism; and I have heard him carefully ask the father, "How have you named this child?" He was, I am sorry to say, careless as to keeping a register of baptism, especially after the act for the registration of births, and I fear some persons may be inconvenienced by the neglect. I can testify that he did not willingly allow the ordinance to be neglected by any who professed to observe it, and from that fact and the feelings of the congregation it should be presumed every child belonging to it was baptized, unless the parents were Baptists. No one was permitted to be a member of the church without baptism, but those who considered immersion right received it from a Baptist minister.

He always took a great interest in Sunday-schools; but had not strength to visit them on the Lord's-day except very rarely. I have heard him say he wished he could have attended them as constantly as Mr Gunn of Christchurch Hampshire, who seemed to make them his chief object. He had the satisfaction of knowing that the schools at Carrs Lane were managed by a very experienced and zealous commit-

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tee, and that his brother James exercised a continual supervision over the whole system, and would inform him at the earliest minute of anything respecting it which it was desirable that he should know.

It was his delight that his congregation supplied funds and teachers for more Sunday-school children than any other congregation he was acquainted with, but in his calculation he included the schools at chapels which eventually became independent of his congregation. He was fortunate in having friends of both sexes who established at their own homes, or on the chapel premises, classes for the scholars who had left the school, which proved so attractive that they generally continued to attend them up to the time of their marriage; which was better for themselves and others than if they had become teachers.

The Brotherly Society, at the monthly meetings of which lectures were delivered by strangers or papers read by the members, was also intended to retain in connexion with the chapel the boys who left the Sunday-school; and this, too, was under the presidency of Mr James James as long as his health permitted.

My father looked to his Sunday-school as a nursery for the church, and it proved to be so; nor did the habit of concerted action, which is the natural result of association in the Sunday-school, first as scholars, and then as teachers, produce the evils which have been too often found to attend it elsewhere. Many reasons prevented such a body from gaining power in his church.

The Day-schools, though they had good teachers and proficient scholars, were not numerously attended, so backward were the poor to give up their children's petty earnings; while on the other hand persons in business for themselves, finding the tuition good, were not ashamed to take advantage of it. No attempt was made to instil any distinctive religious opinions, and among the scholars have been included the children of Romanists and Jews. My father was the chief speaker at a town's meeting in opposition to the Government plan of Education when it was first introduced; but I have heard him say that he should not do so again, if the question were to be discussed. The Carrs Lane Schools have not taken any grant from Government. There is an endowment connected with the Chapel which will eventually be sufficient to support Day-schools for the whole of the denomination in Birmingham.

There were the usual congregational societies for supporting missions, distributing tracts, visiting the sick, (the last called the Good Samaritan Society, just as Spaniards have their society of the Good Thief,) supplying child-bed linen, (of course called after Dorcas, though she made for widows;) and above others, a good

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Provident Society for provision against sickness and old age. The support of these societies my father urged upon the church in a new year's Address, and a Manual; which so far as they are of general interest, will be found in Vol. xv, p. 538.

My father was happy in having in his church an unusually large number of judicious and experienced men, belonging to the class of little masters (manufacturers employing each a few workmen,) who are very numerous in Birmingham; and they were the life and soul of the societies which I have alluded to. The Congregational system calls forth and gives scope to the energies of such men, by leaving them to do good in perfect liberty and the consciousness of it, not as the mere officials of a system or instruments in the hands of a priesthood. Thus they come in the unity of the faith and the knowledge of the Son of God to perfect men, unto the measure of the stature of the fulness of God; and then take their due position in the equality and fraternity which Christ has ordained in His kingdom.

My father never was so happy or seen to such advantage as when surrounded by these men at some annual meeting connected with the congregation. The look with which he entered the room, or which he cast round as he took his seat before the business began, lit up every heart: the words and tones with which he called on those most conversant with the business in hand to describe the present state of matters, and tell their tales of difficulties or success, were adapted to each as he was addressed, fell in with his feelings and put the whole meeting in unison with him. It was then seen what a father in Christ he was to the leaders of that large society, not only that his voice had in so many cases spoken the words by which God had called them from death to life, or that he had formed their opinions in the most important matters, but that they still found his counsel and encouragement their chief guide and stimulus in well doing.

In 1838, on the foundation of Spring Hill College, he became chairman of the board of education, which was a sub committee formed I believe by Mr East and the other original friends of the institution expressly to give him the presidency of the committee in all things respecting the students, and he devoted himself to the duties and responsibility thus cast upon him. He made a point of having the students in parties of four or five to dine with him on Saturdays, and then he not only conversed with them on their studies or matters connected with the ministerial office, but took the opportunity of giving them individually any advice or warning which he had heard from the tutors they needed, and any personal



hints which he thought might be of advantage to them. They knew that every matter of importance respecting any of them would come to his knowledge, and having great affection for him, they feared incurring his disapprobation. By this means he exercised a personal influence over them, and kept up an intimate acquaintance with them, which were most beneficial in forming their personal and ministerial characters. His interest did not cease when they left the college; he interested himself to recommend them to churches; and during their after life he willingly acknowledged any claims they made upon him for advice or good offices. When four of the first body of students had finished their studies, he gave them an address, which will be found in the eighth volume. He gave this address, however, only as a substitute for Dr. Redford, and with great reluctance, as he considered that his own college course had been so imperfect that he was unfit to address men who had taken degrees at the University, forgetting the education as a pastor and preacher which he had given himself.

He collected money to a very great amount for the current expenses and building fund of the College, and for the foundation of scholarships, by sermons and personal applications, in various parts of England, though it might well have been said he had no time to do so. He was willing to go any where to preach, so that they gave him a collection for the College. At last he begged in the first verse of the Beggar's Petition (which was written within a dozen miles of Birmingham), and the appeal to his trembling limbs and dwindling days and the sorrows of the task rarely met with a refusal.

His will requests his descendants, in prospect of their becoming extinct, to secure the deposit in the College of the gifts which he received at his jubilee, "as next to his church he had laboured more for it than any other institution to which he had belonged." The love of the professors and students for him was shewn by the attendance of many of them at his jubilee and at his funeral, and in every other manner in which they could manifest it; thus while his zeal for the College largely increased the labours of his latter years, it also afforded him an additional source of interest and pleasure.

The first bereavement which my father had to endure, not recorded in his autobiography, was the death of his second wife at Midsummer 1841. It may seem the first particular I mention of her would have been better stated in a note to my father's own allusion to his marriage; but as he suppressed all mention of it, and it might, if read in immediate connection with his own allusions to that event, jar more with the current of the reader's thoughts, I omitted it there. I cannot,

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however, make up my mind to pass it by without notice, for the slander, though absolutely without the slightest foundation or pretext, and eventually I suppose neither believed nor retailed by any one as the refutation was public, was yet for two or three years (I cannot tell when and where it arose) current in the circles in which either my father or my stepmother was personally known, and was believed to be true by no small portion of his church and congregation. Mrs Neale had previously been on the point of marriage with Mr John Wilks, then a solicitor in London, and afterwards member for Boston; but after the arrangements for the marriage had been made, a conviction arose in the minds of both, which had been all along entertained by their friends, that the happiness of neither would be promoted by the union, and being wise people they did not allow any consideration to overrule the dictates of their judgments. They still had great respect for each other, -and on the day before Mrs Neale married my father, she received from Mr Wilks a note expressing the kindest wishes for her happiness, accompanied by a costly ornament for her drawing-room. This however was a state of things far too consonant with good sense to be understood or believed by the public, even "the religious public," and it was generally reported, and no doubt supposed, that Mrs Neale had broken off her engagement with Mr Wilks dishonourably; and the addition that she had been required to make some payment in atonement or acknowledgment of the wrong was also credited by many to whom any one of the three names which slander was making free with should have been a sufficient guarantee that such a thing was impossible. This rumour became particularly rife in Birmingham during the heat and controversy occasioned by my father's attack on the theatre; and his opponents could not be expected to forego the advantage such a tale gave them. He knew it was in circulation, but felt the difficulty and delicacy of dealing with it, and determined not to notice it until he could do so effectually. Fortunately, a good opportunity was afforded him: the man who catered in Birmingham for the *Age* newspaper put the tale in print, or it might have gone uncontradicted until it mattered little whether it was true or not. The occasion on which the newspaper introduced the charge was a public meeting in Birmingham, I believe connected with education, which was it, those days, when the London University had lately been established, the grand matter of dispute. We all recollect Lord Brougham's sarcasm in the *Edinburgh Review*: "'An university without religion,' roars John Bull, wedging in his pious horror between a slander and a

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double-entendre." The *Age*, Sir James Scarlett said, seemed set up to atone for insipidity in the *John Bull*. The latter had very little need of such atonement; but notwithstanding it was at that day one of the most successful supporters of our Establishments in Church and State, or in their own language, of the altar and the throne. The *Age* lampooned all the speakers at this meeting at Birmingham, and my father being among them, said he preached the commandments and went home and broke them, and that it was well known that the circumstances of his last marriage were peculiarly disgraceful, and would have been brought before the public but for a large payment to his injured friend. My father saw the paragraph on a day when he had some friends visiting him, and I recollect his making the statement I have given, saying that he had long waited for such an opportunity, and that he should take such proceedings as would give the proprietor of the paper the greatest facility for making his defence. He therefore brought an action, but as it was tried in London before a special jury, a year and a half elapsed before it came on. No attempt was made to justify or excuse the libel, indeed it would have been difficult to say anything in support of that part of it which related to the marriage, since the plaintiff's solicitor was the friend asserted to have been injured by it. The damages were laid at £500 only, and the verdict gave that sum; and as if to prove there was no collusion, the defendant, who was printer and proprietor of the *Age*, lay in prison the five years before the end of which he could not gain his discharge under the Insolvent Debtors' Act. My father thus became his chief creditor, and he was applied to by the solicitor to the defendant's estate to advance money to litigate some question as to the property in the newspaper, or the stock in trade connected with it. He was very much amused at its being represented that he had acquired the chief interest in such a concern.

What hurt his feelings was, not that the readers of the *Age* believed and spread the report, but that good men and good women, aye even among his flock, did so. When the world was young, that one of Job's friends who was the first to speak told him he should be hid from the scourge of the tongue, but Christ and His apostles made no such promise; on the contrary, James, whose church in Jerusalem would soonest settle down into a state not normal but typical of other churches, rebukes slander as a sin of the church.

A short memoir of my stepmother will be found in a subsequent part of this volume; but I cannot help bearing my testimony to her character, if only for the great affection and confidence which existed between us. She had great sagacity, judgment, method, courage,

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firmness and self-command, and always acted upon principle and under a sense of duty. She was a perfect helpmeet for her husband in his ministerial work: and the dignity and influence of his character and position was increased by his having such a wife. He was sure that both the richer and the poorer women of the church and congregation received in their different stations the attention, supervision, and assistance in religious and other matters which only a pastor's wife has power to give. Her resolution and her wise affection afforded him support and encouragement in the seasons of hesitation, discouragement, or alarm which occasionally befel him, as he suffered much whenever he was disappointed, and was always prone to forebode evil. He married her just as he was coming to his prime, eighteen months after his chapel was rebuilt, in the year in which he published his second book, and she worthily shared the labours and cares of the nineteen most active years of his life. She had a much stronger will and firmer nerve than he, and had therefore great influence over him; but this almost passed unnoticed in her desire to secure his personal and mental comfort, and the care with which she carried out or anticipated his wishes. Till her health failed she accompanied him in all his journies, for he was never happy unless she was by his side or at hand.

I was very anxious as to the effect her death would have upon him, although her long illness had occasioned the gradual loss of all the personal attentions it was her chief delight to bestow upon him: had he lost them by her sudden death, I do not think he could have supported the change that would have suddenly come upon his whole life. Her serenity during her long illness also taught him to possess his soul in peace and hope of the future. But in addition to all these helps, the grace and mercy of his Master were most evident in his immediately taking up all his engagements and in time becoming himself again. He did not in any way attempt to escape his sorrow, but he met it: he did not return to his former bedroom, but he made no other change.

On her death he thus dedicated himself anew to the service of his Master.

#### SELF DEDICATION ON THE DEATH OF HIS SECOND WIFE.

Having been called, in the mysterious arrangements of Divine Providence, to part from my dear and invaluable wife, whom, amidst deep and heartfelt sorrow on

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my own account, though with sacred joy on hers, I have resigned to the Lord, who bought her with His blood and has now elevated her to His glory, I desire, through Divine grace, to turn this painful dispensation to some valuable purpose connected with my own salvation as a Christian, and my usefulness as a Christian minister. It is my earnest prayer, and has been, God is witness, that I may derive good, spiritual, lasting, eternal good, from it. I would not on any account allow the event to pass by unimproved, unsanctified. I dread lest it should be an unprofitable visitation. I beseech and importune Almighty God to render it in every way subservient to my benefit. From what chastening of my heavenly Father's hand can I expect to derive benefit, if not from this? O God, my God, sanctify me wholly, body, soul, and spirit.

But in what way shall I improve it? What special good shall I get from it? First, I desire to renew the consecration of myself; my body soul talents time property influence, everything I am and have and can do, to the eternal God, through the mediation of the Son of His love, and the aid of His blessed Spirit, as His rightful property, to be devoted, through the remainder of my pilgrimage on earth, entirely always and everywhere to His glory, as the supreme end and felicity of my existence; by which I mean, that in a more true, comprehensive, and emphatic manner I will renounce all living for my own gratification, and consider myself as set apart to serve, honour, and enjoy God, seeking my happiness in this way, and not in any lower, though in some respects innocent manner. I now as a Christian wish to be more eminent for spirituality of mind, heavenliness of aspiration, and holiness

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of conduct, and as a minister more devoted to my work, laying myself out for greater usefulness, both in the pulpit and out of it. O Father, Son, and Holy Ghost, give me grace to make this dedication, in sincerity, solemnity, and great earnestness, and assist me to carry it out into execution. Suffer me not, on the return of comparative composure and tranquillity, to lose the recollection of the views, feelings, and purposes of the solemn hours and days spent in seclusion during the continuance of this affliction.

I have had some fears awakened during the last days of my dear wife that I am about to be afflicted with that dire disease, stone in the kidneys. I confess I am faint-hearted and somewhat distressed with an apprehension of being called to endure so much torture, especially now that God has deprived me of my dear and tender nurse. May God in mercy spare His poor, trembling servant this sore trial! May He, in pity to my weakness, relieve me from this apprehension, and the life which He thus spares, and the health which He thus preserves, His grace assisting me, shall be His according to the foregoing dedication. Here I give myself to Him, to serve Him with all the health He graciously vouchsafes to me. Or should He not be pleased to grant me my request, may He keep down the complaint so far as to be bearable, and not to unfit me for my work, but only to make me more diligent, devoted, and faithful in it, an example of patient suffering to my people, and a comforter of the afflicted with the consolations which God is pleased to vouchsafe unto me. Or if even this is denied me, and I must endure the unutterable anguish which some have experienced, may His consolations abound in proportion to my sufferings.

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I desire to yield myself to His disposal. A few things I should remember:

1. Not to anticipate the evil which may never happen. "Take no thought for the morrow."

2. God has carried others through.

3. He can sustain me.

4. If the suffering be great, it will soon wear me out and I shall be at rest, and if not it will be bearable.

5. To endeavour to trust in God, and hope for the best. But should He be pleased to relieve me, this shall remain to remind me of my dedication, and that health and strength belong to Him, and not to myself; this shall remain my bond to tie me to His service.

All my recreations, my holidays, my periods of rest, shall be not exclusively for enjoyment, but to prepare me for service. I will now give my health to God, considering that I have one and one only object of existence left; to be useful. Pleasure-taking, even the most rational and innocent, on its own account, I desire to put out of the question. As one way of improvement, if God give me health, I will endeavour to rise early; six in summer, seven in winter, and waste no time, considering time as belonging to God. And as temperance in appetite is of great influence on the complaint, I will abstain from all gratifications of taste likely to foster it, and be rigidly abstemious. O God, here is my witness, and Thou knowest it. As I shall be much alone with my dear afflicted daughter, I will endeavour to drive away the idea of solitude by a more realising sense of the presence of God and of Christ. I will endeavour to enter into Mrs Huntington's idea, "Felt God near; felt as if I were somewhere with God."

As my dear wife panted so ardently after holiness.

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I will strive to enter into the same idea for myself, and long to be holy in all its branches; purity, meekness, benevolence, charity, brotherly love.

As there is something far more to be dreaded than pain, and that is sin, I will strive to keep my eye more on sin as an object of deprecation than pain, and consider that as long as I am kept holy by Divine grace, I have still far more cause for comfort than disquiet.

I will try to subdue a foreboding disposition by "trust in God."

I will labour to the uttermost after a more impressive and heart-satisfying view of the glory of Christ. I want to see the glory of Christ. I am anxious to behold my knowledge, faith, the spiritual sense, the beauty of the Saviour. I will lift up my heart to heaven. Heaven shall be my home.

Thus will I endeavour to fulfil my consecration, as expressed in the former part. I will honour the memory of my beloved wife by becoming more holy by her death. I do not think I could better please her, if it were allowed me to hold communication with her now, than by making known such a purpose. This is the way I choose to honour her memory. Blessed saint! thou perhaps art made acquainted with it, and it will increase thy happiness in glory. Here, then, O God, I devote myself to Thee.

J. A. JAMES.

Sabbath, June 13, 1841.

In 1847 we were called to sustain the loss of my wife within four months after her marriage, and I did not expect that he would have felt it so much. Engaged as he was he could see but little of her; but he always showed a delight in her company which surprised even me. Her voice, look, and manner were all peculiarly her own. No



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one could speak to her without loving her; and the sweetness and simplicity of her nature, rendered still more attractive by her archness and frankness of speech, made her the idol of the society in which she lived. Still I had thought she might sometimes be too blithe and gay-spirited for one absorbed as he was in the gravest thoughts. But it was not so; he shared the light and joy which always surrounded her, and when they had been quenched in death, he never I think regained his former cheerfulness. Those who were in his company when he and his brother James remained in Devon with her family after her marriage, saw him as he never appeared again. He told me her loss seemed to have left him more hopeless as to this world than my stepmother's had done. He had not expected I should marry (which he much desired, for he pitied or condemned every man who spent life alone), and was therefore additionally gratified when I did so. He wished a sister for his invalid daughter; and like every kind hearted man conscious of success in life, he longed to see the children of his son. When we again sunk into a family of three, two widowers and an invalid, desolation seemed closing around us. Still his spirits eventually rallied to a considerable degree.

He had to endure one other blow. He had since the time when his record of his domestic history ceases lost two sisters, three brothers-in-law, and a sister-in-law, to all of whom he was much attached; but they, except the last mentioned of them, were resident at a distance. But now it was his brother James, who had so long resided near him, and who was his right hand, that he was called to surrender. My uncle has been often alluded to in these pages, and his character will be found drawn in his funeral sermon in the third volume, and a short testimony to his abilities which I prefixed to it. His illness was prolonged through several months, during which my father shewed all a woman's tenderness and affection for him, and when he had laid him in the tomb, a still deeper sadness gathered round him. It was not gloom or melancholy; he was kinder and gentler than ever; but after his brother's death he seemed habitually to mourn for the friends he had lost.

My sister's health grew worse and worse, and for long periods she lost her voice, so that owing to his deafness they could at these times hold little communion. The sight of her as she lay confined to her sofa, of course depressed his spirits; but otherwise, she would have been a very good companion for him, as she shared all his opinions and most of his tastes, and was very well informed, sagacious, and observant, and had had the advantage of long residences by herself in various places for her health. His chief anxiety was for her happi-

ness and comfort when he could no longer watch over her; but as I always assured him, it was a very needless one, for she was better fitted for solitude than any one I ever saw; and for her own sake, as well as for his, she was certain of as much attention from her friends as her strength would enable her to enjoy; and so it has proved.

Few matters not already related occurred to comfort him after my uncle's death. I however contracted a second marriage; and in this case also married the daughter of an old friend of his, and one who not only made him happy when in her company, but who he saw was better fitted than he could have thought it possible any one could be to counsel and cheer his daughter when he should be no more. It was not long before he told his daughter-in-law, that now he could leave his daughter in her care, the bitterness of death was past. He was spared to see his two grand-daughters, and very great delight he took in their company. The last time he preached he returned the short distance to his house with one of them in each hand. It occasioned some disappointment we had no boy to bear his name: to remedy the evil so far as the name went we called our first daughter Angela. Soon after my second marriage we came to live next door to him, and it was matter of great thankfulness to hear from him that always having us at hand much diminished the loneliness of his life.

During the occurrences I have related his own health was breaking down. His serious illnesses in adult life had been the two fevers, in 1802 and 1817, which he alludes to; and he habitually suffered from indigestion, and I think resorted too much to alkaline remedies for it. Being so much with the sick and dying, he talked more about disease than was beneficial to one of his fearful and foreboding nature; he also read too much on medical subjects, and as it might be expected from these habits, he was very apprehensive about his health, and easily persuaded himself he was ill, and indeed a little thing deranged his system; but he must have had an excellent constitution to preach to the last with so much bodily and mental vigour. He was not however at any time a robust man, and was always under the necessity of guarding himself from exposure to the weather and from excessive fatigue.

He suffered most from the operations of mind and body when unhealthy on each other: for I will not admit that in such cases the mind alone is in a morbid state, or that there is not some cause independent of its own control for its being so. I use this periphrasis rather than the English name for such affections, which seems to me rather to belong to jargon than to language. While the attack lasted he was incapable of mental effort, and no doubt he felt really unwell, and he soon wrought himself up to the pitch of thinking himself

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about to die. This state, I think, invariably arose from his having a bad night; a good one with him meant seven hours sleep, and it is certain that he required as much to be and to feel well. His sleeplessness was generally caused by his anxiety to be in perfect strength to perform some engagement within the next few days, though it might be produced by the fear of any other evil, if matter of imagination as to its nature degree or probability. It was noted that in case of real sorrow, he slept well, generally better than usual. Or the sleeplessness might be brought on by his having a strange bed room, from which he could not easily escape in case of fire. If this could not be remedied, and he had to stay a second night, he would go home, but this happened only once, at Oswestry. His service, of course, generally came on upon the day after his arrival at a strange place; and if only one bad night intervened, he undertook it in despair, but rarely with any disadvantage. Generally, however, the sleeplessness, occasioned by anxiety with reference to a coming service, commenced at home, about a week before it. If he could not shake off the feverishness and restlessness which this produced, mind and body then acted and reacted on each other until he became really unwell, and continued so until he could regain sleep either by being worn out or until the dreaded service came, and finding he could get through it, he became at once well. The worst part of the business was that in this case that after the second bad night he wrote off to the unfortunate minister who was relying on him, that it was doubtful whether his health would not prevent his coming. But as soon as the letter was posted he repented having written it, and said he would fulfil his engagement if he died in doing so, and the next post he dispatched a letter to say so. When he had thus committed himself all his apprehensions returned, and he declared it was impossible for him to go: by that time however, it generally was too late for him to write again, and he agreed to wait to see how he was the next morning, and then well or ill he set off. I recollect one instance only, at Hanley, in which he had to decline a service by a messenger arriving about the time it began, and one at Leeds in which he did so by letter delivered the day before that on which he was expected. His disappointing his friends in these two cases occasioned him such mortification and self-reproach, that he became seriously ill. It will readily be believed that much as my father was distressed when under the influence of feelings such as I have described, they were still more trying to my stepmother, as while she knew that all his fears and fancies were groundless, he considered it most unfeeling for any one to tell him so. The most provoking thing connected with the matter was that immediately after he had suffered at home or abroad from

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these feelings his kindness led him to accept other invitations, provided they were for distant days; and he was displeased if remonstrated with on the subject, and insisted that his apprehensions on former oases had arisen solely from illness, which was not likely would occur again. If my stepmother had not checked him he would always have stipulated (not when he made the engagement, for then, of course, it would have been given up, but within a week or so of the time it should be fulfilled,) that some other sufficient minister should up to the last moment remain in readiness to preach if he found himself unable to do so; and, at least while the dread of the case was upon him, we could not make him see that this was most unreasonable. While she could accompany him on his jounies he fulfilled all his engagements whatever was the cost to her; and the three instances in which he was obliged to give them up occurred when she was laid aside. The Hanley instance, which was by far the worst of the three, I recollect very well. It happened a day or two before I ceased to live under his roof, and just as my stepmother was beginning to keep the house. He saw her power to help him was then at an end, though he had not previously allowed himself to see it, and he found he must now meet such difficulties alone. His feelings were the more acute in this case as the person disappointed was Mr Fletcher, the son of his dearest friend. I think that after this he made fewer engagements. During his wife's illness he was not in spirits to undertake many engagements, but he fulfilled those that he made with little effort and no suffering; and he was very little troubled with sleeplessness or apprehensive of it. He was so much distressed by failing to keep his engagements that, to relieve his mind at the time and comfort himself in case of a return of that distress, he thus committed to writing his reasonings with himself on the subject.

Having been lately visited with severe and painful chastening from God my heavenly Father, I desire with all humility and sincerity, and with a view to my future benefit, to inquire into the reason and design of these distressing conflicts. "Shew me, O God, wherefore thou contendest with me." 1. It is certain that one end is to humble me, by shewing my exceeding and alarming weakness in body, mind, and religion; and the necessity of constant dependence on the power, grace, and faithfulness of Christ. I am astonished at

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myself, and almost terrified. My mind is even liable to a degree of nervousness which approaches to insanity. Lord, uphold me; I am bowed down with a sense of my pitiable impotency.

2. Perhaps it is designed especially to keep me humble under the constant and accumulating proofs of my usefulness by the "Anxious Inquirer," which flow to me from all quarters, and the estimation in which I seem now to be held by my own people and others, as a man of growing sanctity of character and conduct. Satan might take the advantage of me to puff me up with pride and vanity. And therefore this thorn in the flesh is sent to buffet me.

3. Perhaps it is to increase my usefulness in the way of comforting and edifying God's people, by speaking to them more experimentally of His power to support and comfort them, and to prepare me more effectually to be a "son of consolation," inasmuch as through life I have been more prevailingly a "son of thunder."

4. Perhaps it is to prepare me to give up my ministry and go and dwell with my divine Lord. I have had much converse with death and eternity of late, and have sometimes thought I was near the end of my labour. I desire to be still more conversant with these awful and impressive subjects.

5. Perhaps it is to abate in me the love of life and dread of death, with which I have been too much affected all my days, even since I have been a Christian and a minister. During my awful conflict, the last two weeks have longed for death; not, indeed, always from the best motives, but still such has been the state of my mind, that I could almost have rejoiced at the appearance of a disease which would have indicated the ap-

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proach of dissolution. I have learned that there is a state to be far more dreaded than even death itself. Let me from this time give up, as I hope I shall, my unworthy dread of my latter end, and learn to think more of the glory and felicity of being with Christ.

6. Perhaps it is to prepare me for the removal of my dear and beloved wife, whose health has been long declining. Oh, what a calamity would this be to me, to my poor shattered frame, and my dear afflicted daughter! And yet I believe God could and would support me under even this desolating stroke. I can look at it with far greater composure than I could.

7. Perhaps it is to prepare me to be still tenderer and more sympathising to that dear object of my heart's affection than ever, and to enable me by my own increased enjoyment of religious consolation to minister to her spiritual enjoyment.

8. Perhaps it is to settle and increase my confidence in God, my simple, unhesitating, firm trust in Christ. I have sometimes found it difficult to bring myself into this state of mind, being naturally so excessively nervous, and painfully disposed to look to the dark side of things, and to predict evil. Now I hope to enter more deeply and practically into the meaning of that important word Trust. "Lord, I believe; help thou mine unbelief." I want to be able to dismiss all fears, before the promise and power of God.

9. Perhaps it is to make me more spiritual, inasmuch as I am sure I need it, and am labouring to bring up my people more and more to this state of mind.

10. Perhaps it is to make me more watchful, circumspect, and cautious in all things. May I often review this paper in connection with a recollection of my late,

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and, indeed, still continued indisposition, and derive from its perusal and remembrance real spiritual benefit. Again I pray, "Shew me, O Lord, wherefore thou contendest with me," and let the designs of Thy severe but faithful love in chastening me be entirely fulfilled. Amen.

Sunday Afternoon, March 8, 1840.

He could not however be satisfied to give up any part of his accustomed duties without endeavouring in some other way to make up his lack of service to God and his Church, and he entered into the following written resolutions to be more active and constant in his work at home and in his neighbourhood. This paper shows his sense of his own defects, his views of pastoral work, and the methods he pursued in it more satisfactorily than they could have been learnt in any other way; for a few words hinting at matters for a man's own use indicate his thoughts and feelings more certainly than the fullest exposition of them written for the perusal of other people.

Having been prevented by God, or His permission, from fulfilling a public engagement abroad, and being prohibited from undertaking many foreign services for the future, I have examined in what way I can be more useful at home, in what is more immediately the sphere of my labour. And the following appear to me to be subjects to which more attention should be paid, and in the more devoted regard to which some compensation will be made for the neglect of public objects:

I. My own congregation.

In preaching, endeavour to be more evangelical, more of unction combined with my present practical style; more of Romaine combined with Baxter.

More solemn in manner, and less of rhetorical loudness and vehemence.

Be shorter. Three-quarters of an hour or fifty minutes.

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Take up the whole subject more solemnly, more impressively, more in earnest.

2. In the neighbouring congregations, to preach every fortnight at one or other of the following places: Walsall, Bilston, Wolverhampton, Stafford, Bromsgrove, Stourbridge, Tipton, Brierley Hill, Dudley, Solihull, Gornall.

To preach a week-day lecture at the Lozell's Chapel.

Once a month at Garrison Lane.

Once in two months at Smethwick.

Principal defects in preaching; not exhibiting with sufficient frequency, fulness, and in an experimental manner, Christ, &c.

### PASTORAL DUTIES.

Visit every member at his own house, except servants, during the present year.

Meet a class of female servants, and distribute\* a tract to each, on duties of servants.

Visit every one of the districts, and invigorate them. Meet class leaders.

Visit a family every Monday.

A Saturday-evening prayer-meeting.

A solemn church-meeting for prayer and humiliation on Good-Friday. Deacons, members, pastor confess.

A solemn meeting with the deacons to deliver to them an address.

Catechising the children in some way or other.

To labour much to promote the spiritual welfare of the church.

Always write a New Year's Address, at least begin.

A Mothers' Society.

Principal defect as pastor not promoting spirituality in people.



**FOR THE STUDENTS.**

To lay myself out much for their spiritual welfare; to consider myself solemnly bound to this. Never a week without one or more at my house. To labour for their good.

**PUBLIC.**

To write, if possible, six essays on subjects connected with professors and young members, in Evangelical, and Congregational.

Train a class of Scripture readers.

**AS TO MY OWN PERSONAL HABITS.**

Learn to think of death not only with composure, but even something of desire; overcome dread of death and love of life.

Subdue besetting sins.

Rise earlier; more meditation; prayer; devotional reading.

In family prayer more devout.

Learning Scripture memoriter.

Consider the propriety of a monthly fast.

All these things I do solemnly promise to review, and to add such others as occur to me, with the intention of deliberately adopting as many of them as I can. This paper to be reviewed every Monday morning after breakfast.

If God will carry me through my present state of mind, all these things will I solemnly weigh, and practise as many of them as I can; and as a thank offering give £50 to some special object, the best I can think of.

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The foregoing memorandum has this additional value, that it enables us to form a clearer notion of the manner in which he performed his duty as a minister and pastor, and a servant of the churches generally.

I have dwelt at such length on this peculiarity in my father because owing to it, and it alone, for two or three years after 1840 he declined all engagements at a distance from home. I mean by this that he gave up preaching in large towns on important occasions, when any unusual efforts were demanded from him, for he never until within a few years of his death ceased to undertake such services in his own neighbourhood. In a note he made of his plans for 1842 he wrote: "Neighbourhood once a month; Stafford, Wolverhampton. Begin to return, if God wills, to labour in other places." In the similar memorandum dated in 1840, to be found in a former page, many other towns are mentioned, and each list must be taken as indicating without restricting his intentions. The words just quoted show that he had undertaken all his labours from home under a sense of duty, that he had relinquished them from necessity only, and that it was his solemn purpose to resume them as soon as he should be able to do so. This matter however, I fear, appears in a very different light to the readers of his biography. The following sentence follows the mention of the Hanley engagement, (p. 276 of the first edition,) "The restless hurrying life of the popular preacher [for a description of that see pages 216 to 219] was exchanged for the more quiet life of the faithful pastor; and during those years of concentrated activity his growth in all the highest elements of wisdom and power was both sure and rapid." In accordance with this we are told at p. 330 of the painstaking by which he reached the spiritual power of his last twenty years; the same period is contrasted at p. 516 with the time when "he was dazzled with his popularity as a preacher;" and the fifth book, which is oddly entitled "The peaceable fruits of righteousness," evidently refers to the years subsequent to 1840.

There are several other passages all supposing the same kind of change, but none of them giving the same date to it. The year 1833 is no doubt fixed on in the eighth chapter of the third book to make a round period of twenty years, as the representation there made is stated at p. 218 to apply only to "a considerable part" of that period: at p. 220 a "partial retirement" is spoken of as "gradually increasing" towards its close: shortly afterwards it is stated that before 1833 he had been compelled to diminish his "general activity:" while previously religious earnestness is admitted during his last thirty

years: Dr. Bedford's letter quoted in p. 280 would seem to make the retirement complete a considerable time before 1837: in page 219 we learn that his second wife's influence over him became considerable "in a few years," and (it is implied) induced him to give greater attention to his flock: that would be manifest, if at all, by 1827, (in 1840 her last illness attacked her) and about that year it is said he commenced his intercourse with ministers from the United States, to which the religious earnestness already mentioned is ascribed.

But notwithstanding these expressions, the reader of the *Life* will see that 1840 is the only date which could be assigned to the improvement in character there imagined, certainly the only change which could give occasion to the notion happened then, for though my father might previously say or write that he had given up preaching from home, it was not so until that year, as his memorandum conclusively shows.

Now in 1840 my father was fifty-three years of age, and had only nineteen years to live, during four of which he was laid aside from pastoral work by his weakness and many infirmities. If Mr Dale's view of this matter is true, there really was little value in his life and arid character, and one wonders he should have thought it worth his while to write the book about him. But I am sure that he did not intend, or even see, the effect which his statements and manner of writing would produce. It is not however the less a duty on me to remove the reproach from my father's memory. I feel also that as my mother and stepmother had all the influence over him which Mr Dale attributes to them, I am also called to the effort by the love and duty I owe to them. I am aware that these remarks come very late, and will be read by few; but it seemed to me that this, and this only, was the place for them. I trust I have not come short in my duty.

It may be said that Mr Dale merely describes a popular preacher in the abstract, and says that my father "was in some danger of living such a life that he "must have been in serious peril;" but "not quite hurried away;" that "whether he escaped altogether unharmed cannot now be easily determined that "it is natural to suppose he needed corrective influences;" and that such were supplied. It is true that such guarded expressions as these are used, but it is explicitly stated that they are intended to convey Mr Dale's "conception of what kind of man" my father was during twenty years. The whole chapter is devoted to produce this impression, and to entitle it "Religious work and religious life, 1813-1833," seems really sarcastic. It may be also suggested that I should have left

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the discrepant statements to which I have referred to answer each other, but I cannot so far trust the generality of the readers of the present day, and they have not been set right in this respect by any Eeview of the work which I have seen.

If my father's character in the year 1840 only had been in question I might have left it to defend itself; for I cannot think that any one who knew him personally or was aware of his standing in the denomination, could think that in that year he was at all such a kind of a person as his biographer has described. But there is danger lest Mr Dale's conception of him should be thought to have been at least partially true at some earlier period or other, merely for the reason that it is his.

Mr Dale gives no facts and no authority for his disastrous chapter, all is mere speculation.

From my father's own account, and also according to the Life, he was little known beyond his own neighbourhood until 1814. In 1815 Mr Thomas Wilson urged him to become minister of the chapel at Paddington, then newly erected, and this may be taken as a proof that he had not by that time at any rate been in the habit of itinerating through the country to the neglect of his people. The charge to his brother in 1816 could not, as it appears to me, have been delivered unless he was himself doing the work of a pastor, and was known by his brother to be doing it. Up to this time he had my mother's gentle wisdom to admonish him if, as a young man, he had failed in the discharge of his duties at home, and he himself was much too timid and too prudent so soon to have put in peril the improvement in his congregation manifested in 1813. The year 1817 was taken up by his illness and recovery: in 1818 he was very careful of his health (he went to Aberystwith for it): in 1819 he lost my mother, and mourned deeply for her: and in 1820 his new chapel was opened, and I am sure he dared not neglect his congregation in that or the following year. Early in 1822 he married his second wife, and for many years she accompanied him in all his journies. This my mother was unable to do; but after he had once enjoyed the comfort of having a wife with him while away from home during one of his seasons of misery, he very rarely went out alone, until my stepmother, in her turn, was unable any longer to travel with him. Those who knew her will want no other proof than her sharing his journies, that he was not absent from his flock so much as to be unable fully to discharge his duty to them, and that his engagements from home never were unworthy of him or injurious to his own mental or spiritual welfare. But there are other proofs that from

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the year 1821 he was well employed at home. About 182-1 he gave up having an assistant; a fact which I think conclusive on the matter in question. His authorship recommenced in 1822, with his "Church Member's Guide," and the dates of his other publications up to 1840 were as follows: 1824, "The Christian Father's Present;" 1828, "Christian Charity," and "The Family Monitor;" 1830, "Dissent, and the Church of England;" 1834, "The Anxious Inquirer Directed;" 1837, "The Christian Professor;" 1839, an enlarged edition of "The Church Member's Guide;" and in 1840 a monthly series of "Pastoral Addresses," which extended through three years. In addition, he corrected the proof sheets of many editions of each work. All this labour could not have been carried on if he had been much from home.

I had peculiar opportunities of knowing the truth of the matter during most of these years, for throughout 1825 and from 1831 to 1840 I lived under my father's roof, and if I do not bear witness in his behalf my silence might be misconstrued. Most of those who could have told whether their old pastor -was at any period of his life such as his biographer thinks he must have been, are now either in their honoured graves or are so aged that their testimony might fairly be excepted to, but I can still appeal to my sister and uncle, and some few of our friends in Birmingham. Fortified by their concurrence with me, I assert that my father's engagements from home, such as are here in question, did not amount in any year to one a month during the eight finer months; and that he rarely went out in the winter; and that there was not any great difference in the number of his engagements during the period between 1822 and 1840. If there was any, he went out rather more frequently during the years immediately following his second marriage; for he was then in renewed spirits, and had the advantage of my step-mother's company, as I have mentioned. The only preaching tour he ever undertook was in Forth Wales in 1816, with Mr Reynolds of Hornsey, and certainly no English preacher has ever attained to any dangerous degree of popularity in the Welsh-speaking part of the Principality, not even Dr. Raffles in his prime, when it formed part of his peculiar. The course of life which my father is supposed to have led seems to me to be physically impossible at any date that can be assigned to it. He never had strength sufficient for any great or lasting fatigue, and a very short course of continuous or rapidly succeeding engagements from home would certainly have laid him aside, and at once remedied any evil attending it. Numerous services of this kind were altogether incompatible with his habit

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of sleeplessness, which has given occasion to this discussion, and came upon him at any rate as early as his missionary sermon in 1819. No one could ever have seen in him the character described at any time since I became of age to recollect. I have always known him as the same single-minded, self-denying, diligent man of God as he was during the years Mr Dale was acquainted with him, and as to them there is no difference between us. I am confident that not the slightest evidence can be obtained to justify even a surmise to the contrary. The circumstance most derogatory to him that I know is my having had to write this defence of him, and it has been one of the most afflictive tasks that ever devolved upon me.

To the extent I have mentioned, and never otherwise, he laboured from home, as a matter of duty, and from willingness to oblige his friends, notwithstanding the suffering it occasioned him, until this suffering increased to such a degree (when his wife could no longer accompany him) that at last he was compelled to give up all engagements of importance away from home; but he did so hoping to be able shortly to resume them, and in the meantime to make up his labour in this kind by services in his neighbourhood. It will be noticed that Dr. Bedford's letter calls upon him to resume his labours from home as a matter of duty, so little did he share the biographer's opinion respecting them.

I do therefore most earnestly protest against the notion that his life at any *périod* in any degree resembled the popular preacher described in his biography. I fear that few will give to the doubt and uncertainty in which the matter is there left their due significance and force; and that on the contrary readers in general will think that, under all the circumstances of the case, such a description could not have been introduced unless it correctly delineated some portion of my father's life, and will therefore, from (he tone adopted, be in danger of supposing that the facts of the case are softened down and excused to the utmost.

The first illness which permanently lowered his strength was a feverish attack which followed his journey into the West of England in 1854. The fever was so very low that there was scarcely a symptom of it except loss of appetite, weakness, and languour. He thought himself much worse than he was, and at one time expected he should not recover; but in a month or two he rallied sufficiently to undertake his share of pastoral duties. His jubilee came the next year, and he then might be called a strong man of his years by those who saw

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what he could still get through: his health however was by that time much impaired.

For several years he had suffered pains which led him to suspect the formation of some calculus: at first he supposed it was in the kidneys, but afterwards he was convinced it was in the bladder. He was so far inconvenienced by it that he was compelled to give up walking, and for a considerable time before his death he could not ride with comfort, though every method was adopted to lessen the motion of his carriage. For some years also he had had symptoms of diabetes, from which his father died; and although by observing great care in his diet he kept it at bay, he still gradually wasted away. He noticed this himself and remarked it to others, and found himself compelled by degrees to diminish his exertions, and gave up one effort after another; so without being laid aside, and indeed although he never relinquished the portion of labour which he undertook, he lived under the perpetual conviction that his life was rapidly drawing to a close. And most touching it was to bear him speak of himself as having nearly accomplished his work, and having to a great extent lost his interest in things around him.

After having had such wives as he was blessed with, it was a great change for him to have only the society of his invalid daughter, so far incapacitated from conversation with him as I have described, and to be entirely thrown upon the care of servants. Nevertheless he was now always cheerful, and never suffered from his former fears and fancies respecting himself; nor was he at all oppressed by the certainty that he could not look for any thing here to brighten or alleviate his lot. He generally spoke of the world to which he was hastening; his treasures and his hopes had long been there, and now his thoughts had to be recalled from it whenever he had anything to do or say. I believe his faith and hope were always stedfast without any seasons of weakness. He often referred to the exhortations to these virtues which he had given others, and expressed his gratitude that he had been enabled to practise them himself. He seemed to have a constant sense of the Father's mercy and love to him, and the grace of his Saviour, and the comfort and illumination of the Divine Spirit.

Whenever he wrote to a friend at a distance or had a visit from one, he was sure to use some expression implying the possibility of its being his last communication; yet he did not attempt to conceal from himself the probability that a long season of agony and confinement awaited him.

One morning I called on him, and was surprised to find that he in-

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tended to take advantage of his former surgeon's being in the town on a visit, to be once more, and as he believed, finally examined, that it might be known whether a stone had been formed or not. He said of course he could not be without some uneasiness, for he knew he could not support pain well; but that he was comforted by thinking whatever happened would be right, and that he should be enabled to bow to the will of God. In the evening he told me the opinion was in the affirmative, yet he was glad to say that he had not been much dismayed or cast down by the announcement. But whatever fears he had entertained in this respect, proved groundless. Immediately after this, the powers of his stomach failed, and he could not digest anything. This soon produced its effect on him, and he told us that if it continued he could not remain long. Just before this attack, on Lord's day the 11th of September, he preached to his own congregation one of the annual missionary sermons, and those who heard it considered it equal to any which they had ever heard from him on such an occasion. The next Lord's-day he preached in the evening at Carrs Lane. On the 25th he fulfilled an engagement to preach at Francis Street Chapel, and was present at night in his own place when Mr Dale preached. His subject in the morning of this his last Lord's-day on earth was "The common salvation." He had often preached the sermon before, but he varied it very much on that occasion, introducing allusions to the length of time he had proclaimed this salvation, and his expecting soon to understand it better and exult in it more in the eternal state to which he felt himself hastening. When speaking of the Saviour I recollect he strung together the figures which the prophets had used in foreshadowing him, as he did in his first printed missionary sermon, for he always loved to dwell on the imagery of the Bible.

On Monday morning he attended the prayer meeting at Carrs Lane, and afterwards took his grandchildren a drive, in fulfilment of a promise which he had made them.

On Tuesday he was much worse, and was compelled to give up an engagement to meet Dr. Miller, and arrange for the ministers of the town joining in the conduct of special prayer meetings.

On Wednesday he was better, but could not attend the usual service in the evening as he had intended, and wrote to Mr Dale that it was doubtful if he should be able to preach on the Sabbath.

On the Thursday he continued to improve, and on the Friday, which was to be his last day on earth, he finished writing remarks on Mr Knill's life and character, to be published in a memoir of him by Mr Birrell, (they will be found in an after page,) and he dispatched them to that gentleman with this note.



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I think it probable that with these few notes on dear Kuill's life and labours, I shall lay down my pen, which has written much; would God that it had written better! But while I say this I am not without hope, yea, I may add conviction, that it has in some degree written usefully. In some humble degree I have aimed at usefulness both in my preaching and writing; and God has, to an amount which utterly astonishes and overwhelms me, given me what I have sought. It seems a daring and almost presumptuous expression, but with a proper qualification it is true one, that usefulness is within the reach of us all; the man who intensely desires to be useful, and takes the proper means, will be useful. God will not withhold His grace from such desires and such labours. O my brother! how delightful is it, notwithstanding the humbling and sorrowful consciousness of defects and sins, to look back upon a life spent for Christ! I thank a sovereign God I am not without some degree of this.

He also wrote two other letters. In one of them, to his surviving brother, he said: "My condition just now is very low, not my spirits. I am peaceful, I may say happy, quietly and contentedly waiting to see how it will go with me. Through mercy I get tolerable nights, but I believe it is the beginning of the end."

To another friend he wrote: "I am incurably ill with calculus in the bladder and diabetes, and believe I am fast decaying; but have good hope through grace, and everlasting consolation."

I went in to see him that evening and found him very comfortable, and apparently stronger, as he had eaten more at dinner that day, and I read to him from the Patriot. Soon after I left him I was sent for, and found that he had become sick, and his kind friend and next neighbour, Dr. Evans, who had also been summoned, and had helped him up stairs, told me he seemed relieved and was going to sleep, but that some change had taken place in the heart, and it must be expected that he would from time to time suffer, as many old men do, attacks of angina pectoris. The Doctor left with an injunction to

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the servant that he was to be called if he was worse: this was about ten o'clock. It seems he soon woke again, and the sickness returned: he rung for the servants, and they attended him during the night; not however calling Dr. Evans or myself, which they state he forbade. He had several fits of sickness, but dozed at times. He spoke much to his servants of the support he had in the consciousness of God's presence with him, and repeated passages of scripture and two verses of the hymn, "Begot in unbelief." At last, in the retching, a slight rupture took place in the heart, and he quickly sank. At six I was summoned, as also Dr. Evans, and his surgeon Mr Bindley: when I saw him he did just say, "Oh Thomas!" but not more, and in a few minutes departed without a struggle and almost without a gasp. There is therefore nothing to be told of his death-bed sayings, but his daughter-in-law shortly after his decease thus recorded what she knew of his last three days.

"On Wednesday evening I sat with him for some time, and read to him the opening address delivered at the meeting of the Evangelical Alliance, to which he listened with intense interest, and afterwards commented with much enjoyment on the principles which it so forcibly laid down, that the only indispensable condition for Christian fellowship was mutual acknowledgment of Christ as Son of God and Saviour of the world: that this one truth united the highest and lowest intellects, the most exalted and the feeblest piety; and that the difficulties in the way of Christian union arose from the perpetual attempt to treat other truths as equally important to spiritual life and the unity of the Church.

"On Thursday morning I had a long conversation with him in his study. I began by expressing my hope and belief that his more recent symptoms were passing away, and he replied that—but I prefer giving you his own most precious words, even in disjointed sentences, to altering them in the slightest particular, in order to give them a more connected form: 'I am a wonder to myself: you know that on former occasions in illness I have had so much gloom and depression, and now it is all gone; I am perfectly peaceful, nay, happy; I am sure that many must have been praying for me; I am sure that other prayers besides my own are being answered in me, as some good man said/f and here he paused for a minute, and then proceeded with a sweet smile on his face: 'No, it is not presumption in me to use the same words; I am like a letter signed and sealed, and waiting for delivery.' 'Dear papa, not to be delivered yet, I trust.' 'I have but one wish now on the subject, and that is, that I may be spared a long

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time of uselessness. To live and not be able to work would be very-painful to me; but I have worked long for God in action, and if He wills that I am soon to glorify Him in suffering, I know that He will help me to do so.

“Then, leaning back in his chair, he clasped his hands with the most beaming smile on his face I ever saw on any countenance, and said: ‘Oh, to have fellowship with the Father, and with His Son Jesus Christ! Oh, the blessedness of such a support! Oh, cultivate it in health, that you may possess it in sickness.’ I have no language in which to describe his looks, his voice, while uttering these words. I felt they were spoken by one almost in heaven, and yet I little realised how soon he would be there.

“I saw him again on Friday, before leaving home as I expected for a few days, and again he spoke of his desire to depart, and his willingness to remain, and of the entire and perfect peace which pervaded his soul.

“I may mention that one of my sisters, who saw him on Thursday, told him she felt he would be spared to see a revival of true religion here, and a new work begun in China; and he replied to her, ‘I shall see them there;’ and again on Friday, when another sister told him of the death of a young man whom he had visited many times uring the summer, and whose last regret was that he had not seen Mr James again before he went to heaven, he replied, speaking of the young man’s mother, ‘Tell her I shall soon see her sou in heaven;’ and these were the last words I heard him utter.

“Throughout Friday he was bright and happy: wrote several letters, and in the evening listened to some missionary reports read aloud by a friend staying in the house.”

On Friday evening he conducted family prayer as usual; and when his daughter took leave of him for the night, he gave her as a good night text the words, “My grace is sufficient for thee.”

An examination discovered injury to the heart which occasioned his death, and a change of structure there which would have caused the disease of which Dr. Evans spoke, and two urinary calculi, with symptoms of another most painful disease of which he had long complained, but which had been much worse during the last fortnight: it was therefore through the special mercy of his God and Father, that he was released as he was. All was overruled for good.

He had often expressed his delight at the thought that his body would take its last long sleep at the foot of his pulpit, in a vault constructed for the interment of the ministers, (his predecessors who died

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such were interred in the first meeting-house;) and it was a great disappointment to him to hear not long before his death that an attempt had been made to secure this, but made in vain, by a memorial to the Privy Council on the subject, prior to the confirmation of an order regulating interments in Birmingham. It was however determined that another effort should be made, and I proceeded with Mr Thomas Avery, my co-executor, to Balmoral, where Secretary Sir George Lewis then was in attendance on the Queen. He referred us to Mr Waddington, the Under Secretary. We waited on him, with Mr Dale, who came up from Birmingham, and were at first told that nothing could be done in such a case, that Lord Clarendon, while a cabinet minister, had been refused such a request in the case of his mother, and that Bishops could not be buried in their Cathedrals. But ultimately, on a representation of the inconvenience and danger to the public, for no reference was made to the wishes of individuals, the permission was given, and I am happy to say has produced a relaxation of the rule within the narrow limits which the public health requires. In this case one coffin was exchanged for another. These particulars are mentioned that the case may be understood, if it should be hereafter referred to.

The funeral was attended by the Mayor and members of the Corporation, ministers and gentlemen of the town of all protestant denominations, deputations from the London Missionary Society, the Evangelical Alliance, and the Tract Society, and very many private friends from all parts of the kingdom, the places of their assembling being Erancis Street Chapel, the Parish Hall Edgbaston, and the Town Hall. The road from the house to the chapel, nearly a mile and a half in length, was kept by the police, so that no vehicle crossed, met, or passed the procession; almost all the shops were closed, and all the way the streets were lined and the windows filled with spectators all testifying the greatest respect and a large proportion of them in mourning. Those who walked in the procession preceded the carriages and entered the chapel first, the floor of which between the two side aisles was reserved for the persons attending the funeral. The other parts of the chapel had been previously filled, so that on the mourners taking their seats the service commenced with perfect order and solemnity. The pall was borne by eight ministers of different denominations, the Rev. Canon Miller being one.

Mr Dale read the chief passages of Scripture suitable to the interment of the just, so arranged as to form one grand psalm of triumph over the grave. They were: Ps. xc, 1-6, 10-12. Heb. ix,

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27. Rom. v, 12; vi, 23. John xi, 25, 26. Rom. viii, 10, 11. Phil. 20, 21. Rev. xiv, 13. 2 Cor. v, 1, 6-8. Ps. xvii, 15; xvi, 11. Heb. xii, 22-21. Rev. vii, 14-17. Titus xi, 11-13. Rev. i, 7. 1 Thes. 13-18.

Mr Barker (of Spring Hill College) then presented a prayer of thanksgiving to God for all his grace bestowed upon the deceased, and through him upon the churches.

Mr Dale next read other passages of scripture: 1 Cor. xv, 20-26, 50-58. Rev. xxi, 1,3,4; xxii, 3-5; and delivered an address, in which after expressing his share of the universal grief, he consoled the mourners round him by reminding them of the course of piety and usefulness which the deceased had been enabled to maintain from his youth upward; his being preserved to them in such vigour to the usual term of man's life on earth; the joy and reward on which he had entered, and the higher and nobler praise and service which he was then rendering to God who had loved him, chosen him, and made him what he was.

The mourning congregation then poured forth their feelings by singing the verse, "Unveil thy bosom, faithful tomb;" the coffin was lowered into the vault; and Mr Dale pronounced the sentence which in Latin or English has for so many centuries committed the English dead to their native earth.

Dr. Tidman offered another prayer commending all who had thus been bereaved to the care of the Heavenly and Eternal Father; and then all that was mortal of him whose life we have been dwelling upon, was left until the resurrection within the walls which he had so loved.

Few present can forget the grief and the solemnity of that service. Not only the words of Scripture, but also the address and the prayers, seemed to rise to the height of thought and language; and it was meet that this should be so at the obsequies of one who had so often proved what power can accompany the simple rites of the Reformed Churches.

Mr Dale preached the funeral sermon on the following Lord's-day, October 9th, from the words, "The glorious gospel of the blessed God which was committed to my trust," 1 Tim. i, 11, and afterwards published it, with the address at the funeral.

Funeral sermons were preached on the same day in some of the churches and most of the chapels in the town, and by many elsewhere; those of Canon Miller, Mr Vince of Graham Street Chapel, Mr Raleigh of Canonbury, Mr Guest of Taunton, and Dr. Gordon of Walsall, were printed.

The congregation have erected in the gallery behind the pulpit,

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a mural monument of two Ionic columns, surmounted by an entablature and pediment, enclosing a tablet with this inscription:

TO THE MEMORY OF  
 JOHN ANGELL JAMES  
 WHO WAS FOR FIFTY-FIVE YEARS  
 PASTOR OF THE CHURCH ASSEMBLING IN THIS PLACE  
 AND WHOSE  
 MORTAL REMAINS AWAIT THE RESURRECTION  
 AT THE FOOT OF HIS PULPIT.  
 HE PREACHED THE GOSPEL OF CHRIST TO TWO GENERATIONS OF MEN  
 NOT WITH ELOQUENCE OF SPEECH ONLY  
 BUT BY A LIFE  
 WHICH REFLECTED WITH CONSTANTLY INCREASING LUSTRE  
 THE IMAGE OF HIS LORD.  
 THE HARMONY BETWEEN HIM AND HIS FLOCK  
 WAS NEVER ONCE TROUBLED DURING HIS LONG PASTORATE  
 AND THEIR LOVE AND VENERATION FOR HIM  
 NO WORDS CAN EXPRESS.  
 HIS WRITINGS EXHORT TO FAITH AND GOOD WORKS  
 WHEREVER OUR LANGUAGE IS SPOKEN  
 AND HAVE BEEN TRANSLATED INTO MANY OTHER TONGUES.  
 HIS EXERTIONS MAINLY  
 RESCUED SPRING HILL COLLEGE FROM EXTINCTION  
 AND RAISED ITS NEW HALL AT MOSELEY  
 AND WHATEVER INSTITUTION HAD FOR ITS OBJECT  
 THE GLORY OF GOD OR THE WELFARE OF MAN  
 FOUND IN HIM A ZEALOUS ADVOCATE  
 AND LIBERAL SUPPORTER.  
 ALL GOOD MEN LOVED HIM FOR THOUGH FIRMLY ATTACHED  
 TO THE CONGREGATIONAL DENOMINATION  
 HE LOVED THE UNIVERSAL CHURCH BETTER THAN ANY SECTION OF IT  
 AND EVER LABOURED TO RESTORE ITS UNITY.  
 THIS HOUSE OF GOD REBUILT TO CONTAIN  
 THE MULTITUDES WHO THRONGED TO HEAR HIM  
 IS HIS TRUE MONUMENT.  
 HE WAS BORN AT BLANDFORD FORUM JUNE VI. MDCCLXXXV.  
 AND DIED OCTOBER I. MDCCCLIX.

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The following letters, delivered after the author's death, fitly close this Autobiography. They were written while he was much depressed owing to his having given up labour from home, and the last illness of his wife. He was not himself at the time suffering from any active disease, but no doubt he had by this time had warnings of the ailments which eventually destroyed his strength.

**TO THE CHURCH AND CONGREGATION ASSEMBLING IN  
CARRS LANE BIRMINGHAM.**

My beloved Flock, having a strong persuasion from certain symptoms in my constitution, which it may not be possible nor important to describe, that I am approaching the conclusion, not only of my labours but also of my life, and deeming it probable that my last illness may be of such a nature as to give me little opportunity to express my views and hopes and counsels in prospect of dissolution, I have determined thus to commit them to paper, in order that they may be read to you after my decease, when the circumstance of my removal to the eternal world, united to the calmness with which I now give utterance to my dying testimony will tend, by the blessing of God, deeply to impress your minds.

In looking back upon the five-and-thirty years, or nearly that term, which I have spent among you and your fathers before you, I see abundant cause of gratitude and adoring love to the Divine Head of the Church for directing my youthful feet to this town. My ministerial course among you has been one of such prosperity and comfort as rarely falls to the lot of a minister of Jesus Christ; and never, no never, has fallen to any one who less deserved it, or had less reason to expect it. I am filled with delighted surprise, not at what I have done, but at

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what God has done by me. I cannot, of course, be ignorant, and I have not the hypocrisy to affect ignorance, of what has been done; but now, as in the sight of God, and perhaps shortly about to appear in His presence, I can truly adopt the language, and with it I believe the humility of the apostle, where he says, 'Not I, but the grace of God in me,' for I am nothing. It is impossible for me by any terms I could now select to convey to you any adequate idea of the sense I now cherish of the defects, the unworthiness, and even the sinfulness of my labours among you, so that the success of them appears the more astonishing, and is thus more clearly proved to be all of God. It is impossible for me to doubt that many of you will be my crown of rejoicing in the day of Christ Jesus, even as you have been my joy upon earth: but even this crown I shall take from my head as soon as it is placed there, and cast down at the feet of Jesus, my adorable Lord, to whom alone the glory is all due.

I know it will be a satisfaction to you to be assured how much you have contributed to my happiness upon earth. For all your kindnesses I thank you: injuries I have received none. All that I have had to object to or to complain of, in regard to myself, is an over-estimate of my poor services. And yet I dare affirm, I have loved you and sought your welfare. It is pleasant to me to think of laying down the pastoral office among the people for whom I took it up; that I have never known any other flock but you; and that my bones will rest till the resurrection beneath the only pulpit that ever received me as its own occupant.

It will be interesting and perhaps important for you to be informed how the doctrines I have preached to you appear to my mind, and affect my heart, in the view of



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eternity; just as they ever did, only with a deeper and more solemn sense of their truth, their importance, and their all-sanctifying and all-sustaining nature. It is my comfort to know that with the reading and thinking of five-and-thirty years, I have seen no reason to expunge or change a single article of the confession of faith which I publicly uttered on the day of my ordination. I cannot now tell you how glorious the true and proper divinity of our Lord Jesus Christ, His atoning sacrifice. His justifying righteousness and regenerating and sanctifying grace, appear now to me. Yes, my dear friends, they are more than articles of faith, they are the foundation, the only foundation that I see, or feel, of hope for lost, guilty, and depraved man. I see the mysteriousness of some of these truths, but at the same time I feel their ineffable preciousness. How, with the knowledge I now have of the sins of a whole life, seen the more clearly as I draw nearer the great white throne, could I, or dare I approach that awful seat of immaculate purity, without the shelter of the blood of sprinkling, and the covering of a better righteousness than my own? The atonement appears to me at this moment unutterably momentous, tranquillising, and delightful. Relying upon this, and this is all I do rely upon, I dare plunge into Jordan's stream, believing that, guilty though I be, and most guilty I am, the hand of mercy will receive my spirit on that bank of the dark waters which is on the side of eternity. Cling to this glorious and fundamental truth: it supports me, and it will support you. It is a doctrine to die by, and yields in death its strongest consolation. I die, then, as a sinner at the foot of the cross, looking for life eternal through the merits of Him who expired upon it.

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You may infer from what I have said, that I have a good and a firm hope of immortality. I bless God I have. I feel no rapture, but I have hope and peace. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day." I have been sometimes too much troubled with the love of life, and the fear of death: but I am thankful to say that at the time I write this, both are much diminished, and if I do not desire to depart and be with Christ, I am quite willing to go when my Lord calls for me: and I encourage all the Lord's people to trust Him for a dying hour.

In the prospect of meeting my Lord and Master, the Supreme Judge, it must appear of small consequence to me, with what censure or applause my name may be mentioned, or my conduct marked by my fellow-creatures, whose opinions cannot follow me into eternity; but it is a cause of some thankfulness that my memory will, I believe, be respected by you. I have endeavoured in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, to have my conversation among you. Would God that my example had been a more perfect copy of Christ's, and one that was more worthy of your imitation! Oh, that I had been more holy, more spiritual, more heavenly, for your sake as well as my own! I now see many things which I could wish had been otherwise. Still I thank God for that grace which has kept me from falling. What the tongue of slander may invent, for even the grave is not always a defence from its wickedness, I cannot predict; but while it is matter of deep humiliation and contrition that I have not lived more up to the lofty standard of our profession and our principles, it is at the same time matter of

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thankfulness that I know of nothing which need make you blush at the mention of your pastor's name, or turn away with disgust from his monument.

On account of the largeness to which the church has attained, it has been impossible for me to pay that attention to the members individually, which I could have wished, and I am now affected with a sorrowful sense of my great defects as a pastor. Forgive me, ye neglected sick and poor; load not my name with reproaches for having in any instance grieved you, if such has been the case, with the idea that your minister had neither time nor heart for you. The latter, he can truly say, he had, though far less of the former than was necessary for the comfort of so large a number as looked to him for the visits of mercy and peace.

Had it been the will of God, I could have contentedly and joyfully continued yet longer to live and labour among you. I am not weary of your society; you have done nothing to make me wish to leave you: but if the Lord has no more work for me to do, I am willing to go to my eternal rest. And may the Head of the Church send you, and send him soon, a successor, far more worthy of your confidence, your affection, and esteem, than I have been, because more devoted to your interests, and more able to promote them than I! Most truly can I aver that I am not jealous of my successor. Such is the love I bear you, that I could be comforted with the assurance that you would be settled with a pastor a month after my decease; nor would it disturb the serenity of my deathbed to anticipate the disadvantage to which, in every respect, I must ever stand in comparison with him who is to follow me. My earnest prayer to God for you is, that he would send you a man both of

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competent talents and eminent piety. Attach more importance to the latter than to the former. It has been long my opinion that it is one of the faults of the churches of the present time to attach more importance than belongs to it, to a certain kind of showy and popular preaching. Seek for a man, may God send you such a one! who is mighty in the Scriptures and prayer.

Be of one mind in the choice of such a man. This comes from the Lord. Oh, how anxiously and earnestly have I wrestled with the Author of peace and the Giver of concord, that He would unite your hearts in the selection of a future pastor! May He in His great mercy prevent all divisions and strifes! Do not, oh, do not, allow any altercation to arise about a teacher of truth, righteousness, and peace. Exercise a just confidence in your deacons. But especially let your supreme confidence be in Christ, the Divine Head of the Church. He will not forsake you, if you do not forsake Him. He loves His body the Church, and you are part of it. You cannot be so concerned for your welfare as He is. Cultivate the spirit of prayer. A good and faithful pastor will be obtained by prayer. I particularly recommend that the chapter in my book entitled 'The Church Member's Guide,' on the subject of choosing a pastor, be read at an early meeting of the church after my decease; and that it be read more than once, if need be. I bequeath that chapter as a legacy to the church for its direction in this important affair. As you respect and love my memory, do not destroy my work by dividing the church. Be of one mind and one heart. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of

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one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.”

Dear brethren, we must meet at the bar of Christ. I think that in prospect of that awful interview, I can in some humble measure adopt the language of the apostle Paul, and say, “I take you to record, that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God.” You are my witnesses that I have not been afraid or backward to bring forward any truth, however unpalatable it might be supposed to be to any that heard me. As far as I have known the truth I have declared it; not fearing the frown of man by fidelity, or courting his smile by the suppression of what I deemed it to be my commission to make known. Some of you have been the witnesses also of my fidelity in private, though there, perhaps, I have been more deficient, as we all are, than in public. And now, dear brethren, if you perish, your blood will not be upon me. Your ruin will lie at your own door. You know how constantly and how anxiously I have reminded you that to be a church member is not all the same as being a real Christian: how often and how emphatically I have told you that many will spend their eternity in the bottomless pit with Satan and his angels, who have spent their time on earth in the nominal fellowship of the Church of Christ. Once more, I tell you this awful truth. I remind you of it now, not as before from the pulpit or the sacramental table, but from my grave, and from my seat in glory. Once more, let

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me solemnly intreat you to examine your hearts whether ye are in the faith and Christ be in you. The mere name of a Christian will serve you in no stead in a dying hour and in the day of Christ. Nothing but the reality will stand His scrutinising search. O brethren, do not deceive yourselves: it is no easy thing to be a Christian, however easy it is to be called one.

Many, very many of you have nothing to fear from examining into your state. Every examination will only tend to strengthen the assurance of hope in your souls. To you I say, "We shall meet again! Yes, there is a gathering together of the saints unto Christ approaching, even as now there is a scattering. Blessed and glorious prospect! Often contemplate it. We shall meet in His presence, where there is fulness of joy, and at His right hand, where there are pleasures for evermore." What a mercy! no more separation, no more going out, but we are to be together through all eternity. What communion will there be there, with God and each other! How we shall be astonished at our own and each other's felicity and honour! With these hopes, resist the temptations and bear the trials of life. Time is short. "Wherefore let those that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." "Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God?"

Farewell, my dear flock; a long, a long, but not a

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last farewell, from your lafe faithful, affectionate, devoted pastor,

J. A. JAMES.

Begun in March and finished

December 7, 1840.

TO THE DEACONS OF CARRS LANE CHURCH.

December 7, 1840.

My dear Friends, As life is uncertain, and may terminate soon with me, and in such a manner as to deprive me of all opportunity of delivering to you any parting salutation or advice, I deem it proper to leave in writing what, in taking my last leave of you, I should wish to say to you.

In what manner I have served the church you know, and will, I hope and believe, testify that I have not been wholly an indolent, selfish, or unfaithful shepherd of the flock which the Holy Ghost committed to my care; but even you who have met me so often in our private conferences on the interests of our body, can form but an inadequate idea of the intense affection and solicitude with which my ministry among you has been maintained. Delightful as my work has been, it has been work indeed, oftentimes amounting to the burden of the Lord. I have loved the church, and I believe there has not been a day for many years in which it has not been the subject of my prayers, both morning and evening; and this anxiety for its welfare follows me to the present moment, and in the prospect of leaving it, dictates this posthumous effort for its welfare. I am perhaps soon to meet my Divine Lord and Master, and am intensely desirous of hearing Him say, "Well done, good and faithful servant."

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It is a source of considerable satisfaction and gratitude to the God of peace and wisdom, that my intercourse with you has been so pleasant, and that our co-operation has been so cordial and harmonious. I leave you with sincere affection and much respect, and in a most solemn and tender manner commend the church, first of all, to the unerring guidance and omnipotent love of its Divine Head, who cares for it far more than even you or I do, and next to Him, I commend it to your superintendence and jealous watchfulness. On you it will devolve at my decease to look after the shepherdless flock, and to look out for a successor. You will need much wisdom, and grace, and a mixture of firmness and kindness. May you have a spirit of prayer and dependence upon Christ, accompanied by an impressive sense of your responsibility. Perhaps it hardly concerns me to suggest any ideas for your direction; and yet my wishes to aid you and help the church, go beyond my life.

I advise you, then, to meet immediately after my removal, to agree upon a plan for procuring supplies, and appoint a secretary for managing the correspondence. My dear friend Mr Beilby is suitable for this office, as having more leisure than any other. Of course, you will devote among yourselves time for special prayer for your own guidance and that of the church, and will also appoint a special season of prayer, once a week or fortnight, in addition to the customary prayer-meeting. I attach great importance to this. I have always been anxious for a praying church while I lived, and I am, if possible, more anxious for the spirit of prayer to remain and increase when I am gone. Prayer, if it be fervent, persevering, and believing, will obtain for you a suitable and devoted pastor.



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It would not be well for you to depend too much for assistance upon the neighbouring ministers, and thus to fill the pulpit by shifts and expedients, but to have a long list of good and acceptable ministers engaged for several weeks beforehand. Mr Barker, of the college, will be always willing to help you, and always acceptable. Respect for my memory will, I think, induce many of our most able ministers to give you a Sabbath or two from time to time, and these must be written to soon; such, for instance, as Drs. Raffles, Halley, Bennett, Wardlaw, Urwick, Leifchild, &c.; Messrs. Kelly, Burnet, James Hill, Sherman, Binney, Luke of Chester, Martin of Cheltenham, Ely, Hamilton, Scales of Leeds, &c. It would be well to fill up the interstices of more popular men from a distance with one from the neighbourhood. I am, of course, supposing that it may be long before you are again settled. And here I would intreat you, and also the church, to be patient. Do not expect the pulpit to be re-occupied in a few weeks or a few months. God may see fit to try your faith and confidence for a considerable time. Do not allow yourselves to be hurried into an injudicious choice.

As to a successor, I must leave that to the Divine Head of the Church and the wisdom and piety of His people. And yet I feel disposed to say a few things upon the subject. Do not look merely for a man of pulpit talent. I am aware that you must have an individual of sufficient intellectual and physical powers to instruct the flock and command public attention; but do not make talents everything, nor be led away by what is showy rather than what is substantial. Indeed, your own good sense may be trusted for this, and for seeking after a devoted man, one that will watch for souls, a labourer

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for Christ and His cause. Never introduce to the pulpit, even for a single Sabbath, any one, with the idea of his being a candidate, about whom you have not obtained much previous satisfactory information, and whom you deem unsuitable for the situation. Endeavour to come to as much agreement of opinion among yourselves as possible. It would be a sad thing if the deacons should be divided in opinion. Confer together in the spirit of confidence, love, and prayer. Avoid all dogmatism and an overbearing manner of expressing your views to one another. Should you unhappily not agree in opinion, do not, I beseech you, endeavour to form two parties. Forbear with one another in love. Out of regard to my memory, if you have any veneration, gratitude, and love for it, endeavour to keep among yourselves the unity of the Spirit in the bond of peace. A conflict among the officers would be a fearful thing for the troops. Let there be no self-will and nothing done in your own spirit, but all in the Spirit of Christ.

Although I know the Christian Church very extensively so far as our denomination is concerned, I scarcely know to what quarter to direct your attention. Amongst all the ministers whom I know, I am not acquainted with any one who, if he could be obtained, is more likely to suit you than Mr Kelly of Liverpool. I hear also most favourable reports of Mr Alexander of Edinburgh; he is a man of great ability and devotedness; whether partaking enough of popular address, I cannot say, as I have never heard him preach. Among younger men, I might mention Mr G. Smith of Plymouth, who is rising in our denomination, and is a man of energy and ability, and Mr Martin of Cheltenham. I should advise you to consult with the following ministers on

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the subject, Drs. Tied ford, Bennett, Fletcher, Wardlaw, and Raffles, with my brother Thomas, and Mr Joshua Wilson.

But He that walketh in the midst of the seven golden candlesticks must be chiefly consulted, and have your confidence.

As there are not many persons in the congregation who have been in the habit of accommodating ministers at their house, all who can do so should be applied to in this emergency; but perhaps if you are not soon settled, it will be desirable to look out for some place where the supplies may be lodged, but then it must be a place of great comfort and respectability. When ministers come who are regarded as candidates for the vacant office, every attention must be paid to their comfort to give them a favourable impression of the people as a kind and affectionate community. As your finances, if the congregation keep up, are in a good state, you should pay your supplies handsomely, especially those who come from a distance, and do not scruple to ask our most able ministers from all parts of the kingdom.

It is very evident that all this will impose some labour upon you, and call for much time; but then it belongs to your office to do it, and you have not been called to much of this kind of work before. Remember Christ expects it of you, and again I ask it out of regard to my memory. You know how I have loved the church, and laboured and prayed for it; and oh, do take care of it, now I am gone and not suffer it to be injured by your neglect.

Dear brethren, devote yourselves to the spiritual welfare of the flock. Be full of faith and of the Holy Ghost. Be not not only moral men, but eminently holy, spiritual,

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and heavenly. Be examples in all these things to the whole body of the members. Give yourselves much to the spiritual welfare of the body. Bear with my affectionate fidelity in saying that some of you have been a little wanting in this, perhaps not a little. Aid your future pastor in instructing the ignorant, supporting the weak, and comforting the distressed.

May you all be able to fulfil the office of a deacon well; and procure to yourselves a good degree and great boldness in the faith. May you continue in all holiness, diligence, prudence, affection, and devotedness to fulfil the duties of your office till God shall call you to your account, and then may it be your felicity, and mine with you, to hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." With such prayers and prospects, and with genuine affection, does he take his leave of you for this world who was your affectionate and faithful pastor.

J. A. JAMES.

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The following sketches of character by my father I think illustrate his own life, as they depict his second wife, Mr Adams his assistant in the ministry, (Mr Berry's life is shortly narrated in the first volume,) Dr. Fletcher, Mr Jay, and Mr Knill, ministers, who were his intimate friends, and in speaking of whose labours he indicates his own theory and practice as to a minister's and pastor's life, and Mr Thomas Wilson the most zealous and munificent supporter of his denomination in our time, and Dr. Beilby, a Birmingham man, and a brother of his dearest friend there.

**A BRIEF MEMOIR OF ANNA MARIA,  
SECOND WIFE OF THE REV. J. A. JAMES.**

[Originally appended to her Funeral Sermon by Dr. Bedford.]

IT is an honour and a happiness to be esteemed worth remembering. The name of the wicked shall rot, but the memory of the just is blessed. The recollection of their graces and virtues is surely among the purest and highest pleasures of memory, the register and treasury of the past. In reference to departed friends, it is the embalment of their living and imperishable picture. It contains more and is more precious than pictorial representations of their features, because by it alone those memorials are made interesting. The canvass and the painter's art can only represent their frail persons, memory preserves their characters; there are deposited the very types, the perfect images of their minds, which at our bidding rise and live with us again. Assisted by it we realize their actions, their conversation, and their history, so that the imagination embodies for itself forms all but animated, by the help of which we bring them again into our company, we clasp their hand, and listen once more to their well-known accents. To the Christian, this faculty of recalling endeared friends and companions gone to their rest is un-

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speakably precious and sacred, because it naturally prefigures and suggests a reunion with them in that higher and happier state which they have gained before us. We remember them indeed as they were with us, and like us imperfect, but from that we are borne onward by the imagination under the tutelage of faith, to contemplate them as they are, now they are with Jesus. We ascend from their excellences as we knew them alloyed with infirmities to their perfections as we shall know them without a spot; we imagine them promoted to all we could desire them to be, possessed of all we could wish them to enjoy. Immortality casts its halo of eternal glory around their heads, and we then see them participating with the spirits of the just made perfect, for ever with and for ever like their Lord; and we exult to think that in death they do not die; they put off this their mortal tabernacle only to be clothed with immortality; they have been but removed from a lower to a higher lodging in our great Father's house, whither we ourselves some day not far distant must prepare to follow them. My late dear wife was born at Sidmouth, and brought up amidst the gaieties and amusements of that beautiful bathing place. She evinced no higher no holier taste than for the pleasures of the world, till she had reached the age of twenty-one. Naturally cheerful and sprightly, she was admired courted and caressed, not only by the respectable inhabitants of her native town, but by many of the gay triflers who frequented it during its summer and winter seasons; and was content for a long time with the things that are seen and temporal. She knew and therefore sought no purer or more elevated felicity. About the period just alluded to, she began without any

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assignable cause that she could ascertain, to feel the emptiness and insufficiency of the world to satisfy the desires of an immortal mind. She was not happy, and yet knew not the cause of her uneasiness. Something was wanting, she knew not what, to satisfy the craving of her heart after bliss. Her companions and pleasures remained, but they pleased no longer as they had done. The forms of enjoyment continued, but the animating and exhilarating spirit had fled, and left them as a dead weight on her sickened and restless mind. Like the worldlings described by the Psalmist as making the affecting enquiry, 'Who will show us any good?' she looked around in ignorant anxiety for the means of gaining satisfaction and peace.

Scarcely a stray thought of a devout and serious kind had ever, by any circumstance, found its way into her volatile mind. She had regularly attended public worship, but amidst its forms had remained totally ignorant of all the power of religion in its spiritual import. Of her sins she knew little, and felt less. No anxiety about her immortal soul had ever been awakened in her heart; nor was she, in any scriptural sense, acquainted with the way of salvation.

At this juncture she visited her maternal grandmother, at a village called Loftwood, on the borders of Dorsetshire, for the purpose of ministering to her during a season of severe bodily affliction. The house was gloomy, being very old, adjoining a place of worship, and looking out upon a small burial ground; and the scenes of sickness did not tend to enliven it. While engaged in this service of ministration, she took up a book which lay in the room, and without any design but pure curiosity, opened it to see what it

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contained. It was a volume of Whitfield's Sermons, from which the dying Christian before her had gained instruction and consolation. Her eye lighted on the text of one of the discourses, which was this: "All that will live godly shall suffer persecution." There seemed nothing so appropriate in the words to her case as to be likely to arrest her attention; yet they did. She perused the sermon, but it was the text itself that was the arrow that pierced the heart of this young but now tired votary of the world. She saw at once, that if godliness means religion, and if religion brings on persecution of one kind or another, then she must be irreligious, for that she had never known anything of such opposition. Other reflections followed, which only served to increase the uneasiness and deepen the perplexity with which she had gone to this secluded village and scene of affliction.

In this state of mind she returned from the gloomy scenes of Loftwood to the beauties and gaities of Sidmouth; not, however, to find them a source of delight, or a relief from solicitude. Led by the gentle but effectual instructions of the spirit of God, she began to perceive that the chief cause of human disquietude is sin; and that the only way to gain settled peace, is to obtain pardon. But still she remained long in partial ignorance of the way of salvation through faith in our Lord Jesus Christ. She read the Scriptures; commenced the exercise of private prayer; and was so much in earnest as to draw up a formal covenant with God in writing, which having signed, she withdrew to her chamber to ratify it in the most solemn manner. Still she was not at peace, for she had not yet discovered that this blessed state of mind comes only through faith in Christ, by whom



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alone the sinner is reconciled to God. With the solicitude of a self-convinced and self-condemned sinner, she had been seeking salvation, but with the tenacity of a self-righteous one, she still clung to her own works as the way to secure it.

The new views and feelings which had been awakened in her mind and heart, produced an unusual decision of character, which enabled her at once to break from her gay associates, and amidst the sneers of some, and the wonder of all, to meet for worship in a cottage with a few poor but pious Christians, who had come out from the world, and agreed to follow their divine Saviour. It was indeed no small measure of moral courage, that could embolden a young and lively female, who had associated with the gay and respectable inhabitants and visitors of a place of fashion, to be seen bending her steps, without attempting concealment, to a lowly dwelling, there to enjoy with a few pious people, mostly of the humbler class, the sound of the preached gospel. But it was the course she at once adopted when grace had changed her heart. It is not easy, for any one, especially a female, to quit her accustomed circle in matters of religion, and amidst opposition and reproach, to follow the dictates of her conscience and the preference of her heart, even though it be to attend the solemnities of public -worship at some splendid fabric, and to hear the doctrines of evangelical religion set forth by some popular preacher, in all the power of magic eloquence, to a fashionable congregation; how much more difficult, then, must it have been for this young lady to go, under the cognizance of her former associates and gay companions, to the little sanctuary in the abode of humble, though not disreputable poverty. But the anxiety with which her

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mind was now agitated threw off from it all consideration of the lighter matters of custom and the regard to public opinion, by which, in some cases, conscience is bound, and the spiritual emotions of the soul are repressed. In that cottage she gained her first glimpses of saving grace, and listened to the sound of salvation, often while profane and discordant voices were heard without attempting to disturb the worshippers within, and stones were hurled at the shutters of the windows; and on her return she had to meet the only half-concealed sneer of some of her acquaintance, who had witnessed her egress from the house of prayer. But none of these things moved her steady and heaven-sustained fortitude. Hers was not naturally a mind of that flexible character which bends, like the rush to the breeze or the stream, much less now that it was strengthened by the power of religion.

At this stage of her religious history she was favoured with the acquaintance and instructive counsels of two aged and eminently pious clergymen who visited Sidmouth for the benefit of their health. One of them was the Rev. Mr. Whalley, Rector of Chelwood in the county of Somerset, a man of high connexions, who united in himself the qualities of a most polished gentleman and experienced Christian. With him the subject of this memoir contracted an intimate friendship, and kept up a correspondence which lasted till his death. He lived, however, long enough to see her a happy bride, and to receive her for a few days on her wedding excursion, at his elegant and hospitable parsonage.

Her other clerical friend was the Rev. Mr. Tandy, who at one time preached in Bristol, and subsequently, on the failure of his health, became a resident in the

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family of that eminent Christian, Lady Southampton. With him also she corresponded, not unfrequently, till he entered into rest. In the society and communications of those excellent ministers of the Church of England she enjoyed advantages which she greatly valued, and by which she was carried forward to more matured knowledge, and a richer experience of the peace and joy of faith. Of what inestimable benefit to a new-born child of God in the infancy of its existence are such friends as they proved to this young inquirer after salvation; and how ready should all Christians be, and especially all ministers of the gospel, to offer their time and their labour to nourish the feeble life which has but lately been produced! These excellent men did not deem it an intrusion upon their retreat, or an encroachment upon their time, to be thus called to ministerial work in the season of their relaxation from official duties, or an unreasonable and troublesome demand upon their recreative leisure, to be asked to relieve the solicitude of a soul that had brought to them the question, "Sirs, what must I do to be saved?"

The building in which the little congregation with which she now united assembled for worship being much crowded, and the worshippers suffering great inconvenience, it was resolved, by the advice of the neighbouring ministers, to erect, if possible, a small chapel; an object which was accomplished in no small degree, through the instrumentality and energetic influence of her whose history I now record, sustained and patronised as she was by the efficient aid of the Rev. Matthew Wilks, the then minister of the Tabernacle in London. The chapel still remains to attest her early devotedness to the cause, and her zeal for the glory of

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the Saviour. From the time of the erection of the place she became one of the intimate friends of that eminent and devoted servant of our Lord Jesus Christ, and knew more of his character and inestimable worth, than most beyond the circle of his family. She was his guest during her first visit to the metropolis, and she ever after regarded him with a veneration and esteem which she took every opportunity to manifest and express; and I have in my possession many of his letters to her, which show in what esteem he held her character and her friendship, both before and after her marriage.

The chapel was erected, and opened for divine worship in the year 1810 by the Rev. Rowland Hill and Mr. Wilks. On that occasion Mr. Hill was accompanied to Sidmouth by Mr. Benjamin Neale, the son of James Neale Esq. of St. Paul's Churchyard, one of the leading members of the congregation at Surrey Chapel. This eminent and excellent young man had lately come into public notice, as an able and public-spirited friend of the great societies which had been formed for the spread of the gospel both at home and abroad, and was especially active in the British and Foreign Bible Society, -and the London Missionary Society. On that visit to Sidmouth he saw for the first time the subject of this memoir; became interested in her; commenced an acquaintance with her, and married her in 1812.

Her marriage was to Mrs. Benjamin Neale a source of great happiness: the high respectability and religious standing of the family into which she had entered, and the cordial welcome with which she was received into its happy circle, the command it gave her of ample means and leisure for usefulness, the access it opened

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to her to the élite of the religious public in London, and, above all, the affection, the intelligence, the public spirit, and general estimation of her invaluable husband, combined to render her removal to town a cause of ardent gratitude, and a source of as much pure and almost unmixed enjoyment as is often obtained in this world of change and sorrow. In her husband's family connexions she had a circle of friends rarely found by any wife. Her father-in-law, though somewhat peculiar, was a man of sterling integrity, great benevolence, and consistent piety; his wife was above all praise for spiritual religion, prudence, kindness, and beneficence, and for every virtue as a wife, a mother, and a friend. Of their children, two, Samuel and Cornelius, were educated at Cambridge. Samuel took orders, and was curate to the eminent Mr. Robinson, of Leicester, and died of consumption a few months after the marriage of his brother Benjamin. Mr. Cornelius Neale was one of a thousand.\* He was a man of great and various talents,

\* Mr Cornelius Neale, though of so much worth both as a literary and moral man, was not a partaker of spiritual and experimental religion till after the decease of his brother Benjamin, he married a daughter of Dr. John Mason Good, and after a short term of domestic felicity, was seized with symptoms of the complaint which had proved fatal to his brothers Samuel and Benjamin. Literature and domestic happiness were found insufficient in that awful hour when a ruptured blood-vessel brought death near. Divine grace sanctified the visitation. He recovered his health so far as to take orders, and for a few years to discharge with exemplary diligence, sanctity, and fidelity the duties of a clergyman, and then left the world, amidst the grief and surprise of all that knew him, that such rare talents, combined with piety and humility still more rare, should so early be taken from this disordered state, where such qualities are so much wanted to remedy the widespread evil of the fall. His widow first printed, for private circulation, and subsequently published, a beautiful memoir of this inestimable man. Besides the three sons, Mr Neale, of St.

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and as amiable and lovely in his spirit and temper, as he was eminent for his intellectual powers. He attained to distinction in departments of knowledge rarely united, having been Senior Wrangler, and carrying off the highest classical prize.\*

In such a circle and in such circumstances, it might well be imagined how happily Mrs. Benjamin Neale lived in wedded life. But the foundations of all earthly bliss are laid in the dust, and its top-stone is brought forth amidst harsh and portentous voices crying, "Vanity of vanity, all is vanity." In little more than two years after their marriage, Mr. Neale was attacked with hæmorrhage from the lungs. A lingering illness of two years more followed, which neither medical skill, nor the most anxious affection of one of the most devoted wives, could arrest, and the tomb closed over this excellent man. His decease was a public loss, and universally felt and acknowledged to be such. There were few men of his day from whose talents for private business in

Paul's Churchyard, had a daughter, who married John Dalton, Esq., of Peckham, and who died a little while before her brother Cornelius, leaving nine children, of whom three are devoting themselves to the work of the ministry, as faithful preachers of Christ's glorious gospel. May the mantle of their sainted relatives fall upon them, as well as upon their cousin, the Rev. John Mason Good, son of Mr Cornelius Neale, and make them abundantly successful in their high vocation.

\* He was also Second Smith's Prizeman and Chancellor's Medallist. Bishop Kaye and Baron Alderson were both first Smith's Prizemen, as well as Senior Wranglers and Medallists; but their years were easy ones, while Mr Cornelius Neale's was a hard year. His successful competitor for the first Smith's prize had previously passed through a course of Mathematics in France. Mr Cornelius Neale was remarked at the University as not being a hard reading man, in the Cambridge sense of the term, and as allowing himself to indulge in light literature. Soon after leaving college he published a volume of poems and printed a tragedy. ED.

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committees, and public speaking on the platform, as well as for diffusive liberality, so much was expected as from him. How true is it that death is the enemy of the church and the world. Thank God, it is the last, and that all its ravages and mischiefs are to be repaired at the resurrection, when it is to be swallowed up in victory.

During the early part of her widowhood, and until the death of Mrs. Neale, senior, who became a widow in the first year of her son's marriage, Mrs. Benjamin Neale and that aged saint lived together, like Naomi and Ruth, in the sacred fellowship of love and grief. At the decease of her mother-in-law she gave up house-keeping and went into lodgings. Left with a handsome independency, she might have made a greater appearance than she did, and have commanded the enjoyment of a respectable, though by no means a splendid establishment. But she was actuated by a higher and holier ambition, and chose to adopt a frugal style of living, that she might have the more to give away. Her own expenditure rarely exceeded one-third of her income; the rest was consecrated to the glory of God and the good of man.

Her marriage had brought her into a close intimacy with the Rev. Rowland Hill, who regarded her with the interest and affection of a father. "With him she spent much of her time, both in London, and at his residence at Wotton-under-Edge. She once visited Hawkstone, with Mr. Hill, and was received with great courtesy by Sir John Hill and the Rev. Bryan Hill, his two brothers.

The Rev. Edwin Sidney, in his Memoir of Mr. Hill, gives the following incident: "At the close of his life he was walking on the Terrace at Hawkstone, when he

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remarked to a lady who was with him, and who had witnessed the affectionate attentions which were paid him by Sir John Hill and his family, 'You have seen how I am now received here; but in my youth I have often paced this spot bitterly weeping, while by most of the inhabitants of yonder house I was considered as a disgrace to my family. But,' he added, whilst the tears fell down his aged cheeks, 'it was for the cause of God!'" The lady with whom he was then walking, and to whom he communicated the account of the persecutions he endured with his family, was my beloved and honoured wife, with whom he was more unreserved on his early history and family affairs than with most, I may perhaps say with any, individual living.

Soon after the death of Mrs. Neale, sen. her daughter-in-law was called to sustain another painful bereavement in the death of an individual who bore too intimate a connection with her history to be passed over in silence, I mean Mr. Robins, her maternal uncle. This gentleman, when his niece had been early deprived of the superintendence and protection of a father, retired with a comfortable independency, as a bachelor, from a lucrative occupation, and came and resided with her and her mother at Sidmouth. He was a man of great good sense, much kindness of disposition, and possessed of such amenity of manners, as to be universally respected. He loved and watched his young relative, as she grew up, with the affectionate interest of a parent, and was repaid by her with the gratitude, obedience, and devotedness, of a child: but though a man of irreproachable morals, he was a stranger to vital and experimental religion till the close of his life. His niece, when her own heart became the subject of divine grace, naturally felt a deep



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solicitude for the eternal welfare of this friend of her youth and of her mother. She prayed, and in a discreet manner, laboured for his salvation; and I have heard her relate the joy which she felt on witnessing the first indications of a growing seriousness of mind, when she saw him lay aside the newspaper on the Sabbath, to exchange it for the Bible. Her joy was greatly increased by the fact, that when the chapel was built, he gave ten guineas towards its erection, a donation which betokened to her mind something more than a desire to gratify her wishes and promote an object near to her heart. When the building was opened for worship, he was induced occasionally to attend, influenced perhaps, in part, by his niece's incipient connexion with Mr. Neale, and by the respectability of some of her associates, who attended there for worship, especially the late excellent Lady Barham, with whom, as well as with her daughter, now the Honourable Mrs. Thompson, she had become personally and somewhat intimately acquainted. Mr. Robins had rejoiced with Mrs. Benjamin Neale as a wife, had wept with her as a widow, and now began to enter, in some measure, into her views as a Christian. One Sabbath, while he was hearing the gospel in the chapel, he was seized with paralysis, sank down in the pew, and was carried out never to return. As soon as the intelligence of his illness reached his devoted niece, who still resided in London, she determined, though in very indifferent health, and it was the depth of winter, when so deep a snow lay upon the ground as to render the roads, in some places, all but actually impassable, to hasten to the bed-side of her beloved relative. She had the richest recompence which a generous heart could receive from such an event, by witnessing the delight

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which her coming gave the object of her solicitude; for such was his confidence in her attachment and devotedness, that he knew nothing but absolute impossibility would prevent her from setting out: and when her arrival was announced, he exultingly exclaimed, to those who stood round him, and who had endeavoured to persuade him that the distance was too great, the weather too inclement, and her health too delicate, to allow her to come, "I told you she would be here." He soon after died, not without leaving her in hope of his being possessed of saving faith in Christ; and it was her grateful and frequent avowal, that his conversion alone was an ample reward for all the labour and anxiety she had incurred in the building of the chapel.

It was little more than a year after this that it was my great felicity to receive Mrs. Neale as my wife. We were married by her venerable friend, Mr. Rowland Hill, at Blackfriars' Church, on February the 19th, 18.22. She then became my counsellor and comforter amidst the difficulties, duties, and trials of my sacred office. Her entrance upon such a situation was rendered somewhat more arduous, by her succeeding one of the purest and gentlest spirits that ever blessed a husband's heart and home, or pleased his relatives and friends; whose memory, though she had been dead more than three years, had lost none of its fragrance, and whose name was still cherished with a fond affection, by the wide circle which she had delighted and edified by her mild and gentle virtues. But this second wife of the pastor suffered nothing from comparison with the first; as the first, by those who remember her, suffers nothing in comparison with the second. With what prudence, kindness, and diligence the subject of this

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record conducted herself, all her fellow members of the church, and especially the deacons and the poor can tell. Her course was active and influential, without being either officious or busy; it was neither curious nor offensive towards any, but cautious and silent; always unobtrusive, and therefore more efficient and beneficial. Whom in the wide range of our large congregation did she alienate? Whom did she offend? When did she ever molest the quiet of her husband's mind, by disturbing the harmony of his flock? When did she ever engage his time, or perplex his thoughts, to repair the breaches made in his friendships, or remove the obstacles thrown in the way of his usefulness, by a mischievous imprudence? Though she was found more frequently in the humble dwellings of the poor, than in the houses of the wealthy, yet this was not from the pride of condescension, but from principle; not because she undervalued the friendship and attentions of the one, but because she pitied the other, and was more anxious to be useful than to be entertained; more concerned to minister to the temporal and spiritual necessities of the destitute, than to receive respect and enjoy the pleasures of refined society. This accounts for the circumstance, not unknown nor unnoticed, and by some not unregretted at the time, that of late years she rarely went into parties, even of our own congregation; concluding, as did her husband, that it is difficult to render them sufficiently instructive or improving to compensate for the time which they abstract from other and more useful occupations.

To have filled, with such general satisfaction, a sphere so wide, and in which there were so many and such different classes to be duly respected and conciliated,

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without giving occasion of offence to any; to have behaved herself so holily and so blamelessly, as that the word of the Lord by the lips of her husband should not be hindered but aided, is a proof, not merely of human prudence, but of divine guidance, and of special grace; and to God she was ever foremost to ascribe the praise.

How assiduously she cherished that life, and watched over that health, which, without vanity or undue self-valuation, I may say are dear, if not to others, yet to my attached flock; how tenderly she soothed ministerial solicitude; how wisely she counselled pastoral anxiety; how efficiently she lightened its burdens, and cheered its disappointments; how cautiously she endeavoured to conceal, or, if it could not be concealed, to diminish whatever she thought would annoy, and to bring forward what would encourage and animate; in short, with what propriety she exerted that influence, which the wife of a minister, who is respected as well as beloved by her husband, must have in rendering his situation pleasant to himself, and useful to his people, all who knew her may imagine, but only one sorrowful heart can fully know and feel: and with what sorrow this description of her worth is penned, and this picture looked at in the absence of the original, by her once happy companion, God, who comforts those that are cast down, alone knows, embittered to him as is the thought that all this is now lost, together with her tender, skilful, and comforting ministrations in the fluctuations of his health, and the tremulousness of his feeble nerves. What a help-meet he has lost; what a promoter of every good work; what a prompter to zealous exertion; what a stimulator to all that is noble, gene-

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rous, and liberal, he has been called to surrender, he would, but cannot tell.

That I have not over-rated the estimation in which my dear wife was held by the church of which she was a member, is evident from the following affecting letter; the occasion of which was this: In her love and solicitude for the welfare of the church, she requested me, some months before her decease, to bear from her sick chamber to its members a message expressive of her affection for them; of her gratitude for the sympathy they had shown; and of her ardent prayers for their increasing holiness. The message was delivered at one of our sacramental seasons, and produced a state of feeling not easily to be described through the whole community, then assembled round the table of the Lord. On the following Good Friday, which was but a few days afterwards, when the church was again assembled for the purpose of solemn humiliation and prayer, they adopted, after the Pastor had retired, the following letter, which was presented to him by the Deacons.

“TO OUR HONOURED AND BELOVED PASTOR IN HIS AFFLICTION.

“We, the members of the church placed under your pastoral care by the Great Shepherd, and now assembled together as one body, desire to unite in one heart and with one voice to express our affectionate sympathy with you, now that you are bowed down in submissive suffering under the hand of your gracious Father. We have long been the anxious witnesses of your affliction, and have watched with you, and felt for you, under all the vicissitudes of hope and fear, which have alternately flattered or depressed you. We feel, too, that our efforts to mitigate your sorrows have been but feeble and ineffectual; our pity can but weep where most it loves; but we have remembered you and yours, in our approaches to that Throne of Grace, whereon is seated One that knows and loves you well; who, in the person of His beloved Son, is touched with the feeling of your

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infirmities; who pitieth you as a father pitieth his children, and who can effectually help you; and we believe that fervent prayer has availed much to the strengthening your faith, and causing consolation to abound where affliction has so much abounded.

“But it is not our only object at present, dear sir, to express our sympathy for you, though this were worthy a more full and a more tender effusion of our hearts.

“On the last Sabbath, when we were holding communion with the Friend of sinners, and with each other, you delivered to us a message from one whose name is, and ever will be, dear to us. The expressions of her love overwhelmed our hearts, and the admonitions that accompanied them filled our spirits with solemn awe: the scene will never be forgotten by us, and we pray and hope it may always be practically remembered.

“We now beg leave to acknowledge, through you, Mrs James’s tender and affectionate remembrance of us, and to express our grateful reception both of that and of her more solemn admonitions; but we cannot be content with this simple acknowledgment: we look back with thankfulness to the Giver of all good through a course of twenty years, (and in the retrospect, O, how short it seems!) we feel that you and we have derived unnumbered benefits from the relationships in which we respectively stood to the object of our present affection and sympathy; we rest with mingled emotions of delight and sorrow upon the recollections of the graces with which the great Head of the Church has qualified her for her important and responsible station as the help meet of our beloved pastor. To speak particularly of those graces by which the church has been instructed and comforted would be grateful to our hearts, but we feel that the mention of them would disturb those sacred feelings of humiliation, which would not for a moment relinquish the position of a penitent before the cross, nor forget the prayer of the publican. We would therefore magnify the grace of God in her, and trace up every benefit and blessing to His bounteous hand; but surely we may, we must love the instrument through whom they have been received.

“Many of us in the humblest stations of life, and many others better known in the world, shall ever cherish the most lively and grateful recollections of kindness to us in the chamber of sickness, or when overtaken by the various forms of human calamity and distress; when the appearance of our sympathising friend was as though an angel of mercy had visited our habitations, sent from above to pour consolation into our wounded hearts; and our faith in the gracious retribution and promises of God is now strengthened, when we see or

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hear that the merciful obtaineth mercy, that the consolations which have been dispensed by her to others, now abound richly towards herself. We pray that the same holy consolations may yet abound more and more in the experience of our dear and honoured friend, until, as a living temple of the Holy Spirit, she is filled with all the fulness of God, even of his light, and love, and joy.

“We again unite in one heart and with one voice, in offering our love and thankfulness to God, and to his suffering yet comforted saint, for all the various and numerous benefits we have received and enjoyed by her means; and we pray that our eternity may be spent together in ascribing all glory and praise to Him from whom these and all other blessings do continually flow, through our Lord Jesus Christ. Amen.”

The activity of ray late wife was not exclusively confined to the circle of our own congregation. Among other public objects in which she took a deep interest, and to which she in one way or other gave her support, was the British and Foreign Bible Society. Of the Ladies' Association in aid of that institution in this town, she was one of the officers.

In such manner did this departed saint live amongst us for more than nineteen years as a blessing, the worth of which we thought we justly appraised while we held it, but whose value now comes upon us in a manner which proves to our aching hearts that all our previous calculations were far too low. Though her frame was delicate, her health was generally good for the greater part of her time in Birmingham. On our return from London, after the May meetings in 1839, and indeed during our stay in the metropolis, she complained of indisposition, which continued, and soon rendered it indispensable to call in medical advice. It was discovered that some serious internal disarrangement of the system had commenced, which neither skill nor attention could arrest.

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During the early part of her illness, and indeed till within a few months of her decease, it scarcely ever occurred to me that her illness would prove fatal; but to herself, I am persuaded, it was a matter of conviction from the commencement of the attack. She received it as the sentence of death, and never attempted to disbelieve or forget it by any illusive hopes of recovery. The first distinct intimation of her views on this subject, which I recollect to have received from her, was a very affecting one. It was her custom after public worship to remain seated in her pew, till I came to her from the vestry. One Sabbath evening I was detained rather longer than usual, and did not come to the chapel till the whole congregation had retired, and the lights, with the exception of one or two, had been extinguished. To a remark which I made on her being so long alone, she replied in a solemn but not mournful tone, "Yes, and I have been reflecting on the time when the congregation will again retire, and leave me alone;" alluding in this expression to her expected interment in a vault beneath the pulpit, which was already occupied by the wife of my brother James. With calm and dignified composure she had been looking on her burial-place, and anticipating the moment when she should sleep by the side of her sister-in-law, beneath the sound of her husband's voice, floating the blessed words of life and incorruption over her mouldering frame.

She continued, as far as the nature of her disease allowed, for some time, her active duties in the house, and her visits of mercy to the habitations of the poor. Her usual cheerfulness continued with her. Disease and growing weakness never spread a gloom over her countenance; and to the remarks of surprise which, up



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to a late period of her life, were made by many of her friends on not finding her so ill as they expected, she said, "They are deceived as to my real condition and the extent of my feebleness, because I do not adopt the tones of sickness." When unable any longer to walk considerable distances, she would still be driven to the scenes of poverty and to the house of God.

It is not an uncommon effect of long continued illness, that it renders the subject of it peculiarly selfish. Suffering tends to concentrate all our solicitude and attention upon ourselves, and to make us wish that others should think almost as exclusively upon us as we do upon ourselves. Not so with the subject of this brief Memoir. As her disease progressed with its attendant enfeebling effect, it became necessary to invent and apply contrivances for the mitigation of her distress; for, though she was for a long while mercifully exempted from much severe pain, yet her weakness and inconvenience, in other respects, were extreme. The advantages which God's bounty enabled us to procure with ease and expedition, she was anxious to extend, by her liberality, to the poor. In pursuance of this benevolent wish, she ordered six sets of good-sized pillows, and bed linen to be made and deposited in the hands of different members of our church, for the use of those of our members and others who might be benefitted by such a loan. She was led to this species of relief by having often observed how scantily the poor were provided with pillows; and her own case had taught her what a comfort such a prop is to an aching or a weary head in the season of sickness. Other contrivances which ingenuity has devised for the relief of suffering humanity in a time of disease, were purchased under her

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directions for the comfort of the poor. In all this she discovered the same kind and merciful consideration for the wants and woes of the destitute, which had formed a lovely trait in her character during life. Every winter she laid in a large stock of flannel and calico for distribution, and always kept several flannel gowns for lending to the sick.

Nor was her generous solicitude for the comfort of others confined exclusively to the relief of their temporal necessities. On one occasion I presented her with a copy of a very useful little work, published by the Tract Society, and entitled "Select portions of Scripture for the afflicted, especially the sick." Having been much comforted by it, she had nearly fifty copies purchased and brought to her sick chamber, and then sent them out, sealed up, and bearing an inscription on the fly-leaf written by her own hand, to such members of our church, and also to such other persons as she supposed would value the gift, both for its own sake, as appropriate to their circumstances, and that of the giver: and these are now cherished as precious legacies by those who felt themselves favoured to receive this token of her considerate regard.

My beloved wife continued her attendance at public worship longer, perhaps, than was prudent, considering her great debility; but she loved the habitation of God's house, and had a keen relish of the provisions of His holy temple. The last time she was permitted to be there was on the third Sabbath evening in January, when she found herself so feeble, that she resolved no more to attempt it. It was her usual custom on going to chapel, always to accompany me through the yard to the vestry, and to come from thence to her pew by the

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side door; but on that evening she was so feeble that I led her to her seat through the front door, and up the middle aisle. She remarked afterwards with great composure, that I conducted her to her seat the first time she occupied it, alluding to the period of our marriage, and the last, for that she should never return to it. It was not the Sabbath day services alone which were her delight, but the prayer-meetings, the week-day sermons, and especially the church-meetings. In her attendance on all these she was a pattern; and often did she express her surprise, how any professing Christians could absent themselves from such seasons of spiritual instruction and enjoyment.

On being compelled to relinquish her seat in the house of God, and content herself with such means of grace as her own habitation afforded, she uttered not a murmuring expression, nor manifested a single indication of impatience. If on a Sabbath morning when I left her to fulfil my duties in the sanctuary, a tear glistened in her eye, it meant no more than love to the service, but not dissatisfaction at being denied the privilege of attending upon it; and that tear was always accompanied with a devout and fervent aspiration for my usefulness.

From the time of giving up her attendance at the house of God, she began to speak more frequently and more familiarly on the subject of her approaching departure. It had been her disposition, and her attempt, to do this before to a much greater extent than I had courage to bear. Death was evidently a subject with which she was daily conversant. I do not believe that for the last eighteen months the idea of recovery ever entered her mind: and it would seem almost impossible,

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except on Christian grounds, that one so cheerful, so easy, so capable even yet of enjoying many of the sources of earthly happiness, could be in her own conviction a dying woman. Her views of her condition came out, not in set discourse, when the mind had gathered up its energies for the purpose of speaking on the subject of dissolution, but incidentally as circumstances arose which in any way led to it. It was neither sought for, nor obtruded, as if to display and parade her fortitude; nor avoided through fear and alarm; but was mentioned as a topic that was interwoven with her very habitude of reflection. Her decease was never alluded to in a manner unbecoming the solemnity of the subject; yet always with a composure and ease that betokened the entire absence of dread and dismay. It was not the cold, imperturbable calmness of philosophy, of which the utmost praise is that it does not fear, but it was the peace of faith and the joy of hope so vanquishing the love of life and dread of death, as to make its subject contented to remain or willing to depart, as should be most for God's glory and her own eternal welfare.

During her long illness she was ever ready to converse on religion, the only subject which had then the smallest power to engage her attention, or to interest her heart. It was not till the commencement of this year that the thought occurred to me of recording, after I had left the room, any of her remarks: but it then struck me, that a few pages of her own observations would convey to her numerous friends a more correct estimate of her matured piety and peaceful state of mind, than any description which I could furnish in my own language. [Notes of conversations followed here. ED.]

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Soon after this, an accession of disease took place, followed by a series of convulsive attacks, which reduced her to such a state of extreme debility, both of body and mind, that it was only during intervals of consciousness that occasional remarks dropped from her lips. She was continually uttering petitions for patience for herself and all around her, intermixed with the most affecting expressions of gratitude for their services, and hopes that they would not be injured by their ministrations. She frequently uttered her longing desires to be with Christ, and wondered, though without murmuring, why she was detained from Him so long. She had not forgotten the meetings of the societies in the metropolis, but asked with a kind interest in its welfare, how the anniversary of the Bible Society went off; and once said, "I am almost too weak to pray for a blessing on the great congregations assembled in Exeter Hall."

For the ten days that preceded her dissolution, we were not permitted to hear any connected expressions. The mists of the dark valley gathered round the descending luminary, which set on earth, to rise in cloudless and celestial splendour on the hemisphere of glory, on June 3rd, about ten at night. We were round her bed at the time; but she fell asleep so gently, that we scarcely knew she had departed.

So lived and died that dear saint, who has lately gone from us to join the number of the spirits of just men made perfect; to exhibit to the angels, and principalities, and powers in heavenly places, another rich, ripe fruit of the Father's electing love, the Son's redeeming blood, and the Spirit's sanctifying grace. What a transition from the weakness, and suffering, and clouded intellect of her death-bed, to the glory, unutterable and inconceivable,

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in the presence of God, did that one moment effect, when the last sigh died away in silence upon her lips, and the last throb of her labouring heart was over!

“And I heard a voice from Heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”  
Rev. xiv. 13.

As a general remark, it may be observed upon the foregoing statement, that her history in the earlier and closing portions of it, presents a beautiful combination of the active and passive virtues of our holy religion, of the serving and the suffering Christian. Those who knew and witnessed her early career at Sidmouth, when, in all the ardour of her first love, she sought to serve her Lord by establishing his cause; or in London, where she became a co-worker in the kingdom of Christ with her excellent husband; or in the days of widowhood, devoted, not to useless grief or elegant seclusion, but to munificent liberality; or in the maturity of her Christian experience, when she gave herself up to promote the welfare of a Christian church, as the wife of its pastor, beheld her the active follower of the Lamb. And now lately, when all this was over, and she was shut up in her house, and at last in her chamber, we have seen her bowing with a patience as willing as was her activity, to the disposal of her heavenly Father, for suffering and for death. Behold the work of grace. This is God's doing. Often, on referring to her tranquillity, and contrasting it with the natural activity of her disposition, which thought time long till it brought opportunities for doing something, she would ascribe it all to divine grace. This is what her sorrowing widower is anxious to do himself, and is

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equally anxious that others should do also; and that all who read this account should glorify God in her.

As a proof, if anything beyond what has been recorded is necessary, to demonstrate her calmness in contemplating the gradual approach of death, it might be mentioned, that all her arrangements of posthumous matters, whether of business or affection, were singularly exact, minute, and tender. Hours and hours of her solitude were spent in examining all letters and papers in her possession, and in destroying such as she did not wish to survive her; for she felt the most scrupulous and conscientious care not to leave behind her a single scrap, which by possibility could produce pain in any individual living. All her smaller love-tokens and remembrances for her special friends were prepared, and most of them sealed up and directed with her own hand, containing in some instances touching expressions of her regard and wishes: some of them, did the delicacy and sanctity of affection and deep grief allow of such a disclosure, would exhibit extraordinary proofs of the fortitude and tenderness of her love in those solemn moments, when it was contemplating the moment of separation from its endeared objects.

In reference to her obsequies, for they had not escaped her provident forethought, she left, in her own handwriting, the following directions: "I wish my funeral to be as plain and quiet as possible; and if, in compliance with custom, there must be pall-bearers, they may be the Deacons of the church, with whom I have had the privilege of acting so harmoniously in my humble efforts for the good of the poor members; but if my dear husband does not approve of this arrangement, I do not insist upon it." I did approve of it, and most closely

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followed it, as every way appropriate, and relieving me from the embarrassment of invidious selection.

This accords with the simplicity of her taste while living, in all personal and domestic habits; for though remote from fanatical notions, which, by destroying the distinctions of rank and station in society, would pervert Christian equality, and introduce social anarchy, yet it was her deep and settled conviction, that professing Christians are far too eager to be conformed, though not indeed to the vices, yet to the follies of the world; and often spend that money upon their dress, entertainments, and general style of living, which is required for the relief of suffering humanity, the spread of religion, and the salvation of souls.

As she lived esteemed and beloved, so she died. Her last illness, though so long, neither exhausted nor weakened the sympathy of her friends, who displayed their affection while she yet lingered, by every device to promote her comfort, and their respect when she was no longer here, by every token of regard for her memory. Many of the shops in the streets through which the funeral procession passed were closed, and an immense congregation assembled in the chapel to witness the interment of her precious remains in a vault immediately beneath the pulpit of her husband: when a solemn and impressive address was delivered by my esteemed and honoured friend and brother, the Rev. Dr. Raffles of Liverpool.

It is almost impossible, on reading the foregoing account, not to be struck with some predominant features of the general and religious experience of my beloved wife during her protracted illness; and others are now added which do not appear upon the record.



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It has been seen how much she loved to be alone. Solitude had no gloom, silence no terrors, for her peaceful and heavenly mind. As long as her strength permitted, she availed herself of every opportunity to enjoy the air, and to pay her visits of friendship or mercy; and when that failed, she retired, not sullenly and silently, like a corrected and stubborn child, into penal confinement, but cheerfully, though solemnly, expecting that God would be with her, and relieve her solitude with his presence. It was affecting to witness by what slow progression she passed through all the stages of declining health, which led to the tomb. First, she gave up walking, and was driven out in the carriage; then she gave up the carriage, and was confined to the house, still she came down to dine with the family; then she never left the floor on which her chamber was situated, but came occasionally into my study; then she remained in her chamber, but still sat up many hours each day, and walked to her sofa; then shortened the time of sitting up; then was carried for an hour to the sofa; and then, for the last month, was confined to her bed, without being once removed from it. In reference to all this, she often dwelt upon the mercy of so gentle a taking down of the tabernacle. It was a source of gratification and thankfulness to her, that her long illness had not materially interfered with the discharge of my public duties. She never wished, and therefore never asked me, to give up a single service of any kind, to devote the time to her. Yet had we, notwithstanding, much time, without robbing God and his church, for reading, meditation, and prayer in her sick chamber. The silent companions of her solitude, next to her Bible, were Archbishop Leighton's beautiful Exposition of Peter; Joseph

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Alleine's Life and Letters; Richard Alleine's "Heaven Opened Doddridge's Hymns; and Bogatzky's "Golden Treasury." With these no hours seemed long, no season gloomy. I scarcely ever, except when I parted from her for my work on a Sabbath morning, left her with a tear in her eye, and that only occasionally. The usual array of her countenance was that of a peaceful smile, which seemed to be as the reflected beams of the light of the Divine countenance, in which she habitually dwelt.

I have already noticed her predominant gratitude for the mercies she possessed. Her conduct was a living, constant, and beautiful exemplification of the apostolic injunction, "In all things give thanks." She appropriated to herself the comfort arising from the belief of a Providence, which in its beneficent arrangements includes an attention to the minutest circumstances. She traced all the little alleviations which occurred during a long season of sickness, and all the seemingly trivial provisions which were made for her comfort, to the hand of God, and considered that Divine mercy extended to little things in the care of its blessed objects. Her eye, vigilant in watching the movements of her Father's hand, saw interpositions on her behalf, which, perhaps, had escaped the notice of others, and which supplied her heart with incentives to love and thankfulness, even as they filled her lips with thanksgiving and praise. How often did she repeat the words of the children's sweetest poet, "Not more than others I deserve, yet God has given me more." Thus her duty was her bliss, and by tracing all to God, she realized Him as in her chamber, constantly about her bed, and ministering to her comfort.

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Those who so kindly waited upon her, know how anxious she was to lighten their tasks of love, (for all loved to minister to her,) how solicitous she was about their health, and how studious to do as much as she could for herself, not to be burdensome to them. Never did an illness of such length impose so little oppressive fatigue on others; but this was, in considerable measure, through her own kindness and contrivance. All the services tendered were so courteously, gratefully, and gracefully received, that it was a pleasure, on that account, as well as on every other, to render them.

Up to the last two months of her decease she continued, as I have remarked, to give directions in reference to household matters, not from unwillingness to resign them into other hands, but from a wish not to be wholly useless in the family, and to feel that she was doing something for its comfort.

Such were her general habits during her sickness; and her spiritual ones were all in keeping with them. Never did grace more improve and brighten in the furnace than in her case. I do not claim for her any pre-eminent sanctity in life above all others. By no means. But very few ever grew more in grace in the season of trial. I have no need to dwell upon her calmness and tranquillity. The serene composure of her thoughts has been sufficiently manifested in the foregoing pages. It was peace in believing; a peace that passeth all understanding, "peace like a river silent in its flow, because full and deep. This was the result of her faith in Christ. How entire and simple was her dependence upon that only foundation of hope towards God!

Her progress in humility was evident and delightful.

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In her earlier career, and perhaps through life, her besetting sin was a tendency to pride. She was in danger of feeling a consciousness of superiority of intellect and character to many others; but how entirely had it vanished! How had the fire purified the precious gold from this dross! How low was she in her own opinion, and how lowly was her spirit and conduct towards others! The lowest seat in heaven, she seemed to think too high for her.

And then how lovely her meekness and gentleness! Here again was the fruit of sanctified affliction, in subduing a natural proneness to excitability and irritability, over which many a tear has been shed, and many a prayer for sanctifying grace presented. How soft and tender was her spirit, how kind and gentle was her language!

If patience, according to the assertion of the apostle James, completes the character, so that it is "perfect and entire, wanting nothing/' hers in this qualified sense of the term was complete; for her longsuffering was so exemplary, that I do not remember that I ever heard a single peevish remark upon the length, or severity, or hopelessness of her trial, drop from her lips, from the beginning to the termination of her long protracted sickness.

Her longings after holiness were intense; nothing earthly seemed pure enough for her. If it were not that she included herself in her remarks on the low state of godliness in the hearts of God's professing people, they would have sounded to some as bordering upon censoriousness.

The record of her remarks shows how much her mind was occupied in contemplation upon the glory

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of Christ. That bright orb of the world of grace shone in upon her happy spirit, carrying warmth with the light of His precious beams, and attracting the eye of her faith as far as it could bear the bright effulgence. Christ as the foundation of her hope on earth as a sinner, and Christ as the object of her humble and adoring love in heaven, was the delight of her soul. Her experience was not only godly, but as that of every redeemed sinner should be, it was eminently Christian.

She felt the attractions of heaven in all their blessed power. With a willingness to wait at the door in all the sufferings of hopeless, helpless sickness, she did certainly long for the moment when her heavenly Father should admit her to the many mansions of his house not made with hands. It was a wish to escape not merely from suffering to perfect rest, but from sin to perfect holiness, that made her long to be at home. She had much to attract her to earth, but felt the power of the still stronger attractions of the glory to be revealed. Her access to the heavenly temple was long, and in some respects tiresome; but such were her views and foretaste of its felicity, that although she would have been willing and glad at any moment to enter upon it, she knew and felt that it would when she reached it, make amends for any delay in the gratification of her hopes.

What I am anxious, in conclusion, to press upon the attention of the reader of these pages, is the reality, nature, and excellence of true religion, as it is exhibited in the life and death of the Christian whose history is here presented. The chief design and importance of biographical memorials is to illustrate principles, as they are developed in the formation and manifestation of character. The principles developed in the character

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before us are those of the New Testament, to which God has given his attestation as true and good, and as essentially necessary to be embraced by all who would be admitted to his favours here and enjoy his presence hereafter.

As to the nature of real religion, it is not merely a baptismal ceremony; a subscription to articles of faith; an assent to a creed; a cold and heartless orthodoxy; or a superstitious round of ritual observances, whether of fasts or feasts, which leave the corrupt heart unchanged, the dark mind unenlightened, and the worldly or sinful taste unaltered. No, it is seated in the mind, the heart, and conscience: it is an inward life, a spiritual taste; something vital, experimental, and evangelical. Such was the religion of her whose loss we mourn. She saw and felt the depravity of human nature as inherent in herself; she was convinced of sin, and notwithstanding her irreproachable conduct, when compared with the standard of the world's morality, she felt herself, as tried by God's holy nature and perfect law, altogether vile and unworthy. She was supremely anxious after the salvation of her soul; renounced all dependence upon her own imperfect works for pardon, and relied by faith entirely, confidently and joyfully, upon the blood and righteousness of our Lord Jesus Christ. Her faith produced love; love, obedience; and her obedience was filial, cheerful, and delightful. She died to the world, and the world to her. She loved the church of Christ, pitied the unconverted world, hungered after righteousness, meetened for heaven, endured affliction with patience, longed to be with Christ, and overcame the sharpness of death by the power of faith. This was her religion, and it was

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scriptural, and took her to heaven; and it will take us to heaven if we possess it; and nothing short of this, will.

But we see here also the excellence of religion as well as its nature, and discern too that it is most excellent. It made her holy, by supplanting the love of the world with the supreme love of God, which is itself the germ of all holiness. It reformed her character, and constructed it upon the basis of faith, of holy and heavenly materials. Implanting the principles of grace in her soul, it educed them in all the beauties of holiness which spread over and adorned her character. Let us all, as professing Christians, listen to her dying testimony on the necessity of a more elevated tone of piety, a greater depth of devotional feeling, a more ethereal spirituality in the church of the redeemed on earth. Dwelling as she did for months on the border country between heaven and earth, and favoured to ascend its Pisgah summit, she was enabled to form a tolerably correct opinion of what is and what should be the spirit and conduct of God's professing people; and her deliberate conviction was that the present generation of Christians want much more of the passive and heavenly graces of piety to unite with and sanctify their active virtues.

Religion made her useful as well as holy. She lived not for herself, but for others. Grace changed her, from the useless character that she presented in the days of her vanity, into a blessing. From the time of her conversion to God, she became a benefactress, and lived to do good; and as Providence smiled upon her, and led her from one scene of activity to another, perpetually widening her circle of usefulness, she subordinated all she acquired to her purposes of beneficence, and blessed in proportion as she was blessed.

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And religion made her happy. It found her wandering in the wilderness, amidst the broken cisterns, and empty wells, and exhausted springs of earthly enjoyment, thirsting after bliss but ignorant where to obtain it, and with the gentleness of a ministering angel, it took her by the hand and led her to the fountain of living waters, which as she drank, she was compelled to exclaim with joy and gratitude, "I have found it! I have found it!" How often, lately, have I heard her repeat that beautiful hymn of Cowper's, "I thirst, but not as once I did."

But look into her dying chamber, and observe the composure of her mind when she read for the first time, and as often as she read afterwards, the sentence of dissolution. See her watching with patience and serenity the seeds of mortal disease, as they were striking their roots deeper and deeper in her constitution, and advancing with rapid growth to bear the bitter fruits of pain and death. Think of her alone, by her own choice, hour after hour in the day, and that for weeks and months, wanting no amusing book, no entertaining companion, no purveyor of news, to hide from her view the dark avenues of the tomb; but always composed, contented, hopeful, and thankful. See her, as we who stood around her often saw her, cheering our sad hearts with her smiling, animated countenance; the comforter of the comfortless. Behold her making all her preparations for the last closing scene, and all that was to follow, with a calmness and a minuteness which looked rather like the preparation for a pleasant excursion than for a descent to the sepulchre; and doing all this, not with a heart crushed and broken with misfortune and weary of the world, nor with a forlorn and friendless



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spirit, hunted out of existence by unkindness, and therefore looking wistfully at the grave as to a shelter from the storms of life, but, instead of all this, with much to detain her upon earth and render life attractive and desirable!

And what was it that produced this weanedness from the world and deadness to it; this composure of mind when the cold hand of death was upon her? Religion: the religion of faith, and hope, and love. It was confidence in Him who hath abolished death, and brought life and immortality to light by the gospel; the confidence expressed in the text chosen by my beloved friend, as the ground of her funeral discourse, and so well illustrated by him in that sermon. Nothing but that committal of the immortal spirit into the hands of Christ, exemplified by Paul and by every other real believer in the gospel, can produce such a tranquil expectation of the last hours of mortal existence, and such a steady and well-founded hope of immortal life, as have been exhibited in these pages. None but a soul justified by faith in Christ, regenerated by the Spirit of God, and sanctified by the truth, can stand thus for months, looking down into the sepulchre, and anticipate the stroke of the last enemy with the triumphant apostrophe of the apostle, "O death! where is thy sting? O grave! where is thy victory? Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

To the church and congregation, committed by the Holy Ghost to my pastoral oversight and care, I am peculiarly anxious that this brief memorial should be useful, in stirring them up to great decision and diligence in the spirit and duties of their holy profession: and with that view I have dedicated it to them. I shall

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say nothing further (by some perhaps, but certainly not by them, I shall be thought to have said too much already,) on the subject of that example, which now exists only in their memory, and in these pages, but merely admonish them to follow her, who is gone from among them, as far as she followed Christ, and no further. A deep impression has been produced by her death; a deeper could not, of course, be expected from any other instance of mortality save one, that could have occurred, or can occur amongst us; and should not the lessons designed by God to be taught by this decease, be received, they may be repeated at no distant time from the tomb, instead of the pulpit of him, who is still, through the goodness of God, the living instructor of his flock.

Suffer, dear brethren, the word of exhortation. You know, for you have witnessed, and in various ways have acknowledged, my deep and tender anxiety for your spiritual welfare. I feel now, as if the best return I could make you for all your sympathy, expressed both for the departed and the survivor, were to labour more abundantly and more faithfully for your salvation; and should this bereavement be designed, and that design be accomplished, at once to induce, on my part, a greater degree of earnest endeavour to communicate religious benefit, and on yours to receive it, I will still go on my way rejoicing, though it be at the same time weeping and alone: saying, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves

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are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." Thus you see your pastor's affliction and consolation are not exclusively his own, nor for himself, but for you: and willingly will he endure the former, and more powerfully enjoy the latter, if both shall be for your edification. The light of his tabernacle is extinguished; but if this shall really turn to your account; if you shall be stirred up to a more earnest pursuit of eternal life, to a more consistent and exemplary discharge of all the duties of the Christian profession, to more separation from the world and deadness to it, to more of the life of faith and spirit of prayer, to more hungering and thirsting after righteousness, to more peaceful expectation of death, and more lively hope of glory everlasting, he will neither murmur nor complain.

You too, are mortal. The sentence of death has passed upon you. O, hear the voice which comes in such solemn and emphatic tones from that tomb which is in the midst of your assembly, is ever before your eyes, and which says to you all, "Be ye also ready, for at such an hour as ye think not the Son of Man cometh." The time of your departure draws nigh. Defer not your preparation for it till the summons arrives. You can die but once; a consideration as consolatory to the Christian, as it is terrific to the impenitent: the deep, dark stream once crossed is never to be re-crossed, either to endanger again the safety of the

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one, or to correct the mistake of the other. Death puts the seal of eternity upon man's destiny. Heaven or hell follows the last breath; everlasting joy or torment is suspended upon the final pulsation of the heart. Learn from the narrative you have read, that if you are really Christians, you need not fear to die, but may go on with tranquil hope to meet the last enemy. The dark valley can be made light, and is in the case of those who descend into it with the peace that passes understanding. It is not so deep and dark as to be inaccessible to the sun of glory which shines upon it from heaven; while the eye of faith sees the celestial prospect opening in boundless beauty at the further end. Be holy in life, and you need not fear being happy in death. With God's saints, the fears of dissolution usually diminish and weaken the nearer they approach it; and multitudes, with as much surprise as joy, have exclaimed, as they looked the enemy full in the face, "O death! where is thy sting?"

But how fearful for a sinner to die and know that he is unprepared for death: to feel that the diseased body cannot live, and the disconsolate soul cannot die: to have the agonies of the first death envenomed by the anticipation of the second; and to see death advancing upon the pale horse, with hell, the black attendant, following! May every reader avoid this by a timely preparation; and remember that preparation for death means preparation for heaven. And who are prepared for heaven, but they whose sins are pardoned through faith in Christ, whose hearts are renewed by the grace of the Holy Spirit, whose lives are filled with the fruits of righteousness, and their characters adorned with the beauties of holiness? Thus prepare to meet your God.

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May the readers of this narrative say, when they have finished it, "Let me die the death of the righteous, and my last end be like hers; and let them remember, that the same grace remains for them as was manifested to her, since its riches can never be exhausted, nor its power enfeebled. May they, on laying down the memoir, bend at the footstool of mercy, and seek by faith in our Lord Jesus Christ to obtain that salvation, which made my sainted wife holy in life, and happy in death; and which has now elevated her to glory, honour, and immortality. Then will her usefulness be extended beyond the brief term of her sojourn upon earth; while at the same time it will be a comfort to her widower, amidst the solitude and the sorrows of a second bereavement, to find that his incalculable loss was not only her gain, of which he has a full and blessed assurance, but that it was also a gain to others, who, by this short memorial, were induced to follow her in the paths of godliness to the realms of glory.

There is nothing peculiar either in the sorrows or the consolations amidst which these pages have been penned. The writer is but one of many mourners in the vale of tears; and to those who weep as he does for friends fallen asleep in Jesus, he would say, "Let us recollect we mourn for those whose earthly pilgrimage was cheered with the anticipation, and who now possess the fruition, of heavenly glory. Their joy is not blighted but matured. They are transplanted to an immortal soil, and their golden fruits ripen in a purer region." Or changing the metaphor, they have accomplished happily their journey; through faith and patience they have inherited the promises; they rest for ever from their labours, and have entered into the joy of their Lord. Standing on

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the shore of those blissful regions, from which sin and sorrow are for ever excluded, they beckon us away to that happy land from which they who are admitted, go no more out. Let us be willing, and let us prepare, to obey the summons.

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**RECOLLECTIONS OF THE REV. RICHARD ADAMS, OF  
COWES, AT ONE TIME THE MINISTERIAL ASSISTANT  
OF THE AUTHOR, A LETTER WRITTEN FOR INSERTION  
IN MR MANN'S MEMOIR OF HIM.**

You have invited me "to cast a flower on the grave of Richard Adams;" and if eminent holiness can prefer a claim to such a token of Christian respect and affection, few men have departed from our world, whose memory better deserves, on that ground, to be cherished than his.

It is now nearly five and forty years since I became acquainted with that saintly man, and I have still a vivid recollection of the impression produced by his appearance and conversation when I first saw him. While a student under Dr. Bogue, at Gosport, who had been his tutor also, I visited Winchester with some of my fellow-students, to take out at the quarter sessions our licenses as preachers of the Gospel, as was then required by law. We were received with the most affectionate cordiality by Mr Adams, at his humble lodgings, and made welcome to such hospitalities as his means enabled him to afford. It was impossible not to be impressed with his peculiarity of manner, and with his indifference to the ordinary circumstances of neatness and comfort; but I felt that I was in the presence of a

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man who seemed to belong less to this world than to the region of unsullied purity, and who was less fitted to converse with the inhabitants of earth than with the spirits of just men made perfect. His conversation turned upon the object of our visit, and I well remember with what devout earnestness he endeavoured to impress upon us the solemnity of the oath which we were about to take, in order to a legal qualification for our office as dissenting ministers. As long as I was under his roof it seemed to me as if I were in company with one of the holiest men I had ever conversed with; and yet over all this there was a certain air of uncouthness, which, but for his eminent sanctity, would have occasionally called up a feeling approaching the ludicrous. From that hour my mind was made up as to the character of Mr. Adams. I knew him at once, and all my subsequent acquaintance only served to deepen and confirm my first impressions of his distinguished excellence, and great peculiarity.

During my residence at Gosport, I saw him occasionally, and also heard him preach and pray. His prayers struck me more than his sermons; their unction was rich, and there seemed to be on his mind such a reverential awe of God, blended with so much filial confidence, that I thought I had never heard anything like it before. The students all had the same opinion of him, and even those who were most disposed to smile at his eccentricities were checked by a sense of his most extraordinary piety.

After leaving Gosport I saw little of him, except, at the missionary meetings in London, when it appeared to me as if both his peculiarities and his sanctity had kept pace together in their growth. The emotions of his devout mind at those seasons and scenes of religious



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excitement were often too strong to be repressed; and lie evinced by his looks and gestures that his soul was in more intimate communion with God, than with the multitudes by which he was at the moment surrounded, but from which he was abstracted in a world of his own. His feelings were so far visibly and variously expressed under the influence of what was going on as not unfrequently to give him a grotesque appearance, and to lead persons who did not know him to the supposition that his reason was disordered.

I little supposed at that time I should ever stand in a relation to him which would make me so much more intimately acquainted with him, but being in want of an afternoon preacher and general assistant, my attention was directed, I forget by what means, to Mr. Adams. This was in 1848, thirty years ago, when he must have been about five-and-forty years of age. His first sermon produced a very considerable impression, as did his prayers also. The people felt that a man of no ordinary piety had come among them. It was not that he had talent, genius, elegance; it was something higher than all these, it was holiness, unction, spiritual power. But it is a little singular he never seemed to rise to the height of that discourse afterwards. It is true his time of preaching was the afternoon, which is always a most unfavourable time for preachers, and especially for those who depend for the success of their discourses more upon the state of their hearers than the powers of their intellects, or the previous preparation of their sermons. His preaching did not prove attractive. Whatever was the cause, he could not, as he told me, do justice to himself. His discourses were rather loose and rambling, though always spiritual and

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devout, and by no means devoid of thought, for he was an excellent theologian.

His intercourse with the people, particularly those more eminent for piety, and the poor, was much enjoyed, and proved very edifying. His usefulness, however, lay chiefly with those who had been recently brought under concern about religion. To them his services were invaluable, not only in leading them to a more intimate acquaintance with divine truth, but in giving them a more clear insight into their own hearts. How gladly and how thankfully would I still avail myself of the services of such skill in that most difficult of all pastoral avocations, the dealing with inquirers after salvation, and candidates for church fellowship! Persons who had been under his training were generally found to be clear in their knowledge of the truth, and deep in their experience of the power of religion.

It is almost needless to add I had the most entire confidence in his fidelity, as an assistant; I mean in his unwearied endeavours to promote my comfort, usefulness, and harmony with my flock. He was in this respect as far from selfishness as I can conceive a human heart to be in this world of imperfection. He forgot himself in his labours for me. I knew that wherever he was, and whatever he was doing, he was doing all he could to raise me in the estimation of the church. It would seem as if he knew not by experience the meaning of the words envy and jealousy. If any other man than John the Baptist ever used, in sincerity and satisfaction, the expression "He must increase, but I must decrease" it was this humble saint of the Most High God.

In his concern for my usefulness he would often point

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out what appeared to him to be deficiencies and faults in my sermons, both as to matter and manner; but it was done in such a kind, modest, and unassuming way, that instead of offending me, it always increased my affection for him; and as he was generally correct in his criticisms, inspired me with confidence in his judgment.

Mr Adams's piety, as is evident from all this, was of an unusual elevation. Devotion was his element. He entered more deeply than any one I ever knew into the meaning of that sublime and expressive phrase, "communion with God." I am sure I speak truly when I say that, besides frequent days of fasting, humiliation, and prayer, he spent hours every day in pouring out his heart to God in secret. His piety, however, led to some irregularity of habit. If his heart were enlarged in morning devotion, he would give scope to his feelings, regardless of the progress of the hours, and would thus keep breakfast waiting for him at his lodgings to an inconvenient lateness; or, if a sudden impulse came upon his mind, he would rise in the middle of the breakfast, and retire for prayer, leaving the meal unfinished sometimes for hours. And all this was wrong, and fitted him more to be a hermit than a member of society.

In his devotion was united with the greatest tenderness of conscience I ever knew, and with the greatest regard, even in little things, for the comfort of his fellow-creatures. It will perhaps appear ludicrous to some, but it seems to illustrate his conscientious benevolence to say that if there were orange-peel, or a stone, in the path, which would be likely to occasion a fall to any one, he would be sure to displace it. If there were a cellar-window in an insecure state, and which would endanger

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the passers by, he would go in and expostulate, but always in the most gentle manner, with the owner or occupant of the house. As another illustration of the tenderness of his conscience, I may mention the following facts. While he was in Birmingham, he was robbed of some money by a fellow-lodger or servant. He informed me of the fact; and mentioned the name of the individual whom he had suspected of being the pilferer. I thought nothing more about the matter; but about a year, or it may be more, after he had left our town, I received a letter from him, informing me that he had lately been spending a day of fasting, examination, and prayer, and had been making diligent search after any sins of heart and conduct which, through inadvertence at the time, had escaped his notice, and which therefore had never been confessed and repented of. In the course of this self-scrutiny, he had recollected the suspicions he had entertained of his fellow-lodger being the thief who had robbed him, and the mention of his suspicions to me. Now, as he had no positive evidence that the money was taken by this individual, he considered that this was a sin against that law of charity, which "thinketh no evil," and having confessed it to God, he could not be easy until he acknowledged it to me. Having mentioned the circumstance also to the person who was the occupant of the house, he was at the trouble of writing another letter to him, on the same subject and for the same purpose; and I am certain that if he could have conceived that the suspected person had ever been made acquainted with his opinion concerning him, there is no language of concession and humiliation he would not have been willing to employ in expressing his sorrow for having cast such an imputation upon him. It must be

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recollected, that he had not subsequently obtained evidence to prove that his suspicions were groundless; on the contrary, there was still strong probability that they were well founded; his idea was, that in the absence of positive proof of guilt, it was sin to think evil of another, and especially to speak it. Many will no doubt be inclined to smile at this moral fastidiousness, but who that acknowledges the authority of conscience will not admire such entire subjection to its control? How sensitive and delicate must have been that conscience which felt pain from so light a load as that which I have just narrated! How different a world should we live in, and how much holier a church should we witness, if all men were as anxious as this eminent Christian thus to maintain a conscience void of offence both towards God and man! Another instance of his scrupulosity I remember. He once had in his possession a five pounds note issued by a provincial bank which failed. He went, with other persons in similar circumstances, to prove his debt. Being called upon to make oath, in the common form for this purpose,\* he considered it too light a matter to be accompanied by the solemnity of an oath, and chose rather to suffer the loss of the dividend, than offend the delicacy of his moral perceptions by obtaining it in this way. Now we may be of opinion that his scruples were groundless, but still we cannot but be struck with the self-denying morality which would sacrifice his little all, for such it probably was? rather than retain it, at what he considered the expense of religious principle. Should it be supposed, as it will

\* Sir Richard Bethell's Bankruptcy Act has, by substituting a declaration for an oath, admitted the propriety of Mr Adams's scruple. ED.

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be, no doubt, by some, that Mr Adams's conscientiousness was in excess, this, in an age when a depth of it must be mentioned as one of the things that are wanting to give beauty and power to the Christian profession, may well be excused.

In that branch of religion which has special reference to what is called Temper, our dear friend stood pre-eminent above most. His was indeed "the meekness and gentleness of Christ." His kindness, long-suffering, and forbearance were such, that I am not quite sure he would have killed a wasp that stung him, or have kicked a dog that had bitten him. I cannot imagine the amount of provocation which would have excited him to anger, or have inflamed him to passion. I never once saw him, on any occasion, perturbed in the smallest degree with wrath, nor do I recollect ever hearing him speak evil of any one, in the ordinary meaning of that expression. All ill-will was with him quenched in benevolence. His desire to do good was ever thoughtful, inventive, and active, though his efforts were not always perhaps judicious. He usually kept some halfpence in his pockets for the relief of beggars, who never appealed to him in vain. The boon of charity was always accompanied by some lesson of piety. I have seen him stand in the streets, and in a few sentences, preach the Gospel to a mendicant, whose eye, perhaps, would be more fixed on the halfpenny than his ear was on the homily the good man was delivering. No matter that: he had discharged his duty; had spoken a word for the Master he loved to serve, and had preached a short sermon to a poor sinner, who in all probability would hear one nowhere else.

Mr. Adams, as may well be imagined, was singularly

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qualified to carry consolation to the chamber of sickness, and other scenes of suffering humanity. There was a kindness in his looks, a tenderness in his tone, an aptness in his words, which was well adapted to soothe and comfort the children of woe. Yet, he was so drawn out in compassion, as sometimes to weary the patient by the length, not only of his prayers, but of his visits; nor was this the only complaint I sometimes heard of him, for he sometimes forgot the hour, and made his entrance when the people were preparing to go to rest.

Our dear friend, as all who knew him will bear testimony, was a cheerful and happy man, and could allow the quiet, calm and peaceful smile to relax into laughter, occasionally loud, but always somewhat grave. There was neither gloom nor melancholy about him, though oftentimes an air of deep solemnity.

His personal habits were not to be commended as regards external appearance. His extreme absence of mind led him to neglect too much his dress, and to be sometimes otherwise too indifferent about himself. During his residence in this town, some friends, perceiving that he had no outer covering except a shabby old cloak, provided for him a new great coat, which was neat, graceful, and becoming. I never saw it on his back but once, but what became of it, and why it was laid aside, I know not. While residing in Hampshire, long after his leaving Birmingham, I have been told a lady of wealth and piety was fond of his society as a man of eminent religion, and used to invite him to her religious parties, for the sake of his expositions of the Scriptures, and his prayers; but he often displayed such utter neglect of personal apparel, that she provided him with a new suit of clothes, in order that he might

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make a better appearance in her drawing-room. He came once or twice in the new clothes, but, to her great dismay and displeasure, she saw him enter one day in his old suit, and being asked why he had not put on the dress the lady had given him, he really did not know the condition in which he then stood before her, but supposed he was then clad in the new habiliments. The fact is, a poor necessitous man had begged a coat of him, and he had given away the new instead of the old one without being aware of it. It is not improbable that in some such way as this the new great coat given him at Birmingham disappeared.

In reviewing the character of Mr. Adams then, while I am entirely convinced he was one of the holiest, if not the holiest man I ever knew, I am still of opinion there was a tinge of monachism about him, and a kind of pietism that fitted him more for the cloister than for the pulpit. His eccentricities hung like a thin cloud over his excellences, and though it could not conceal them, yet it somewhat dimmed, at least to public observation, their brightness, and hindered their effect upon others. Many men with less than one-half of his intense devotion are abundantly more useful. He seemed more fitted for communion with God than with man: more adapted to hold intercourse with the church, or, I should rather say, with the better portion of it, than with the world; I say the better portion of the church, because there are many professors of religion, in whom the spirit of the Gospel is so low, and the spirit of the world so predominant, that among them this eminent saint would have found himself as little at home in his own feelings, as he would have been found welcome to them.

The last time I saw our friend was in the autumn of



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1845, at Southampton, whither, having heard I was to preach there, he had come to meet me. He appeared not so much altered as I had expected to find him, considering the years which had elapsed since I last saw him. He greeted me with the same affection, and I looked at him with the same veneration, as we had long cherished towards each other. He seemed to enjoy the sermon which was delivered in Mr. Adkins's chapel, and with the same respectful fidelity as he had used in former years, he begged me, to use his own words, to preach it somewhere with a little more explicit introduction of the divinity of the Saviour, which he thought the subject admitted of. We had some very delightful communion at the house of a friend; and thus terminated for ever our intercourse upon earth.

I shall ever hold the name and memory of Richard Adams in affectionate and grateful remembrance. How much of the undeserved and unexpected success with which God, in his sovereignty, has been pleased to crown my very imperfect services in his church, I owe to his prayers, I know not; that I shared largely in his intercessions I am sure; and if the effectual fervent prayer of a righteous man avails much, I may conclude that his were supplications which God delighted to honour.

May the biographic portraiture which you, my dear Sir, are preparing of this good man, be eminently serviceable in exciting an imitation of his saintly piety, and of thus procuring for him a large measure of posthumous usefulness.

**A SKETCH OF THE CHARACTER OF THE LATE DR. JOSEPH FLETCHER, SUCCESSIVELY OF BLACKBURN AND STEPNEY, BEING A LETTER WRITTEN FOR INSERTION IN THE MEMOIR OF HIM BY HIS SON.**

At your request I have ventured to attempt a sketch of the character of my late estimable and valued friend, your now sainted father; a labour of love, for which you have been pleased to say I am qualified, by a long, an intimate, and an endeared friendship. If this was all that is requisite, I should indeed be fitted beyond most for such a task; for it is my cherished conviction, that there were very few to whom the secrets of his heart and the motives of his actions were so fully and so freely disclosed as to myself. During a period of more than a quarter of a century our interviews were frequent, and our correspondence much more so; and nothing ever occurred in either to interrupt, even for a moment, the flow of our affection or the reciprocity of our friendship. We have been with each other in seasons of sunshine and of shade, and with a sympathy deep, as well as sincere, have sometimes wept, and at others rejoiced together. It may be well supposed, then, that I knew much of such a friend; and that I also loved him much. I did: and it is not improbable, that many will set down something of what I write to the

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partiality of friendship, especially as I now look at his dear image through the medium, which ever in affection's eye diminishes the failings and magnifies the excellences of its lost object. If ever the charity that thinks no evil attain to perfection in this world, it is in its posthumous exercises, when our departed friends stand before us even as they were on earth, all but pure from moral taint, and we have neither eye to see nor heart to dwell upon any thing but their virtues.

Your father's general qualities were all of an interesting and commanding character. His intellect, naturally of a high order, had been well cultivated by habits of study, reflection, and self-discipline; and if not in the fullest sense of the term profound, was vigorous, clear, and prompt; capable of rigid analytical processes of investigation, possessed of much power of keen discrimination, and though by no means wanting in creative genius, yet rather logical than imaginative. His method of reasoning was just such as should be introduced into the pulpit, not consisting of cold abstractions, but being essentially popular: its depth and cogency were sometimes not noticed, in consequence of the chastened glow of feeling with which they were invested, but they were always felt.

His heart was worthy of the fine intellect with which it was associated. Its most prominent characteristic was a generous ardour which proved him made to love and to be beloved, to attract and to be attracted. His soul seemed to have no arctic region, no polar ice, no wintry season, which none could endure or approach. He was formed for friendship. It was impossible for strangers to be long in his company and not feel the warmth of his character: yet his affections were so

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restrained by his correct judgment, that he was no thoughtless spendthrift of his regards, lavishing them alike upon all who begged them. "When it was necessary he could be reserved and cautious, and even severe; but affection was his natural habitude. This was shown to all, but especially to the circle of his friends, his whole intercourse with them was the uninterrupted overflowing of a heart, ever full of generous and confiding ardour. When he came into their company it was as if a good angel had entered to enliven and bless the room. With smiles he came, and with smiles he was met.

No one that had ever been in your father's company for an hour, will deny that there was a commanding dignity of character, yet unmixed with pride; an instinctive perception of the noble and the lofty. His mind seemed incapable of anything mean, low, and creeping. Some men with minds that soar have hearts that crawl. There was nothing of the reptile about him. His manners received the stamp and bore the impression of his mind in this respect, he was courteous and graceful, but never obsequious and cringing. None could take liberties with him; he attracted confidence, but repelled obtrusiveness and impertinence. Apart from his office, he would have passed current in well-bred society for a real, unaffected gentleman. He had the polish which good manners add to substantial excellence.

Your father was eminently a social and practical man. He partook largely of those affinities of the heart which prepare a man to enter into moral combination with men of like mind. He was ever ready to give and to receive the right hand of fellowship. His friends could always calculate on his co-operation in a good work.

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He was neither a proud egotist who retires from his brethren because he thinks they can add nothing to him, nor a selfish one who is unwilling to impart to them. There are some men whose pride, (whether it be intellectual, spiritual, or social, or a mixture of all these, it is impossible to determine) keeps them in a state of isolation; a species of clerical misanthropes, who stand aloof and apart from all others, and scarcely ever enjoy or swell the harmonies of kindred minds. He loved the brotherhood, and loved to work with them. He was no recluse, either of the study, the closet, or the parlour; though he could have been either, and have been happy to be so; but he felt that he belonged to society, and gave to the public time which he could have enjoyed and improved alone, or with his loved family. He belonged not to the class, a small and unlovely one, of what may be called impracticable men, who if they work at all it must be by themselves, and it is to be feared for themselves. These are not content with the humbler and more ordinary character of planets revolving, in fellowship and harmony with kindred satellites round one common centre, and forming a part of a system; but they aspire to the greater eccentricity and vastness of the comet's orbit, appearing rarely and always alone, when all eyes will be attracted to their movements, and all tongues talking of their splendour. My beloved friend had no ambition of this kind. He was contented to be one of many, though above most in the grasp of his intellect and the force of his character. Practicability in social zeal is always, and most of all in such an age as this, an inestimable quality, especially where, as in the present case, there are united intellect of such an order as to guide the

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decisions of others, and such courtesy as never to attempt to compel them. Wise, candid, temperate, and firm in council, he was always a valuable member of any executive to which he might belong.

In temper, Dr. Fletcher was truly amiable, though somewhat sensitive; and this occasionally made him uneasy where there was no occasion for it: he was liable to be wounded rather than offended, and thus susceptible of pain from an injury, but not a feeling of resentment.

That your father was most amiable in his domestic relations was seen by all who knew him; for those who received his kind affectionate urbane attentions abroad could easily imagine what he must be at home. But it is only those who formed the circle of which he was the centre that can tell how much he loved and was beloved in his own house. If it be true, that a man is really what he is at home, and is best known there, the character of Dr. Fletcher can well endure the application of this test. Let that lone heart which has been bereaved of the bliss of conjugal love, with all its delicate attentions, vigilant solicitude, and tender sympathies of more than thirty years' duration, tell, if it can, what he was as a husband. You, my dear friend, and your brothers and sister, will ever bear mournful but willing testimony to the parental excellences of the man whom it will be your honour, your pride, and your gratitude to acknowledge was your father. He was the light of his tabernacle, in which you all rejoiced, and by the extinction of which you feel enveloped in thick darkness.

Need I advert to his character as a Christian? That requires neither comment nor eulogium. Without pre-

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tending that there was an extraordinary degree of the odour of sanctity about him, or claiming for him a higher elevation of spiritual affection and heavenly-mindedness than many of his brethren possessed, I may assert that his personal religion was not only free from every shadow of suspicion arising from any external blemish and any positive inconsistency, but was of that experimental kind which manifests itself in watching the heart with all diligence, in maintaining habitual communion with God through Christ, in bowing with deep submission to the will of God, and in growing in meetness for the heavenly world. His beautiful tract on spirituality of mind was with him no mere theory. He copied from his own heart, as well as set a model for it. His frequent, severe, and long-continued interruptions of health during the latter years of his life gave occasion and opportunity, which he was not backward to improve, for cultivating the passive graces of the Christian character. I have been affected since his decease in reading over his letters to observe how much of his time was spent in the school of affliction, how meekly he submitted to its discipline, and how anxious he was to learn its lessons: I could transcribe, were it necessary, many pages of the pious and patient utterances of a heart that neither rebelled nor murmured against his Father's will. It was evident that a purifying process was going on in this fire of affliction. The mild radiance of his setting sun, as diffused over the pages which narrate his closing scenes, was but the termination of that course of chastened brightness which it had ever pursued, and by which it converted even the clouds which so often attended it, into a means of more really displaying its glory.

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As a friend I knew him, and knew him well, and can bear witness to his sincerity, fidelity, and candour. The length of our intimacy of course furnished circumstances which tested the strength and sincerity of his regard, and well it passed the ordeal. I have trusted him with the secrets of my heart, and he never betrayed them: I have poured out before him my sorrows, and he was never indifferent to them: I have told him of my prosperity, when the candle of the Lord shone upon me, and he never failed to rejoice with me: I have waited with anxiety from his correct taste and discriminating judgment his opinion of my published works, which he was ever ready to give with a fidelity which proved his sincerity, and a candour both in the way of praise and censure which stamped a value on his decision. If the freedom of his criticisms sometimes approached to literary severity, it was never tainted by malignity, or rendered unpalatable by bitterness. He had the happy art, and a most useful one it is, of pointing out faults with good-humoured playfulness, free from banter and ridicule. In return, he could bear the same freedom from his friend, and though perhaps a little too jealous of his intellectual reputation, and too sensitive to the opinions of others, could endure to be told of faults, and receive with gratitude any hints that would aid him in correcting them.

Dr. Fletcher possessed considerable conversational powers: he was easy, fluent, playful, yet never given to facetiousness: he aided the cheerfulness of the social circle without corrupting it; and while delighting to exchange pleasantries, never sunk the dignity of the Christian ministry in the levity of the jester. He contributed to conversation without engrossing it; listened



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with respect to the opinions of others, and stated his own without dogmatism. I never saw him overbearing when his sentiments were controverted by men much his inferiors, nor irritated when attacked by the asperities of controversy; and have at this moment sounding in the ears of my imagination, the generous laugh with which he acknowledged the gratification he received from the amusing communications of his friends.

With such varied, personal, and social excellences it is matter of little surprise that your father was a general favourite. He stood well with his brethren. By the few, and they were but few, above him he was respected without jealousy; by his equals, loved without suspicion; by his inferiors, admired without envy. Scarcely any one had more friends, or fewer enemies: and as was said by Dr. Burder in his funeral oration, if it be lawful to apply to him, the words addressed to the prophet Daniel, we might say to him, "O man greatly beloved!"

To pass on to the consideration of his public and official character; I would notice that, as a theologian he was a decided though a moderate Calvinist, as is evident from his valuable discourse on "spiritual blessings." What are called the doctrines of grace, were the foundation of his hope as a Christian, the theme of his preaching as a minister, and the subject of his lectures as a tutor. While holding the modern views of the unlimited atonement of Christ, and of man's responsibility, he contended no less earnestly for the sovereignty of God in "the election of grace." He has expressed to me in the most emphatic manner, his jealousy of the tendency of some modern systems of theology, which have gained ground of late in this country, and by which he was afraid the Calvinism of Williams and of

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Fuller would be injuriously modified by importations of foreign divinity; and saw with no complacency, the recommendation which two of his own personal friends had given to the production of a popular and eccentric American writer.

As a preacher he stood in the first class, for he possessed most of the necessary qualifications for being so. Nature must do something, as well as grace and culture, to form the preacher, and it did much for him. His person was eminently prepossessing, his voice musical, his intonations solemn, soft, and pathetic, his action graceful; and since to these physical pre-requisites were added his evangelical sentiments, his transparent diction, his chaste and elegant style, his manly sentiments, and, I may also say, his sacred emotion, we cannot wonder that his sermons were ever listened to with interest and delight. He sometimes read his discourses, but always to my judgment at considerable sacrifice; for what is gained in accuracy by reading sermons is lost in effect. Nor was there in his case the need of reading to obtain accuracy, for his extemporaneous addresses on the platform were always distinguished by extraordinary correctness of language and precision of thought. I have heard more powerful preachers, but rarely a more pleasing one. His sermons were perhaps not the trumpet—blast which thrills the soul, but like the mellifluous sounds brought by an exquisite flute player from his well-touched instrument; or, to change the metaphor, they resembled the majestic flow and subdued sound of a deep river rolling onward in its channel, rather than the impetuous rush of the torrent, or the thundering roar of the cataract. I have sometimes thought his tones, though beautiful, wanted variety,

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and that he would have added to the effect of his sermons, had he occasionally changed his stately march for a more conversational manner, admitted a larger portion of well-selected illustrative imagery in his style, and interspersed his beautiful periods with a little more of dignified colloquialism. But all who ever heard him will confess, that he was a fine specimen of pulpit excellence; qualified above most to address intelligent, critical, and polished audiences.

His prayers, both in public and in the social circle, were particularly impressive, and must have struck all who heard them with the idea, how important this part of our public service really is, and of what consequence it is that it should be well performed. A minister's public prayers are a great means of keeping alive the spirit of devotion in his flock; and no one who is anxious for a spiritually-minded people, should ever forget how essentially necessary excellence in devotional exercises is to the promotion of devotness in others. By far too little attention has been paid to this part of our public services by some ministers. Their prayers have been deplorably defective, both in devotional sentiment and tone: they have been loose, rambling, and desultory, and uttered with a manner which as it expressed no feeling kindled none. Others have adopted the preaching rather than the petitioning style of address to God. I have heard public prayers of ten minutes' length in which there were scarcely as many petitions. It has always appeared to me, that there is much truth and propriety in Mr Foster's remarks on this subject in his sketch of Mr Hall, where he contends for less variety and diffusion of subject, and more concentration and expansion of thought on some one

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topic of desire. But Dr. Fletcher excelled in prayer as much, as in preaching. His devotions were evangelical in sentiment, experimental in feeling, petitionary in form, and most reverential in tone. I have been awed by his very manner. He prayed as if he realised God's presence and felt that he was speaking to Him, and he made me feel so too. Perhaps there was, occasionally, a little too much of the appearance of elaboration, and of a want of simplicity in his prayers.

I had little opportunity of judging of his conduct as a pastor, but I can imagine with what dignity, yet without lording it over God's heritage, he would maintain his authority, ruling over the church in "the meekness of wisdom," and directing all its affairs in such a manner as to preserve order and to inspire confidence. Minute individual inspection and frequent visitation are impossible in large churches, whether in the metropolis, or in the chief provincial towns; and if the pastor would hold much intercourse with his flock, it must be by meeting them in companies at the vestry. This I know, from himself, was at one time his plan, and by it he was enabled to see and to converse with all the members, at least occasionally. As a good shepherd, he cherished a deep solicitude for the sheep whom he was appointed to feed, as is evident from the affectionate and admirable address to them which he published under the title, "Is it well?"

It was to be expected from the warmth of his heart, the clearness of his understanding, and the depth of his piety, as well as from his fluency and ability as a speaker, that he would partake largely of that noble element of character which we denominate "public spirit." To all the great movements of the day he lent a ready, a

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powerful, and a skilful hand. While in health, he was ever at the call of the various religious institutions, to occupy the pulpit and the platform on their behalf, and to employ his eloquence in advocating their claims; and it may be said with truth, as I have abundant evidence in his letters, that his frequent public services, in addition to his duties as a pastor, and at one time as a tutor also, helped to impair the strength of his constitution, and to bring on the disease which carried him to his grave. The lamp of his zeal was fed by his vital energies, and by the intensity of its flame consumed him, alas, too fast.

Of his own denomination, your invaluable father was the enlightened, the zealous, and yet not the bigoted, friend and advocate. He occupied in his general conduct a mid-way position between those who enter more deeply into what may be called the secularities of dissent, and others who confine themselves exclusively to its spiritualities. He was certainly anxious that Nonconformity should be considered and exhibited as our religion, and not as our politics, but he was never backward to employ his fine talents for the defence and extension of our religious liberty. He neither sought nor shunned occasions of lawful warfare for our rights, but there was no bitterness in his spirit, no turbulence in his temper, no malignant sectarianism in his zeal, no low and vulgar abuse of other sections of the Christian church in his language. He saw with equal regret the lukewarmness and servility of some Dissenters, and the fiery vehemence of others. Of every thing that tended to the improvement of our denomination, he was the intelligent and zealous supporter. As a tutor, he practically as well as theoretically admitted the importance of a well-educated

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ministry; and with what efficiency he filled the professor's chair, there are some living, especially one able theologian, himself a tutor, who can and will testify. He assisted in the formation of the Congregational Union, and ever considered it as a movement in advance by our denomination, which would prove of great advantage to it. "I am convinced," said he in one of his letters, "that nothing will be so conservative of our body in its health, power, and usefulness, as visible unity, rendered tangible and manifest by actual fellowship and co-operation. We have lost much by petty jealousies and unworthy insulation, accordant neither with the New Testament nor just views of our system; for if it were really incapable of the amalgamation of churches and ministers, I would abandon it as unscriptural." It was matter of desire and solicitude on the part of the directors of the Congregational Lecture, that he should long since have delivered one of the courses of that admirable series, for which his acquisitions, his talents, and his habits so eminently qualified him; but the failing state of his health prevented him from complying with their wishes.

Perhaps the most appropriate term, if one only were selected, to set forth his character, would be completeness. There was more of symmetry in it than in that of any other man I am acquainted with. It would be possible to find some in whom detached and separate excellences rose to a higher eminence; but it would not be easy to point to one in whom so many were combined, and combined in such nice proportions as to form extraordinary beauty. His personal virtues blended sweetly with his domestic charities and social amenities; his morality as a man was sustained by his sanctity as a

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Christian, and was polished by his graceful manners as a gentleman; while all these acknowledged elements of his private character gave force and dignity to his public one. He united a fine intellect with a glowing heart. He was a scholar, a philosopher, and a theologian; an eloquent preacher, an able professor, a judicious pastor, and an accomplished writer.

Such was Dr. Fletcher, and as such, beloved, respected, lamented. Whatever may be thought by some, none who had the privilege of knowing him intimately, will say that aught in this sketch is drawn from the partiality of friendship, or that imagination has lent its colours to the picture. The living reality had a loveliness which requires, I painfully feel, a more skilful hand than mine to copy it, and I almost regret that I have attempted it. I do not pretend that he was on earth what he now is in heaven, a just man made perfect. He had, in common with the best and holiest of his species, his faults, and none more clearly perceived, or more humbly acknowledged them, than he did; but in the estimate of human judgment, and to the eye of candour, they appeared as nothing compared to his excellences: they were specks, not blots, and, like the spots upon the sun's disk, lost amidst the brightness in which they floated.

In this imperfect portraiture of your estimable father, I have kept the loved original constantly before me, as I have seen and known him, conversed, corresponded and prayed, wept and rejoiced with him, during a period of eight and twenty years. I have found a melancholy pleasure in my subject, solemnly and sorrowfully abated by the recollection that he himself is gone, and that only his picture is left. I say gone, but thanks be to our

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God who gives us the victory through our Lord Jesus Christ, it is our felicity to know whither: in the awful moment when he was lost to sense amidst the gloom of the dark valley, by faith we saw him emerging into the cloudless splendour of immortality, to take his station in the presence of his adored Master, and to hear the blissful testimony, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

It was not my privilege to see him amidst those scenes of suffering and of glory, which closed his mortal course, and presented the "dying Christian" to weeping, yet admiring, attendants upon his sick-bed: I last saw him in public at Liverpool, when he attended the autumnal meeting of the Congregational Union; and I still remember, in common with many others, the deep solemnity of the address, both in matter and in manner, which he delivered on the platform in Dr. Raffles' chapel, and which awakened in many a sorrowful heart forebodings that he was taking his last leave of his brethren in convocation assembled. Others spoke on that occasion with the eloquence of time, but he with that of the grave and eternity. My last interview with him, was in some respects still more affecting: it was on the day of his visit to Finchley, to try the benefit of a change of air, when, alas, it was but too evident to his much-affected friend, that no change awaited him but to the glories of immortality. During the short, very short, time we were together, true to the last, as a servant of Christ, and a watchman for souls, his conversation was almost exclusively occupied with expressions of deep solicitude about his flock: with suffused eyes, and a faltering voice, he referred to their deprivation of his labours, and the painful perplexity of his own heart in



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reference to some circumstances which gave him uneasiness. His mind was somewhat agitated and oppressed, but still hopeful of doing some more work for Christ and his people even yet, provided a suitable assistant could be found for him. To myself it was a sorrowful scene, and an instructive one too, as presenting to me the devoted and faithful pastor struggling against disease and death for the welfare of his church. There were all his accustomed ardour of affection, tenderness of manner, and as far as disease would allow of it, vivacity of expression, rendered still more interesting than ever by the obvious and indisputable evidences of fearful decay. I saw him no more, and shall see him no more, till we meet in that sinless, deathless world, where the friendships formed upon the basis of "like precious faith" shall be renewed, and perpetuated through eternity.

May his descending mantle, with a double portion of his spirit, light upon his sons, enabling them to bear with honour in the church of Christ the name they have inherited from so illustrious a father.

**REMARKS ON MR JAY AS A PREACHER, APPENDED TO HIS AUTOBIOGRAPHY, EDITED BY THE AUTHOR AND DR. REDFORD.**

A Preacher who, from his first appearance in the pulpit at the age of sixteen, till he retired from it when eighty-four years old, fixed and held the attention of the public; who during this lengthened period was heard with equal interest by the aged and the young, the learned and the illiterate, always crowding whenever he presented himself to listen to his teaching; who was eulogized by such men as Wilberforce, Beckford, and Sir William Knighton; by Hall, Chalmers, and Poster; who, whether he preached in the city or in the village, drew after him his ministerial brethren, both of his own church and most others; who was esteemed and admired by all denominations of professing Christians; and who, when his sermons were sent forth from the press, raised for himself in both hemispheres, a reputation such as few of his own day, or any other, ever obtained, must have possessed elements of power, which it is worth while to enquire into, not only for the purpose of gratifying curiosity, but to prompt and guide the spirit of lawful emulation. Such a preacher was Mr Jay: and it is the object of this sketch to show, in what his attractions principally

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consisted, and to what he owed his extensive and permanent popularity.

It may be stated, as a preliminary remark, that the arrangements of Providence, as regards his personal appearance, his endowments both of body and mind, the circumstances of his conversion, the peculiar nature of his professional education, as well as the state of the Christian Church when he first appeared in public, were all conducive to his future eminence as a preacher of the Gospel. This, with instinctive sagacity, he perceived; and, from the commencement of his Christian career, he fixed his eye exclusively upon the pulpit, and cherished a hallowed desire to excel there as a minister of Jesus Christ. He clearly saw that if he would do one great thing well, he must concentrate his powers upon that, and make everything else give place, or become subservient to it. He had from the beginning an almost intuitive perception of what constituted pulpit excellence; he studied the attractions and defects of other preachers, felt the promptings of a holy ambition after eminence and usefulness; and with that consciousness of power which usually attends genius, and inspires it with the foresight of success, he determined, by God's grace to attain to distinction as a preacher. This, however, was not the mere yearning of youthful vanity, but the prompting of a heart throbbing with a solicitude for the salvation of souls. True it is, that his attention was first of all directed to this object by Mr Winter. This excellent man discerned at once what a bud of ministerial promise there was in that mason-lad whom he saw among his hearers, and who afterwards came in his apron to converse with him on the subject of religion and of the ministry. But the boy Jay embraced with

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his whole heart the sublime object, as soon as it was presented to him, and consecrated himself to it from the moment that it rose in its full-orbed glory upon his mental horizon.

His academic curriculum was of too short duration, too limited in its literary advantages, and too often interrupted by preaching, to allow much hope of his ever being a scholar, a metaphysician, or a philosopher. But preaching of a very high order he was assured could be attained without these things. And he was right. As a general principle learning is of essential importance to the ministers of religion; and other things being equal, he will make the best preacher who is most thoroughly educated. Nor should our young ministers suffer themselves too hastily to conclude, that they can never attain to eminence in literature, and be induced to abandon it under the notion, that, as they have neither taste nor aptitude for it, they will concentrate all their attention upon preaching. Still, I contend it is not indispensable that every preacher should be an eminent scholar. Where, as in the case of Mr Jay, opportunities for literature are denied to the eager aspirant after ministerial labour, and yet there are all the other essential elements of a good preacher, there let a strong determination be formed by all possible diligence in the use of such means as are afforded, to excel in that holy career, to which the leadings of Providence invite, and the impulses of a longing heart prompt.

Mr Jay's whole character as a public man may be summed up in that one word, the preacher; and it is in this view he must be contemplated by all who would conceive of him aright. True, he was an author, and

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one of the most popular writers of his day, both in America and this country, yet nearly all his works consisted of sermons, or what, as in his "Morning and Evening Exercises," bore a resemblance to them. So that he was still a silent preacher, even in his books. Such a mind as his could however doubtless by dint of resolute determination and close application, have attained to eminence in any department of study. He himself tells us that his taste at one time led him to abstruse speculation; but that, finding it engrossed too much of his time, and interfered with more useful pursuits, he laid it aside, and addicted himself to matters which bore more directly upon his ministerial duties. I have no doubt, however, that while conscience had something to do with this, mental aptitude was not wholly unconcerned. What was practical was far more congenial with his order of mind than what was speculative; and his choice of the former was as certainly and, perhaps, as much the result of temperament as of principle.

Mr Jay as a preacher owed not a little to his personal appearance, and undoubtedly much to his voice. In the earlier periods of his history, his countenance was eminently prepossessing. The portrait affixed to this volume, [the autobiography] copied from a painting when he was about forty-nine years of age, and which was considered a good likeness at the time, proves this. His black hair, dark eyes, florid complexion, and an expression of features in which intelligence and benevolence mingled with somewhat of archness, at once attracted and interested his hearers. As he advanced in years, he became much stouter, which, as he was never tall, destroyed in some measure the symmetry of his frame.

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A graphic writer thus describes his appearance in the decline of life:

“It is not very long since,” says Dr. James Hamilton, “we heard him with wonder and delight, and in our own as well as in millions of memories is still depicted that countenance whose sunshine furnished its own photograph; so wise and so witty, so wrinkled yet so radiant; with so much of youthful ardour welling up in the fountains of those deeply fringed, softly burning eyes; and with words so holy and so tender dropping from those lips in whose corners lurked all that was quaint or caustic; whilst, like an oak-thicket on an old rampart summit, that strong visage and firm brow rose and were lost in the shaggy wilderness which covered all with its copsy crown.”

Mr Jay’s voice was certainly one of the charms of his preaching. It was sonorous but not loud, alternating between bass and tenor; strong yet soft; musical and flexible; and more adapted to give expression to what was tender, pathetic, and solemn, than to what was lively, impetuous, and impulsive. If it did not stir you as with the blast of a trumpet, it soothed and delighted you as with the soft tones of a flute. This indeed was the general character of his preaching, in which the manner was suited to the matter. You sat in sweet stillness, luxuriating under those beautiful trains of quiet thinking, and gentle, holy, and evangelic emotion, uttered in tones so mellifluous, that you seemed to be listening to music which came from another world, and lifted your soul to the sphere from which it emanated. An involuntary, unbidden tear occasionally suffused your eye, and a gentle emotion filled your heart, as some touching passage, in plaintive sounds swelling like those of an Eolian harp, passed over your spirit and moved it just as a summer’s breeze ruffles the surface of a lake, without deeply or violently disturbing it.

He entered the pulpit in a grave, collected manner, apparently absorbed in his mission, and with a step

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rather quick, yet solemn, and without hurry; and sometimes after taking a glance round upon the audience, retired into himself, and seemed to be gathering up his thoughts and energies to negotiate between God and man the weighty affairs of judgment and of mercy.

In the preliminary exercises of public worship, reading the Scriptures and prayer, Mr Jay never forgot that, in one of these, he was enunciating the words of the Most High, and in the order that he was addressing himself to Him before whom the seraphim veil their faces. It has been sometimes thought and said that very little spiritual, or at any rate saving effect, is produced by the public reading of the Scriptures. Is not this to be traced up to the careless, unimpressive, irreverent, and unfeeling manner in which the exercise is performed? The tones, emphasis, and accents of a good reader, who is neither elaborate, artificial, nor theatrical in his manner, convey both instruction and impression, and are a kind of exposition of the sacred text.

In prayer Mr Jay was often singularly felicitous in his expressions, and always devout in his manner; his devotions were richly scriptural and strictly appropriate; perhaps occasionally a little too quaint in expression, and, therefore, liable to interfere with perfect composure and gravity. He was slow and solemn in his utterance, and his feelings were so far under control as never to hurry him into that rapidity and vociferation, which, we regret to say, characterize those addresses to the Almighty which are made from some Nonconforming pulpits. If reform be necessary in the liturgical services of the Church of England, it is equally necessary in the extempore ones of some among the Dissenters. Occa-

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sionally there is too much of preaching in prayer, too much of theology, too little of petition and confession. There is a happy medium between that elaboration which by its artificialness represses religious feeling and that negligence which disgusts good taste; between that muttering and trembling which betoken slavish dread and the loud or even boisterous manner which indicates want of feeling and displays unhallowed familiarity. We do not wonder that Church-people of refinement who occasionally attend Dissenting worship, complain of a want of solemnity and devout feeling in some of our public prayers; yet were extempore prayer performed as it should be, they would retire with a conviction of its superior appropriateness, earnestness, and adaptation to the various classes of the congregation, and the changeful experience of the Christian heart.

In the selection of his texts, Mr Jay was often very ingenious. His extraordinary acquaintance with his Bible gave him great advantage in this. His hearers were often surprised by a passage which was so novel to them that they did not know there was such a verse in the Scriptures. His canon was, that to secure and hold attention, to produce impression and do good, the preaching must be something that will "strike and stick." Perhaps, in carrying out this, he sometimes erred on the side of quaintness, both in the selection of his texts and his illustrations. Yet a quaint text, if one may thus characterize any portion of God's word, if it contain an important lesson, and if it be fairly dealt with, and be not by an ingenious fancy tortured upon the rack, to extort from it a meaning which it would not otherwise acknowledge, tends to secure attention and enliven the



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preaching. But this must not be done too often, or it will lose its effect, and subject the preacher to the imputation of being a pulpit-jester.

Mr Jay's introductions to his sermons were sometimes as striking as his texts. We remember once hearing him, when preaching on Pilate's question put to Jesus Christ, "What is truth?" commence his sermon thus: "It is a truth, Pilate, that thou art a cowardly, guilty wretch, in surrendering Christ to be crucified, when thou wert convinced he was an innocent man." This ex abrupto method of introduction is, however, a hazardous one, since it is somewhat difficult to keep up the attention to the height which it has reached by such an exordium. It is like spicing the first dish at a feast so highly as to render all that follow in some measure insipid.

The prevailing character of Mr Jay's sermons, considered as to their matter, was the mixture of evangelical doctrine, experimental feeling, and Christian practice. His memoirs mention the fact, that on his first visit to London he had the character of several ministers described to him; one as a doctrinal, a second as a practical, and a third as an experimental preacher. With the good sense, tact, and discrimination belonging to him, he said to himself, "I will be neither exclusively, but all unitedly." So he was. His evangelicism, so far as doctrine was concerned, was never very prominent, as a thing separate and by itself, in the form of dogmatic statement, with proofs from Scripture and controversial arguments, but was held in solution in his general course of preaching. To borrow an illustration from his reminiscence of Mr Newton, that good man, in speaking of his own Calvinism, said it was in his preach-

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ing, as sugar in a cup of tea, that which sweetened the whole, but was not to be taken in a lump.

By some persons Mr Jay has been thought a little deficient in not giving greater prominence to the chief truths of salvation in their dogmatic form. He acknowledged he was so in early life; but it may be satisfactorily explained without impeaching his evangelicism. When setting out in his ministry, he saw the errors into which many of the newly-formed evangelical school in the Church of England ran, in dwelling too abstractedly and exclusively upon dogmatic theology, and the bad effect it had in some instances upon their conduct; and in avoiding this extreme he, partially and for a time, inclined to another. He was however decidedly evangelical in sentiment, and also in his preaching, though not formally and controversially doctrinal. It was his evangelicism which constituted no small share of the attraction of his preaching. His confession of faith, if such it may be called, delivered at his ordination, though drawn up when he was only twenty-one years of age, is one of the most complete and beautiful compends of evangelical truth in the English language.

He was to a very great extent an experimental preacher, and though his preaching seemed to touch chiefly upon the experience of those who were tried by the ordinary cares and sorrows of human life, and to suggest the usual topics of consolation adapted to such cases, yet it did not fail sometimes to analyze the deeper workings of the human heart, when struggling with all the powers of darkness, and all the strength of its own corruptions. It was however the widow mourning over her bereavement, the mother weeping for her dead child, the man of broken fortunes, the orphan

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youth, the perplexed pilgrim, or the soul under the common temptations of our probation, that his preaching was mainly calculated to help and comfort; and hence the wide range of his popularity. But the intellectual doubts and difficulties, the profounder depths of mental distress, the sterner conflicts of the soul with unbelief, were, perhaps advisedly, not so much or so frequently made the subjects of his discourses. Hence, amidst the crowd of his hearers and admirers, there were not so many of those who wanted the stronger consolation which a heart bruised and broken in the spiritual conflict requires. But equally true is it, that he never administered to inconsistent professors the ardent spirit of antinomian comfort, which was but too commonly done at the commencement of his ministry, or to imaginative believers, the cordials of sentimental comfort, which was no less commonly done at the close of it. It was, however, as a practical preacher that Mr. Jay chiefly excelled; and here his excellences were transcendent. No man perceived more clearly the obligations of the Christian life, and no man urged them more earnestly or more attractively. It was his happy art to make men feel that wisdom's ways are the ways of pleasantness and that all her paths are peace.

Perhaps there is scarcely a single word which will more aptly describe Mr. Jay as a preacher than the term naturalness. This constituted, we are sure, no small part of the attraction of his manner. His voice, his tones, his action, were all inartificial, and displayed the gracefulness of nature. It was not an imitation of nature on the stage, but nature's self in her own walk and place of action. He spoke to you as you felt he should do, without any uncouth awkwardness or carica-

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ture which disfigures nature, or any studied affectation which destroys it. To much action in the pulpit, in the use of the hands and arms, he was strongly opposed, and seldom used any, except an occasional elevation of the hand. Here we think he was somewhat deficient, for nature prompts in strong emotion to bodily action. But this was the least part and the lowest manifestation of his naturalness. He spoke from his own nature to the nature of others. He was himself a most inartificial man. All his tastes, his habits, and his pursuits proved this. He knew human nature well. He studied it in himself and in others. He knew man, how he thinks, and feels, and acts. He drew his knowledge, not from copies in books, but from the living original. Men felt when they heard him, that they were listening to a preacher who knew not only books, and theories, and systems, but humanity, both in its fallen and in its restored state, in its wants, woes, diseases, remedies, and varieties; one who could sympathize with them as well as teach them. When, on a Sunday morning they came, worn and weary with the trials, toils, and cares of the six days' labour, and placed themselves under the sound of his mellifluous voice, they felt sure of not being tantalized and disappointed with a cold intellectualism, or a mere logical demonstration, or a metaphysical abstraction, or a wordy nothing, which would have been giving them a stone when they asked for bread; or with something religiously poetic, which would have been offering them flowers when they wanted meat; but he fed them with food convenient for them, and satisfied the cravings of their nature with what satisfied his own.

This quality of his preaching was very strikingly displayed in the illustrations with which his sermons

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abounded. He never suffered the attention of his hearers to doze over dry abstract disquisitions, or dull, didactic, and prosaic harangues, but kept it perpetually awake by appeals to their imagination. His talent for illustrative allusion was extraordinary. His sermons were not only by his beautiful fancy illuminated, like ancient missals, but illustrated, like modern books, by scenes from nature. They contained all the glowing colouring of the one, with the more correct and graceful forms of the other. In this his naturalness constantly appeared in close resemblance to that of our Lord, who drew his similes and metaphors from the works of nature and the relationships of humanity. The Great Teacher's discourses were replete with images borrowed from the beasts of the field, and the birds of the air; from rural sights and rural sounds; from the ties of parentage, and the reciprocal obligations of husband and wife, master and servant. So were Mr. Jay's. A natural simplicity and beauty, polished yet artless, pervaded his discourses. There was comparatively little of the grandeur and sublimity of the great masters of eloquence, but a constant succession of chaste, tender, and smiling allusions. His preaching did not produce the effect of the lofty and fervid utterances of Robert Hall, which with their elegant diction, mighty conceptions, and glowing imagery, raised you into a fellowship of rapture with the speaker's own mind: nor did it bear any resemblance to the gorgeous language, exuberant fancy, and dazzling splendours of Chalmers, which overwhelmed you with mental opulence. The eloquence of the two latter fell upon you as music from a full and perfect orchestra. It came with the rush of a mountain torrent, and sounded majestic and awful, like thunder

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booming over the ocean: but the eloquence of Mr. Jay was as the gentle flow of a beautiful river through a verdant landscape, or like the solemn and soothing tones of the organ. In hearing him you were brought near to him by a resistless and sweet attraction. You felt you could approach him, and be at home with him, and were in a state of affinity to him; while a feeling of awe came over you as you listened to the others, which at once fascinated you, and transported you with delight, and yet made you almost tremble. It seemed, in listening to Hall and Chalmers, as if you could no more always bear such mental excitement than you could always endure the roar of a thunder-storm, or of the falls of Niagara: but to Mr Jay you could listen for ever, just as you never feel burdened by the waves of ocean gently breaking upon the shore on a summer's day, or by the gurgling noise of a brook meandering among stones. Innumerable instances of this naturalness of allusion and illustration might be selected from his printed sermons, which, when uttered with all the effect given to them by the music of his pathetic tones, must have melted down the hearts of his hearers into a state of highly pleasurable emotion.

Mr Jay was a master of the true pathetic. Ministers have too much neglected this. Some have thought to do all in religious teaching by forcible appeals of logic addressed to the intellect. The understanding is the only faculty they seek to engage. Their logic is clear, but it is cold. They deal with man in only one view of his nature, as a rational being who has only to apprehend ideas, but forget that he is also an emotional being who has a heart to feel, and who often needs rather to be moved than convinced. His sensibility,

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sometimes the best the only avenue to his soul, is left unobserved, unoccupied. If the true order of nature be for the head to guide the heart, yet it often happens in our disturbed and disordered condition, that the heart is the avenue to the intellect. Men love to feel, as well as to think; and hence we speak of the luxury of tender emotion. Mr Jay knew this, and entered very deeply into Christian aesthetics. His voice gave him great advantages here. His very intonations touched and opened the springs of feeling. When the people were in a prepared state of mind, he has sometimes melted them by his manner of repeating an interjection, or a single word. His pathos, however, was not all confined to his manner, but extended itself to his matter. In that there were often the most tender and touching allusions and descriptions. Who that ever read it can forget that beautiful passage in his sermon to husbands and wives, in which he represents woman, pleading on the ground of her weakness and dependence, for sympathy, kindness, and protection? To have heard this passage uttered by his pathetic tones and enforced by his plaintive looks, must have been followed by an effect more than dramatic.

“Milton has finely expressed the difference in the original pair:

‘For contemplation he and valour form’d,  
For softness she and sweet attractive grace.’

Her bodily strength is inferior, her constitution less firm and vigorous, her frame more tender, her temper more yielding, her circumstances more generally depressing. A rose, a lily, allows of no rough usage. Tenderness demands gentleness; delicacy, care; pliancy, props. Has a condition fewer resources, and is there much in it of the afflicting and humbling? The more does it need succour, and the more necessary is every assistance to maintain and increase the consequence of it, especially where so much depends upon the respectability of the

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character who fills it. Where is the man who is not alive to this consideration? Where is the husband, who reflecting on her peculiar circumstances, would not be disposed, by every possible means, to promote the dignity and the satisfaction of a wife? What is the language of these circumstances? 'Honour us; deal kindly with us. From many of the opportunities and means by which you procure favourable notice we are excluded. Doomed to the shades few of the high places of the earth are open to us. Alternately we are adored and oppressed. From our slaves you become our tyrants. You feel our beauty, and avail yourselves of our weakness. You complain of our inferiority, but none of your behaviour bids us rise. Sensibility has given us a thousand feelings which nature has kindly denied you. Always under restraints we have little liberty of choice. Providence seems to have been more attentive to enable us to confer happiness than to enjoy it. Every condition has for us fresh mortifications; every relation new sorrows. We enter social bonds, it is a system of perpetual sacrifice. We cannot give life to others, without hazarding our own. We have sufferings which you do not share, cannot share. If spared, years and decays invade our charms, and much of the ardour produced by attraction departs with it. We may die. The grave covers us, and we are soon forgotten: soon are the days of your mourning ended, soon is our loss repaired: dismissed even from your speech, our name is to be heard no more, a successor may dislike it. Our children, after having a mother by nature, may fall under the control of a mother by affinity, and be mortified by distinctions made between them and her own offspring. Though the duties which we have discharged invariably, be the most important and necessary, they do not shine: they are too common to strike: they procure no celebrity: the wife, the mother, fills no historic page. Our privations, our confinements, our wearisome days, our interrupted, our sleepless nights, the hours we have hung in anxious watchings over your sick and dying offspring,'" \* \* \*

There was an individualizing effect produced by Mr Jay's preaching. He not only preached before his congregation, but to them; and not only to the multitude, but to the individuals who composed it. His sermons formed a kind of mirror, which reflected the image of those who approached it, and in which every one saw himself as distinguished from others. Each of his



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hearers felt as if the preacher's eye were fixed on him, and his discourse addressed to him. This is a happy art in preaching, and indeed in all public speaking, and in order to it it is necessary, without descending below ourselves or our subject, or even the more intelligent of our hearers, yet to come as much as we can, to the easy comprehension of the mass of them. When the preacher soars into the clouds where their understanding cannot track him, or diverges into a wood where they cannot find him, they will soon give over all attempts to follow him, and leave him to his wanderings. Mr Jay's simplicity, clearness, and intelligibility, were most commendable, rarely equalled, and never surpassed. It is desirable that these qualities should be remarked, and as far as possible imitated, by all preachers of the Gospel. His beautiful conceptions, expressed in good, plain, Saxon words, were easily understood by the bulk of his hearers; in fact, none could misunderstand them, while the most cultivated and refined could not feel displeased with them.

It is recorded of Arago, the celebrated French astronomer, that he had a peculiar facility of bringing the higher parts of astronomy within the comprehension of ordinary minds; a faculty so rare, that some of the most distinguished astronomers have failed in making their science intelligible or interesting to a public auditory. Arago adopted a method which we believe had never been tried before by any of his predecessors. When he began to give his course of lectures on astronomy, he glanced round on his audience to look for some dull aspirant for knowledge with a low forehead, and other indications that he was among the least

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intelligent of his hearers. He kept his eye fixed upon him, he addressed only him, and by the effect of his eloquence and powers of explanation, as exhibited in the countenance of his pupil, he judged of their influence upon the rest of the audience. When he remained unconvinced, the orator tried new illustrations, till light beamed from the grateful countenance. Next morning, when Arago was breakfasting with his family, a visitor was announced. A gentleman entered, his pupil of the preceding evening, who, after expressing his admiration of the lecture, thanked Arago for the very peculiar attention he had paid him during the delivery. "You had the appearance," said he, "of giving the lecture only to me." Shall it be the ambition only of the astronomer, and not also of the preacher, to be understood by the convert, and to make every individual feel he is the party addressed? Shall they who preach salvation think only of pleasing the cultivated few, to the neglect of the ignorant multitude? Let the minister of religion take a lesson, aye, and reproof too, from the lecturer on astronomy. Mr Jay had learnt this lesson, and practised it well. It is not meant, of course, that the preacher is always to dwell on elementary truths, and ever to accommodate his discourse to the poor and illiterate; but he ought never to forget that our Lord said, "the poor have the gospel preached unto them;" and that it was observed of his own preaching, "the common people heard him gladly." True we ought not to be always in the nursery feeding babes with milk, but then the babes ought not to be forgotten or neglected.

The strong sound sense which pervaded Mr Jay's sermons contributed very largely to his popularity, combined, as it uniformly was, with their practical charac-

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ter. There seems to be in the public mind an intuitive perception that religion is not mere science or theory, but that it contains much that has to do with men's business and bosoms. There is an innate conviction that it is not only something to know, but something to do. They may not be always very willing to do what is enjoined upon them, but still they expect to hear it, and are dissatisfied if they do not. They are aware that it is a matter which has to do with all persons, states, and circumstances; hence they feel somewhat of surprise, and even disgust, with the preacher who deals much in abstractions that lie remote from human nature and life. They expect to be told not only how they should think, but how they should act: and one good sound, maxim of spiritual wisdom, which will guide them through the intricacies of life and the perplexities of conscience, will be far more valued than many an airy speculation, or elaborate investigation of some profound and abstract question in theology. Mr Jay's practical directions possessed much of the terseness, the wisdom, and the force of proverbs. In a single sentence, he often expressed what others would expand into a paragraph or a page. Few ever had in such perfection the happy art of saying much in few words. Those who could not carry away a sermon could remember a single sentence, and it perhaps contained the pith of the whole. They may not have been able to secure the entire string of pearls; but they could retain one which was complete in itself, and a specimen of all the rest. He always preached as if he wished his sermon to be remembered as well as heard; and it was this which led him to condemn the essay-form of sermonizing, and to adopt so uniformly the methodical arrangement of his

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discourses into the usual divisions and sub-divisions. He aimed not merely at present effect, but at permanent advantage; and his arrangement of his subject, which sometimes was fanciful, aiming at antithesis and parallelism and approaching almost to the metrical, was intended to assist the memory, and thus to promote usefulness. Mr Hall, a master and high authority on such subjects, speaks of the narrow trammels to which in these latter days discourses from the pulpit are confined, "so different from the free and unfettered airs in which the first preachers of the gospel appeared before their audience. The sublime emotions with which they were fraught," he says, "would have rendered them impatient of such restrictions; nor could they suffer the impetuous stream of their argument, expostulation, and pathos, to be weakened by being diverted into the artificial reservoirs prepared in the heads and particulars of a modern sermon." The analogy, however, of the two cases will not hold. There are occasions, no doubt, when the sermon may with propriety and effect assume the form and character of an oration, though rarely of an essay, especially when concentrated impression, rather than instruction, is the design of the preacher; but as a general rule, considering the heterogeneous nature of our congregations, the plan of heads and particulars, if they are not too numerous, is most for edification; and it was certainly the method which Mr Hall himself adopted: his Sermon on Infidelity, and on the Death of the Princess Charlotte, being the only ones that he printed, in which the usual announcement of heads and particulars is omitted. Mr Jay's divisions, though always announced, were never unnecessarily multiplied;

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and thus, while he aided the memory, he did not burthen it.

Mr Jay, though generally grave, chaste, and dignified in his composition, occasionally somewhat violated the law of propriety in regard to these excellences, by a quaintness of expression not perfectly reconcilable with good taste. This applies almost exclusively to his preaching, and was most probably purely extemporaneous. He has extruded nearly all of it from his printed discourses. This tendency to quaintness grew upon him in his declining years, when, perhaps under some consciousness of decaying force, he thought he would supply the deficiency by what was fanciful and odd, or quaint. He was, perhaps, somewhat sensible of this when, in his preface to his "Short Discourses," he wrote the following sentence:

"Though he does not wish to indulge a bad taste, the Author would ever remember that the preacher ought to have compassion on the ignorant, and on them that are out of the way. That which is too smooth easily slides off from the memory, and that which is lost in the act of hearing will do little good. It is desirable to get something that will strike and abide; something that recurring again and again, will employ the thoughts and the tongue; and if this cannot be accomplished in certain instances except by modes of address which perhaps are not classically justifiable, should not a minister prefer utility to fame?"

Certainly, to be useful is the great end of preaching; but even when that end requires "great plainness of speech," everything that offends the laws of strict propriety may be avoided.

This great preacher threw a sacred charm over his sermons by a profusion of Scripture phraseology, and allusion to Scripture facts. They were adorned with the beauty, and redolent with the fragrance of flowers

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culled from the garden of inspiration. Indeed the beauty and the perfume were almost in excess. The passages were not so much selected for proof as for illustration: they were brought forward, as classic quotations are by public orators, to grace a speech, and to convey the speaker's idea in the apposite language of a high authority. While listening to his discourses, and regaling themselves with his pleasing thoughts, his hearers were often surprised by his repetition of Scripture, so appropriate that it seemed as if it had been written for the occasion. He rarely ever referred to the book, chapter, and verse which he thus used, as he imagined that the hearers would be diverted from the subject, and disturb their neighbours by turning over the leaves of their Bibles, and by the rustling noise, if many did so, which this would occasion. Here we think he was a little in error in point of excess. Fewer passages, some of them explicitly quoted as well as repeated, with a passing remark which would bring out and impress their whole meaning, must do more good than so many passages interwoven without reference or remark into the texture of the sermon.

Another excess in which he indulged in his later years, and in his ordinary ministrations, was, in the way of poetic quotation, especially verses of hymns. He was fond of poetry. His was a poetic mind; and though he rarely cultivated his talent for this species of composition, yet he wrote some good hymns, which appear in the collection used in his chapel.\* In the last ser-

\* It may be gratifying here just to give the numbers of these, as they are not distinguished in the volume by any particular mark. As far as can be ascertained, they are the following: 79, 151, 161, 230, 270, 360, 370, 422, 441, 443, 446, 455, 458, 462, 465, 471, 483, 498, 501, 503.

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mon he preached in Argyle Chapel there are no less than thirteen of these poetic scraps. The greater part of them, however, he would no doubt have omitted had he prepared the sermon for the press.

Mr Jay, through the whole of his ministry, was much in demand for public occasions. He always carefully prepared for such services, and rarely disappointed the expectation of his audience. He felt that it would be unworthy of himself, his subject, and his audience, to come forth with an ill-digested, crude, and hasty effusion of meagre thought, set forth in slovenly language. While, on the other hand, though aware he was surrounded by his ministerial brethren, he did not sacrifice the interests of the people to them, and, instead of producing sermons for edification, attempt to astonish by a display of profound and profitless speculation, or dazzle by an exhibition of vapid elegance, resembling the flash, the rush, the lofty flight and vanishing light of the sky-rocket, but being withal as useless.

He often surprised his audience by the ingenuity he displayed in the appropriation of texts to particular occasions. As specimens of this take the following examples: On the death of George the Fourth, "Another King, one Jesus." On the reopening of his chapel after a temporary closing, "A door was opened in heaven." After an enlargement of the chapel, "Be ye also enlarged." For a Communion address, "One of you is a devil." Who but he would have thought of such a passage as this, for the text of a funeral sermon for a great man: "Howl, fir-tree; for the cedar is fallen?" From this passage he preached first, after the death of the Rev. Robert Hall; and again at the death of the Rev.

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Rowland Hill. How poetic, how striking, how appropriate to express the Church's lament over the grave of one of her most illustrious pastors!

Mr Jay considered it a solemn duty to take advantage of the times and of public events, to make nature and providence subservient to religious instruction. He generally preached on the seasons of the year; and on national mercies, calamities, and great political occurrences; but he did not bring politics, in the conventional meaning of that term, into the pulpit.

It need scarcely be said to those who knew Mr Jay, that he made no use of notes in the pulpit, except occasionally at the very close of his ministry, when he could no longer so implicitly confide in his memory. In his earlier days he wrote his sermons pretty fully, and even where this was not done, most of the leading thoughts had passed through his mind in his previous meditations upon the text or the subject. He did not, however, so closely adhere to his prepared matter as to shut out suggestions that arose at the time; those "living thoughts," as Mr Newton used to call them, which came warm and glowing from the heart while he was preaching. He very strongly reprobated the practice of pulpit-readings, and lamented the growing disposition for this among the young ministers of the present day. Where is the practice of reading tolerated except in the Pulpit? Not on the Stage; not in the Senate; not at the Bar. In the time of Charles the Second it was forbidden by statute in the University of Cambridge, which says, "the lazy way of reading sermons began in the Civil Wars."

It will be seen, by this description, that we do not claim for this eminent preacher any dazzling brilliancy of genius, any profound originality, any power of philo-



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sophical analysis, any logical acumen, or even great theological research. To those who can only be pleased with such things, or to others who resolve all pulpit excellence into abstract generalizations, or lofty speculations, or subtle argumentation, Mr Jay's sermons presented few attractions. His sound evangelicism, his practical wisdom, his rich experience, his strong sense, his melting tenderness, his touching pathos, his beautiful illustrations, his sweet antitheses, his poetic fancy, which procured him, while a living preacher, such wide and continued popularity, and which in his published works will never cease to delight the readers who can be pleased with strong intelligence and true piety, were held in light esteem by those who love to soar in the clouds, or delve in the dark mines of German mysticism.

If Mr Jay attained to such excellence as a preacher, it was not without great self-culture and laborious endeavours. No doubt there is some truth in the opinion that there are natural tendencies which lead to distinction in any branch of human pursuit. We need not believe phrenology to admit this. In a qualified sense, Mr Jay was born a preacher: person, voice, physiological temperament appropriate to this occupation, were all given to him in his physical constitution. But this was not all. If he owed much to those gifts lavished upon him by the hand of God, he owed much also to his own sagacity, diligence, and unwearied endeavours after improvement and distinction. He was a preacher from a boy. His choice of this line of action grew out of his religious convictions and emotions, and was sustained and stimulated by them. He longed to be useful in saving sinners from the condemnation which he had escaped; he saw the power of the pulpit as God's great

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instrument for accomplishing this end; and, almost from the time of his first entering it, he made it, as we have already said, the object of his hallowed ambition to excel there. In after-life, all his reading, his reflection, and his writing centred in that object. He studied the best models of preaching; learnt French chiefly to read the sermons of Bossuet, Bourdaloue, Massillon, and Saurin, in their own tongue; and attentively perused the Puritan and Nonconformist writings, together with more modern sermons, the better to qualify himself to be a preacher. At home and abroad, when travelling or recreating himself at some watering-place, he was in one sense always sermonizing. He rarely returned to his own house, after a retreat for a while to the coast, without bringing back with him some plans of sermons or texts that had struck him, in his reading or meditations during this season of innocent relaxation from pastoral duties. To be a useful preacher was his aim; and it was thus, by constant and unwearied effort, he became one.

And if this were the habitual study of all who are called to occupy the pulpit; if with an intense longing after the salvation of immortal souls, and an unwavering determination to know nothing among men, but Jesus Christ and him crucified; if with a truly philosophical view of the adaptation of preaching to awaken attention and produce impression; if with a recollection of what has been done by the great masters in the art of preaching, all ministers were to study the best models of evangelical pulpit eloquence, and were to take extraordinary pains to acquire, by the aid of Divine grace, a commanding and interesting style of pulpit address; and while cherishing a sense of absolute dependence for

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efficiency upon the work of the Holy Spirit, they were to recollect the Spirit works by appropriate means; and took half the pains to make their speaking in the pulpit as impressive as the actor does to make his successful upon the stage; if, concerning the powerful preaching of the Gospel, they said "this one thing I do," and called in all collateral aids to do it in the best manner, we should not hear, as we sometimes do, of the declining power of the pulpit. It is for a wonder, a lamentation, and a reproach, that they who have to do the most momentous work under the sun give themselves the least pains to do it effectually. Mankind are wrought upon by manner as well as matter. It is an interesting, earnest style of address, that engages attention, reaches the heart, and accomplishes the end of preaching; and in the absence of this, learning the most profound, and theology the most scriptural will fail to secure popularity, or to obtain success. It will not do to say we are so engrossed with the matter of our discourses as to be indifferent to the manner of them. The more important to men's interests is the matter, the more anxious should we be that in our manner there should be nothing to hinder, but, on the contrary, everything to aid the success of the matter. That minister who feels called by the Holy Ghost to be a preacher of Christ's blessed Gospel ought to feel himself no less called to take all possible pains to do it in the best possible manner.

How eminently Mr Jay's efforts to excel in this matter were crowned with success the reader of the foregoing pages has seen amply illustrated as he has advanced through this volume. We shall here, however, add one more testimony, which, from its impartiality and high respectability, is entitled to much weight. Bishop Shirley,

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in a letter to the Rev. C. Bridges, says: "I spent two days at Bath, and heard Mr. Jay preach. He is a very extraordinary man. There is a commanding energy in his manner, and a weight in his style, which give authority to what he says, and secure attention; for he is evidently in earnest, and utters the result of much thinking and prayer."\*

If the publication of Mr Jay's life should serve no other purpose than to stir up the ministry to a more earnest and anxious endeavour to excel in this their momentous sphere of official duty, and to present to them a model which they shall aim to copy, then it will be a subject of congratulation and thankfulness that to the world has been given this memoir of one whom Foster designated "The Prince of Preachers."

\* Memoir of Bishop Shirley, p. 58. The letter is dated "Ash-bourn, February 15th, 1823."

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**CHARACTER OF THE REV. RICHARD KNILL, CONTRIBUTED  
TO THE REV. C. M. BIRRELL'S MEMOIR OF HIM.**

IN some of the paintings of the old masters there is the work of more hands than one. The more important and prominent subjects of the picture were elaborated by the artist who designed the piece, while the subordinate parts were left for others to finish. Something like this occurs in the memoir of Richard Knill. My friend, Mr Birrell, has given us the portrait, and has requested from me, as one who knew the original, to supply some of the fillings-in of the picture; and I could not feel at liberty, in the present instance, to decline this labour of love. The subject of the memoir was so well known to me, and, on account of his great devotedness and usefulness, held by me in such affection, esteem, and even reverence, that I feel honoured in paying this tribute of respect to his memory, and in recommending his example to notice and imitation.

The biographer has performed his office with judgment and fidelity, and has given us a condensed account of one of the most useful ministers of his age. He has left him to speak for himself and tell his own story; and though we cannot but regret that he did not leave behind more details of the varied scenes through which he passed, in his changeful and eventful life, yet more than enough will be found for admiration and direction. In this age of diluted biography conciseness is so rare

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that we are content to take a work which is the essence of a man's life instead of a weak solution. It will be found, even by those who knew some of the facts before, a work of deep and instructive interest; and it is so correct a likeness, that, had it been possible to conceal the name of its subject, it would, like a truthful portrait without any inscription, have been recognised by all who were familiar with the original.

Mr Knill was no ordinary man. His usefulness in the way of conversion of souls to God was perhaps greater, all things taken into account, than that of any other man of his day in this kingdom. Wherever he laboured, whether in the villages of Devon, in India, in Russia, or in the various parts of England, he was instrumental in awakening the impenitent and careless to a deep concern for their eternal welfare. He entered every place with that object in view, and in very few instances left without having in some measure accomplished it. His usefulness lay not exclusively among the poor: many persons of education, intelligence, and station were brought, through him, under the influence of evangelical religion. How seldom has the individual been found, since Whitfield's and Wesley's time, of whom it could be said that there was reason to believe he had been the instrument of converting a hundred persons who, in one way or another, became preachers of the gospel! This, added to the multitude of other persons who by his instrumentality were brought to the Saviour of the world, is an amount of usefulness which rarely falls to the lot of any minister of Christ. It proves that he, above most, was "wise to win souls," and that "God was with him."

Surely it should become with all, and especially with

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the ministers of religion, an inquiry by what means this amount of usefulness was accomplished. Such a man's life should be a study, yet it is to be feared that, in this age of "intellectualism," many will deem it beneath their notice. True, he had no splendid talents, no brilliant genius, no lofty imagination; he possessed neither scholarship nor philosophy; he was neither an acute metaphysician, nor an accurate logician, no, nor even a profound theologian. But he was something greater, higher and holier than all these: he was a devoted servant of Christ, a hero of the Cross, an eminently successful preacher of the gospel. He made no pretence to greatness; yet, if saving souls be a great work, he was great. He made no attempt at display; he coveted not, he attempted not to be philosophical or intellectual, yet he was master and preacher of the profoundest of all philosophies, and the deepest of all intellectualisais, the gospel of salvation. He was no orator, in the conventional meaning of that term, yet had he the power of rousing, fixing, and holding the attention of an audience, far above what most elaborate and intellectual preachers possess. He was no rhetorician, nor, if eloquence consist of great and original conceptions clothed with glowing imagery and splendid diction, could he pretend to this: his eloquence was that of the heart, gushing out in streams of impassioned feeling which carried away his hearers on the tide of his own emotion, the eloquence of a man on fire with zeal for God, and melted into compassion for souls hovering on the verge of the bottomless pit, the eloquence of faith and love. Like Paul, he was a man of tears, and often drew forth the tears of others by the magic power of his own full eyes and faltering voice; and like Paul's

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Master weeping over Jerusalem, he would often weep over the audience before him. The minister who would turn from the delineation of such a man because he had no claim to be a genius, or a subtle reasoner, or an original thinker, or a poetic sentimentalist, or a dreamy mystic, and was nothing but an earnest preacher of the gospel, has reason to doubt whether he knows that the salvation of souls is the great object of the Christian ministry, and is above all scholarship and all philosophy. It is much to be desired, then, that this work should be read by our whole ministry, to see what may be done even by a man of moderate abilities, whose heart is set in him to be useful, and who is inspired and moved by the purpose of saving souls.

I now take up the inquiry after the means by which he attained to so great a measure of usefulness. It is evident that it was, in a great degree, to be attributed to his intense desire after it. He set out in life with the adoption of that mighty, impulsive, and glorious word, usefulness; and usefulness, with him, meant the conversion of sinners. He yearned for the salvation of souls. It was with him not merely a principle, or a privilege, but a passion. For this he longed and prayed in the closet, wrote in the study, laboured in the pulpit, conversed in the parlour, and admonished, counselled, and warned wherever he went. It was his conviction, that his talent and temperament were more especially adapted for the work of conversion, and hence his sermons contained invariably a large portion of the truths which conduct to it. They were to a considerable extent made up of first principles, and were not so much calculated for leading on a congregation to perfection. As regards the style of preaching for a pastor, it is



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by no means necessary or proper that this should be its character to the exclusion of more instructive and profound teaching. Few of our congregations are mere nurseries for babes who are to be fed with milk; in most of them there are Christians of full age, young men and fathers, who require strong meat; and, therefore, Mr Knill, however he was to be valued as a preacher, cannot be held up for indiscriminating imitation. What I desiderate is more of his simple, direct, earnest, heart-affecting method of address, grafted, as much as possible, upon a more enlarged and enlightened course of pulpit ministration.

It is, I think, an error into which many of our modern ministers, whose education has been carried to a high pitch, have fallen, that everything is to be done by the head rather than the heart. I know very well that the true method is to reach the heart through the head, and that men must be made to feel by being shewn why they should feel, and what is to make them feel; but in very many cases, especially with the least educated, the head is to be reached by appeals to the heart. We often hear the remark, "Yes, it was a clever sermon, but it wanted heart. It sparkled like the stars, or shone like the moon on a wintry night, but it warmed no one." I have been sometimes struck, as every one else must have been, with the varying effect produced by different speakers at a public meeting; and how much more power over the audience, and how much more the object of the meeting has been accomplished, by a few gushes of simple eloquence from the heart of some earnest and ardent advocate, than by the elaborate but passionless pleader. The latter was coldly admired, and admitted to be an eloquent speaker; but the former

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melted and moved his audience by the depth and intensity of his own feeling. And as with speaking so it is with preaching. Mr Knill often did with a few touches of genuine emotion what others could not do with great and lengthened elaboration.

It must be conceded that the unction of a warm-hearted preacher depends, in considerable measure, on natural temperament; a man must have an emotional organisation to be an emotional preacher; and it is, after all, a miserable exhibition when an excess of emotion is brought forward as a substitute for a deficiency of intelligence, and tears are made to supply the place of thoughts. I am not quite sure that our friend did not occasionally border on this deficiency. His tears, the fountain of which was always full and always open, like those of Paul, were a part of his power, and often gave irresistible effect to what he said; but now and then they enervated his address.

The usefulness of Mr Knill, however, was not exclusively the result of his preaching. The passion for the conversion of souls which he manifested in the pulpit, and which led him to seek it with such earnestness there, he brought with him out of the sanctuary, and carried into more private spheres, as the great object of life and principle of action. Like the enthusiastic botanist, geologist, or entomologist, he was ever in pursuit of his object, and looking out for fresh means of gaining it. It was his felicity to have rarely to say, "I have lost an opportunity." How few, how very few of us have attained to this watchfulness for occasions of usefulness! Our friend, no doubt, had a peculiar tact for this way of doing good, a talent which exists in various degrees in different persons, but which ought to be, and may be,

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cultivated by all. Whether it was the servant girl that waited upon him in the house of a friend, or the host and hostess themselves, or the fellow-traveller in the railway carriage, or the porter at an inn, or a person he casually met on the road, or a sailor on the sea-beach, he had a tract or a word, generally an apt word, for each. In every one he saw an immortal being on his passage to eternity, and he longed to be the instrument of his conversion. Oh, what multitudes would be converted to God, and how changed would be the face of society, if all ministers and all Christians were thus set upon the work of saving souls! And why should they not be? True, they may not have Mr Knill's tact for the work; but they may do much if they have the heart to do it. Something, no doubt, may in his case be set down to natural temperament. He was impulsive, eager, active, and possessed of great sensibility. He had an ardent, and, if I may so say, an outgoing soul. Then there was dauntless moral courage and an unflinching boldness of address: witness his distribution of religious tracts, while yet a youth, to the North Devon Militia; his venturing into the company of ungodly and sneering officers in India, when he knew their object in inviting him; and his occupancy of the theatre, and his preaching in a series of towns in his old age. He knew not fear in the service of his Master. This is a noble quality of soul, and an important aid to usefulness. We should all do more good if we had more of this spiritual heroism. Before such a man the proudest spirits "stand abashed, and feel how awful goodness is." Have we not all too often quailed before those whom we have felt afraid of assailing even with the weapons of argument, persuasion, and love, and have come away

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from the company of some whom we should have tried to save, with the shame and self-reproach of spiritual cowards? I am fully aware that it requires great delicacy and caution how we thus aim to do good by the mention of religion to those whom we casually meet, lest we disgust and affront by apparent rudeness, and rouse the prejudices of those whom we wish to conciliate. I am not quite sure that Mr Knill was always judicious. There were instances, I believe, though rare, in which he was a little too abrupt in his address, and perhaps he sometimes "cast his pearls before swine." Yet he never merged the politeness of the gentleman in the zeal of the Christian; and there was an honesty, a frankness, a kindliness of manner in him, such an obvious benevolence of intention, such affection beaming in his looks, such a tone of tenderness in his words, such an unmistakable design and desire to benefit the persons he addressed, that it was almost impossible for any one to whom he spoke to be offended with him. We must beware of a species of knight-errantry in religion, and of that spiritual garrulousness in which some very talkative professors indulge, who measure their zeal by their volubility, and who are regarded by all who knew them as religious bores or pharisaic zealots, But oh, what an enviable talent is tact in doing good by private conversation with those into whose society we are casually thrown! By many, I know, the introduction of religion in the way of personal address, especially if the person be treated as unconverted, is considered as a breach of good manners and a mark of vulgarity; and too many pious people, and ministers also, yield to this conventionalism, and pass through life without ever attempting thus to do good. But can this be right? Is it not a cowardly

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guilty silence? If we have found the secret of happiness for both worlds, should we not in all proper ways seek to make it known to others?

There was another way in which Mr Knill extended his usefulness, and that was by writing and publishing short, striking religious tracts, as well as reprinting some that had been written by others. His own contained no great depth of thought, and nothing that displayed genius; but, generally founded on some fact, they were eminently calculated to engage the attention and to interest the feelings of the reader. They obtained, he tells us, a circulation of some millions, were translated into several languages, and were greatly honoured for the conversion of souls. It was his own pithy saying, "One tract may save a soul;" and in thousands of instances his, by God's grace, have done this. The man who writes one good, popular, useful religious tract, has done a work worth living for, though he did nothing else. There is a time coming when the author of "The Swearer's Prayer" will have more joy in his simple leaflet than Milton in the production of "Paradise Lost." Why then do not Christian writers more frequently try to send over their own land, and over more lands than one, those winged messengers of mercy by which, under the blessing of God, they shall convert souls while they live, and speak for the same purpose when they are dead? It must be confessed, however, that peculiar tact is necessary for such a work. The man who could write a large and learned volume would, in some cases, find it difficult to write a good popular tract; just as he who could forge an anchor might not be able to make a jewel or a pin. But are there not many who could do so if they tried?

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It is not always that such ardour in the way of doing good as Mr Knill evinced is associated with and guided by such discretion as he generally manifested throughout the whole of his career. Impulsive and sanguine temperaments are always liable to erratic movements; and many a fervent spirit is set on fire and consumes itself by the velocity of its own unchecked motion. Zeal, like fire, needs to be watched and kept in its own place, or, instead of warming the house, it may burn it down. No one can read the foregoing pages, without being convinced that Mr Knill, with all his impetuosity in his useful career was singularly guided by wisdom. Ever active, amid the jealousy of the Russian Government and the vigilance of the Greek Church, he never fatally committed himself. He knew well, what is not often the case with ardent minds, how to direct and when to limit his zeal. This, as well as his watchfulness for opportunities of usefulness, and his eagerness to seize them as they presented themselves, was finely manifested in his exhumation of the Russian Bibles from the vaults in which they were buried, and fast going to decay; and also in his extensive sale of Bibles to the Finlanders. He thus did an immense amount of good without alarming the fears or awakening the suspicions of the authorities. How important is it, in all our endeavours to be useful, to study the best way of being so! Zeal should have eyes and ears as well as hands and feet; should keep both open, and make good use of their testimony.

What kept Mr Knill thus active and ardent in his career of usefulness was his fervent piety. If he had a tongue of fire, it was because the flame of devotion was bright and ever burning in his soul. Few men in

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modern times entered more deeply into the apostle's words, "The love of Christ constraineth us." By this, as a torrent, which he was as little able as he was willing to resist, he was borne energetically and successfully along in his course. He lived within sight of the cross, and felt the "powers of the world to come." His diary exhibits the springs of his action, the source of his energies, and the secret of his success. He was eminently a man of prayer, and did everything in the spirit of prayer. His communion with God was close and constant. He came from the closet strengthened for his work in the pulpit and in the city, and went back to his closet, not only for repose and refreshment, but to be strengthened and prepared for further labour. This made him "strong in the Lord and in the power of His might." And why are any of God's servants feeble in action but because they are weak in devotion? We live in days when Christians are far less in the closet than they should be. The study and the counting-house encroach upon the closet. We are preaching-men and business-men, but not so much as we should be praying-men. What mighty men in prayer were our great ancestors, the Howes, the Owens, the Baxters, and the Henrys! How they must have wrestled in the closet to send forth such words as they did from the study! Where is their mantle? Doddridge and Watts found it, and dropped it again for such men as Payson, M'Cheyne, and Knill. They, in their turn, let it fall. Would God we could find it! What is wanted among us is a deeper-toned piety, a more devotional spirit. Oh for a fresh baptism of the Holy Spirit, a revived ministry, and a revived Church, a race of preachers and of people whose whole character and

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conduct shall bear, in letters which every one that sees must read, the inscription on the mitre of the High Priest, "Holiness to the Lord!" We complain of a want of usefulness. Have we any reason to wonder that we should have cause to complain? Is our piety such as to make us burning as well as shining lights? Are we as intense in devotion as we are earnest in business and in study? We should all be more useful if we were more holy.

It will perhaps be asked, if I would hold up Mr. Knill as a standard by which all should be tried, and a model which all should imitate? In some things I would. In his singular devotedness, and consecration to his work; in his deep conviction and clear perception that the salvation of souls is the great end of the ministerial office; in his intense desire and constant endeavour, in all ways, to reach this end; in the prevailing evangelicism and earnestness of his sermons; in his eminent piety and devout spirit; in his loving disposition and kindly bearing; in his simplicity, fidelity, and courage; in all these things I would commend his example as what we should endeavour to copy. Still it would be unfair and unwise to expect that all should in everything exactly resemble him. Most men have idiosyncrasies which do not belong to others, and which should not be slavishly copied by them, and he had his. The God of nature had much to do in the constitution of his mind and tendencies, as well as the God of grace with the sanctification of his heart. Very few could do exactly as he did. And is not the wisdom of God manifested in that variety of talents and gifts which is apparent in the ministers of Christ, so that as there are great differences of mental habitudes among the hearers of the



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gospel, there should be corresponding differences among its preachers? Let not, therefore, the readers of this memoir make comparisons between its subject and their own pastors, and querulously and unthoughtfully say, "Ours are not as he." Perhaps not, and yet they may be very good ministers still. Nevertheless that his burning ardour for the salvation of souls, and his unwearied endeavours in that work, might and should be possessed by us all is very true; and I am not without hope, that this volume has its mission to stir us up to a spirit like his own.

In the retrospect of a long life, now drawing to a close, during which I have watched, of course, the career, and observed the mode of action of many of my brethren, I have noticed great diversity in the results of their ministry; and I have most assuredly seen, that where they have been intensely earnest for the salvation of souls, and have sought it by a style of preaching adapted to accomplish it, God has honoured their endeavours by giving them success. If, without impropriety, I may refer here, as I believe I have done elsewhere, to the service which, during fifty-four years, I have been allowed to render to our great Master, I may declare my thankfulness in being able, in some small degree, to rejoice that the conversion of sinners has been my aim. I have made next to the Bible, Baxter's "Reformed Pastor" my rule as regards the object of my ministry. It were well if that volume were often read by all our pastors, a study which I now earnestly recommend to them. I sometimes venture to hope that it has kindled in me a spark, (but oh, how dim!) of that spirit which actuated Mr Knill. In regard to all that constitutes earnestness, I blush before his statue, as it rises before

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me in this volume, and confess my shortcomings in the work of the Lord. Standing, as I now do, in the prospect of the close of my ministry, of the eternal world, and of my summons to the presence of the great Lord of all, the salvation of souls, as the object of the ministry, appears to me, more than ever before, in all its awful sublimity. Everything else, as compared with this, seems but as the small dust of the balance; and though, perhaps, not altogether an idler in the vineyard of the Lord, it is now my grief and my surprise that I have not been more devoted and more laborious. Defects, omissions, and errors, which we did not perceive during the burden and bustle of the day, come out before our view in the evening of life, and especially when it is spent, as mine now must be, in retirement, solitude, and suffering. To my younger brethren I say, You are engaged in the greatest work in the universe; for in preaching for the salvation of souls you are brought into fellowship with God in His eternal purposes of mercy to the children of men; with our Lord Jesus Christ in His redeeming work upon the cross; with the Holy Spirit in His mission to our world; and with prophets, apostles, and martyrs. Through eternity, heaven will resound with the praises of your diligence, or hell with lamentations and execrations upon your neglect. Happy will it be for you, and happy for your flocks, if the perusal of this volume should help you to find and to wear the mantle of Richard Knill.

September 30, 1859.

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**CHARACTER OF THOMAS WILSON, ESQ., OF Highbury  
PLACE: A LETTER TO HIS SON AND BIOGRAPHER,  
JOSHUA WILSON, ESQ.**

My dear Friend, although I have not the vanity to suppose that by any effort of my pen I can add anything to the interest and value of the memoir of your excellent father, which you are now preparing for the press, I feel strongly prompted to do honour to his memory, by this short and imperfect sketch of his character as it appeared to me; and thus to plant a flower among the many that will grow around his tomb. An acquaintance, somewhat intimate, of thirty years' standing, gave me an opportunity of knowing him in almost every phase of his public and private character, and of forming a tolerably just appreciation of his many and great excellences, as well as of those few and little imperfections, with which in his case, as in every other upon earth, sterling qualities were associated. It is painful to me, on our account, though not on his, to think of him as departed; and with whatever melancholy pleasure I may read the history of his useful life, and thus recall by recollection my own intercourse with him, I shall still be compelled to exclaim in laying down the volume, "It is a good and faithful portrait; but, alas, that we have now only a picture, instead of the living man!" I owe a debt of gratitude to his memory

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which I feel willing and happy thus to acknowledge, and in some measure to discharge, inasmuch as he not only showed me much kindness and respect up to the time of his last illness, but, when I was young in the ministry, introduced me to public notice, by inviting me to preach in Hoxton Chapel, and at a subsequent period evinced interest in my usefulness, by intimating his wish that I would occupy the pulpit of the largest of the chapels which he erected in the metropolis, (Craven Chapel), and often expressed his delight in the prosperity of the church committed to my care and oversight. I felt, therefore, on his decease as though I had lost one of my earliest and most valued friends. Nor was this feeling confined to my own breast, for when he died, a sense of deprivation came over our whole denomination, which could not have been produced by the death of any other layman, or by the deaths of many ministers. It was the fall not of a fir-tree, but of a cedar, in whose broad shadow so many churches and pastors had reposed, and poured forth to God their praises for the help afforded to them by this his devoted servant.

There can be no diversity of opinion about the specific nature, any more than there can be any doubt of the reality, of your father's excellences. All will look at them from the same point, and see them in the same aspect. They were of one kind, and that the best. However numerous the artists might be who take his moral likeness, and however varied might be the degrees of verisimilitude and of artistic skill in the arrangement, the position and general outline must be the same in all. I consider he afforded one of the finest instances in modern times of exception from the reproach of the apostle upon the professors of that day, "All seek their

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own, not the things which are Jesus Christ's." I contemplate him as the active and liberal philanthropist, the zealous and earnest Christian, employing his wealth for the promotion of the cause of Christ. How rare is it, for a man carrying on a lucrative and respectable trade, however ample his patrimony, to retire, as he did, from the pursuit of secular objects in the midst of his days, and give up his whole self, his whole life, and no small portion of his fortune, to the promotion of God's cause! There are two examples of benevolent activity sometimes though not often to be met with, which are as beautiful as they are rare, and of which it is difficult to say which has the stronger claim upon our admiration; I mean the man who after realising by trade an ample fortune for himself, is still willing, when he might retire into elegant and luxurious seclusion, to endure the fatigues and anxieties of business, with the intention of devoting all its profits to God; and he who, when a prospect of great wealth to be acquired by trade is opening before him, foregoes the splendid advantage, and quits the busy mart to consecrate his life, with such means as he has, to the service of the Lord. The latter was the case of your honoured father; and, upon the whole, I am inclined to award the palm of superior usefulness to this kind of self-devotement, inasmuch as the consecration of time and bodily labour, is at once less frequent and more serviceable, than that of money. More persons can be found willing to give their wealth than can be found to give themselves. To see a man economising the resources of a handsome, though as his career was only commencing, not exuberant income; relinquishing the equipage and other appendages of wealth, and contenting himself with

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the simple habits of men possessed of not half his means, in order that he might have the more to dispense; to see this same man hiring an office, employing a clerk, and going to the scene of his benevolent occupation, (there to be accessible to all who wanted either his money or his counsel) with as much constancy, punctuality, and untiring perseverance as any merchant in the metropolis displayed in his attendance at his office, was a scene which I believe had no parallel and still has none.

It is such entire consecration as this in wealthy and public-spirited individuals that we want for carrying on the great moral enterprise which has been set up for making a better world; that they should feel themselves moved and called of God to quit the busy scene of secular pursuits, and instead of retiring into elegant seclusion, each place himself amidst the religious activity of the age as the main prop and pillar of some one public institution. Stipendiary secretaries cannot at present be dispensed with; but what an immense advantage would accrue to our societies, if each one of them had one wealthy individual, who, without dictation or a patronising air, but with a modesty proportioned to his zeal, would devote his leisure, his fortune, and his time, to the object of his preference! How could such men be so honourably, so usefully, or so happily employed? Societies are necessary, and produce great benefit, but we have need to watch against their tendency to repress individual energy, and to make us feel as if we could do nothing alone. I know that, as a general principle, man is feeble in a state of isolation, but mighty in a state of union: yet one of the right influences of union is its action on the indi-

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virtual man in awakening the consciousness of his own power, and fostering in him an inward creative energy.

Your father was a striking example to the church of God what one man in private life, when disposed and determined to give himself up to benevolent activity, can do for its welfare. It is very true that it might have been, and I believe it was so, that he adopted his course of life not only from principle, but in some degree from his taste for it. He was happier in that occupation, apart from religious motive, than he would have been in any other; it was evident that in that employment his soul had found its own sphere of activity and element of enjoyment. He always looked happy in his work; and I can conceive how pleasant his walks were from Tyndale and Highbury-place across the Islington meadows to his office, conversing with himself and with his Lord, about the care of the churches and their pastors which had come upon him. There was a buoyancy of spirits about him which lifted him above the depressing influence of discouragement: it was not insensibility or indifference, but an elasticity, which, if for a moment his mind yielded to the pressure of untoward events, raised it again to its position, like a bulrush from the wave that had for a moment submerged it; or, to adopt a more appropriate simile, like a tree recovering its perpendicular when the gale that had bent it had passed over. Be it then that taste had something to do with all he did; I cannot help wishing and praying for more men of similar taste. How much more beneficial to mankind is it than a taste for personal ease, domestic extravagance, and worldly grandeur! Happy would it be if our rich professors had

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a propensity to erect chapels, instead of stately mansions; if, instead of filling their own houses with gorgeous furniture, they would live to supply the house of God with useful ministers; and if, instead of giving expensive entertainments, they would be content with the Christian hospitality which your father was ever ready to offer to the servants of the Most High God. He it so that it was in part his taste; but how much more dignified was it than the sordid craving for hoards of unemployed, unsanctified wealth; or the silly, yea criminal vanity of some professors, who are emulating the votaries of fashionable folly in all that can amuse the imagination, dazzle the senses, or gratify the appetite! Be it so that it was in part his taste, what noble effects it has left behind it! "The fashion of this world passeth away not only the objects on which many professing Christians lavish their wealth perish and leave no trace behind them, but even the fortunes they hand down to their posterity are dissipated in one or two generations; while, in the spacious chapels he erected, in the churches he helped to form, in the ministers he assisted to educate, in the souls he thus helped to turn from sin to God, are the imperishable memorials, the unwithering fruits of his sacred and sublime ambition. Saurin, in one of the most eloquent of his sermons, says, "I recollect here an epitaph said to be engraven on a tomb at Rheims: 'He exported his fortune before him into heaven by his charities, he is gone thither to enjoy it.' "This, I am aware, if interpreted in a Pharisaic sense, and as importing the idea of merit would contain a detestable sentiment; but if nothing more be meant, than that the fruits of our charities will, in a way of grace, be gathered by us in heaven, it is at once true and beau-



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tiful. What a portion then has your father laid up in heaven, in the approving smiles of our gracious Redeemer, and in the happiness of those spirits of just men made perfect whom he was indirectly the means of raising to glory! Oh, that our rich men would thus immortalise their wealth, and lay up their treasures in heaven!

Some, I know, have imagined there was a little mixture of ostentation in your father's donations: and that they were all public. Certainly not all; though many of them were. Public, from the very nature of them, they must have been, and public I maintain they ought to have been. Chapels are public things, and it is absolutely impossible to keep in secrecy the name of the man who built them. And then of the propriety of his name, or the name of any benefactor being known, there is no doubt in my own mind. It was ostentation which our Lord meant to condemn, not publicity. He who said, "Take heed that ye do not your alms before men," also commanded us to "let our light so shine before men, that they seeing our good works might glorify our Father who is in heaven." The injunctions to secrecy and publicity, both coming from the same authority, must shew that the two are compatible with each other; that when no good end is to be answered by giving publicity to our liberality it ought to be kept secret, but that, when others can be thereby "provoked to love and to good works" it ought to be made public. In each case the purity of the motive constitutes the sanctity of the action. We must give our example as well as our property to the cause of Christ; and how can this be accomplished if men do not know what we do in the way of liberality? Our care should therefore be to watch

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well our motives, and not suffer our liberality to savour of vain-glory, and then give our names as well as our property to the cause of the Redeemer.

It is impossible to sever your father's name, his influence, or his liberality, from the cause of Protestant Nonconformity. He was a Dissenter by inheritance and by conviction, and maintained without ever flinching or wavering an unbroken unvarying consistency. In an age when many, yielding to the powerful seductions of an establishment, have left the ranks of Dissent and gone over to the side of the national Church, he stood firm to the position he had taken up at the commencement of his career. Our whole denomination owe him a debt of gratitude, which they can discharge only by an intelligent, zealous and liberal, yet candid and charitable support of the cause which was dear to his heart. He has taught us (may we not be slow to learn the lesson!) that the most effectual way to sustain and extend our principles is, not by bitter and angry controversy, nor by railing and envenomed accusations, nor by political confederation, but by educating ministers, building chapels, and planting churches. Our strength lies in our piety, our numbers, and our spiritual union; in our cordial attachment to, and public exhibition of the great doctrines of the evangelical system; in a just appreciation and pastoral inculcation of our denominational principles; combined with a courteous, Christian, and charitable spirit towards those who adhere to the establishment as conscientiously as we have seceded from it. I think it probable that your excellent father had a small, and but a small, tincture of prejudice mixed up with his dissenting zeal. Alive as he necessarily must have been as a consistent Dissenter to the evils of an

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establishment, he did not perhaps sometimes make sufficient allowance for those who had been brought up under its influence, nor did he see in all cases, with sufficient clearness of mental vision, the distinguished excellences of those eminently good and useful men who labour within its pale. But even here some allowance must be made for his feelings. He could remember the time when Romaine, and Newton, and Pentycross, and others of the few evangelical clergy of those days mingled much more in the society of evangelical Dissenters than their successors, when increased in number, did; and he had witnessed a growing withdrawalment of those good men from the Nonconformist circle, which tended perhaps to abate something of the ardour of his charity towards them: but still, most cordially did he rejoice in the revival of evangelical piety within the pale of the Church of England, and he took a lively interest in the life and labours of his distinguished relative the Bishop of Calcutta. He has left few behind him more firmly attached to, or more generously affected towards, our section of the Christian church.

To your father's unwearied and liberal assistance, one of the most flourishing and important of our collegiate institutions owes much indeed. His attention to its interests was sleepless. No man can do our cause more good than by promoting the education of our ministers. The well-being of our churches depends, of course, mainly upon our ministers; and the efficiency of our ministry upon our colleges. Those important seminaries of sacred learning have not yet received the share of public interest and support to which their momentous consequence entitles them. How could our men of affluence better employ their property than

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in founding scholarships and granting exhibitions for the education of young men for the work of the ministry? Our departed friend was not among those who will be chargeable with this neglect. His life, and a large part of his income were spent in this cause. His views of the necessity of ministerial education were correct, but perhaps he was not sufficiently impressed with the importance of its being carried on to a high degree of classical, philosophical, and scientific acquirement. He admitted that an entrance to the ministry should be through an academic institution, but then the college was viewed too much, or too exclusively, by him as only the door to the pulpit. The education of dissenting laymen, even among the respectable classes, was in his youth not what it happily is now; and he was therefore not prepared to appreciate the value of literature from an enlarged acquaintance with it. The same remark will apply to the education of ministers when he entered on his career, and for a long while afterwards, they had gone back from the standard of their forefathers, and were taught to do good with a much smaller modicum of general acquirement than is now justly considered necessary for the pastors of our churches. He lived to see a vast improvement in his own cherished institution, and I believe rejoiced in it. If in some earlier stages of his official connexion with Hoxton Academy he erred in attaching too little value to scholastic acquirements, no small portion of the religious public at that time shared his error. For this reason his influence in the direction of the affairs of the college was, in the opinion of many intelligent observers, too often and too much given in the way of curtailing the already too short term of the curriculum of the students, in order to meet the

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application of the destitute churches for pastors. He did not consider that it is better for a church to be kept a year or two waiting for a pastor, than that it should be supplied with one whose education is incomplete. It used to be pleasantly said of him, that he had a double anxiety, first to get the young men into college, and then, as soon as possible, to get them out again. In his ardour for the spread of the Gospel and the supply of vacant churches, he occasionally lost his end by precipitancy in furnishing unsuitable men: he was too much guided by number, too little by quality. It is sometimes said that we had better have inefficient ministers, than none at all. This leads to a great error. It would be a benefit if many of our churches could be relieved of useless ministers, even though they should remain destitute for years, so that they were settled at last with men likely to do good. Far better is it to have the ground quite unoccupied for any reasonable length of time, than to have it permanently covered with encumbrances.

Your father's views of preaching were substantially correct. If he a little undervalued high degrees of learning, he neither misunderstood nor undervalued good sermons. If he could dispense, as perhaps he could, with more of the philosophical depth of thought and logical arrangement of argument than is quite desirable, he had an intuitive, clear, and strong perception of the right and best kind of preaching. No man knew better than he did what is the end and design of the pulpit, nor more keenly or accurately perceived how that end is to be obtained. It was his custom to give to the young men more advice on this subject than was always welcome; but many who at the time thought the treasurer combined with the duties of his secular office too

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much of the professor, have lived to acknowledge that the counsels which they were disposed to receive with a smile, or to resist with a frown, were not only well intended, but wisely conceived. As to matter for the pulpit, he demanded the same as Paul had done before him, "Christ crucified and as to manner, that which all the teachers of elocution from Quintilian to Whately have demanded, earnestness, He knew, what every wise observer and every superficial one also knows, that the secret of effectual public speaking is animation. It is true, as I have just said, provided there were plenty of this quality, he could be satisfied with less of manly thought than ought to give contentment even to an ordinary hearer; but then he loved that animation the more the more it was sustained by mental power. Our tutors may learn a lesson of him as to the importance of manner, and be convinced that it is of little consequence what they do form, if at the same time they do not form the preacher.

His zeal and liberality were not however restricted to the college as his only object. This was the centre of his circle of Christian activity, as it should have been; but his sphere comprehended whatever was doing in this remarkable age for God's glory and the world's conversion. He was one of the founders of the London Missionary Society, and died at the post of its treasurership. The first time I ever saw him, which is now between forty and fifty years ago, was, if I mistake not, when he was presiding at the annual meeting of the Religious Tract Society. Still to whatever he gave his attention his heart was upon the college, and the denomination it was intended to serve; and these very properly had the

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exertions of his right hand, to whatever he gave the operations of his left. This, I repeat, is what we want for every one of our academic institutions, some wealthy, influential, and active friend, who will devote to its interest the energies of his mind, the time of his life, and the contents of his purse; who shall be its patron without being its dictator, and help it without ruling it. More than this, we want men, if our jealousies will allow us to accept them, who, instead of dividing their influence into fractions, and scattering it in morsels to all societies, shall concentrate the light of their wisdom and the ardour of their zeal upon the denomination to which they belong. At present, we seem to have men, and money, and talents for everybody but ourselves, and for everything but our own institutions.

In his mode of doing business there was much to admire. He dwelt not in seclusion. He was ever accessible, and invited rather than repelled application, both for money and advice. "The man that wants me is the man I want," seemed to be his rule of action. No ebullitions of ill-temper or insulting refusals drove from his presence, with wounded spirits and bruised hearts, the men whom the stern necessity of a bad system had brought into it to make an appeal to his liberality. No haughty frown withered the hopes, and degraded in his own eyes, the dignity of the individual who, in his begging character felt himself without any additional dishonour, sufficiently low already. He may have been Occasionally a little abrupt in his manner, when the number of calls was almost past endurance, and the obtrusiveness of the applicants had become offensive: but generally speaking the law of kindness was upon

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his lips, a gentle courteousness was in his manners, and if he did not add to the fund to which his contribution was solicited, he did not by his incivility inflict a wound upon the feelings of those who came to him. Some men's donations inflict more pain than other men's refusals. Nothing requires to be done with so much gracefulness of manner and kindness of feeling as a refusal to an applicant for money. Your father abounded not in professions; dealt not in honeyed words which mean nothing, and do nothing but conceal hypocrisy; and affected no hollow politeness; on the contrary, he was plain-spoken, somewhat reserved at first, yet substantially kind. He soon made men feel at home in his company; yet prevented them from taking liberties, and from indulging in familiarity.

To his intimate friends, and in his intercourse with them, he manifested considerable cheerfulness of temper and pleasantness of manner. I see him at this moment rubbing his hands, and hear his hearty laugh when any thing was told that peculiarly pleased him. There was a vivacity in his conversation, sometimes increased by an anecdote, which made his society peculiarly agreeable to me. His remarks, if not profound, were pleasing, and characterised by good sense; and towards the end of life, a growing softness of tone and manner imparted to his deportment an air of solemnity without gloom. There is an apostolic injunction which none will deny your father to have most assiduously complied with, "Use hospitality one towards another without grudging." What multitudes have met around his table and his domestic altar! His house was as open as his purse; it was the ministers' resort, and they were made welcome to it. He seemed



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happy in their society, and I can speak from experience that they were happy in his. His habitation yielded them all the comforts of home without its cares, and with all the accommodation of an inn. If his house was not the resort of the great, the good were always there: if fashion did not grace his board, piety sanctified it; and if his parties contained not wits, poets, and statesmen, they were composed of the ministers of Christ, the regenerators of the world, men whom God delights to honour. Nor has Highbury place lost all its attractions by his departure; the venerable matron who so long presided over his domestic economy with so much of lady-like courtesy, and so much of Christian kindness still remains to draw to that scene of unostentatious hospitality many who by the same visit revere the memory of the dead, and express their regard for the living.

None who knew the subject of this sketch will ever forget or cease to admire his simplicity of character; whether that word be understood in the sense of guilelessness or inartificialness. He was transparent, and carried neither mask nor veil. And then how nobly plain in everything, in his manners, in his domestic habits, in his furniture, in his conversation, in his correspondence! He never affected to be any other than he was; he varnished nothing, and he concealed nothing: you saw at once what he was, and all he was.

The closing scene of your father's life was a beautiful exemplification of the "patience of the saints." It might have been expected that from his activity in life, and from his love of occupation, he would when laid aside manifest some degree of restlessness and impatience, for it is rarely that the active and passive virtues

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shine forth with equal radiance in the same character; but this is sometimes the case, and God thus puts honour in their death on those who gave glory to him in their life. When compelled by the advance of disease to give up his daily visits to his office and confine himself to his house, it was interesting to see him almost to the last carrying on his correspondence, caring for the churches, and helping to conduct the affairs of the college; and when he could not go to business, inviting business to come to him. In one of my last interviews with him I found him rejoicing over the prospect he had of the speedy settlement at Lambeth Chapel of its present amiable and devoted minister; and though obliged by pain to interrupt the conversation, and to leave the room for a while, he resumed the subject on his return with pleasure and animation. He did his work so much to his Master's satisfaction that he kept him at it to the last. He was not forward to talk on topics of experimental and personal religion, yet all he said to me was indicative of firm and simple reliance on the Redeemer for salvation and of a serene hope of a glorious immortality. Not the slightest infusion of vanity, or the smallest tincture of Pharisaic pride on looking back upon the past appeared to me to corrupt his humility, or to rise like an earth-born vapour to hide in any measure the radiance of his setting sun. He left his works, his friends, and his Lord to praise him, if they saw ought in him to commend, but uttered not a syllable in praise of himself. Still he was happy in considering what God's grace had done through him, and could not but rejoice in the honour he had received from above.

Such then was your honoured father as he appeared

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to me, such was the man whose distinction it was to occupy, single and alone, without all doubt or competition, the first place for usefulness, as a layman, in the denomination to which he belonged. He not only stood above, but far above, all others in that active, liberal, and well-directed zeal on which the prosperity of any cause so much depends. Your affection and esteem will not be offended when I say he was not faultless. Who is? But his imperfections, like the solar spots, were lost amidst the brightness which, if they in any measure diminished it, they could not conceal. He was not free from some prejudices and weaknesses: he wanted a little more comprehensiveness of view, and a more just and adequate appreciation of the value of high mental cultivation; and perhaps, on the other hand, sometimes attached too much worth to matters of minor importance. I never saw in him the slightest indications of pride, but occasionally I noticed, in his active days, a few slight symptoms of vanity; and though by no means dogmatical or obtrusive in company, or dictatorial in co-operation with others, he was evidently well pleased with deference to his opinion. His purpose was sometimes perhaps taken too quickly without consultation or consideration, and was pursued with an inflexibility that occasionally approached the point of obstinacy. But this can be accounted for by the sagacity which he obviously possessed in no ordinary degree for perceiving in most cases what was best to be done, and his tact and ability to do it in the best manner and at the proper season. His judgment of spheres of ministerial labour, sites of chapels, and probabilities of usefulness, was generally correct, and from a consciousness that he knew more on these points

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than most men he was not disposed to yield his opinion to others. He knew he had taken a good aim, and did not allow his eye or his arm to be diverted from it. When his mind was made up on good grounds, and those selected by him were generally such, he was not easily to be turned aside from his purpose.

The great lesson, as it appears to me, to be learned from your father's life, and it is a most momentous one for society, is the vast amount of good which may be accomplished by one man of piety, wealth, and activity, who in possession of a large share of good sense, though without splendid genius or large acquirements, is disposed to consecrate his property, his energies, and his time to the cause of God and his fellow-creatures: and that such a man, by so doing, enjoys more real happiness while he lives, and attaches greater honour to his memory when he has departed, than the greatest accumulation of unsanctified wealth, learning, or fame, can procure for their possessor. One such example reflects more honour upon our species, and produces more benevolent effort in other men than the history of the most magnificent institutions; since it shows the fund of moral excellence, which through God's grace one human heart may be made to contain; takes off the sense of dependence and insignificance which solitary action is calculated to produce; sets in motion those energies which are sometimes wasted or neglected in waiting for the movements of the multitude; and cheers the solitary labourer with the hope of abounding usefulness by his own unaided exertions. Fifty such men as your sainted parent would be instrumentality enough to revolutionise a kingdom or a world, in a religious sense. In turning away

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from the delightful contemplation of his bright example I feel a melancholy coming over me, at the thought of the few whom he has left, who, as they pass his noblest monuments, the college and the chapels he has erected, are prepared to go and do likewise. Into the hearts of some of these may God send an inspiration and an impulse through the moral portraiture which you are now preparing for the press, and by which I trust you are thus about to give a posthumous usefulness to your beloved and honoured and glorified father!

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**CHARACTER OF DR. WILLIAM BEILBY, OF EDINBURGH:  
A LETTER WRITTEN FOR INSERTION IN HIS LIFE  
BY DR. INNES.**

My dear Sir, As it is your intention to publish a memorial of the late Dr. Beilby, and you have applied to me, as one of his friends, for any reminiscences I may cherish of that inestimable man, I deem such a request too sacred to be denied. If however it had been your design that I should give a complete view of his character, instead of a mere outline, as it appeared to me, I should have declined the task in favour of some one better qualified than myself to perform it with justice to the beautiful original. To execute the bust must be the work of a more accomplished artist: it is mine only to hang around it the garland of affection.

My acquaintance with Dr Beilby is not of recent date. It is my privilege to have one of his brothers, a man every way worthy of the relationship to him, among the office-bearers of my church, and owing to this circumstance, for more than thirty years I have had frequent intercourse, both in Scotland and in my own town, with this eminent individual; and every interview, through that long period, has only tended to augment the esteem and affection which the previous ones had produced.

Dr. Beilby was a man to be loved at once. There was in him no opacity, nor any semi-transparency, which

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required, as a matter of cautious prudence, that you should withhold your confidence till you had found opportunity to ascertain what was concealed behind an impenetrable veil, or only half revealed through an imperfect medium. His countenance when in repose was not, perhaps, altogether indicative of the real character of the man; but the moment his mind and heart were called into action, his features were lighted up with an engaging smile of affection, and you found you were with one of those genial spirits which, if they do not dazzle society with the blaze of genius, bless it with their power of love. I knew him as correctly, though not as extensively, the first time I saw him, as I did the last interview I held with him. There was no concealment in his character, and there could not be any mistake respecting it. You had not, in the growth of acquaintance with him and the development of his excellence to contend with any prejudice produced by first impressions; on the contrary, every fresh manifestation of character was a delightful confirmation of your favourable prepossessions at first.

The substratum of all Mr. Beilby's general excellence was his religion. He added another instance to the number, so happily increasing in our age, of pious physicians. It was his happiness to live in his city in the time, and to enjoy the friendship of the late Dr. Abercrombie, a man who sanctified and adorned the richest professional gifts, and the most solid and massive reputation, with the most simple and earnest piety. Though it is not pretended that the subject of this paper rose to the altitude in medical science of that distinguished man, yet in faith and holiness he was his equal. It is not permitted us often to witness in this disordered

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world, a more attractive spectacle than that of a truly pious physician, carrying into the chamber of pain and sickness, not only healing for the maladies of a diseased body, but consolation for the distresses of a wounded spirit. It is the most perfect resemblance of that Great Physician, of whom it is said, "He went about doing good, and healing all that were oppressed of the devil," to do good in a professional capacity, and at the same time, to pour the light of instruction into the benighted mind, and the balm of consolation into the stricken heart: and for this Dr. Beilby was well qualified by his united acquirements as a physician and a Christian. It was the excellence of his personal piety, as it appeared to me, that it united the clear intelligence of the north with the greater ardour of the south. The papers which accompany this tribute of affection to his memory, demonstrate how well he had studied the Scriptures for himself, and how well fitted he was to guide the wanderer or inquirer to the fountain of life in Christ Jesus. But though well able to bear his part in the discussion of theological subjects, his chief delight was in the religion of the heart. He was ever ready, not only to speak, but to defend the truth; but it was always in love, and with indications that devotion was his element, rather than controversy. His piety was evangelical, simple, earnest, experimental, practical: a thing to be felt and practised, rather than to be debated. He could argue and dispute about controverted points; but he would rather exchange heart with heart, and talk and pray about the great fundamentals of our holy religion, which, not only by the testimony, but by the experience, of the universal church, are the doctrines according to godliness. He had been for



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many years under a religious training which had enabled him to discriminate all the shades of theological opinion, and to disentangle the very complicated mixture of truth and error which is to be found in human systems; but he delighted to escape from these contentions, which necessarily have the air of party, into the purer atmosphere of devotional meditation and conversation. There was about his whole religion the vivacity of vigorous life. He had a sound spiritual constitution. He lived spiritually, and enjoyed life. His piety made him happy. There was the sunshine of joy and peace in believing upon his spirit, which shone through the outer veil of the flesh, and became the light of his countenance. It was edifying to observe how he would frequently lead the conversation of a select circle by advancing some religious topic, and how readily he would respond and follow, when others took the lead, and with what gusto he would enjoy it. None could doubt that religion was with him a reality, the reality; or that it was his crowning felicity, the diadem of his delights. How many seasons of holy intercourse have I enjoyed with him, and how many foretastes of that still loftier communion, which it is my hope to hold with him in the society of "the spirits of just men made perfect!"

Dr. Beilby had his own views of theological truth, church polity, and sacramental administration, and held them fast in the hand of an intelligent faith; but his zeal for truth was never leavened, or in the slightest degree tinctured, with the bitterness of sectarianism or the malice of bigotry. Often as I have been with him, I never heard a syllable drop from his lips over which the most delicate charity would shed a blush or heave a sigh. In his own city, while he main-

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tained with consistency his own peculiar sentiments and his church membership, he was a kind of connecting link, a channel of communication, a medium of intercourse between all the sections of the Evangelical Church. When the project of the Evangelical Alliance was put forth, he was among the first to hail it with delight as the harbinger of the reign of love. He had long in his own temper and spirit been its type; and now, when something so like himself was presented to the Christian Church as an auspicious bond of union and means of communion between all the followers of the Lamb, he could not but give it his cordial welcome. He was present at its first and ever-memorable meeting at Liverpool, and helped that glorious tide of hallowed sympathy and brotherly love which lifted all present above the low level of sectarianism, and which seemed like an anticipation of millennial harmony, and an earnest of even heavenly communion. Well do I remember that, at that meeting, no countenance shone with brighter lustre, no heart beat with greater rapture, and no tongue spoke with more fervent praise, than his. He looked and spoke as if he had found his native element, and breathed his proper atmosphere. I would not be understood to insinuate that no man can be catholic in spirit who does not come within the bonds of the Evangelical Alliance; but I will affirm that all who do must be supposed to be eminently under its influence: and none more eminent than the "beloved physician" to whose memory these few unworthy lines are sacred. It was his greatest delight to gather round his own hospitable table as many of the various denominations as his accommodations would allow of; and it was also the

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delight of his guests to feel how closely they were drawn to each other by being drawn so closely to their happy host. Thus he seemed to have indeed consecrated his habitation to its highest and noblest purposes when it was converted into the house of God, and his board into a table for the sacrament of Christian love. How thoroughly he entered into the scheme of the Evangelical Alliance will be also seen by the admirable paper which is now published among his Remains, and which was read at one of the breakfasts which have been, and still are, held by the members of the Alliance in Edinburgh.

I can truly say that I never, during a somewhat lengthened ministry, met with an individual from whose bosom the spirit of sectarianism seemed more entirely expelled than from his; not one who, by general consent of all who knew him, would have been more willingly accepted as the living type of Christian charity. Ultras of all parties will perhaps be ready to call his candour indifference, his charity cowardice, and his desire to harmonise all parties a want of preference for any. It was not so: it was the undoubted operation of that "faith which worketh by love." No man had a deeper sense of the value of truth, but at the same time he loved her daughter charity, both for her own sake and that of her august parent.

From among all men I know, or ever did know, I could not select one who afforded a finer or more exact exemplification of the "charity that is kind" than my lamented friend. "The law of kindness was upon his lips and no wonder, for its throne was in his heart; and in this, as well as in every other case, it is true that

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“out of the abundance of the heart the mouth speaketh.” Kindness beamed in his eye, and diffused its sunny smile over his whole countenance. It seemed to be the animating soul of his whole self, the energising power even of his corporeal frame; which made his right hand prompt in offering the grasp of friendship, and his feet swift in errands of benignity. It appeared as if it was so entirely his nature, that he was kind by instinct as well as from principle. I can never forget the expression and the influence of his kindness during my first visit to Edinburgh, now nearly twenty-five years ago. I arrived in the city in debilitated health and distressed spirits, to perform a public service of some importance and responsibility. My trembling nerves filled me with dismay in prospect of an engagement in which I would be associated with that wonderful man whose loss, not only all Scotland, but the whole of Protestant Christendom, has occasion to lament. I mean, of course, the late Dr. Chalmers. My wife, long since an inhabitant of a nobler sphere than this low world, was with me. We were strangers in Edinburgh, and were both exceedingly depressed. The morning after our arrival our dear friend, then known for the first time to my wife, hastened to welcome us. His smiling countenance, his affectionate greeting, his tender language, his whole manner so full of love, were all like the visits of an angel of mercy. He cheered and comforted us, with so much wisdom as well as kindness, that it seemed as if we had never till then tasted the full sweetness of Christian friendship. He laid himself out, not only day after day, but almost hour after hour, to soothe and to tranquillise our minds; and when the time of my engagement arrived,

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brought himself a carriage to take me to the chapel where I was to preach, and encouraged me to believe that, notwithstanding the loss of three nights' sleep, and all the indisposition which attended it, I should be helped to perform the duty for which I had come to Scotland, but for the discharge of which I was, to all appearance, physically so incapacitated. How often have I heard the dear saint, now in glory, refer with gratitude and delight to that beautiful manifestation of Christian kindness! I may also refer to another, alas! the last, act of personal kindness I received or could receive from him, and which occurred during the last interview I had with him, not very many months before his decease. His kind offices on that occasion have left a somewhat painful impression upon my mind, from an apprehension that his kind delight to serve and please was somewhat injurious to his then declining health. I called upon him in company with my friend, Dr Steane of Camberwell; and as we wished to visit some of the many interesting scenes with which the beautiful city of Edinburgh abounds, he insisted upon being our guide. Remonstrance, which his then weakly condition and a stubborn affection of his chest called forth, was uttered by us in vain. In his wish to contribute to our gratification he forgot his own weakness. In the face of a strong cold wind he led the way from one object of interest to another, lifted apparently by his friendship above his infirmities, as if the ebbing tide of health was arrested for a season by the power of kindness. These incidents may to some eyes look like trifles, but they serve to bring out more impressively than general description can do the lovely trait which I am now

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delineating, and of which they are only specimens of what was always occurring.

In looking at the example of our Lord, how beautifully do the wise, serene, and awful features of his character seem melted and softened down into the kindly ones! And in the instance before us, how exquisite an imitation of this did we behold. His friends, as he passed their windows, would bear an impromptu testimony to his excellence, and exclaim, "There goes one of the kindest men of our city."

But while he lavished his kindness with no sparing hand upon the wide circle of his friends, it was not, as is sometimes the case with men of general complaisance, at the expense of the few who occupied the lesser sphere of domestic and fraternal relationships. It is not every man admired abroad who is equally admired and beloved at home; and yet every man is in reality what he is in his own house. It is a factitious and deceptive character, in which the public and domestic qualities are in opposition to each other. Show me a man unamiable, unattractive, and repulsive to the inmates of his dwelling, whose knock at his own door, whose step upon his own threshold, creates uneasiness and alarm, or whose entrance to his own parlour does not excite a smile of delight as a token of welcome to the beloved one; whose return to the bosom of his family is not as the advent of a good angel come to bless the circle, and make the hearth seem more happy, and the fire burn more brightly; and there, whatever may be the esteem in which, for his talents or his social qualities, he may be held abroad, I see an unlovely and unamiable specimen of humanity. Our dear departed friend could stand this test. Much as he was admired

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abroad, he was more beloved at home. Let that widow whom he has left to mourn his loss tell, by her cherished affection for his precious memory; let those fatherless children, who so deeply feel their bereavement, tell by reverent regard for his character; let that fraternal circle who, viewing his honoured grave, exclaim, "Alas! my brother," tell by their endearing recollection of his intercourse, what he was in the bosom of his family, and in the sphere of relationship how lovely and how much loved.

You and I, my venerable friend, have often seen him there, and have been the delighted witnesses of the love, the honour, and the bliss, of that once happy family of which he was the solar central luminary. We have seen how the affections and the sympathies of that household clustered round him, and how each loved each, not only for their own sakes but for his. It was one of those families, over which we might have taken up the beautiful language of Balaam, and said, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth; as gardens by the rivers' side; as the trees of lign aloes, which the Lord hath planted; and as cedar trees beside the waters." If, then, it be the chief and crowning excellence of man, as a social being, to be a ministering angel to the happiness of his own abode, that glory belonged in an eminent degree to our departed friend.

From that calm and blessed retreat, refreshed and invigorated by its peaceful healthful atmosphere, he habitually emerged into the walks of his professional life, and into the courses of Christian activity, even as he came from the hallowed seclusion of his closet into the bosom of his family. He was eminently, as you

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better know than even I do, a man of public spirit, a religious philanthropist, a co-worker with others in the cause of God. Nothing was a matter of indifference to him that concerned the kingdom of the Redeemer. Though maintaining a highly respectable line of professional practice, he was not affluent, except in beneficence. In the ardour of his zeal he was in danger of forgetting the rules of prudence. Nor was he grudging of that which, to a man in his situation, is more valuable than money, his time and his personal labours. These are the costliest offerings which are laid by a busy man upon the altar of the Lord. His sacrifices of this kind were many and great. To him could not be applied the reproachful language addressed by the prophet Malachi to the Jews, "Ye said also, behold what a weariness is it! and ye have snuffed at it, saith the Lord of Hosts: and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand?" He was not only the just man, for whom scarcely any one would be found to die, but the good man, "for whom peradventure some would even dare to die." His heart had no winter, but was a perpetual season which united the vital energy of spring, the glowing ardour of summer, and the rich luxuriance of autumn. It was evident to all around, especially towards the close of life, that he was too lavish of his declining strength. It was affecting to see how he would sometimes hurry off to some committee meeting or other, while he might, and we are ready to think should, have been husbanding his diminishing stores of health for himself and his family; and he thus added to the number, and they are not few, of whom the apostle said "Death worketh in me, but life in you."



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I should judge from what I know of him, that he was wise in counsel; and, perhaps, more eminent for prudence and caution, than for adventurous boldness and impulsive power; his words were “the smoothness of wisdom,” rather than the spirit-stirring powers of genius; the soft notes of the flute, rather than the loud blasts of a trumpet. He was a pleasant man to act with, a characteristic of great importance in these days of general activity.

It is but rarely that the active and the passive virtues of Christianity meet and blend their dissimilar, but not inharmonious, beauties, in the same character. Some men are zealous in labouring, but they are not patient in suffering. There is the blaze of the noon-tide sun in the day of prosperity, but no lunar effulgence, no starlight, to relieve the darkness of the night of adversity. Those who were so cheerful and buoyant, while everything contributed to their enjoyment, resembling the sun-flower when its orb was high, are seen like flowers closed and shut up when the sun is beclouded, and the rain is falling. How low, spiritless, and dejected are they, as if the sources of their consolation were all dried up, and they had nothing left them but sorrow and despondency! It was not so with the Christian of whom I now write. You and I, my aged brother, have seen Dr. Beilby in affliction, of which he had more than an ordinary share; and we have seen how the softness and tenderness of humanity served but to reflect the glories of Christianity, just as the cloud is but the dark ground to relieve and exhibit the beauties of the many-coloured rainbow. His deep submission was not the hardness of nature which could not feel, but the restraints of grace which would not feel more than is meet. I know of no

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commoner mistake than that of confounding insensibility with resignation. Many professing Christians would have just as much patience if they had no religion as they have with it. Their fortitude is that of the stone, which does not complain of the chisel, just because it does not smart under it. It was not so with Dr. Beilby. He had a tender heart; he was a man of exquisite sensibility, made of finer clay than most, and was cast in the mould of sympathy; but his faith controlled his affections, and while nature formed him to weep, grace taught him to rejoice, although "for a season he was in heaviness through manifold temptations." This fitted him eminently to act the part of a comforter; and I believe very many can testify how tenderly and how wisely he spoke consolation into the hearts of the sufferers. The man who would not break the bruised reed, must be as gentle in his manner as he is judicious in his matter, or he will crush what he really intended to repair. Consolation must be often uttered rather in whispers, than full-voiced. The troubled spirit must be approached with a soft step and a delicate touch, and a dulcet tone; anything more loud and harsh, and rough, would injure and repel. The flower, to repeat the figure already in part employed, which expands its bosom to the dew, and drinks in the fragrant breath of the still morning, closes its petals to the shower and the storm. Our friend never forgot this; and it made the afflicted love to hear his words of comfort, and to join in those prayers at their bedsides, which he often presented in the course of his professional visits.

Akin to this was, as you know, and as all know who knew our dear friend at all, his great meekness. Professors have strangely forgotten what kind of character

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the faith of the Gospel was intended to form. We feel sometimes half inclined to think they had never read the invitation and injunction of Christ, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." One would imagine that they had understood this to be nothing more than an invitation to come to Christ as a Saviour, without being at all a command to be like him as an example. One would suppose that they had never read that most tender injunction of the Apostle, "I beseech you by the meekness and gentleness of Christ." Can anything be more impressive and cogent, yet more tender than this? As if this were the view of Christ's mind, and heart, and character, which should be presented most frequently, and most fervently, before the eyes of Christians for their imitation. Very few seemed to enter more deeply into this injunction of the apostle than Dr. Beilby. If meekness consists in the governance of the irascible passions; if it means an unwillingness to receive offence, and a caution not to give it; if it signifies the charity "that thinketh no evil," and the forgiveness that seeketh no revenge; if it means the gentle utterances of a peace-loving heart; none will question that the ornament of a meek and quiet spirit decorated the character of this estimable man. With whom did he quarrel, or who could quarrel with him? Did he ever make an enemy, or lose a friend? Among the reminiscences of his long sickness and his deathbed, were there any recollections of unsettled feuds and animosities to trouble him? Had he any forgiveness to ask or to grant in that dread hour when the soul is hovering on the borders of eternity? Was not his reconciliation

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with all men as entire as that which he enjoyed with God? And when his funeral procession passed along, the street, was there a single individual who gazed upon it with the thought that it required the power of that sad spectacle to extinguish the enmity occasioned by his past conduct? He was not more at peace with the world than the world was with him.

If I were to give my impressions of Dr. Beilby's character in two words, I should select the terms completeness and loveliness. There was in it an entireness: no feature was wanting, and yet no one was developed above the rest: all were there, and all nicely balanced, symmetrically proportioned, harmoniously blended. The gentleman, the Christian, and the professional man; the consistent individual, the professor of religion, the peaceable and active member of a Christian church, and the public-spirited philanthropist; the devoted husband, the affectionate father, the kind master, the loving brother, and the faithful friend, were all united in him. Great faults had not to be compensated for by great excellences, nor great defects in one thing to be made up by redundancies in others. There was completeness of parts, without our claiming for him perfection of degrees. And was not all this beautified by the "whatsoever things are lovely?" If there was not grandeur of intellect, brilliancy of genius, the magic power of public or conversational eloquence, was there not, my venerable friend, all that about him which made us glad to come into the light of his countenance, and to enjoy the warmth of his loving heart? You and I have known many greater men, but have we known many lovelier ones?

But this beautiful character is withdrawn from us. How melancholy a reflection it would be if it were anni-

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hilated; but, on the other hand, how delightful to consider that, while we are tracing this outline and looking at this resemblance, the original still lives, with all his great and many excellences absolutely consummated, lives “Where every form and every shape looks heavenly and divine.” How little we can understand that comprehensive and wonderful expression of the Apostle, “the spirits of just men made perfect.” A perfect spirit, from which the last taint of corruption has been expelled, from which all the obstructions to the development of absolute holiness have been removed, and the full-blown flower of grace shall open all its beauties and exhale all its fragrance beneath the power and the splendour of the mid-day sun of glory; how vast a conception! Such is our departed friend. Heaven is continually growing rich with the spirits of earth, and is drawing up to itself all that is god-like and divine. And now, by our recollecting what they were, and by our knowing, in some measure, what they are, they still shine upon us “full-orbed” from heaven, and “their memory is blessed under the consideration that they are what the earth has contributed to heaven: that in them it may be shown that earth may send its inhabitants thither —, that there was here what was judged not fit to be long confined and detained here. They appear as a conquest gained in this world, and taken away from it by the powers above: a sacred, happy colony transplanted thither: “blessed emigrants from our inhospitable region to the realms of glory, honour, immortality, and eternal life.

And what makes us dwell with pleasure upon what they are, and which helps us to wipe away our tears that drop upon their sepulchre, is the thought that we shall

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be both what they are, and where they are. And if their excellences, imperfect as they were, drew from us such affection for them when we saw them upon earth, with how much more intense a charity we shall love them in heaven, where their excellences will be all consummated. If Tully, amidst the darkness which surrounded him, relieved as it were by only a few glimpses of reason; glimpses lost, like flashes of lightning, almost as soon as seen; thought with such rapture of being united with Cato and other glorified immortals; with what greater rapture should we, to whom the heavens are thrown open by the steady light of revelation, dwell upon the thought of being elevated to those glorious regions of immortal life, where dwell "the innumerable company of the saints," and "the spirits of just men made perfect! "I know not of a more ecstatic passage in all God's holy book relating to this subject than Paul's adjuration to the Thessalonians: "I beseech you by the coming of our Lord Jesus Christ, and our gathering together unto him: "2nd Epistle, ii, 1. What a gathering! Nothing can transcend this, the convocation of the whole redeemed church, "the general assembly and church of the first-born, which are written in heaven; "all these gathered together, and gathered together unto Christ; not for a transitory interview with him, and short-lived intercourse with each other, but to abide through eternity in his presence and in each other's society.

Farewell! beloved friend, till I meet thee in that blessed assembly. Pleasant have been the hours I have spent in thy society on earth; but happier, far happier, will be the intercourse I shall hold with thee through eternity in heaven.

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HAVING contributed a chapter to Mr Dale's memoirs, I reprint it here, with the omission of passages relating to matters already noticed by me, and some additions.

My father was so simple and unpretending, that I have no doubt servants, or persons of inferior perception, might have lived a long time in his house without discovering anything remarkable in him, except the love he bore to every one about him, and, (if they had themselves any sense of religion,) his habitual communion with God.

For my own part, I cannot recall any act or word of his which was inconsistent with his professions or unworthy of his office.

I have no information to give as to his habits of personal devotion, but I am sure that in that respect he performed himself all that he exhorted others to, and that his life might be drawn from his sermons and writings. I know that he practised social prayer to a very great extent. It was his comfort when any member of his family was leaving him, or taking any important step in life; and he indulged in it with all in whom he felt peculiar interest, such as young men, especially the college students, his old friends, and his brother ministers. He loved to commend them or to be commended by them to God, and to pray with them for the advancement of the kingdom of Christ. His family devotions were most beneficial to those who shared them; each prayer was concentrated on a few subjects, which he was careful to vary from day to day, so that in a week or so he presented petitions or thanksgivings upon most of the subjects which could with propriety be noticed in them. He generally made reference to any event which was expected either by any one present or in the circle of his relatives; and on Monday morning he prayed individually for himself, his wife, children, and grandchildren (accordingly as such relationships were his), and any other member of his family who was in any trial or affliction.

When he talked about religion, it was chiefly in reference to the events of the day, (a minister has ever on his heart some scene of death, sickness, misfortune, or affliction), and his remarks were short and almost ejaculatory, and not uttered as matters of form or of course. Religious business he always transacted as business, without

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religious phrases; for cant of all kinds he avoided himself, and checked in others.

He was naturally of a very gentle, loving, and winning disposition; yet withal impetuous, impatient, and combative in self-defence. But so far had he disciplined himself, that I used to think it cost him less than any other man to practise forbearance and forgiveness; and I never saw in him a trace of any malignant feeling whatever. Still there was something in all his acts, whether of goodness or kindness, which shewed they proceeded from Christian principle, and not from his natural amiability. He habitually called himself to account for what he had done harshly, as well as what he had done wrongly, and for every opportunity of doing good, or shewing kindness, which he had lost.

Though very charitable in his opinions of others, and judging them much less severely than he judged himself, he was very firm when principle required it. It was on a requisition originating with him, that Dr. Achilli brought that action against Dr. Newman which unmasked everybody connected with it; and he took care not to sit on a religious committee with a rich man who had been convicted of a gross offence against the revenue. In this last case he spoke to the gentleman himself, and gave him no other pain or offence. On the other hand, I have heard him condemn himself for having, in the early part of his ministry, taken part in a Bible meeting at which a nobleman of evil repute presided (a scandal which the Society now avoids,) and declare that nothing should induce him to repeat the mistake.

It is necessary to a complete delineation of his character, and it may explain his conduct on one or two occasions, to mention that he laboured under the defect of indecision, not in forming his opinions or determining on his objects, but in choosing between different plans or methods of operation. This I think arose from his propensity to look on the dark side of future events, and to presage every possible evil, without sufficiently regarding the probabilities of the case. The slightest risk seemed to interfere with his power of judgment, and tended to make him uneasy even after he had taken his decision. I never however knew him vacillating in his conduct, but he sometimes came prematurely to a resolve, in order to spare himself the pain of doubt; and he was always inclined to middle courses and attempts to combine incompatible advantages, which occasionally resulted in twofold damage, or the increase of the evil by delay. He was very sensible of this defect, and it subjected him to great pain and mortification.



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In matters of right and wrong he was always governed by abstract notions, habitually endeavouring to bring everything to first principles, and suffering neither expediency, habit, nor custom, to weigh with him. His opinions on subjects having no bearing on religion and morality were adopted from authors or friends in whom he had confidence, and in great part taken on trust; and in matters of mere taste lie judged by a conventional standard, admiring what was generally admired. In those particulars he was willing to be guided by general opinion, and was provoked by any one else setting up his own notions in opposition to it. In accordance with these habits of mind his feelings and predilections were those of his position; though anything but a formalist or a priest, he was entirely a mail of his profession, and looked at all things from the point of view, and through the medium, proper and peculiar to an English Nonconformist Minister.

Within the limits within which he allowed his imagination to operate he was entirely governed by it. Anything heroic in private life, and particularly any great historical incident carried him away as completely as it could a child. When he began the praises of Howard or Clarkson, or any like-minded man or woman, lie could scarcely either leave the subject, or express all he felt with respect to it; to such an extent did the horrors of gaols and the abominations of slavery afflict his mind. On the other hand, he took the most intense interest in all parts of the story of the great warrior and tyrant who scourged the nations in his time. I particularly remember the interest with which he read Count Segur's Eetreat from Moscow, and the memoirs (whether authentic or not) of the Duke of Otranto; and I shall never forget his comments on Haydon's picture of Napoleon at St. Helena gazing on the sea, and on a French lithograph of his dying there, with his marshals and his old guard assembled in the clouds to receive him. This characteristic of his mind should be borne in mind in reading his works; what with a man of colder and more barren fancy would be overstrained declamation was really a true representation of his views, feelings, and associations. Passages which may appear merely sentimental, really expressed the ideas which governed his actions in the particulars he was dwelling on.

Thus also the millions crowding the cities and plains of India and China, and the antiquity, early civilization, and unchanging manners of their races, held permanent possession of his mind. The intense interest with which he regarded them did not however end in mere wonderment or reverie. He was ever looking on to the time when they

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should all know and serve the one true God, and thinking how in any though the smallest measure he could speed its coming.

Until the later years of his life his thoughts had dwelt most on the great Asian peninsula as the more accessible of the two countries, and all his influence with the Missionary Society had been exerted to induce its directors to concentrate their main efforts on the millions which Britain entrusted to her Great Eastern Company. For that purpose he urged them to give up all their small and scattered stations, to leave further missions in the Pacific to the Wesleyans, and to transfer their chapels and schoolhouses in the West Indies to the Baptists. For he thought the vast population of our Indian territories, themselves already partially civilized, and having all the advantages of European life and knowledge displayed before them and courting their acceptance, presented far more imperative demands on the resources of which English Christians are the stewards, than the inhabitants of petty islands, unfit for labour of body or of mind, and gradually wasting from off the earth, or tribes of mere savages manifestly doomed to destruction in the never-ending series of African wars, or by fatal intercourse with colonists from Europe. At the close of his life the Leadenhall Street empire, which by its institutions, traditions, legislation, and judicial determinations had systematically and perseveringly discouraged the profession of Christianity by its native subjects, suddenly fell without a struggle and without a defender, as if neither God nor men could longer endure it, and my father had the joy of believing that the Christian age of India, which he had so long prayed and laboured for, was about to dawn,

While he was yet capable of active exertion a still more astonishing change was wrought in China. Rebellion in a third of its provinces, and war with England, had brought down the ignorant haughtiness of the Tartar dynasty, and the Mandarin hierarchy (if the gallicism may be permitted,) to throw open not only a port or two, but the empire, to the foreigners and their religion. On the first flattering accounts of the revolutionary chief, he gave up all his energies to commend to the Bible Society and the lovers of the Bible Mr Thompson's thought of throwing into China a million copies of the New Testament. That, at the moment when they wore thus startled from the routine in which a hundred generations had passed away, the true revelation of their Maker and their Redeemer might be among the first objects to which they gave their thoughts.

In the last year of his life he felt himself constrained to lift his voice in warning to his countrymen and to their kindred beyond the

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Atlantic, lest they should be found disobedient to this heavenly summons, and neglect to avail themselves of the opportunities then first accorded to the Christian nations. This pamphlet, his latest written work published separately, was singularly appropriate as his last address to the Churches, and it was received with all the kindness and attention which he could desire.

I must also state, as necessary to the true understanding of his character, that though so amiable, tender, and loving, he was entirely deficient in sympathy for any feelings unless he himself had experienced them. He could not enter into joys and sorrows which he thought unreal, puerile, or unworthy: he could not understand seductions and temptations which had no power over him: he could not patiently listen to vain hopes and groundless fears which he had never himself known: and he never seemed to me to understand exactly the state of mind and soul produced by error, sin, doubt, or disbelief. He was accustomed to address men and women in masses, with arguments which he knew ought to prevail with them, and he did not enter into each particular case, and adapt his reasoning to it. Hence when he succeeded, it was by exhibiting fully the gospel of God, itself suitable to all cases, and sufficient for all emergencies. He believed it himself, declared it in love and tenderness, and left it to each mind which he addressed to receive it, and appropriate it for itself. Hence he was not generally appreciated by young persons, particularly not by educated young men; all such expected or needed to have brought before them some special view of Divine truth, adapted to their usual habits of thought and feeling; and this not being done, they felt that they were not understood by him, lost all interest in his conversation, and could not speak before him. It was, in fact, only matured and experienced Christians, with views and tastes in unison with his own with whom he really had a fellow-feeling, and who on their part were thoroughly at home with him. Generally the older a member of his flock became, the more he prized his minister. He frequently preached specially to the young, and such sermons were often very interesting, but not more so to the young than to grown-up people. From these causes the number of young persons who attended the chapel was small in proportion to the congregation; and the young men in the church, unless in the lower ranks of the community, were few. He, at one particular period, noticed with dismay that no deacon had a son a member of the church.

Some account of his personal habits may be interesting if not instructive. He diligently redeemed his time. Meals were despatched

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in his house more rapidly than ever I saw them elsewhere. Though a stout man, all his movements were quick; he walked and wrote fast, and he dressed with unusual rapidity. My stepmother was as active as he was, and never kept him waiting for her at a meal, or when going out with him, and she remarked with great pleasure that this was the quality which Bonaparte particularly praised in Josephine. He was generally in his study soon after seven, and I believe spent in devotion the hour before breakfast, which in winter and summer he took at eight. He never sat more than half an hour after dinner (which was at two or half-past), and not a minute after breakfast or tea. From the time of his second marriage up to 1840, when I left his house, I never knew him give up one evening to his family, and very often he had a religious engagement from home on every night in a week except Saturday evening. After supper (at nine) he usually read an amusing book, and I think he did so also at the end of the morning. He wrote his letters generally in an afternoon, and grumbled if he had to take up his pen after supper. Though not fond of the occupation, his letters were generally very full, and any one who wrote to him on a matter of personal religion was sure of being answered at considerable length. The reduction of the postage charge to a penny he always lamented as a serious injury to him. He also disliked reading letters, and I think guessed, or took for granted, a great part of them.

Nothing ever seemed to incapacitate him from working on up to supper-time, or to dissipate his mind. He could breakfast out, and when he returned fall to work as usual. When he reached home in an afternoon after travelling all day, (before railways,) he had tea as quickly as it could be got and then went to his study, and generally on such occasions was later than usual at supper. He never gave up working unless physically unable to sit up, and made nothing of a headache or other ailment which would have laid aside most men.

By this diligence he always had the afternoon to spend with a friend who was passing through the town, or whom he had asked to dine with him; but he generally gave his invitations for days when he had an engagement after tea, or otherwise he stipulated for his evening.

Till the last years of his life he wrote standing, and to this he attributed his health. For twenty years he had his study on the second floor, but he was so often called down from it, that the fatigue of ascending two flights of stairs became too much for him. He was accustomed to walk a great deal, making all his pastoral calls on foot, until, the town increasing on every side, and he himself getting older, he found that he had neither time nor strength to continue the prac-

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tice, but he abandoned it very reluctantly. He resorted to country walks, of which he was exceedingly fond, as a means not only of relaxation, but of meditation; and after the fields which used to come up very near to his house failed him, he had the Botanical Gardens at hand, in the less frequented parts of which (it was not much used at first) he spent a great deal of time, especially after my stepmother's death; and he told me that he never felt greater disappointment than in his bereavement finding his favourite walk there taken from the garden.

He was not easy, when he had been at home, if he had not completed one sermon by Wednesday night, and I believe under ordinary circumstances he never allowed Saturday to arrive without good progress having been made in the composition of the second; and it was his rule to finish that by dinner-time; the afternoon he always from his boyhood made a holiday.

Notwithstanding his amiability and tenderness, he was inclined, his convictions of duty overpowering his inclinations, to asceticism in his practice, and to austerity in his opinions. Both his writings and his habits bear me out in this. The Puritans were so, and the spirit of the Puritans was in him, and this has been the leaning (and it seems to me it must be so) of every eminent saint, whether among Protestants or in any of the old Episcopal communions, either of the West or East. I know he contended that this was not the case with him, and deprecated inferences to that effect being drawn from his writings; but what he said shewed that he was conscious of this tendency in all his opinions and practices. He seemed to me to have attained the character which, it is said, John Calvin, in his admiration for St. Bernard, wished to form in all his followers, that of a man who while he played his part and did his duty in the world, should yet have his heart as much in heaven as if he had been in a cloister. This is the specific state of mind my father again and again exhorts to. He was naturally fond of society, being of a friendly and genial nature, but from the first he was determined that no one should say of him, that he liked to go out to a good dinner, which he knew was the common reproach of the cloth. The libel against him in the Age stated that though he preached self-denial no man more enjoyed a cheerful glass; he resented the imputation of hypocrisy, but as to liking a cheerful glass, he merely said that he defied any one to prove he indulged in it. He never went out much at any period of his life. But he almost gave up doing so at all after the revivalist preachers from the States visited him, who (in contrast to his old friend Dr. Patton, who

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became more hearty and genial every time he came to us) seemed to set themselves against all enjoyment whatsoever. My step-mother had previously in a great degree weaned him from his former habit of friendly visiting, which I am sure had done him good, and given him his firm hold in his people's affections. No minister can call out all the energies of his flock unless he is known and loved as a man, and for this he must be seen in their families as a friend, and not merely as a minister. My uncle James once said to me, with reference to this, "My brother would never have had the hold he has on his people if he had from the first pursued this system, and it will make us a rope of sand." His great delight ever was to spend two or three days with a friend living in the country, and he could always, with a little notice, manage to spend half a day in such a visit. He made a rule of not supping out, if he could possibly avoid it, and never did so at a mere party; and in all cases ten o'clock was his time for reaching home, and he would almost have thought his character endangered by being met in the street after eleven.

He never would dine at the only civic dinners in Birmingham to which the notables of the town were invited, those of the High Bailiff and the Low Bailiff; not even when a member of his congregation or his brother filled the office of Low Bailiff (the more important of the two), viewing it, rather unfairly, as a mere convivial meeting or a matter of town politics, instead of what it really was, an opportunity of blending parties and removing personal prejudices. But on occasions when his attendance could not be misconstrued, as at the meeting of the British Association, he was to be seen at a public dinner. He rarely broke a rule which he had laid down, equally for health and self-discipline, to rise from every meal with an appetite. He was always so abstemious that it was no matter of self-denial to him to give up drinking wine. He felt so strongly on the matter, as an advocate of the Temperance Society, that when compelled to take it temporarily he always left it off too soon. But his taking it, even under these circumstances was, at least on one occasion, noticed in an abstinence journal in language appropriate to the relapse of a reclaimed drunkard. His medical attendants, on the contrary, thought he would have been better had he taken it more habitually.

He considered it a matter of duty to exercise hospitality, especially to ministers visiting the town; and it was not only the distinguished among them whom he entertained, but the brother with a chapel case, even if from the Principality; and he could scarcely bear that men of this class should be in lodgings during their stay in the

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town. At one time, before the citizens of the United States became so sore on the subject of slavery, he insisted on receiving so many of them under his roof, that it was suggested he should put the stars and stripes over his door. But it was always a difficult matter for him to induce our cousins over the water to accept the invitation, their habits apparently rendering them most at home at an inn, and it never seeming any object to their unestablished and unendowed clergy to lessen their expenses while travelling in Europe.

His almsgiving was very great, when viewed in reference either to his income or his expenditure. No relation or old friend, and scarcely any minister, applied to him in vain, and he gave even to his enemies. To do this he was very economical, especially in his personal expenses. But he shewed it only by not spending money, and not when he spent it; for he was very easy in every transaction, whether he paid or received. He lived as plainly as he could with propriety, and he gave away the remainder of his income. He held it a sin for a minister to hoard, and at least an equal sin for him to indulge in display. I never knew him so testy with me as when I suggested it would be mercy to put two horses to his carriage, which he kept as a matter of necessity. When, after my stepmother's death, he was obliged to reduce his charities, he was more than ever careful to avoid outlay for his own pleasure. If he had a fancy for anything about him it was for plate; but when choosing to return to Mr B. Neale's family a silver cruet-stand, which had been old Mr Neale's, (and was supposed to be the last memorial of the Christian hospitality by which his house was distinguished), he would not replace it with silver unless he paid for it in other articles of the kind.

He received little more than £100 a-year from his works, for he always published them in the plainest manner, and then sold them at such prices that the purchasers had the best of the bargain, as old Sir Oliver Cromwell insisted on selling his land. For this reason he parted with none of his copyrights, except to the Tract Society. The price which he received for the "Anxious Inquirer" he made a point of disposing of for religious purposes.

He was very neat in his person and dress, and very particular not to appear in the pulpit with his hair in disorder, which cost him some care, as he always wore it combed straight up from his forehead. He liked everything about him kept in its place, except that the books and papers which he had in actual use always lay about in confusion. He had real method and system, for he kept going the great machinery of his church and congregation, with ease and comfort to everybody, and without the need of any painful or convulsive efforts.

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He was most punctual in all his engagements, being always before the hour, and this was particularly the case in everything connected with the chapel. Every person having anything to do at any service knew that he would be in time himself, and reprimand any one who was not. He never allowed himself to be in a hurry on the Lord's-day, though he often was so on other days, and he always moved slowly on the chapel premises.

The Lord's-day he kept with the greatest strictness; and he seemed to consider Saturday evening, if not as a part of it, yet as not to be spent otherwise than in preparation for it. He was displeased at merriment in his house on that evening, and he never made even a religious engagement for it, but spent it in private devotion.

He was much teased by a narrow-minded member of his church, (who could walk very well himself, and whose wife never came out,) remonstrating with him on his being driven to the services on the Lord's-day. This dwelt very much on his mind; but he reasoned that as he could not, without the sacrifice of his health and comfort, live nearer to his place of worship than he did, and as he could not both walk to chapel and preach, there was no reason for his being rendered miserable by frivolous scruples. But he took care, if possible, to avoid having his carriage out on the Saturday, so that his horse kept the Jewish Sabbath, and he the Lord's-day, and the commandment was complied with as regarded its purposes of mercy. Latterly, when he from any cause hired a vehicle on the Lord's-day he bargained (for a higher price) that the driver should put up the horse and come to service, with him of course for certainty, and if I mistake not, the owner drove himself, and was glad of the terms. He always, if possible, avoided posting a letter when it would be delivered or even carried on the Lord's-day.

He from time to time varied the order of the chapel services; ultimately he divided the old "long" prayer, and read Scripture twice instead of once; he frequently omitted the hymn after the sermon that the latter might produce more effect. In his time we discontinued the practice of sitting down during the hymn following the long prayer, which had previously been accorded to the weakness of the flesh in congregations who stood during the other hymns. I was most surprised when he suggested that we should sit during prayer, as I had fancied the Greek Church would have given up standing as soon as we should. Soon the House of Commons will alone retain the old Puritan practice. We had previously left off turning to the back of the seats, as we stood up for prayer: the



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practice no doubt originated in square pews of which we had none. At one time he wore a gown and cassock, chiefly I believe to give him the warmth of an additional garment in winter, his pulpit being subject to violent draughts of air, and to enable him to leave off his coat, and I think sometimes his waistcoat also, in hot weather; but when his first gown was worn out, he would not have it replaced. An organ was introduced in his time with his entire approbation, on condition that the organist and occupants of the singing-seat should be under his control, but he much injured the efficiency of the choir by forbidding them to have any paid female singer. It was to no purpose that the organist told him that the size of the chapel required instructed female voices to lead the singing, that when they were voluntaries they were sure to be enticed away by salaries offered at other places, and that really a girl received little more than the additional expense to which she was put in clothes; he was inflexible in having no hired performers. I have heard him quote as too true John Wesley's maxim, "The devil has a freehold in every singing seat," and add, some say "If he is turned out of that he sits down in the table pew, as he never leaves any place where the gospel is preached." This reminds me that Carrs Lane Chapel was one of the first places constructed without a table pew, the only table being placed before what was the clerk's desk, but is now (as the minister gives out the hymns,) used only as a lower pulpit. The table of other chapels is certainly a truer representative of that used in the Last Supper, that in Carrs Lane is more of a monstrance table.

My father's love for Dr. Watts could scarcely be exceeded, though he always grumbled at him on a Saturday evening while choosing the morrow's hymns; but the only reason for this was, that he had not left the church a hymn suited for every possible religious topic. The Doctor's old admirers must mourn that he is no longer to appear complete and by himself. There were many advantages in the hymns of a congregation being the thoughts and words of one mind; for the inverted and metaphoric language necessarily used in them requires much better education than the poor have even now to enable them to ascertain the meaning of the verse of many authors, each writing a non-natural style of his own. It is also a pity that the Doctor's prefaces to his psalms and hymns should become more unknown than they are, as they are most valuable essays on hymnology. May the selected hymns now in vogue be as well known and prized as his were by those who owed to him their sacred songs!

As to doctrine he was a decided Calvinist of the school of Andrew

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Fuller, and never shrank from introducing any part of the system into any sermon speech or writing where it was called for, or from owning the name when challenged to do so. He believed that the sovereignty and pre-ordination of God were clearly asserted by our Saviour and by St. Paul, and he thought that they were implied in the very being of God and the relations of man to him. But like the greatest of the apostles he called on all men every where to repent. Nor did he see any contradiction in doing so, as every one feels himself free to will and to act, and treats his fellows as being so, notwithstanding it may be demonstrated to him beyond his gainsaying, that each feeling, thought, or act of himself, and every man around him, is only a sequence, or at most a result. He saw no greater difficulty in God's word than in his works; and he knew every theory of our being must embrace these conflicting principles or facts. He therefore preached to men their duty to repent and turn to God, without denying that God was sovereign, actively as well as permissively. He inculcated both doctrines because he believed them both to be revealed, although he could not reconcile them; but because he could not reconcile them he preached them separately, endeavouring to give each the relative prominence given to it by the apostle. Arminians have claimed him as one of their creed, and Antinomians have denounced him as such; but if possessed of sufficient acquaintance with theology and of candour, so seldom found in company with theology, they would both have admitted, after he had explained his views, that he was such a Calvinist as I have stated.

He firmly believed that Congregationalism, of all church polities, most nearly followed the principles indicated by the practice and writings of the Apostles; and that was reason enough to satisfy him that if allowed free scope, and consistently and zealously maintained, it was also the best fitted for the conversion of the world, and the edification of the church. But he did not regard it as yet brought to perfection, or consider all its old ways and plans as sacred; and he was glad to improve it by borrowing from any other system. In this indeed he followed the habit of the body, which has always been to adapt their methods of procedure to the times. He held firmly to the independence of the churches; but that being maintained, he was anxious that the feebler among them should seek and follow advice from their wiser neighbours, both in the choice of their ministers, and in the adjustment of any difficulty which they might find above their own skill. He thought that two ministers and two laymen wisely selected might dispose of most church quarrels

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arising among men who were fit to remain together in fellowship. He had no share in that horror of all Presbyterian doings which I have noticed in the last generation of Independent ministers, whose standing maxim was, "If ministers and churches must be governed otherwise than by themselves, it is better to have one permanent master than many changing ones." Neither he or they however had any opportunity of watching the system and method of operation of any other Presbyterians than the Wesleyans in one extreme, and such of the Calvinistic Methodists and such congregations in Lady Huntingdon's Connexion as are not Congregationalist in their discipline in the other. Thus, proceeding chiefly upon theory, he wished as much of the Presbyterian spirit and method imported into Congregationalism as would be consistent with the power and independence of the churches. English Presbyterianism had such congenital defects, or so soon degenerated, that its churches after the restoration of the monarchy had no more to do with each other than if they had all been avowedly Independent, and the word Presbyterian may suggest to many Congregationalists in this country, indeed to all of them who have the discrimination to class as Presbyterians the denominations I have mentioned as such, the state of things in which admission to the church, or rather to the communion, is left avowedly or virtually to the minister, and all temporal matters are governed by the trustees or a committee. This system my father especially disliked, believing that eventually it is always detrimental; indeed it was under it that so many of the "Old Meeting Houses" fell into the hands of the Socinians. It is utterly inconsistent with the power of the church, which he always maintained in practice as well as in theory. At Carrs Lane every disposition of congregational money, and any change in a congregational practice or institution, was the act of the church after a full explanation of what was intended, with liberty for all the men to speak their opinions respecting it. It was in true Presbyterianism that he saw several matters which we might copy with advantage. Exactly as in the Transatlantic States the genius of the people for organization renders their Congregationalism more Presbyterian; and on the other hand their spirit and freedom render their Presbyterianism more Congregationalist. Presbyterianism completely carried out is however too formal and mechanical for the generality of Englishmen; they are not easily brought into uniformity and a high state of organization, especially in matters of religion; and they naturally form congregations independent one of another, not from principle, but from

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incapacity to form any thing else.\* The Baptists, whether Calvinistic or Arminian, are all true Congregationalists, and Lady Huntingdon's Connexion and the Calvinistic Methodists are for the most part so. The Unitarian congregations are independent of each other. The national character, as might be expected, pervades the Establishment. Each English Episcopal congregation in a town has a different character from every other; and if it is zealous, its machinery for religious or charitable purposes is rarely part of any system external to it, and it will be noticed that, if such is the case, it carries on its operations in a manner and spirit peculiar to itself. Still however much Congregationalism may suit our national character, he thought it should be more highly organised than it is generally to be found, and that church meetings are not all-sufficient. Hence he made so much of his deacons. He always went into the church meetings straight from conference with them. They were as far as their number and their health allowed the superintendents of the districts, and the other superintendents he trusted would so commend themselves to the church that new deacons would be chosen from their number; so that there would thus be secured a succession of tried men for the office. His good sense, as well as his constitutional caution, self-diffidence, and timidity, would have led him in every thing to seek the co operation of his deacons; but lie naturally fell into it on coming, a very young man, to such an assemblage of fathers as formed the congregation at his ordination. I feared that his epitaph in recording that "the harmony between

\* Our denomination is unfortunate in having two names, neither of which really describes or distinguishes us. The use of the name Independent often causes confusion of ideas, as it is a common adjective; besides, though applicable to the churches individually, it is so neither to the denomination nor to the persons composing it. Congregationalist has no other meaning; but with us congregations are no parts of the system, on the contrary, they are more absolutely nullities under it than under any other. They are like the French roturiers before the revolution; "peuple taillable et corvéable à merci." It is therefore most strange to call the system Congregational. Still since for three hundred years after Christ the mere hearers formed no part of the congregation of the faithful, that being composed of the communicants only, if "congregation" be taken as the translation of *ecclesia*, (as in the nineteenth article,) Congregationalist means churchman, and our body is named, as Episcopalians and Presbyterians are, from its governing power; the only source from which a name can with propriety be derived for any section of the Universal Church. Congregationalist may be used as, or instead of, an adjective, but if it must be retained as a noun only, a corresponding adjective should have been formed from it. Congregational like Independent is a common word with its own meaning, and being formed from a noun should relate to the thing which that noun represents. There still remains the objection that either word is as applicable to the Baptists as to us.

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him and his congregation was never once broken during his long pastorate," might imply a censure on our system, until I thought of how few ministers this could be said, even of such as had all the personal advantages secured by the position, wealth, and influence of a well-endowed benefice. He attained this felicity by habitually taking and heartily following the advice of the wisest men in his congregation; and they were among his deacons. So far was he from having a fear of these officers, notwithstanding what he has said upon the subject in his Church Members' Guide. To this body, which he found in the primitive constitution given to the church by the apostles, he added the church committee of discipline, and the division of the members into districts under superintendents, in order to secure the advantages derived from kindred, but by no means identical, institutions in the one case by the Presbyterians and in the other by the Wesleyans.

The chapel and endowment trustees, on the other hand, were not interfered with in their rights and duties connected with the trust estates, particularly they decided as to the use of the chapel for any other than the ordinary purposes. Filling up vacancies in their own bodies, they recruited them from those members of the church who were qualified for the functions to be entrusted to them by experience in their own properties and affairs. They thus formed a carefully selected permanent committee of the church, renewed in part from time to time, and able to follow out a traditional course of action and policy, and their influence on all questions of expenditure was peculiarly beneficial, with regard to every new scheme as it arose, as they remembered the past and looked on to the future. The congregation at large were consulted on every plan requiring considerable outlay, and the meetings for this purpose were generally held on Christmas morning, as my father has noticed in reference to the rebuilding of the chapel.

He further desired to secure for the denomination, periodical meetings of its heads, both ministers and laymen, in which its peculiar wants and dangers might be deliberated upon, ascertained, and provided for. He thought that the habit of conference would give ministers an aptitude for dealing with the difficulties which arise in our system, and would raise and foster in them a willingness, in all cases threatening the welfare of their congregations, to be guided by the opinions of such of their neighbours as they knew possessed the confidence of the whole body. But he desired no alteration in the principles of the system. He had the fullest confidence in it. He knew that it had always and every where, while

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true to its principles, maintained Christian faith and discipline in a degree of purity unexampled in other systems; and it thus seemed to him to have the testimony of Providence in its favour.

He was a thorough going Voluntary, because he saw that the establishment of any church by the State necessarily annihilates the distinction between that church and the world, and destroys the unity and purity of its faith, and renders discipline impossible as to its laity, and utterly inefficient as to its clergy. No country, especially no free country, would endure that the church endowed by the legislature, and monopolizing public employments, should restrict the enjoyment of its benefices to persons of any one set of theological opinions, or of peculiar strictness of life, or should refuse participation in its most sacred rites to laymen below the ordinary level of society in point of morality. What would be the result here if every diocese had a bishop like the Bishop of Exeter, and if every rector and every vicar was a Puritan, and required all his youthful parishioners, before he allowed them to be confirmed, to renounce all amusements which he thought inconsistent in his communicants? We have lately been told by a clergyman whom many will think of high authority, that a sect only can be strict as to creed, and that a church must tolerate together, if they arise within its bosom, men so much opposed in their opinions as Bishop Colenso, Dean Close, and Dr. Pusey. We admit that this must be so in a national church, even if unestablished. But what then are "Church principles," of which we hear so much? Or we should rather ask, how can a system unable to eject from its ministry Antinomians or Pelagians be a church?

He several times expressed in conversation with me the opinion that diocesan prelacy by its organization and concentration of power, compelled every state which armed it with any additional authority or influence to gain some compensating control over it in self-defence, as otherwise the church and state would be rival empires in collision at every point.

My father resented, as much as a man so amiable could resent any thing, the claim of apostolical succession exclusively for diocesan prelacy and the consequent denial of validity to the ordination of all other Protestant or Deformed Churches. He thought also the theory of sacramental efficacy, for the sake of which this claim is made, must bring any man who really believes it, to despair of his salvation. For according to this, as he understood it, a participation in the benefits of our Saviour's death and resurrection depends upon each of an infinite number of events and conditions, (any one of which failing would prevent those benefits from being imparted,) while their

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happening and fulfilment are not only incapable of proof, but improbable to such a degree that in any practical matter they would be regarded as impossible.

He also felt a pardonable degree of indignation that the Anglican Church in consequence of this figment, denies that any other of the Protestant or Reformed communions is a true church, while it gives that title to the antichristian church of Rome, and the Greek churches, the superstition of which is still more contemptible, and to the degraded Coptic, Abyssinian, Maronite, and Nestorian Churches, though all at least do not in return acknowledge Anglican orders.

But notwithstanding such were my father's opinions, his desire for the good opinion and kind feeling of all Christian men around him, made him always consider it as one of the infelicities of his life that he had been compelled to enter into controversy in defence of his principles as a Nonconformist. When however he found that his exhortations to his denomination to be on their guard, not against defects in the system, but errors and failings among its supporters, had been held up as his description of the normal state of our churches, and that the reviewal of his book had been distributed as a tract, he would have been wanting in his duty to himself, and what he believed to be the cause of truth, if he had not exposed the false reasonings and incorrect statements of his assailant. It was asserted that he attacked the church, but the only passages quoted in support of the charge were, that he had spoken of the Papal church as "her relation at Rome," and had said that "the Papacy, the Episcopacy, with every other ecclesiastical corruption, might be traced to a want of proper views of church power." As to the first expression, not only has our establishment borrowed its officers and their vestments, its holy days, great part of its ritual, and all its old laws, from the popish system, but its claims to our allegiance are now grounded, not on its being the church of the reformers as it used to be called, (the fact being however that it was Queen Elizabeth's), but on its being the same church with that founded by Augustine, who was not only a popish missionary, but deeply imbued with the papist spirit of persecution of all who differed from him, and of incorporating pagan notions and feelings with his own system when he saw they would be retained in spite of him. What notions of discussion must the man have had who complained of its being said that episcopacy was an ecclesiastical corruption? Yet he only expressed the principle in which all seem to unite on his side of the question. Establishment men intentionally or unconsciously treat Nonconformists as Europeans do a coloured population whom they have sub-

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dued. In the best possible state of things the whites feel themselves privileged to say anything, and do most things, to the natives, while they must not put themselves so far on an equality as to pretend to any feelings, and manifest that they are sensible of ill-treatment; if they revolt, it is a case of servile war; the dominant race is not bound by the common usages of civilized nations; the subject race has none of the rights of ordinary belligerents. We are always to be hearing of the sin of schism and the pleasant inferences which each man draws for himself from that position; but if a man of any mark among us hints that the church is an evil, and that it is sin or folly to support it, we never hear the last of the wickedness and indecency of his conduct.

A letter of Bishop Blomfield, published in his life, complains of the tone of my father's book; possibly I may be prejudiced in judging of the matter, but it seems to me that he could not be expected to defend himself and his system from such an attack in a better spirit and in a milder manner; yet he was denounced through the length and breadth of the land. He was even called a political dissenter, which seems to have become the worst name in an episcopalian's vocabulary, since the repeal of the Test Act and reform in parliament have given us increased power in the State. For, singular to say, the person who wishes to separate religion from politics is represented as a political religionist by those who live by keeping up their union. One circumstance no doubt had its weighty correspondents of the Record impressed upon the readers of that newspaper, who after all are the party in the church to which we are most allied, (I will not use the converse expression,) that my father shortly after speaking for Christian union at a meeting of the Bible Society, called upon a meeting of Dissenters to merge the Christian in the Dissenter. The fact was that he had said the very reverse, and had warned the dissenting delegates whom he addressed not to merge the Christian in the Dissenter. This misrepresentation of what he said did not become known to him till some months had elapsed, and then he did not like to get into correspondence on the subject; which is certainly to be regretted, as the readers of the Record even in that time of discord would have been glad to have the error corrected, and I do not believe that it was intentionally made in the first instance. My father attended that meeting and used all his influence when there, to urge moderate counsels; he appeared as a delegate from his own congregation only, as a meeting of the Independents and Baptists of Birmingham judged him too little of a root and branch man to repre-



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sent them, and rejected him though nominated. The committee however, to whom the preparations for the meeting were entrusted, notwithstanding that he was thus without honour in his own country, selected him as known to be a moderate man to move the first resolution, which announced the determination of the Nonconformists to obtain the redress of specific grievances, which were for the most part those referred to in Vol. xiv., pp. 283, 392, 3. To avoid a division of the meeting, there was introduced into the resolution a declaration that no redress of grievances could be deemed sufficient or permanent as long as the Church was connected with the State; and he consented to adopt it on the understanding that it was intended only as an avowal of principle, and not as a pledge to immediate agitation. This was exactly the ground which he took in a petition to the House of Commons from his own congregation. Vol. xiv., 391. It cannot therefore with truth be said that the Dissenters of that generation concealed their opinions when presenting their petitions to the legislature. Mr Dale's memoir, which contains so many of my father's letters, has one (at p. 585,) giving his account of the foregoing matters.

Only one thing more need be mentioned connected with my father's controversy with the Establishment, and that is, that for many years the post brought him letters in a disguised hand, addressed to him as a "Brownist Teacher,"\* or with the addition of scurrilous epithets to his name, the contents of which generally in doggerel verse, always reviled him for presuming to preach, and for daring to write against the Church, and frequently avowed that the object of the letter was, as our unchristian laws prevented him from being punished for his dissent, either by Church or State, to fine him in postages. He thought the writer was out of his mind, but in my opinion he used the slang of his party too consistently to admit that supposition, and his arguments did not seem to me much more feeble than writers of the school of Mr Gathercole are generally well satisfied with,

The incidental mention which I have made of his not being chosen by the Evangelical Dissenters of Birmingham, to represent them at a general gathering in London, may perhaps have occasioned the reader some surprise; but that will be lessened when it is recollected that extreme liberal opinions were very prevalent at that time in the

\* It is worthy of remark that the name of "Teachers" which has been imposed on our ministers by parliament, and is always used in hatred and contempt of them, was chosen in such ignorance, that it adopts the word employed in the original commission, according to Matthew's record of it which alone contains the promise applicable to the present age.

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town, and the Dissenters in it were for the most part for urging their demands, (in themselves perfectly just,) with a peremptoriness and intemperance of language which could only provoke the animosity of the friends of the Establishment, and ensure their own defeat. My father and his friends kept away from their meetings, and were known to disapprove of their speeches and proceedings, so they were not to be blamed for preferring other persons to represent them and urge the adoption of their plans. Nor were violent and injudicious men to be found among us in Birmingham only; and because he did not join successively the Society for the Diffusion of Ecclesiastical Knowledge, the Anti-State Church Society, and the Liberation Society, he was looked upon by many who ought to have known better, as a half-hearted dissenter, and on that account, after all the services which he had rendered to the cause of Nonconformity, not only in controversy but by building up a congregation which gave it weight and influence in the midland counties, he found himself carped at by men who had by their inefficiency ruined their congregations, and by their injudicious advocacy only retarded the success of the cause to which they owed all their importance. He held that pointing to an influential congregation was better than the most forcible argument which could be used on our side of the question for silencing an opponent or strengthening a disheartened friend. He was much pleased to tell that a Welsh solicitor who had just before he left home refused a site for an Independent chapel in his neighbourhood, having been attracted to Carrs Lane Chapel by seeing many people entering it, was so impressed by the appearance of the congregation and by the service up to the commencement of the sermon, when his arrangements compelled him to leave the town, that as soon as he returned home he let the poor Welsh Independents have the site they wished, for the sake of what he had seen among their brethren at Birmingham.

I never heard of any reason which the most violent Dissenters had for reproaching him for being lukewarm in their cause except the friendly terms on which he lived with the Evangelical ministers of the Establishment in his neighbourhood, and his delight to find himself co-operating with them. No doubt his kindness and good feeling sometimes led him at meetings in which such ministers took part with those of other denominations to dwell too much upon them personally, or their presence there. Any notice of the circumstance at the time tends to place both parties in false positions, and to destroy, both then and afterwards, the good effect which it might otherwise produce. Good men, meeting together with a view to a common object, but being as to other mat-

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ters of different opinions, should speak only in reference to that object, and should regard their common support of it as not calling for any announcement or comment. The mention at such a meeting by one person that he does not feel himself compromised by what he is doing, or any praise given to him for it by another speaker, tends to prevent the unity of feeling desired, and the very assertion of it brings it into doubt. But my father could not help expressing admiration in the early part of this century for those confessors who encountered the obloquy then attending the avowal of evangelical opinions, and in later days for those who ascribed such importance to those opinions, and therefore felt such devotion to them, that they hailed as a brother every man who held them, and much more every man who preached them. He never could understand how any man really believing the truths which he did, could allow any principles of church order, much less any circumstances of worldly endowment or fashion, to separate him in heart or outward recognition from men of the like precious faith. Whenever he saw men holding the same doctrines with himself keeping themselves aloof from nonconformists, their hereditary supporters, he comforted himself by thanking God that he was free from all prejudice or influence preventing him from being a fellow-worker with any man who really loved and laboured for his Lord. But he had very little to complain of in that respect in his own neighbourhood, which enjoyed for so many years the influence and example of the late Archdeacon Spooner. He never missed the Bible Society's anniversary in Birmingham when he could attend it, and my father always came home expressing his gratification at meeting him and listening to his remarks.

My father seemed to me to be by nature an orator; for he was always able to divine what was suited to his audience, to adapt himself to their opinions and tastes, to gain their confidence and sympathy, and to establish an interchange of feeling with them. He could make subservient to his purpose the occasion, all associations of the time and the place, the accidents of the meeting, and the statements and phrases of other speakers; his mind was sufficiently logical to carry his hearers with him from one point to another; he had powers of imagination and description which enabled him to inspire them with pity, admiration, or reverence, the master feelings of the soul; it was manifest that he believed and felt all he stated, and was thoroughly in earnest in every wish or fear which he expressed; he had a countenance of great flexibility, and a voice of unusual power, compass, and sweetness; and, with these endowments, and the ad-

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vantage of the sacred themes on which he dwelt, he could lead the minds and hearts of men at his pleasure. Dr. Campbell's comparison of him to Daniel O'Connell had occurred to me before. They were both very stout men; a circumstance which of itself is almost a guarantee of geniality and heartiness; they had an air of ease and bonhomie which accredited them as well-meaning and straightforward, and gained them credence almost before they began to speak; and what they said appeared so natural and obvious, and was delivered with such feeling, that their thoughts went straight from their hearts to the hearts of the audience. Without any of the arts of a demagogue, my father was received by the Birmingham or London audiences before whom he presented himself, with something of the enthusiasm which the great Irish orator always inspired in Dublin. On one occasion the stately and well-considered programme of the annual meeting of the Bible Society was interrupted by a call for him.

I trust I shall be pardoned for mentioning that the late Lord Holland (the Lord Holland of our time,) who heard my father speak at the anniversary of the Society for the protection of Religious Liberty, took several opportunities of expressing his admiration of his speaking; and, as I have been told, on one occasion said that as a persuasive speaker he was surpassed only by Charles James Fox and Lord Chancellor Plunkett. My father had not heard the great parliamentary speakers of the beginning of this century, and perhaps was a competent judge of religious oratory only, but his opinions may be worth having as to that, and that was, that taking all things into account, Dr. McNeile, of Liverpool, came the nearest of all whom he had heard to his ideal of a perfect orator.

In my opinion, my father was a better speaker than preacher; for in a sermon little scope is allowed for oratory. The preacher brings a message as from God which yet has often been announced before; he may not present anything strictly his own; it is his duty not to fall in with the views of his congregation, but in great part to tell them unwelcome truths; his manner and method are restricted within narrow limits, and he has to address the same people from week to week upon topics long familiar to them. In the preceding volumes he will be found often to have quoted (see particularly Vol. viii, 120,) the saying of Demosthenes as to the importance of a speaker's delivery, and no doubt his own discourses owed much to his voice and manner, and these, as in all other cases, can never be described. His sermons preached elsewhere than in Birmingham, can in other respects be fairly judged of by those he

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printed. I have classified them at p. 199 supra, and they relate to most of the occasions on which a minister preaches from home, except the opening a place of worship, which however was the one in which his services were most sought, but such discourses are rarely published. It was noticed that he stood well the test of always being equal to his reputation when most was required of him. His printing no less than eleven funeral sermons is, of course, to be attributed to the interest felt in the persons in reference to whom they were preached. Mr Jay's choice of him to preach on his decease designated him as a like-minded man; but I was most struck by his being requested to perform the same office by the wife of Dr. F. A. Cox of Hackney, to whom he was almost an entire stranger. He often preached on the deaths of members of his own congregation, more however for the benefit of the living than for the sake of praising the dead, and these were among the best of his discourses. They peculiarly suited his affectionate nature, and the pensive tenderness of his later years in the retrospect of life and the anticipation of immortality. His sketches of the deceased were very graphic, giving in a few touches the excellences by which they were distinguished from other good men or women, and always honestly though gently alluding to any imperfections which dimmed their lustre and impaired their usefulness. Some would have omitted these shadows in their likenesses, but he saw that unmingled eulogy would have had no value, and that the most improving lesson is generally taught by another's imperfections. The same desire not to violate truth by suppression of any particular will he found in his sketches of character, reprinted in this volume.

His doctrinal sermons may be estimated by his pastoral addresses and his treatises on Faith Hope and Love, the chapters of which were all or nearly so first preached as sermons. It will be seen from them how anxious he was that his people should have clear and correct views of the truth in Christ, an habitually devout spirit, and great warmth of the religious affections, and how he laboured to have them thoroughly furnished and complete in head and heart.

His peculiarly characteristic discourses however were those on the duties of the various conditions and relationships of life, some of which formed eventually the Family Monitor, parts of the Christian Father's Present, and the volumes addressed to young men and women. He believed that true faith and works really good always were found in the same person; that religion consisted in such dispositions of mind to God and man as would necessarily be manifested in the service of God and for the good of man. He knew that all the actions of human life might be performed under the influence

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of love to Christ and for the glory of God. Hence he insisted on the performance of those duties which are generally considered as merely moral in such a spirit as to constitute them acts of faith and love; and his anxiety was that the worldly man who justly valued himself for his morality, should find himself outdone by church members on his own ground. Not long before his death I heard him say that if he had to commence his ministry again, he should preach on the duties of social life even more than he had done, though he did not feel that he had to reproach himself with having neglected to do so.

But notwithstanding his care to build up his flock in their holy faith, and to incite them to be examples of every virtue, he acted upon the views laid down in his discourse at the Chester Conference of the Congregational Union, and in his work on the Earnest Ministry, for he laboured chiefly to call the unbelieving and impenitent to faith and repentance. He was not afraid of the reproach that ministers of his old school were always explaining man's state by nature, and the method of his justification by faith alone. He believed that in his large and mixed congregation there were generally, if not always, many who had never understood the matter at all, and he therefore determined they should have that opportunity of doing so. Strangers, he thought, might receive the truth if explained by another voice and in other words than they had been accustomed to. To his own congregation he could only repeat what they had heard from him many times before, but he thought if a clear statement of the truths I am referring to were introduced in few words into every sermon specially inculcating any one duty or explaining any one doctrine, to give a Christian reason for the performance of that duty, to shew how that doctrine was connected with the benefits of the death of Christ, they might from the pointed and appropriate manner in which they were introduced and their manifested connexion with the topics which had just been the subject of attention, have all the effect of a new matter of thought, though the same words had so many times previously fallen without effect on the ear.

He was also not to be diverted from following the example of Christ by addressing the fears of his hearers by reference to the judgment to come and eternal punishment, and his reasons for preaching such sermons, and the manner in which he urged those topics, may be learnt from his sermon on the dislike to ministerial fidelity, which will be found in the second volume.

He followed to a very great extent the method of expounding the various books of the Bible, historical, prophetic, or epistolary, which he recommends to Students, Vol. viii, p. 427. In some instances he

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went through an historical course as best adapted to secure a larger evening congregation through the winter, lamenting the degeneracy of the age which rendered such expedients necessary. The late Mr Ely did not scruple so far to sanction this compliance with the times as honestly to adopt the title of Winter Lectures for a volume having a similar origin. A correct opinion of my father's expository lectures may be formed from the chapters in the *Young Woman's Guide* on the characters of Rebekah Martha and Mary, and the picture of a good wife, those in the *Young Man's Guide* on the character of Joseph and the Study of the Book of Proverbs, and those in the volume addressed to Widows on the Scripture characters there referred to.

Except when going through Isaiah, or expounding the epistles to the churches of Asia Minor, he avoided discoursing on prophecy or the visions of the book of Revelation; and he always seemed most to delight in his subject when his text was taken from the writings of the apostle Paul. He was a very fair expositor of Scripture; he did not take advantage of his speaking with no one to contradict him; he chose to understate the meaning of his text rather than to strain it; his hearers felt that he was dealing fairly by their understandings; and so their reason being satisfied, the truths he uttered came with their full force upon their consciences.

In the remarks he made on Mr Jay, I think he also had in view his own case. He made sermonizing his peculiar study and his business. When he was young, sermons had not been superseded to the extent they have been, as he remarks Vol. viii, p. xiv, and to the last he believed that the pulpit was the chief means appointed by God for the evangelization of the world. But he knew that to achieve that work, the best methods of preaching must be studied with the greatest care and assiduity; and accordingly I believe he never heard another man preach but he derived some useful lesson from it for his own imitation or warning, and he habitually watched his consciousness of power in his own sermons, and the appearances of their effect on his congregation, in order to strengthen or correct his previous views. He took all these pains however not from ambition for distinction, but to obtain greater means of usefulness.

It may be that his sermons were more rhetorical than those of the present day, and no doubt the better educated a man is the more likely it is that he will adopt a simple style. He is more critical as to his own performances, and is therefore more timid; but while he is thus preserved from failures in attempts above his strength, which

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an uneducated man might incur, he will probably be deterred from the efforts which will eventually enable that uneducated man, if possessed of sufficient native power, to attain to a vigour of thought and style which, had he been a scholar, he would never have had sufficient confidence in himself to reach. It does not follow that a simple style will be effective, it must at first be almost necessarily wanting in point and force, and it is in great danger of remaining so. My father was convinced that in sermons addressed to the generality of hearers in the middle and lower classes of life, there is required more than good sentiments and sound reasoning; that to be interested they must be roused and sustained by pithy sentences which will catch the attention and be carried away, and by apt allusions and illustrations from common life, as all men are best pleased when they feel they are making a permanent addition to their stock of ideas or mental pictures. Nor must a sermon be lively only; the concealed logic of it must be good; the train of thought in the hearers' minds must not be interrupted, or they are disappointed and discouraged. It will be found, I think, that his printed sermons are for religious books, and especially for sermons, very easy reading; that the mind is led on in them satisfactorily from one point to another; that every part has tended to produce the same general impression; that the interest has been kept up without lessening the effect of the lesson inculcated; and that the rhetorical embellishments have assisted and not diverted the mind.

He seemed to me to fail most in mere argumentation and in the cases which he devised in illustration of his subject. He was happiest when a chain of reasoning pervaded his sermon without taking the form of argument, and when he exemplified or explained his subject by facts either in common life or of a mere historical character. Many complained of his reiterations, but I believe they were made upon principle, as necessary for the less competent of his hearers. A shrewd Wesleyan remarked to me that my father owed his success to his diluting his meaning down to the apprehension of common people; and it might be so. I complained to him that when all inferences which the subject admitted had been suggested in one way or another, the personal application was not left to each hearer, and hinted that the sermon had been thrown away upon every one who could not deduce the practical conclusion for himself, and that every one who could do so would resent its being done for him. My father maintained that without this was done the lesson would not be perceived, or would not be felt generally by men who needed it. His sermons sometimes exceeded an hour, and he was not pleased at its



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being suggested to him that hearers were becoming more and more impatient, and that what people heard compulsorily, during the latter half of a long discourse, only effaced the impression which they received while their minds were sufficiently fresh to attend to it with pleasure. He evidently longed for the audiences which preachers had in the time of the Commonwealth, but admitted their patience was unworthily taken advantage of at double lectures and five hours' services.

He had the habit which so many distinguished speakers have had, of alluding too much to his own feelings and circumstances; but it was done in such simplicity of mind that I think he never failed to secure the sympathy of his hearers, at least of his kind flock.

He was aware of his verbal inaccuracies, but found it gave him so much trouble to satisfy himself when he once began to criticize what he had written, that he abandoned all hope of bringing his style up to his ideal for ordinary sermons, and therefore, on principle, contented himself with the expressions which presented themselves, unless they afterwards struck him as likely to be misunderstood. Hence he was excessively annoyed when, as was sometimes the case, his sermons were reported for "The Pulpit;" though, as I think, they were very faithful transcripts of what he said; and learning that a lady in his congregation was in the habit of taking down his sermons in short-hand, he seized an occasion of exacting a promise from her, that she would never give any one any transcripts from her notes. When he was roused to take the trouble of correction, as in "Dissent and the Church of England," and the Essay he contributed to the Glasgow volume on Union, the defects I have mentioned are of very rare occurrence. I often thought that, as in his frequent use of apostrophe and interrogation, so in other respects, he agreed more with French than English taste and usages. This may appear strange until it is recollected that spoken sermons have been long discouraged in the Establishments both of England and Scotland, and that Nonconformists have been more attentive to the matter than the manner of their discourses, and from this cause those who wished to attain a good method of preaching (not reading sermons,) have been compelled to resort to the French models. These may be called artificial and even theatrical, but common French sermons have never fallen to the level of English ones. If we are to believe our proverbial expression an English sermon is the dullest of all things; a French one, orthodox or heterodox, would not be tolerated if it was not interesting. Perhaps this may be accounted for by the greater care that Frenchmen take in composition in their own language; or there may be truth in Michelet's

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opinion, that the French mind, being more scientific and painstaking, and also more gifted in producing effect and display, more readily rises to eloquence; and that the French tongue, excelling in precision and picturesqueness, is never inadequate to the necessities of an orator. Certainly it is hard to prove the contrary to the countrymen of Bossuet, Bourdaloue, Massillon, Saurin, and Adolphe Monod. I had long thought my father's style of preaching like the French sermons which I had seen, and when I found that amongst his earliest purchases of theological books were translations of Claude's *Essay on the Composition of a Sermon*, and Saurin's *Sermons*, that opinion was confirmed.

I may here refer to his many protests in favour of spoken and against read sermons, and to my notice in the preface to the fourth volume of his own attempts at reading. He thought the practice would be fatal to Nonconformity in England; certainly it was nearly so in the earlier part of the eighteenth century. It admirably served the purposes of the philosophical ministers of that day; it checked all distasteful fervour, and facilitated the employment of guarded language, which concealed departure from the old doctrines, until first Arminianism and then Arianism was in fashion, and could be safely avowed. There are no doubt great temptations to read a sermon instead of preaching it. Not only is there a great saving of effort, but greater accuracy of language is attained, and a minister may secure himself from any very damaging failure. But it is very difficult indeed to prevent read sermons from degenerating into fragmentary essays, which the more pains there are bestowed upon them, are generally comprehended with the greater difficulty by those who listen to them. My father generally said in conversation on the subject, that the argument most convincing to him was that Bomanists and Wesleyans (it is odd how often they are mentioned together by other persons beside Bishop Lavington,) were never denied by their adversaries to know the surest methods of dealing with human nature, and that in neither of their systems were read sermons tolerated.

When preparing his sermons he, I believe, referred to all the commentaries, treatises, and discourses which he possessed on the subject of his text; and I have no doubt, derived a great part of his matter from them, and he considered that his congregation were as great gainers as he was by his doing so. In accordance with this practice, in his *Address to Students*, he advises them to keep a common-place book of reference in the nature of an index, which would shew them at a glance what they had at their command on any subject.

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He prized very highly originality of thought, and delighted to name the ministers in whom he had found it, (I cannot with sufficient certainty call to mind their names, but I noticed that they, for the most part, lived in little towns or villages,) but he did not give that praise to merely new-fangled phrases. Much, however, as he valued profound thinking, he believed that at this time of day not much real novelty was possible; and that any man, except he was among the very noblest of his race, would attain greater power of mind himself, and impart more benefit to others, by digesting, assimilating, and incorporating with his own the thoughts of the wisest men who had written before him, than by spinning new theories or interpretations out of his own head.

He always wrote out his sermons at length, as he also did great part of any speech which he had to deliver on a special occasion; yet all who have heard him when he had to speak on the spur of the moment, or to prepare a sermon on short notice, or to allude to any event which had just happened, or the news of which had just been received, must have been struck with the great facility with which he met the occasion. Any part of a speech or sermon which was thus rendered necessary or inspired within the hour would be sure to be the best part of the whole. His readiness in speaking and the adaptation of what he said to secure the assent of his hearers, (whoever they might happen to be), was always what most struck me in him. What he said might be neither new, profound, exact, acute, or anywise powerful, but it was winning and lively, and seemed the very thing to be said on the occasion to the people assembled. If read afterwards there might be little thought in it, and that little very obvious, but while it was spoken it seemed just what you wished to hear. He did not so much commit to memory what he had written out, as by the act of writing link together in his mind the words and the ideas, or rather the words giving a definite form to his ideas became parts of them. His sermons formed a continuous chain of thought, and when once completed he never entirely forgot them, and could easily on reading them over again recal them: he did not learn them by heart, for as will be seen he had a bad verbal memory. His remembrance of persons, and generally of their names and residences, was most remarkable; it was like that which jailors and others having the care of criminals acquire. When, through illness, or not having had time for study, he was obliged to preach an old sermon, he took two or three with him, and he often, as he told me, after going into the pulpit, and even sometimes just before rising to give out his text, changed the one he had selected. He very

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rarely confined himself to what he had prepared, and he could leave it and return to it again at any point as he chose. He never went into the pulpit without his notes, though they rarely left his sermon-case, and indeed the writing was such that I think he could not have read it on the instant, except in the case of his more highly elaborated discourses, (originally prepared for some great occasion, and afterwards preached about the country on similar engagements,) such as "The Oath of God," a missionary sermon which he first delivered in Edinburgh in 1824, and which I have often heard referred to by those who heard it. His sermons appear to have been generally completed at two, or at most at three, sittings. He omitted throughout the articles and the substantive verb, and often pronouns, prepositions, and conjunctions, and he used many contractions; he omits the application occasionally, and towards the end of a sermon the sentences are often unconnected.

To the last he continued the laborious preparation of his sermons, and in consequence they retained all their accustomed vigour and freshness; when he forgot his ailments even his voice was nearly as clear and strong as ever; and "his congregation hung upon his lips as in his prime." Professor Rogers, from whom I have quoted the last expression, remarked to me that he thought this one of the most remarkable circumstances attending him.

My sister tells me he did not like to trust his memory so far as to quote scripture without reading it. I had noticed that he generally did so, and supposed he thought that method most effective; but she says that notwithstanding his acquaintance with the Bible, he could not always recollect the precise words of it. He always read the Lord's Prayer, having once, after much floundering, fairly broken down in repeating it. In the same manner in a notice of him by a traveller from the States, it is mentioned that in a speech which he delivered in Exeter Hall, forgetting the end of a long poetical quotation, he said, "I declare I have forgotten it, but I dare say all recollect it though I do not," in such an artless manner that it pleased the audience more than the most perfect recitation could have done, even if it had been as good as Mr. George Thompson's, and then continued his speech as if all had been right. I have known the same thing happen to him at Carr's Lane. Sometimes also in an antithetical sentence containing an assertion and a denial (in words or in meaning), he interchanged the main words, or otherwise said the opposite of what he intended. He might be unconscious of having done so, but generally he found it out, and then it was by no means certain that the matter would be put right, as it has happened that though he

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uttered the right words, he could not assign them their right places, and was obliged to say, "You see my meaning, though I have not expressed it," and pass on.

To his last years I believe he never entered a pulpit at any time, certainly not when he had to make a greater effort than usual, without some degree of apprehension lest he should fail perfectly to recall his sermon, but he lost it all as soon as he had given out his text. This feeling however I think never amounted to positive pain, and I know it did not produce the habit of sleeplessness of which I have said so much. It was however real, and therefore he did not talk about it, (though he avowed it if questioned respecting it;) while he was very fond of describing his "nervousness." It might have been expected that he would have gained perfect confidence in himself, not only from the elaborate manner in which he prepared almost every sermon, but from his great facility in speaking or preaching, which I believe never failed him; but he certainly never attained that comfort; and very likely he owed much of his success to the care and labour which this habit of mind rendered necessary to him. He was always remarkably sensitive as to the number and attention of the congregation. If any one in a prominent place laughed or talked, he stopped and rebuked him, yet not so as to mark him out personally. He often complained if the Sunday-school children made a noise behind him. If two or three Lord's-days together the congregation was thin, he took it very much to heart, and no member of his congregation of adult years could be long absent without his observing it.

His books also may be alluded to here, and with the greater propriety as so many of them, as already stated, were made from sermons, without more alteration than was necessary to convert a spoken into a written composition. It was a great peculiarity of his authorship, that in no case, so far as I know, did any book of his supersede the work of any other author, but that all those of them which were of a permanent nature were written to supply a deficiency in our religious literature. Several of them were composed in order to avoid his having to impart personally the instruction which he found needed by many in his flock. This was specially the case with the "Anxious Inquirer Directed" and the "Pastoral Addresses." His books, as he has often noticed, were all practical, either inculcating morality, or explaining the first principles of the religion of the New Testament. They embrace almost the whole circle of the ordinary duties of middle-class life, the every day virtues, many of which had not before been the subject of books because they were so very obvious and familiar. Horace's maxim, "Difficile est proprie communia

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dicere," in any of the interpretations given to it, points out the difficulty of the tasks my father undertook by selecting such subjects.

He directly teaches duties towards God in what he has written on Faith and Hope, in the "Christian Professor" and in the "Pastoral Addresses;" but all his pieces tend to cherish supreme love to God, and to incite to a devout and holy life.

He wrote short tracts to arrest attention to the need of salvation, and to explain the only method in which God has been pleased to impart it. The awakened conscience is enlightened, guided, and cheered by the "Anxious Inquirer after Salvation Directed." The Christian character once formed "Christian Progress" is intended to bring it to maturity; and the "Christian Professor" to strengthen a life of holiness and usefulness until a happy death releases from all sins, mistakes, and infirmities. "Christian Fellowship" explains the duties attendant on an entrance into the number and communion of the faithful. He was so anxious that his denomination should hold what he considered correct views of the kingdom of Christ, and that the privileges and obligations of Christian fellowship should be well understood and recognized, that he bestowed greater pains in correcting and amplifying this one of his books than he did in respect to any other of them, and he had at last I believe brought it to comprehend all the information, exhortation, and advice which he had to give on the subject. He published it eventually, with slight abridgment, at the scarcely remunerative price of a shilling, and not content with that gave the substance of it in a new shape as a still cheaper "Manual," which could be adapted to the use of any individual church.

Forgiveness and reconciliation as regards fellow Christians is the theme of "The Olive Branch and the Cross," and the habit of reciprocal watchfulness and reproof on their parts is enforced by a tract.

Appropriate counsels are given to the boy and girl together in the "Family Monitor" and "Christian Father's Present," (the latter was much altered in the later editions of it), and when they respectively become the young man and young woman each class is presented with "a Guide" adapted to its peculiar circumstances.

Young women being constitutionally more inclined to religion by their greater conscientiousness and tenderness of heart, their dependence on encouragement and consolation from without, and a greater power of believing for themselves in the personality and sympathy of God, as well as being more favourably circumstanced for giving attention to religious subjects, in respect of their greater leisure and freedom

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from engrossing occupations, my father, while he thought efforts for their benefit less needed, was induced to make them by greater hope of success. He thought they were best moved by example, and that facts if persuasively stated, by presenting pictures of other real women instead of abstractions, would more certainly incite their imitative and emulous dispositions; and he therefore printed no less than three short memoirs of ladies, besides writing descriptive prefaces to two similar biographies. So also in the volumes addressed to them, in their successive periods of hope, possession, and bereavement, he taught them by the examples of the holy women of the old time, or the scriptural ideal of an eastern matron.

The youthful of both sexes may be considered again admonished together in the tract on "Happiness," in the sixteenth volume and the addresses to be found at the end of the thirteenth, though these last were in words addressed to young men only.

"The Sunday School Teacher's Guide," his first book, was written for the benefit of two sets of young persons; for while it is addressed to the Teachers, as themselves young, for their own spiritual, moral, and mental improvement, the effect was intended not to stop with them, but to be transmitted to the children, whom he thus taught through the softened hearts and the tutored minds of their immediate instructors.

These were his labours specially for the young, and in all his other volumes he again and again refers to them, and will be found really to have them in his eye when his words were addressed to all ages equally. His efforts were proportioned to his expectations of success, and he had not much hope of turning those who had attained middle age from their occupations and anxieties to God. He saw the church was recruited from the young, and he laboured to secure them for Christ.

Men and women when they take their places in life are instructed in the "Family Monitor" how to perform the characters they severally assume as husbands and wives, parents, masters or mistresses and servants. If widowed they also receive the consolation and exhortation fitted for their sad alternative, either to sink back to isolation of heart, or to bear the burden of both parents' duties.

The man engaged in trade, either as an apprentice or on his own account, is counselled and encouraged in the "Young Man's Guide" and the "Christian Professor," and the unfortunate in business and even emigrants do not find themselves overlooked. The former of these volumes is so peculiarly addressed to young men in shops or manufactories (such being those to whom it was first preached) that

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it may be thought unsuitable for young men intended for professional life, not to allude to those not intending to undertake any stated occupation. Regret for this circumstance was expressed by the late Bishop Villiers in a letter to my father, but great part of the volume contains advice which is applicable to all classes, and is not to be found in any other book which I am acquainted with.

The Christian citizen is the subject of a chapter in the "Christian Professor," and the funeral sermon for Mr James James, and all the charities of social life are taught in the volume on "Christian Love." A sermon on Christian patriotism will be found in the first volume.

The spirit of Christian philanthropy as necessarily accompanying true religion is kindled in the young in Vol. iv, p. 134, Vol. v, p. 314, Vol. ix, p. 17, and xiii, p. 229; and is exemplified in the portraiture of Mr Sturge; and the special duty of using all means of influence to bring others under the sound of the gospel tidings is especially enforced in the "Church in Earnest," and in several Tracts narrating what had been done in this way by persons in humble life.

I have stated in the preface to the 8th volume the extent to which he has defined and illustrated the office, functions, and duties of a minister. Each stage of a pastor's life is described in the memorial sermons, addresses, or sketches which he has left. Among the persons thus commemorated are George Whitfield, (with Wesley the regenerator of all the churches of his age); Dr. Bogue and Dr. Fletcher, both pastors and tutors, and his own intimate friends (I know not which he valued most, the sterner and grander character, or the more elegant and affectionate one); Dr. M'All and Mr. Jay, who though their characters exhibited so great a contrast, were each of them considered by his admirers the prince of preachers of his day; Richard Knill the evangelist, exhorting every one he conversed with; and other connections or friends of his own, who though less known, were yet of such worth and importance in their sphere as to have a claim to some record of their lives and deaths.

He solemnly reminded the whole ministerial body of their powers, facilities, and opportunities, and admonished them as to their consequent liability in the "Earnest Ministry;" (which he published with some faltering when an old man), by an address to the Congregational Union, and by letters in the denominational magazines and newspapers, and his counsels and warnings were received with the greatest kindness and respect.

Without contending for all the phraseology of the Puritan or Nonconformist divines of the seventeenth century, and himself belonging to the school of his great predecessor Dr. Edward Williams



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and Andrew Fuller, when he found or feared a proneness in some of our younger ministers to explain away the doctrines which all those fathers of the church equally regarded as the very essence of the gospel system, he besought attention to the fact that wherever there had been any religious life from the apostles' days down to our own, it had been kindled and supported by men holding those views of divine truth which their opponents would fain represent as having now become effete, if they were not originally sterile.

As might have been expected from the fatherly interest lie took in the Spring Hill students, they are not without his counsels in print; but having had a short and meagre college education himself, he was unwilling to take upon him to address, on any subject connected with college life, young men who had enjoyed such advantages as a six years' course in the present day affords. Accordingly it was only in the absence of Dr. Redford that lie delivered one year the customary address to the Students who had finished their term of study. This task was however endeared to him by the circumstance that they were among those first admitted on the college being opened, that he had seen a great deal of most of them, and that they were all young men of great promise.

He laboured otherwise to serve with his pen the denomination to which he belonged, and his "Christian Fellowship" was I believe the first practical book relating to our system of polity. Going into all particulars and details he anxiously pointed out the evils to which it is most liable, and no doubt in his desire to correct whatever was unseemly or of bad report, lie represented those evils as more frequent and serious than they were. The many editions of his work which have been called for have however shown the sense the denomination had of his honesty and good will, and have also displayed, as nothing else could have done, their freedom from the weakness, pettiness, and mistaken care for their reputation which would have led them to impugn and discountenance a volume which was not only wounding to their self-esteem, but had been made the foundation for an attack on their principles. There may have been instances in which a body of Christians has received a like remonstrance from one of its members with equal magnanimity, but I am not aware of them.

"The Church in Earnest" was written to excite the churches to inquiry as to their own state, and to a sense of their duties with respect to all irreligious men. He brought the facts as to revivals of religion in the United States before more or less numerous classes, by a pastoral address to his own church, a letter from the delegates to the Worcestershire Association to the associated churches,

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an address to the Congregational Union, letters in the Evangelical Magazine or the denominational newspapers, and prefaces to other men's writings, which described occurrences of the kind in question in particular towns or districts, or were written with a view to produce a similar state of things in other places.

When "Church Fellowship" had against his will drawn him into controversy, he went into all the matters at issue between English Nonconformists and the establishment, and defended himself and his principles in a pamphlet which will not be without interest even when many of the abuses and sources of injustice of which it complains have been done away with. If it should serve no other purpose, it will be an example that a controversial book can be written with fairness and good temper. He did not however leave the statement of his principles in this shape only, but recast his arguments in an address to his people.

Having prepared an account of his own congregation for the celebration of its centenary, he did not choose to print it without accompanying with it a history of all the efforts made by Protestant Nonconformity in Birmingham since it was first called into existence.

He did not enter into the controversy occasioned by the Oxford Tracts, but he combats their principles in the tract last mentioned, in that which I shall next notice, and in the Essay on Union, which becomes almost polemical in its protest against the spirit which induces any body of seceders from the Church of Borne to isolate themselves from the other Protestant or Reformed Churches.

The Romish Church is the subject only of a pastoral address, written on occasion of the Pope dividing England into dioceses.

He laboured for Christian union by his writings preparatory to the Evangelical Alliance, but he did in this respect more by correspondence than through the press. It will be found that his chief reproach against any system is founded on the impediments it opposes to the visible communion of all saints.

I may be permitted to add a few words on his style. It remained the same from his first printed sermon to his remarks on Mr Knill's life, and it was so peculiarly his own that as I read his sentences I fancy his voice is uttering them from his pulpit. I cannot discover any model from which he adopted it. He seems to have formed it for himself by preaching, and not to have changed it when he wrote for the press. It did not take its character from his working up sermons into books, since his earliest works had not that origin. His sentences will be found cast in the shapes in which they could be

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most easily spoken, and most clearly understood when heard. They are for the most part short, and are never involved. Any long ones consist either of many phrases descriptive of the same person or event, or of lesser sentences all of identical formation, relating to the same subject and connected by a clause governing them all, sometimes at the close, but generally at the beginning. This is not only the most exhaustive method of dealing with a topic, but if skilfully managed, leads the hearers most certainly to the conclusions desired. The chief advantage however of this kind of sentence is that it gives little more trouble in constructing it than there would be in a mere list of qualities or occurrences, it forms itself and relieves the speaker for a while from all cares in that respect, and enables him to pour forth, just as they present themselves to him, the various forms his subject assumes, or the different modes or results of its operation, while this order of his ideas being the most natural, is also the easiest and most satisfactory to the hearer. In like manner his diffuse method of expression may be traced to the necessities both of speaker and hearer. The more words a speaker uses to convey his meaning, so that none of them are redundant, the better for both parties. The one has more time for forming the next sentence, and the other for apprehending the matters in process of communication. The same origin may be assigned to his habitual use of trivial metaphors, such as the tear of pity, the smiles of hope, the arm of industry, which in a sermon are much more effective with many hearers than repeating so many abstract names of virtues or qualities, Again to avoid as much as possible the appearance of argument (which wearies the generality of hearers and is not followed by them, and runs great risk, as being necessarily one-sided, of failing with those who really think), and in order to make any other forms of speech do its work, and to convince the more satisfactorily because the convictions formed seem the discoveries of the hearer's mind, is the triumph of the public speaker's art. This is done chiefly by skilful statements, such, for one instance, as those already alluded to, and also by sentences in the form either of exclamation, the speaker's feeling being too great for him to confine himself to a bare assertion, or of interrogation, the matter being so obvious that without more being said the personal conviction of each hearer may be challenged upon it. In accordance with this, my father's pages will be found more than ordinarily marked with the signs with which printers conclude the sentences of which I have just been speaking; but it should be noticed that many of them are in the form of personal addresses, and

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almost all read as such. He also often uses an inverted construction, having been accustomed to it in his sermons, in order to give additional force or clearness to his meaning.

The peculiarities of style which I have been describing, are admittedly not philosophical, nor are they such as please a reader of exact taste in books intended for men like himself; but my father designed most of his books for far different classes, and he thought that they would be more read, and therefore more useful, if rendered easy of comprehension and enlivened, by the methods which he had found adapted his sermons to the taste and comprehension of persons of ordinary education. It seemed to him that in writing for an uneducated adult, or a young person reading under a species of compulsion (as is often the case with religious books,) to whom the effort would be one of labour and weariness, and from whom more than one perusal could hardly be expected, it was best to deal with his subject in the same way as in a sermon to be once heard. It may be that in his sermons and also in his speeches there was more of the common rhetorical forms than the taste of the present day approves. If this is so, and a speaker is not to be allowed the same license as a writer, it is no wonder that eloquence is supposed to be leaving parliament, the bar, and the pulpit. The popular taste now tolerates no writing without rhetoric, and that not always the most correct, and it is hard if the speaker is to be denied the resources of his own art. If sermons are to be pure logic, or if their logic is to be their chief recommendation, we may find that the power of the pulpit will indeed pass away, and may regret the times of the less philosophical and less critical generations who lived in the reigns of the Georges.

My father's books seem to me to reflect his devout holy and amiable life. His simple and transparent character is shewn whenever he alludes to himself, and his affection and tenderness whenever he speaks of any person he loved, or of any one in misery. His ardent disposition and his strong imagination appear whenever he turns to the glory and bliss of the kingdom of Christ and those who shall inherit it, but in all other respects he is given to forebode evil. His timidity is apparent from his qualifying assertions which he might have left without any restrictions, and in his leaning to middle courses. He cannot mention any vice or false opinion without attacking it, yet he does so with kindness to any living person in connection with whom he denounces it; and on the other hand love for every true member of the universal church, (he liked to call it the catholic church,) will be seen to have been the governing passion of his soul.

He had so low an opinion of his own writings that he was

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astonished at the usefulness with which one of them in particular was blessed. He has been charged by some with glorifying himself in this respect, but the passages in his writings referring to the book in question, as I understand them, attribute its success exclusively to the truths to which it is devoted, and disclaim all other merit than that of stating those truths correctly, and in a manner suitable to persons of almost the lowest degree of capacity and education. It was incompatible with his transparent and child-like nature to refer to that book without giving utterance to his wonder and gratitude. At p. 236 of the eighth volume he gives his own estimate of himself, and I think it should disarm all hostile comment on any passages to which the exception I have been alluding to has been taken. This refers to his writings. He knew that, as a speaker, he surpassed the generality of well educated men, but he was conscious that he left his vantage ground when he allowed his composition to appear in print. He knew that then, through a want of classical learning, he would appear wanting in accuracy of language, and perhaps of thought also; and I am sure if his sole object had not been to do good, he would not have submitted any hook of his to the ordeal of criticism. Even his consciousness of publishing from that motive only did not prevent him from feeling keenly the criticisms which his first publications underwent. He determined, however, to be the better for them, and laboured to remove the faults which they pointed out. He did not shrink from telling me this when a boy, in order to encourage me by his example to profit by the censure which I might have to encounter. His prefaces shew this sensitiveness as to the remarks which might be made upon his books, almost to the close of his life.

It must not however be supposed that he did not devote all the time he could to study, apart from the necessities of the day. He read a great deal of divinity, keeping up with the English theological literature of the day of his own school as it came out. His favourite authors were the Nonconformist divines of the latter half of the seventeenth century, and those of the last seventy years; especially of the ancients, Howe, Baxter, Owen, and Manton; and of the moderns, Andrew Fuller, Moses Stuart, Bussell of Dundee, Witherspoon, McLaurin, Dr. Wardlaw, Dr. Chalmers, Dr. John Brown, and Dr. Urwick of Dublin; but my sister tells me he at times found great fault with Stuart, particularly in his later works. He valued very highly the *Morniug Exercises* and the *Sermons* of John Smith of Cambridge. Richard Taylor's Works, in separate volumes, he seems to have possessed from the beginning of his

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ministry. He was much attached to Matthew Henry's Commentary, for devotional reading; and, for the interpretation of scripture, he resorted chiefly to Doddridge, Campbell, and latterly to Albert Barnes. Macknight, Hammond, and Whithy stood near his desk. He read at family prayers, in the early part of his life Doddridge, and after he had adopted the plan of reading the Old Testament in the morning Boothroyd. He made great use of Bloomfield's "Synopsis Critica," and, I think, turned to Bishop Horsley whenever he had written on his text or subject. He went to Adam Clarke to ascertain the Arminian gloss on a passage, but I often heard him say he thought him overpraised. Scott he had always at hand, but his Commentary is written rather to be a sole guide, than to be consulted with others. I have heard it mentioned by two or three persons very competent to judge of the matter, that they noticed that on the German view of a passage of scripture or a doctrine being mentioned, it appeared perfectly familiar to him, indeed in some of the cases more so than to the person who introduced the subject.

I find prescribed in his Address to Students the Episcopalian writers whom I had noticed he preferred, except that Archbishop Leighton is omitted. Tillotson's Works alone, of all his books, bear his father's name; and they used frequently to lie open on his table, and he mentioned often reading them in a letter which he sent to a Magazine in reference to the accusation of plagiarism mentioned in Vol. I-, p. 380. I have no doubt that he chose the Archbishop's clear and easy style as a safeguard or corrective for his own. Archbishop Whately's theological works he read carefully, I suppose as the ablest living writer of the school opposed to his. In a literary point of view, Lord Bacon, Jeremy Taylor, South, Dr. Johnson, John Foster, Robert Hall, and Lord Macaulay, were the chief objects of his admiration. He always purchased Isaac Taylor's books as they came out, but no single volume did he appear to value so much as that of Mr. Douglas "On the Advancement of Society in Religion and Knowledge."

His book of reference was Dr. Bees' "Encyclopaedia," which came out in his early years, and which those who are accustomed to it still prize, notwithstanding the sneers which it has ever received, appearing, as it did, during the French war, with a dissenting minister for its editor. He was very fond of essays, especially the "Rambler," "Spectator," and "Friend," and there were few more eager readers of the "Edinburgh," "Quarterly," "British Quarterly," and "North British Reviews," for he liked a dissertation which he could read at a sitting, and which the author had thrown off at a heat, though

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often the concentrated thought of years; fragmentary perhaps, but highly wrought up, and being in prose what an ode is in poetry. His other light reading consisted of biography and accounts of voyages and travels, of which he was very fond indeed. He kept himself well informed as to current matters, and in his spirit and his mode of thinking adapted himself to the age.

He could not endure fiction, and I knew him read but one novel, and that was "Rob Roy." "Uncle Tom's Cabin" he read, not as a tale, but an anti-slavery testimony. For the same reason he read little poetry, beside Milton and Cowper,

His taste, as may be gathered from what I have said, was for a chaste and slightly ornamented style, which, I dare say, will surprise many: he thought Robert Hall's perfect; he delighted, like every body else, in Lord Macaulay's, but I fancy thought there was too much sugar and spice in it. He had a great admiration for classical learning, though he pretended to no more than to read his text in the original, and enter into English criticisms on it. He told me, when at school, that next to seeing me a good Christian, he wished to see me a good classic, and after I had left it he inquired from time to time if I was keeping up what I had learned.

He was from the beginning of his ministry a firm friend of the Bible Society in its evil report as well as in its good report, and made a point of always, if possible, attending its Birmingham anniversary; and singular to say, he was for many years the only minister of any mark among the evangelical Nonconformists in this town who supported it. His advocacy of it extended to the neighbouring towns also, for in those days when the society was not supported as it is now, most of its branches were glad of help from without. Besides such meetings were thought more of then than at present. Its friends being fewer were more attached to each other, and more delighted to meet each other on platforms, and the cause being weaker lay nearer to their hearts. Certainly, a Bible meeting was never a matter of small interest to him.

The London Missionary Society however combining, as he has noticed, the labour of all other religious and of many purely philanthropic societies, held the chief place in his heart and had the greatest share of his labours. His printed sermons for it I have already particularized, but his most numerous efforts on its behalf were at anniversaries in the neighbourhood and in his own congregation. Nor were his love and care for it confined to the pulpit and platform. He always kept himself informed of all circumstances attending its operations as far as he could do so without a regular attendance at the mission

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house, and whenever any matter connected with it gave him pain or anxiety he conferred upon it with one of the secretaries personally, or if that were out of his power, by letter, thus neither neglecting the matter nor bringing it before the public. Its Birmingham anniversary was perhaps the great festival of his year; he looked forward to it with great interest, and recollected the circumstances connected with each meeting. He exerted himself to secure good preachers for the sermons, until partly from necessity, partly upon principle, he adopted the plan of preaching them himself, and he did so without injury to the collections. As we have seen, in the last year of his life he appealed to all the churches speaking the English language to devote themselves to the conversion of China to the faith of Christ; and within three weeks of his death he preached an anniversary sermon at his chapel, which the hearers thought surpassed all they had ever heard from him on the subject. Most appropriate it was that his dear friend, Dr. Tidman, the secretary of the London Society, should present the closing prayer at his funeral. Missionary events were very frequently themes at his table and by his fire side, and were habitually matters of thanksgiving and supplication in his family prayers. I have never been present at such delightful conversations as took place between him and missionaries in his house, (for he always entertained them himself,) inspired as they were by mutual respect and love.

He subscribed both to the Baptist, Church, and Wesleyan Missionary Societies, and made a point of being present if he could so manage, at their anniversaries in Birmingham.

He was a very regular attendant upon any committees of which he was a member. He was expected, as a matter of course, at every town's meeting held for a philanthropic purpose; for the spirit of a citizen was strong within him. He was glad to meet and co-operate with his fellow-townsmen, and in the same spirit he liked to interchange a passing bow or word with the leading men of the district. He and the town had grown up together, and he seemed quite part of it; he loved Birmingham, and Birmingham was fond of him, and never was private man more honoured by his fellow townsmen than he was at his jubilee and his funeral.

From 1817 to 1844, he alone, as a minister, represented on public and general occasions the "evangelical" Dissenters of Birmingham, for his brethren were all of them averse to public business; and but for him all non-sectarian matters would have been left to the Established clergy and the "Unitarian" ministers; which latter were of great weight for their character, attainments, and social position, just as



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their congregations contained the élite of the town. But with his aid his party held its own.

He never in my time took any part in a political meeting, unless in leading, at a town's meeting, the opposition to the present system of grants for education, on the part of the Voluntaries, who feared the effect, direct and indirect, which the system would have on religious matters. That contest was so managed that no unpleasant feeling was excited by it; perhaps because the Government measure was approved by a large majority. I was very much surprised to learn from Mr Recorder Hill that my father was prominent at a town's meeting called by the Tory party, at the end of the war with France, to make political capital out of the success which the Duke of Wellington's genius and Bonaparte's infatuation had bestowed upon them. I never heard him allude to this meeting; but I suppose it preceded, and very likely suggested, his sermon entitled "The Crisis." I need not say that he took part, against the principles then in the ascendant, and the Recorder is pleased to say it produced an abiding impression on his mind. It required some nerve then to speak for liberty in Birmingham; for though Warwickshire in the time of the first Charles took the Puritan side, as might have been expected from the county which numbered amongst its great proprietors the Earl of Warwick and Lord Brooke, as it had in the preceding generation been the residence of Cartwright and under the influence of his patron the Earl of Leicester, (Mr Motley has lately shewn how much better a Protestant he was than the trimming Lord Burleigh,) yet from the Restoration it has consistently kept up its character as a Jacobite and high flying Tory county; and our town has the distinction of having produced the last Church-and-King chapel-burning mob. He was a genuine old Whig of a very loyal type, and with all thinking men living in a large town, held in horror any extension of the suffrage in boroughs. Yet he allowed himself to vote for Mr Joseph Sturge and Mr Bright; for the former, because they dearly loved each other; and for the latter, I suppose, because he was glad to have in parliament so able an advocate of Anti-slavery and Nonconformist principles. In the same spirit at the first election after the Reform Bill, he went with the Anti-Slavery Society in accepting from a candidate a pledge to oppose slavery as atoning for all errors and deficiencies in every other respect. He made a point of giving his county vote, and preferred travelling to poll at his own expense. He always supported "Catholic Emancipation," circumstanced as the empire is; but he held that a Papist, on his own showing, has no right to expect toleration from a man of any

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other faith, but is always to be regarded as the common enemy of humankind; and he thought that Queen Pomare was right in sending the French priests away from her dominions. His opinions as to foreign politics consisted in the conviction that no nation besides our own can enjoy rational liberty in both political and social life, and a distrust of the alliance with France.

As he believed that God so governs the nations that all changes among them are preparatory to the setting up of the kingdom of which there will be no end, he took great interest in the course of events, especially in cases in which Providence crossed human plans and expectations, thinking they might afford an intimation how the tide was setting in. He considered that such thoughts peculiarly became a Christian man of the present age, when so many inventions and discoveries have multiplied man's power over nature, and when a new spirit in politics and in national life is pervading the globe, alike in the East as in the West, in old despotisms as well as constitutional states. These changes he considered as signs that a new age was dawning, an age of religion and justice: and he believed that the dominant systems of church government and civil polity were on the point of breaking up, though he was not a millenarian, for he did not think Christ would appear until the earth was about to pass away. He did not spend his time in calculating the prophetic times, or explaining the visions of the Old or the New Testament; but he was much struck to see the Sultan and the Pope waxing old and weak together, and at the same time the old superstitions of Pagandom losing their hold on their followers.

He took the deepest interest in the prosperity of the great North American Republic, not only because it shewed how much better religion was supported, and sectarian animosity was prevented, where there was no state church, but because, (though he much preferred a constitutional monarchy as the best form of a commonwealth,) he thought that free institutions would be safer in the old world for the success of the great experiment on the other side of the Atlantic; and still more, because he thought that energetic restless people would be the great instrument in the hands of Providence for evangelizing the world. But nevertheless the following sentence from a letter of his to Dr. Patton, dated in 1857, shews that he saw the passionate determination of the North to maintain the Union would draw down chastisement from the Great Ruler of the earth. "The American union of the States appears to me to be becoming an idol before which your people are willing to make the most costly sacrifices of moral principle. Any thing so that the Union be preserved. If it is

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attempted to be preserved in this way, God, with one of the thunderbolts of his vengeance, will by and by shiver it to pieces." This, it will be noticed, is the sole governing principle of President Lincoln, if not of his cabinet. Yet though he wrote this, and hater of slavery as he was, I think that the civil war now raging in so many parts of the States would have been overpowering to him. He would not have been for a moment so deluded as not to see that the North cares only for the power to defy, if not to dictate, to European states; and the thought that to attain this evil power on the one side, and to support slavery on the other, every man within the limits of the old Union is turned into a Cain, would have embittered his life and I think, in his feeble state, would have shortened it. I am glad he closed his eyes on the world before the war broke out, for he could in no case have lived to see the enormous evil which it has done repaired; though I believe, that notwithstanding the sun of democracy seems to be setting in North America, it is only, as in the device of our islands of the Western ocean, to verify the boastful legend, "*Merses profundo pulchrior evenit.*" There is not only room for several great republics in their part of the New World, but nature and Providence seem to have marked out their boundaries, not more by differences in their climates, productions, and positions, than by differences in the spirit and habits of their populations. In this age constitutions are set up, homogeneous states are renovated, and unwieldy and ill-cemented ones fall to pieces with a rapidity hitherto unexampled. The work of a century is done in a year. This century has not only seen Napoleon's empire rise and vanish away, and Europe undergo re-constitution, such changes had been witnessed before as in the Indian summer of Charlemagne's empire, but it has also hailed (what was before unknown in a single instance,) three countries, and those Greece, Italy, and Spain, rise as if from the dead. Such being now the ferment of men's thoughts everywhere, it is not to be expected that the two neighbours at present living in unnatural sympathy for each other, and equally braving the condemnation of all the civilized nations, the colossal despotism and the colossal republic, should escape disintegration. Especially may we expect that the latter, having come into existence so mature and lived so fast, should arrive proportionally soon at a revolutionary crisis. That will however, no doubt, issue in good for both hemispheres. The letter which I print in this volume, from a New York paper of 1839, and the quotation I have already made, will shew how frankly he reasoned with the Presbyterians and Congregationalists of the States, and also that they, as individuals or a

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community, were not unwilling to receive expostulation from a friend.

I believe very few men living would have met a more general and hearty welcome in the Northern States than he would. No English Nonconformist can do otherwise than lament any misfortune which befalls the descendants of the Englishmen who founded the New England States, who have absorbed unto themselves and communicated their free and brave spirit to the men of other races who have sought the refuge of their shores, and have taught the elder nations what religious and political liberty can make a people; but still one chief reason for which I mourn their present misery, is the kindness and esteem which was felt for my father by men of all evangelical parties there. A state or federation on the shores of the Atlantic, the legislation and executive of which should be under the control of citizens such as the gentlemen from New York New England and the neighbouring states whom I used to meet at my father's table, whose territory should be restricted by the two conditions, that white men could safely labour there through all the year, and that no part of its population should be of necessity hostile to any other part of it, would realize all my father hoped from the Anglo-Norman race in America, and would be the delight and wonder of the world.

My father's labours for his denomination were, as I have already mentioned, for the most part confined to his own neighbourhood. He was the chief friend of the church at Worcester; and I recollect, when a child, hearing his old friend Richard Evans tell him that if he had not always been at hand to counsel and assist them, he himself should never have struggled on to the good times which awaited them. Dr. Redford's settlement there was one of the great comforts of my father's life. The Doctor was the chosen friend of his mature years, and I think few such friendships as theirs have ever been formed between elderly and much engaged men. It had the peculiar fitness and advantage that whatever was deficient in the one was supplemented by the other. They undertook together the life of Mr Jay, and contributed each a preface to more than one book from America on the revivals of religion there. Each was at the other's call for any special service in his congregation. Any unusual difficulty always took my father to Worcester to talk it over with the Doctor. He joined the Worcestershire Association on account of his being in it, and in the business of the Congregational Union and Spring Hill College he always sought to act with him, so great was his reliance on the Doctor's experience and his strong, cool, and clear head. The Doctor for many years paid my father a yearly visit, and on resigning his charge at Worcester he came to reside at Birmingham. Being the

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survivor, he testified his love for his departed friend in the way he would have chosen above all others: he came every Lord's-day to hold a short service with my sister in her chamber. I do not think any sight after my father's removal touched me more than to see the old Doctor, as he passed, gaze towards the rooms, then all desolate, which formerly he had never entered without cheering or being cheered. Had he not been laid aside I should have solicited him to take part in my father's funeral, and to write his life. Perhaps however the church at Kidderminster had my father's sympathy for the longest period and the most frequently. Beginning with Mr Helmore, through the times of Mr Freeman, Dr. Ross, and Mr Greenfield, he was intimate with all its ministers, and Mr John Lea and other influential laymen there were his particular friends. This church, originally formed among those friends of Richard Baxter, who left the establishment with him, and having since had Mr Fawcett for one of its ministers, and Joseph Williams for one of its deacons, has always remained unchanged; so that the Arians, which the eighteenth century produced there as elsewhere, seceded from it, and its present chapel has replaced an old meeting-house which ever remained true to the old faith. This congregation long contained the chief manufacturers of the town, and in consequence of this the lower orders, forming one great trades' union, took the opposite side in religion; and many at least have retained their ancestral opinions, and still show the nation at every election a fair specimen of a church and king mob. Not many years ago a clergyman was imprisoned for writing a ballad to be sung by the wives of the Kidderminster weavers to their children dying of hunger during a strike; so abiding and so various have been the consequences of Baxter's ministry there. In Bromsgrove he had the pleasure of re-opening another of the old meeting-houses which had been restored to the Independents by the last of a set of Arian Trustees, immediately on his surviving one of their number who had refused to join in appointing any but Unitarian successors. This Chapel, so nearly lost, was founded by the hearers of Mr Spilsbury, who was ejected from the vicarage, and amongst whose descendants until the third generation there always was one exercising the ministry among our body. Dudley he often visited, where Mr Dawson was settled before he came into the neighbourhood; to whom my father bore the testimony that he knew no man who, all things considered, had done more in building up a church than he had; a testimony the stronger that Mr Dawson was a much higher Calvinist and much more prominent as a politician than he was himself. He took great interest in the congregation at

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Redditch, having with Mr Freeman been trusted by Mr Thomas Williams, in his scheme of building and endowing the chapel after his decease, a scheme which was carried through, notwithstanding the Mortmain Act and an heir-at-law in the profession. But in this case, as in so many others, endowment as yet has failed to keep up a congregation.

With Warwickshire he was less connected, as Birmingham is situated at its north point, away from all its other towns; and the mining and manufacturing districts of Staffordshire, Worcestershire, and what used to be the out-lying part of Shropshire, have a community of feeling and interest with it, which the other parts of the county, being chiefly agricultural, do not possess. But at Leamington he encouraged Mr Pope to build up the church, which, though a station of great usefulness, Mr Bromley had left, at the suggestion of Archbishop Magee, to die, doing nothing, a curate on a Berkshire down. And he was always glad to visit Coventry, that ancient citadel of Puritanism, in which, though the Old Meeting, in which Mr Tong Matthew Henry's like-minded biographer preached, is now held by what has been so aptly called the abomination that maketh desolate, yet three flourishing chapels still uphold the faith of the times of the Commonwealth. There my father had to make a protest in behalf of Nonconformists, even at a Bible-meeting. He was called upon to speak when the time had nearly expired, and his speech was to this effect: "I rise, sir, as the representative of a very respectable part of the supporters of this society, the Dissenters, and the lateness of the hour prevents me saying more than that I am sorry they have not been thought worthy of taking a greater part in this day's proceedings. I have to move," &c. That mistake was not made again in Coventry. At Kenilworth he used to preach in another of the old meeting-houses, recovered by suit, as I have mentioned previously.

Staffordshire, I think, enjoyed most of his occasional labours, very likely from a sense of duty, as he was most connected with it. In Wolverhampton there was Queen Street Chapel, which he always liked, because the galleries of his own first chapel were removed to it, and he had always been on most friendly terms with its successive ministers, Mr Scales, Mr Roaf, Dr. Matheson, Mr Smith, and Mr Wilson. Mr Scales came into the neighbourhood a little before him, and they soon contracted a warm friendship for each other, which was not weakened either by Mr Scales's removal to Yorkshire, or by both of them having written in defence of Dissent. Mr Scales did not allow his very advanced age to keep him away from his friend's funeral, and he has since rejoined him. My father's attachment to the Queen

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Street Chapel did not prevent him from opening and often preaching in that erected by the munificence and exertions of his friend John Barker, whose personal bearing and endowments qualified him for even a higher position than he had raised himself to in his county, as the head of the South Staffordshire iron trade. In Wolverhampton also stood the old chapel of which I have said so much. West Bromwich had other of the old meetings, which after having an Arian minister, Mr Witton, a descendant of Philip Henry, had reverted to the original doctrines. Walsall was less fortunate in this respect, but my father found there Mr Grove, one of the five students expelled from Oxford for Methodism with Mr Howland Hill, who had raised a large chapel and congregation. The congregations at Lichfield, the Potteries, and Burton-upon-Trent, with the neighbouring town of Derby, occur to me as having habitually during my father's prime sought his advice, and received his visits.

At one time he was often at Ashby-de-la-Zouch, before the congregation there had been ruined for Mr May to retrieve it. Nottingham had great attractions for him in the persons of Dr. Alliott, Dr. Gilbert, Mr Wilde, and Alderman Wilson and his family. He often visited Shrewsbury from the time I was articled there: and within a short period he preached both at Mr Weaver's jubilee and his funeral. Soon after that infirmity prevented his going often from home, but he was much interested in two Spring Hill students settled there, who were both among the number to whom he delivered the address which was printed, and in whose career he took great interest, Mr Hill and Mr Thorp, the former descended from one of the original founders of Carrs Lane Chapel.

Besides these places, he preached in many a Congregational and Baptist chapel in the Midland Counties, and he made a rule of paying his own expenses on travelling to preach for a poor congregation, which, he said, was a very sure way to be asked to visit them again, and to be generally popular. He also preached for the Wesleyans more than most of our ministers, except Dr. Raffles, and he always lived on the best terms with their ministers stationed here and was very much amused that permission could not be obtained for his preaching in their chapel in Scarborough in the autumn of 1853, after, and therefore he supposed because, he had consented to be one of the adjudicators of a prize offered by seceding or malcontent Wesleyans, on some subject connected with Methodism. I should state however that the application was made on a Sunday morning, and it was necessary to get an answer immediately, and perhaps the right person to give the permission could not be consulted. He had a

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great esteem for the New Connexion Methodists, and always advised persons breaking off from John Wesley's body to join them; and wondered that he never found the advice taken.

During Mr Rowland Hill's life he supplied Surry Chapel for a month every year, in consequence of a promise given on his marriage with my stepmother, who was a member of the congregation there, and almost filled the place of a daughter to Mr and Mrs Hill. Mr Hill, at the close of his life, manifested a little coolness towards him, in consequence of the congregation in Clemens Street Chapel Leamington, of which my father was a trustee, disusing the liturgy, which was much to Mr Hill's discomfort; my father had, however, no hand in this being done, and could not have prevented it, as the trust-deed did not impose the liturgy on the people, as is the case at Surry Chapel. Mr Hill must, I think, have been aware that in all other cases our congregations had done the same when they had the power (as I have heard my father again and again remark); and I do not know what particular right he had to deprive the people at Leamington of their Christian liberty. But my father did not allow the old gentleman's complaints against the dishonest trustees to offend him, and he took part at his funeral.

A man of his loving nature was sure to have warmly-attached friends, and such were (I include those whom I have mentioned before,) Dr. Bogue of Gosport, Dr. Bennett of Romsey, Rotherham, and London, Dr. Fletcher of Blackburn and Stepney, Dr. Burder of Hackney, Dr. Raffles of Liverpool, Mr Reynolds of Romsey, and at a later period, Dr. M'All of Macclesfield and Manchester, Dr. Redford of Worcester, Mr Parsons of York, and Dr. Patton of New York. In his dining-room, in addition to likenesses of members of his own family and Mr Clarkson of anti-slavery fame, he had those of Dr. Bogue, Robert Hall, Rowland Hill, Dr. M'All, Dr. Chalmers, Dr. John Brown, Dr. Fletcher, Matthew Wilks, Mr Jay, Dr. Redford, and Dr. Patton. All these, it will be noticed, lived at a distance. Very soon after circumstances permitted Mr Brewer and him to work together, his long illness supervened, and until he was out of danger Mr Brewer called on my mother every day to console her, and express his regard for my father, in his cordial and gentlemanly way: almost as soon as my father recovered Mr Brewer was attacked by his last illness, so that they saw little of each other. There was no subject I liked to hear my father talk of more than Mr Brewer's fine person, and noble, genial, and commanding mind and character, which he thought fitted beyond any he had ever known, to win hearts and sway minds. When did a minister build up a church and congregation better organised and



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cemented, or more flourishing in all their institutions? It does not lessen his praise that he had John Dickenson by his side in all his works and counsels. After Mr Burt left Birmingham, until Mr Vaughan came to it, the town had no Dissenting minister possessed at once of sufficient geniality, amiability, mental endowments, and standing among his brethren, for my father to find an intimate friend in him; yet I must notice the cordial attachment and respect which Mr Morgan and he had for each other. Mr Morgan died a few months before him, and my father preached his funeral sermon, and engaged to print it, but his strength proved unequal to preparing it for the press, and the manuscript bears a sad endorsement, forbidding it to be parted with. I should mention that it was a bitter disappointment to him that Mr Raleigh's health prevented his coming to Ebenezer Chapel.

After 1838 however he had the happiness of having for friends at hand the professors of Spring-hill College, and their mutual attachment was very great. He particularly enjoyed the society of Mr Rogers, and during a long illness of that gentleman, shewed almost a father's fondness for him.

He was thus for great part of his life compelled to seek congenial minds among the clergy of the Establishment resident in his town, and he found such among them, and often said they were his true brethren, and the men he fraternised most with. He was on cordial terms with Mr Burn, who stood alone in Birmingham, but at the head of a congregation such has not since been seen in any church in the town. He next had for his friends Mr Garbet, Mr Moseley, Mr Buyers, Dr. Marsh, Mr Bird, and Mr Riland, and near the end of his time Canon Miller and Mr Marsden, who, it happened, was the last minister who saw him. The society of the three last-named gentlemen was a great source of happiness to him in his declining years, and the respect which first Dr. Marsh, and then Canon Miller, were never weary of shewing him, was peculiarly gratifying to him, and well illustrated Lord Coke's maxim, which if bad Latin is good morality, "Honor plus est in honorante quam in honorato." The fondness of Mr Riland and himself for each other was very remarkable, and at Mr Riland's house he had the advantage of meeting leading clergymen of evangelical opinions from many parts of the kingdom.

Of his friends among laymen, I must mention two or three, and begin with Mr Thomas Wilson, and his son Mr Joshua Wilson, whose praise is in all the churches. Their well-known house in Highbury Place received no guest more attached to its inmates,

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or, I believe, more loved by them. Mr Wilson he has himself described. Mr Joshua Wilson's wife was a relative of my stepmother. Mr Henderson of Park, near Glasgow, year by year shewed him hospitality, or accompanied him in tours in Scotland, which he so much enjoyed, and was so much benefitted by, that all my anxiety every year was to get him to the North. He was highly gratified by the kindness and respect which he received wherever he went in North Britain. The Scotch had previously taken great interest in his preaching on a visit he paid them in 1824, which he refers to in his Sketch of Dr. Beilby. Mr Henry Wright, then of Birmingham, during his last years became quite a son to him; amid all his own occupations he always found time when at home to look in upon him at his house, and accompany him to meetings and services at the small chapels in and about the town, bestowing on him an amount of personal attention such as I never knew in any other instance.

He was very affectionate in all the relationships of life, and in every respect the chief of his father's house, speaking peace to all his seed. And it was among the many mercies that crowned his lot that he had very much to delight and little to try him in his kindred. He was particularly blest in his wives, except that the second predeceased him by nearly twenty years. My mother possessed a strength and refinement of mind, and a gentle dignity of deportment which gained an ascendancy over all who came into her presence: she guided her husband's impulsive nature, gave early maturity to his character, and sustained him amidst his early efforts and discouragements. His second wife had unusual perception, judgment, tact, and energy, all guided by strong principle, and ever exerted under the sense of duty. She was a noble counsellor and fellow-worker with him, and cheered his heart and strengthened his hands in the most arduous portion of his life. Both were devoted to him/and he was always glad to say how much he was indebted to them, both for what he was and what he had done. He was also very happy in his brothers. The elder, as a fellow-minister, engaged and skilled in public matters, was always associated with him in the business of their denomination and its institutions; his house was a London home to my father, and of all parts of England he most rejoiced to visit the great city, as he liked to be at the centre of affairs. His younger brother, living in his own town, was the man of his right hand, on whom he leaned almost to the end of his journey through life. He made a point of frequently visiting his relatives in his native county, which till lately was distant two days' journey,

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laying out his autumnal excursions accordingly, and for a long period he was with them nearly every year. Unfortunately in his last tour, taken with the view of seeing his sister, who alone of all her generation remained to him in the West of England, he contracted the feverish attack, from the effects of which he never perfectly rallied.

My sister, his only child beside myself, was an invalid from childhood, and for the latter part of his life was confined to the house; and though possessed of great powers of observation and conversation, which she had increased while resident in various parts of the kingdom, and which would otherwise have rendered her a delightful companion for him, was most unfortunately in great measure disqualified in that respect by being always deaf, and often losing her voice, and as he was also slightly deaf, they could in the latter case hold but little communion. Nevertheless he sat with her as much as he could, (his book on Hope was written chiefly by her bedside,) though of course the sight of her as she lay, suffering and unable to converse with him, preyed upon his spirits, notwithstanding her great patience under all her trials. I think, at last at any rate, he loved people in proportion as he thought they were or would be kind to her. For many years he had said that his anxiety in prospect of death was only for his church and his daughter, and he feared he had hardly faith enough with respect to them. But when Mr Dale became his co-pastor, one part of his care was removed; and when I married, and he found he could entrust my sister to my wife's care and judgment, he told her the bitterness of death was past.

He sat to many portrait painters; to Branwhite in the early years of his ministry, Coleman, (the Birmingham game painter,) Derby and Boom, (both natives of our town, though resident in London,) Bostock and Gildowie, water-colour painters, and Wyvil, who drew in Indian ink. None of these satisfied the family, to use the mildest phrase. He himself preferred Bostock's picture. Those by Branwhite, Coleman, and Room, were engraved for the Evangelical and Congregational Magazines, and some may doubt whether they could have been intended for the same person. While he was in his prime there was no photography, and it was not until the end of his life that pleasing portraits were produced by it; but we are indebted to it for perpetuating his features during his last few years. The best of them were that engraved for the Illustrated News of the World, and one representing him in a hearty smile, which is the most wonderful copy of a face I have ever seen. All artists declared that he was a most

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difficult subject to paint, owing, I think, to his features varying with his thoughts. His countenance was certainly an unusual one; and Robert Hall declared it was the most remarkable one he had ever seen, and that he was sure my father would be the first man recognised at the resurrection. To friends in the States of North America, (United or Confederate,) I would mention that he was much annoyed by engravings prefixed to their editions of some of his books, intended to be copies of his portrait by Derby, but not doing justice to the artist or his subject. He declared that he never was as ill-looking as these represented him. The original was not a pleasant likeness, but I have seen him look exactly like it when in an unusually grave mood. To do away with the unpleasant impression which might thus be formed of him, he sent to New York a water-colour portrait which he had from me for the purpose; but that on the other hand was what is called a flattering likeness in point of age as well as of looks. A plaster bust of him by Beattie, possessed considerable excellence, and was copied in Parian ware. His height was under five feet eight inches. My earliest recollection of him is as a very stout man. The engraved portraits which I have alluded to, and the photographs taken as they were during the years of suffering preceding his decease, render it necessary for me to inform those who did not know him, that he had a very good-humoured and winning expression of countenance. He states, in one of his printed letters, that one of his defects was a too great tendency to mirth. During worship he was always grave, even some might think to gloom and severity. He had very little of the minister in his appearance, but more resembled a farmer of the highest class. His ancestors, except his father, had always formed part of the old strength of England, her yeoman freeholders. Strangers, especially those from the States, who expected to find him austere in countenance and gaunt in figure, were almost startled when they found him a portly, smiling man. No one however could exchange many sentences with him on any subject connected with religion without perceiving the earnestness of his nature, as well as its warmth and simplicity.

# List of the Author's Writings in order of time,

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## The End

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**CORRIGENDA.**

- IV. 75, line 10, *for* sense      *read* scene.  
301, „ 4, „ ungraceful „ ungrateful.  
VIII. 11 „ 11, „ many „ men.  
X. 71 „ 29, „ statement, „ atonement.  
XIV. 12, „ 5, „ intolerable „ intolerant.

The Editor has lost his references to several other errors of the press, and he will be obliged by any being pointed out to himself or his printers, (as one of the foregoing was), in order that a more complete list may be given in the copies not boarded up.

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In Vol. X. there is an addition pp. 33\*, &c.

In Vol. XI. there is an addition pp. 239A, &c.

In Vol. XVI. there is an addition at the end QQ to TT.

In Vol. XVII. there is a signature R R\*.

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Are we not under the dispensation of the Spirit, and not under the arid economy of the law? We know this, and yet we do not give that special place and prominence to the fact which it holds in the word of God. Ought we not to expect, are we not authorized to expect, some richer effusions, some more wonderful manifestations, some more convincing demonstrations of the Spirit's power than we have been accustomed to witness or receive? Is this Divine Agent confined, and ought our expectations to be confined, to routine, formality, and fixed order and measure? Should we not look for times of refreshing, days of power, intimations of the coming millennial glory? Are not these awakenings the very things we have prayed for, longed for, waited for? Are they not the subject of inspired prophecy? Are they not given to support our faith in Divine prediction, and animate our languid hopes of the coming glory of the millennial age, when a nation shall be born in a day? And are there no hopeful signs of such an awakening amongst us? Do we not see a cloud, though no bigger than a man's hand, rising out of the sea, the auspicious portent of a coming rain? What means this universal stir about the working classes? This breaking down of the barriers of ecclesiastical formalities? This starting up of lay evangelists in the north, and of clerical irregularities in the south? This opening of our abbey churches and cathedrals for the preaching of the word of God to the masses? This entrance of the Gospel into places of trade and amusement? This gradual removal of the distinction between things sacred and secular? When the sacred are not becoming secular, but the secular sacred. And especially this miniature representation of the American

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revivals in some parts of our own country. I could speak of what has occurred in a town in my own neighbourhood, as remarkable for its extent as any that has taken place across the Atlantic. I have in my possession, at this moment, the account of a surprising work which has been carried on in his congregation, by a devoted young minister of our own denomination, which, if there were time to read it, would instruct, surprise, and delight us. Let us not be desponding, then, but hopeful. The voice of this revival in America comes to every country, and to every Christian, as the midnight cry of old, "Behold, the bridegroom cometh!" A new era is struggling in the birth; Christ is moving to reorganize the world. Is it a vision of my imagination? Is it only a spectral form which I see? Or is it, oh! is it the Saviour Himself walking on the waters of the Atlantic, and moving with his face towards Britain? Is it an illusion, or a reality, which leads nie to think I hear His voice saying to this country, "Behold! I come quickly, and my reward is with Me!" Oh! brethren, shall we fear Him, neglect Him, repel Him? Shall we, like the mercenary Gadarenes, entreat Him to leave our coasts, or shall we not rather implore His presence, and say, "Come, Lord Jesus, come quickly, and land upon our shores?"

"Enter with all Thy glorious train,  
Thy Spirit and Thy Word;  
Lo! Thy church waits with longing eyes,  
Thus to be own'd and bless'd."

Before I conclude this already too long address, may I, my beloved and honoured brethren in the ministry, as one who has attained to patriarchal standing, though, I am duly aware, to few of its honours or its claims,

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beseech you, with affectionate earnestness, to give this momentous subject your calm, deliberate, solemn, and prayerful attention. Our responsibility is tremendous, and should make us fear and tremble, and in an agony of Spirit to exclaim, "Lord, who is sufficient for these things?" On us does it in some measure depend whether the heaven shall open and the blessing in its fulness come down, whether the life-giving power shall ooze and trickle in drops or flow in streams. How is it we can be so easy in such circumstances, and with such interests dependent upon it? How is it we can sleep so soundly upon our beds, or sit so comfortably around our tables and our fires? Are we, indeed, watching for souls, or trifling with them? Are we so stiffened into formality, so drilled into routine, so enchained by custom, that when anything new or startling comes across our orbit, or enters into our sphere of observation, we will not notice it, or ask what it means? Shall we who are stationed on the walls of Jerusalem be unprepared with an answer to the question, "Watchman, what of the night? Watchman, what of the night?" Shall we, who are expected to form public opinion, to influence public sentiment, to direct and control public movement, stand by in this case with cold and careless gaze, or sneering contempt, or actual opposition? Even supposing we take no new steps, shall we not quicken those we already take in our own course? If we adopt no new measures, shall we not be stirred up to carry forward our old ones with more vigour? Let us, oh! let us recollect, that we are the servants of Him who makes His ministers a flame of fire. Dearly beloved brethren, let this be such a meeting as we have never held; let a new baptism of fire come upon us all to-day.

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Let this be a time of humiliation for the past, of consecration for the present, and of determination for the future. Let us enter to-day into covenant with each other, and with God, to be more diligent and devoted servants of Christ, and then, depend upon it, we shall be more successful ones. You cannot know, as I do, the solemnity of the feeling that is produced by the conviction that life is almost gone, the awe that comes over the mind of him who knows that he is upon the border country of eternity, and must soon lay down his ministry, and give in his account. Let me, then, in conclusion, conjure you and myself by the solemn vow of our ordination, by the worth and danger of immortal spirits, by the agony and bloody sweat, the cross and passion, of our Lord Jesus Christ, by the felicities of heaven, the torments of hell, and the ages of eternity; by the great white throne, and the presence of Him that sits upon it, before which we must soon appear: let me, I say, conjure you to inquire what use we shall make of the extraordinary events which have called for this paper, and in what way we shall turn it to our own account in watching for souls, reviving the spirit of piety in our churches, and bringing back this revolted world to the dominion of Christ.



**REVIVAL OF RELIGION: ITS PRINCIPLES,  
NECESSITY, AND EFFECTS.**

Letters to the Editor of the British Standard Newspaper, reprinted in the present form in 1859.

**EXPECTATION AND PRAYER IN THE STATES FOR A  
REVIVAL OF RELIGION.**

THE letter I forwarded last week corroborates to the full extent, and beyond it, all the accounts we had previously received of these marvellous facts, and must convince the most sceptical that an extraordinary work of grace has been going on of late in the United States. It should be particularly noticed that this letter is the testimony of a man, not an enthusiast of an impulsive mind or heated imagination, but of a cool, philosophic temperament. He is the author of a work (on Heaven) of a very superior and elevated cast of thought, and not at all likely to exaggerate or give too deep a colouring of imagination. He writes from Boston, probably the most intellectual of the Transatlantic cities, the headquarters of Unitarianism; and yet he tells us that a revival has taken place in America which has resulted in the hopeful conversion of half a million of souls. Let the reader mark that, half a million of souls beyond the average number brought to Christ! This is a higher estimate than any I had dared to form; yet the authority on which it rests is reliable. We do not need details of means, descriptions of exciting scenes, to con-

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vince us of the marvellous outpourings of the Spirit which has produced such a result. This number of new converts is very far greater than the present number of members in the Methodist, Baptist, and Independent churches in this country put together. Let us pause and wonder and adore. What an aggression upon the dominion of Satan! What an increase to the kingdom of Christ! And let it be remembered that this has taken place in the most intensely commercial and political nation upon earth, plainly showing that we are to consider no national peculiarities, no external circumstances, no states of society, insuperable barriers against the entrance of God's blessed Spirit.

The letter satisfactorily accounts, so far as causes means and instrumentalities are concerned, for this mighty work. The writer tells us that revivals are the normal and healthful condition of the churches in America. They are, we know, interwoven with their history, and have come down to the present day almost from the time of their being planted. This produces an expectation of them, and in proper ways leads to the use of means to bring them on. There is even in seasons of stagnation an underlying anticipation that a movement of the Spirit may be expected. Is it not so in other matters besides religion? Nature has her seasons of sterility and productiveness; so has trade, so has science, so has religion whether in churches or individuals. So in America occasional seasons of extraordinary effusions of the Spirit seem to be looked for and sought after. The desirableness of this condition of church mind and life has been questioned by many; and it has been argued that steady prevailing earnestness is better in itself, and in the long run more

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productive than occasional seasons of extraordinary excitement, inasmuch as the latter are usually followed with proportionate collapse. In reply it is said, that perpetual earnestness is hardly to be expected, however desirable. Mr Henry Ward Beecher, no mean authority, testifies that he had in his church several revivals in eleven years, and that, so far from rendering the ordinary means of grace and conversion less effective, each left the church in a higher spiritual state than it was before. Still it certainly does require great care to keep up the due efficiency of ordinary means when extraordinary ones are often resorted to. Revivals, then, being considered "the normal and healthy condition of the American Churches," we do not wonder at their occurrence. It were well for us to do without them, but if the vigour of our churches cannot be kept up without them it is better to have them, and one way to have them is to expect them, though by no means to adopt any bustling, organized, and all but mechanical means to obtain them.

This expectation keeps the subject more or less in the minds of Christians in the States, and leads them to earnest prayer; and that not only at special seasons, but habitually. Without relaxing usual efforts, or abandoning ordinary expectations, both private Christians and ministers are often led to say, "Wilt thou not revive us again? Come, Lord Jesus; come quickly." Not satisfied with this, seasons of special prayer are frequently observed. You see this in the letter of last week. In the busy intellectual and elegant city of Boston for seven years antecedent to the present awakening, a daily prayer-meeting was held by young men and men of business. It was not merely during the

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late events, but in preceding times, that extraordinary praying was resorted to. If that was the case at Boston it may be supposed it was the case elsewhere. I have no doubt that myriads and myriads in America have been for years wrestling with God for the outpouring of His Spirit, and longing and waiting for it. All accounts concur in the prominence and prevalence of prayer in the recent awakening. It may be emphatically called the revival of prayer, or the prayer-revival. It has inaugurated a new epoch in the modern history of the church, which may be called the prayer-*éïa*. Never since the day of Pentecost had the world a more impressive illustration of the power and efficacy of prayer. It seems like a new voice going over the earth, to be circulated in ten thousand echoes, Pray without ceasing. The whole Christian world is thus taught to look higher than to the ministry, higher than to preaching, higher than even to the Bible itself, that is to God the Spirit. Too much cannot be said of the importance of preaching till it pushes out praying. And perhaps some little mistake has been made by many in supposing that prayer has during the revival almost supplanted preaching. Many seem to imagine that this half million of conversions have been effected at the prayer-meetings. That very very many have been, is very true, but the larger numbers have been accomplished by the ministers of the word. A more intensely earnest tone has been given to sermons. The souls of ministers have been roused to an awful sense of responsibility. They have felt a new impulse to their zeal, which has imparted a new earnestness to the matter and manner of their sermons. I have received a volume of these discourses, preached in the pulpit of

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New York during the revival, by ministers of various denominations, and do not wonder that such burning words should enter into the souls of the hearers.

Still it was the prayers of the people that brought down the power of God upon the labours of the preachers. They entered their pulpits with the deep and solemn conviction that they preached amidst the ascending intercessions of myriads of praying men and women, and that they stood under the falling shower of heavenly influence. The people heard the sermons with the same impressions. They felt as if the petitions of men and women praying for their conversion impressed upon them a new obligation to hear with a more fixed attention and a deeper seriousness. They would almost imagine they heard the voice of friends intent upon their salvation wrestling with God that the sermon might be blessed for their conversion. Oh, the marvellous power in those prayer-meetings, not only in bringing down the blessing of God upon the preaching, but in making the preaching itself a more momentous, more serious, and more responsible thing in the estimation of both ministers and people!

But this revival has given a new view of prayer, or at any rate has presented an old one in a new light, as itself a converting ordinance. People by hundreds and thousands have been converted at prayer-meetings. We have heard of instances of this kind in our own country, but solitary and at rare intervals. In America it was a common occurrence. True it is the prayers were interspersed with striking facts, earnest addresses, and narrations of individual experience. Yes, but these were sent home to the heart and conscience by the power of prayer. I again and again therefore say that it seems

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as if God, by this awakening in the United States, intended to call the attention of the whole Christian world afresh to the importance and power of prayer.

And is there not something to be noticed as to the time, the era of the church's history, when this is done? It is an age of man-worship. Knowledge is the God of our idolatry, and everywhere man is offering incense at the shrine of his own intellect. This idolatry, in measure affects the church; it is conspicuous in the homage paid to talent. Preachers are corrupted by it, and aim to produce fine and eloquent sermons to please the imagination and taste, rather than useful ones to enlighten the judgment, alarm the conscience, and convert the soul. Hearers are corrupted by it, and go to be pleased rather than profited. See how God rebukes and corrects this by demonstrating the power of prayer, by doing that, (I mean the conversion of souls), by prayer which all the logic and eloquence of these gifted preachers cannot do with their enchantments. I do not wish to disparage preaching; it is God's institute and instrument, and as such must be valued, but so is prayer. There is more of God, more acknowledgment of Him, and more honour done to Him, in one fervent, believing prayer, than in ten eloquent sermons. Hence the quaint, but true saying of an old author, "That Satan fears more a praying pigmy than a preaching giant." Not, I repeat, that I underrate the importance of good preaching, by which I mean the noblest intellects pouring out their noblest thoughts, intensified by a burning zeal for the glory of God, and a melting compassion for the salvation of souls. The spirit of prayer in the late revival in America has shaken hell to its centre, and sent alarm into the breasts of all its legions. "For Satan trembles when he sees

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The weakest saint upon his knees." What, then, must be his palpitations when he beholds thousands daily united in the agony of wrestling supplication.

The American revival then in every light in which we can view it, is the triumph of prayer; and therefore the triumph of God. Yes, it is the Lord's work, and is marvellous and glorious in our eyes.

#### **SOCIETY IN THE STATES FAVOURABLE TO RELIGIOUS SYMPATHY.**

I have stated that these extraordinary awakenings were preceded and accompanied by, and in great part consisted of, fervent and believing prayer. They are a public testimony to the sovereignty of God and the necessity of His Spirit's work for the conversion of the soul. They exhibit the sublime spectacle of a people rising up to call upon God, and God's answering his people's prayers. They are an exhibition and illustration of that striking scene presented by the prophet Zechariah, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord."

Still, the Spirit of God in his work, both of individual and national conversions, does not set aside, but lays hold of, and operates by, the peculiarities of the subjects of His grace. And there are peculiarities in the constitution of American society, and the tendencies of the American character, which will account in some measure for this phase of religious revival. The letter of my friend sets this very strikingly before us in his description of their prayer-meetings. The American form of

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national government is Republican; they have no aristocratic barriers to separate the people into classes; they have more of equality and more of the feeling of it too than we have, and less of restraint imposed by rank and station. Hence the electric chain of sympathy is more free for the current of influence to flow on unimpeded when an impulse of excitement is once given. And as a young and rapidly-increasing nation, they are more excitable, more impressible than older countries. As the writer of this letter says, while conservatism seems our characteristic, progress is theirs; while prescription is ours, invention is theirs. They are prepared for, and less afraid of, new measures and modes of action. They are more free to act according to novel circumstances, and are less tied down by conventional routine and formalities than we are; and are more ready to receive influence from each other, and the high from the low. I had referred to this in the paper I read before the Congregational Union last May, and find my views confirmed by the statements of my friend whose letter has given occasion to these remarks.

Now this must be taken into account, without in any degree denying the Spirit's work. Nor does it imply that there can be no work of His grace where these national peculiarities do not exist. It only goes to show that God has employed this state of things in America for the accomplishment of his purposes of grace to that country. And it also suggests that, as we have a different political constitution and somewhat different state of society and national character, we may not expect precisely the same order of working, the same mode of Divine operation, and the same kind of manifestation of Divine power here; and yet we may have,



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if we seek it, an extraordinary work of grace in this land. There may not be the same palpable, visible, and immediate results as at their prayer-meetings, the same ascertainable number of hopeful sudden conversions; and yet there may be a great work going on more silently, though not less effectually. In all revivals, in whatever countries they take place, and with whatever circumstances they may be attended, the substantial results are the same, the conversion of sinners and the increased piety of believers. And these results are brought about by the same Divine power. "There are diversities of operations; but it is the same God which worketh all in all." We must not limit the Holy One of Israel to one phase of His manifested power. Nor must we give up the hope of an extraordinary effusion of His Spirit because we are not in a state of society that will enable us to adopt all the measures which are carried on in the towns and cities on the other side of the Atlantic. Even with our aristocratic forms and feelings and our conservative character and our adherence in church life to established routine, and dread of innovation, we may obtain, should seek, and are authorized to expect, a much larger effusion of the Spirit than we have yet received.

At the same time it were well for us to consider whether our conservatism, routine, formalism, and dread of innovation are not excessive, and do not stand in the way of our being blessed; whether our social meetings for prayer, for instance, and our religious exercises are not too cold, stiff, and formal. I do not want to encourage enthusiasm, and a rage for novelty, and a taste for extravagance; but I do desire that a dread of them should not keep us from the proper, cautious, and

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judicious adoption of sober novelties of action. We see this spirit of commendable and prudent innovation on antique formalism going on delightfully within the pale of the establishment, in the throwing open of our cathedrals, abbey-churches, and public halls for the preaching of the gospel to the masses; in the cottage-services of the clergy; in the more extensive encouragement given to the religious exertions of laymen; in the holding of prayer-meetings for and by the members of the church of England, and in other modes of action. The spirit of vital Christianity within that church is beginning to put forth its expansive powers, and burst the fetters which ecclesiastical formalism had imposed upon her. The freedom wherewith Christ makes His people free begins everywhere to show itself, and, without trampling upon order, which ought never to be done in any section of the church, Christians in the church of England are feeling and practically showing that "where the Spirit of the Lord is, there is liberty."

The remarks of my friend in his letter, in reference to the dangers attendant on the present mode of conducting their daily prayer-meetings, I mean in the opportunity given for relating striking facts, expressing personal experience, and delivering impromptu and exciting addresses, are well worthy the attention of our brethren in America, and of Christians and Christian ministers in this country. The practice in that country is, I believe, only carrying out into greater publicity and extent what is adopted in their ordinary prayer-meetings, and may, therefore, be supposed to be less liable to be followed by injurious effects than perhaps it would be here. Yet it is evident, from the observations of my correspondent, that he sees danger looming in the

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distance there. And I confess there is no part of the American revivals about which I entertain more apprehension, or more difficulty in coming to a conclusive opinion in regard to its propriety, than I do about this practice. It is clear that it has given to the daily public prayer-meetings their charm and their great success in the way of conversion. It requires no great effort of imagination to conceive of the thrilling effect which, in a large assembly prepared by circumstances for solemn impression and deep emotion, must be produced by the affecting confession of some infidel convinced there and then of the truth of Christianity, or of some prodigal narrating his return to his Father in heaven, or by the request of some broken-hearted parents for the prayers of the assembly on behalf of ungodly children. How calculated is this to arrest attention, to excite reflection, and to produce emotion! I do not wonder that in such an assembly there is again realized and repeated the scene which occasionally took place in the Corinthian church, as described by the apostle, "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth." It cannot however be forgotten or denied that such a practice has perils attendant upon it which, in the long run, will in the estimation of some more than counter-balance the good which for the time being it produces. In addition to its tendency to render the ordinary services of the sanctuary seem flat and insipid, and to make the experience of men the subject of instruction instead of the word of God, it opens a wide

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door for the entrance of obtrusiveness, talkativeness, vanity, and conceit. Forward praters will soon have the sagacity to perceive that the more piquant the narrative is the deeper is the sensation which it produces, and will not be wanting in the spice which they scatter over theirs. And then there is another danger, that false principles of religious experience may be thrown out which there may be no opportunity at the time to correct, and false standards set up which cannot without controversy, unseemly on such occasions, be opposed. In the view of these things I do not wonder at my friend's solicitude about the future results of this practice. The utmost vigilance on the part of the pastors of the churches, and indeed of the members too, will be required to prevent what has hitherto been while flowing between its prescribed banks, a fertilizing stream, becoming an inundation of extravagance enthusiasm and ostentation, destructive at once of the usefulness of the preacher, the peace of the Church, and the credit of religion. I know there is nothing so lawful and so good as not to be liable to abuse, but there are some things far more liable than others to be thus perverted to evil, and this is one of them. This, or one near akin to it, was the evil which had crept into the church at Corinth, and which the apostle set himself so earnestly to check. Satan, ever on the watch for an opportunity to introduce confusion and every evil work, will exercise his ingenuity in pushing on this practice so far as to make it matter of reproach.

Still after all I cannot sometimes help asking the question, whether some use ought not to be made, under pastoral direction guidance and control, of the knowledge and gifts, the graces and experience, of the members of

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our churches beyond the exercise of extempore prayer? I am duly aware of the perils just stated, which would attend the allowance at our prayer-meetings of exhortations, or statements of experience, or even striking narrations of conversion, by the brethren; but whether, occasionally, by suggestion appointment and control of the pastor, some members who had something solemnly impressive and deeply interesting to communicate, might not be permitted and invited to speak, is perhaps a question worthy of consideration. Would it not add life and interest to meetings which are too frequently seasons of cold formality and depressing dulness?

There is one circumstance connected with the revivals mentioned in the letter of which I must not lose sight, and that is the effect it has had upon the religious experience of Christians. "Never," he says, "were so many persons delivered from 'Doubting Castle.'" That many professors of religion ought to be imprisoned there, and in the deepest and darkest of its dungeons, till they have more evidence of real personal godliness, is very clear to me. But on the other hand, it is equally clear that not a few are confined there by a false and self-inflicted imprisonment. Partial ignorance, a gloomy temperament, a morbid religious sensibility, and a timid apprehension of the consequences of a mistake in so momentous a concern as personal religion, send many a sincere and even eminent Christian from the light and liberty of assurance into the wards of this Doubting Castle. One of the blessed results of revival times is a gaol delivery of these prisoners of Giant Despair; and that not only by the share they obtain of the reviving power in their reception of the Spirit's enlightening rays and refreshing

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dew, which fall on them as well as upon others, but by the genial influence of observation activity and work. Persons of nervous temperament in ordinary matters find relief in times of general excitement and activity. They catch by sympathy the joy that prevails around them; their attention is taken off from themselves and from their complaints. They are called out from seclusion to publicity, from gloomy meditation to cheerful occupation. So it is in religious nervousness. At all times work is with a real Christian the best cure for doubt. Of course he must have faith confidence and hope; but these are sometimes dormant till wakened up by activity. Andrew Fuller's people were at one time much troubled with doubts and fears, and came to him with their complaints. He set them to work on his great business, the Indian Missions, and he heard no more or very little of their doubts and fears. Let those in Doubting Castle set to work by earnest concern for the conversion of sinners, by prayer for the outpouring of the Spirit, by an energetic employment of all the means they possess for spreading religion, by a joyful observation of what is going on around them, by a sympathy with those whose delight it is to promote the cause of Christ, and they will find their doubts and fears fly off like the clouds and mists of the night before the rising sun.

Nor must I overlook that other result of the revival which my friend mentions, and that is, "Christians find it more easy to speak to others on the subject of religion and conversion." To be sure they do. Their hearts are full of the subject, and out of the abundance of the heart the mouth speaketh. Myriads in America who, either

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from timidity or unconcern, or want of conviction that it was their duty, had never spoken to a sinner for his conversion or a Christian for his edification, now found their fears all give way, their courage rise, and their tongues loosened. They could tell others what they had experienced of the means, the power, and the blessedness of the great change they had experienced. They could present a tract, or enter upon conversation, and wondered both at the boldness and the ability which God had given them. In a time of revival religion becomes the topic of general conversation and public talk. People do not think it strange to hear of it, or to be addressed. And hence, at such a time, the Christian, timid in other circumstances, feels emboldened to open his mouth. It is recorded in many of the accounts that have come to us that multitudes have been stirred up to become active in every way for the conversion of the impenitent. Tracts were distributed, passengers were addressed in omnibuses, in hotels, in steamboats, and also in the streets and in the roads. Correspondence with distant friends and relatives was extensively carried on, and many were awakened by a letter to a serious consideration of religion. The reserve between husbands and wives, parents and children, brothers and sisters, masters and servants, was thrown off, and an earnestness displayed for the salvation of the unconverted party. Christians generally were to a great extent brought into sympathy with the Spirit of God in His gracious operations. They felt that the conversion of souls was their work, in the way of means, as well as the work of ministers. "The people had a mind to work." Churches as well as pastors were instinct with life. And this is one

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of the blessed effects, or rather concomitants and proofs, of a genuine revival. This is revival, for the Church is revived. A large portion of the half-million of souls referred to, were converted as the result of individual action. In these ways then the great work went on. The tide rose higher and higher, and rolled and is still rolling over that land.

A friend, in conversation with me on this subject yesterday, said very naturally and judiciously, "If half a million have been converted, there must be, or ought to be, a visible effect upon the surface of society." It should be seen in the more elevated spirituality and life of the American churches, in the enlarged funds of their various religious societies, in their more honourable way of doing business, in a diminution of the rampant secular spirit, in the increase of Christian union, and in the advancement of the cause of the abolition of slavery. I know very well that hundreds of thousands may be converted, and yet the results not be very conspicuous, but they must be visible in private life. Out of this half-million of converts there must be many who had been deplorably deficient in domestic and social moralities, concerning whom the testimony is, "How changed!" and husbands and wives, parents and children, brothers and sisters, masters and servants, must testify this of each other. Neighbours must say it. Tradesmen must say it. Debts of long standing will be paid. The tricks and artifices of buying and selling will be abandoned. People will begin to say, "The revival has improved society. We see it, feel it, rejoice in it. We have more confidence in each other. Whatsoever things are true, just, honest, pious, lovely, and of good report are more apparent."



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Well, we are beginning to put, and we have a right to put, this testing question. I hope the revival will stand the test.

#### **LESSONS TAUGHT BY THE REVIVAL IN THE STATES.**

The question now to be asked is, "What do these things say to us?" What is the voice of God which comes to us from the churches of America? What influence ought this great awakening to have upon us? The apostle tells us that the effect of the conversion of the Jews upon the Gentile world will be "as life from the dead." Any signal work of God on one people or in one place, should be felt, and is intended to be felt, in other places and by other people. We are not to stand by, some doubting, some talking, and all wandering. God reproved some in ancient times because they considered not His works, "nor regarded the operation of His hands. The works of the Lord are great, sought out of all that have pleasure therein." The wondrous phenomena of Nature, the marvellous dispensations of Providence, demand attention. How much more God's stately goings in His sanctuary, the sublime manifestation of His power and grace in the field of redeeming mercy! What are the sublimities of creation, the discoveries of science, the inventions of art, compared with the conversion of souls and the extension of the Redeemer's kingdom upon earth? The destiny of a single soul comprehends in its eternal history more of misery or happiness, than does the temporal history of our globe with all its millions of millions of inhabitants from its creation to its conflagration. And here is reported the conversion within a short time of half a million of such souls. Christians,

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here is something which should interest you as believers in God, in Christ, in salvation, in heaven, in hell, and in eternity, more than gold-fields and electric telegraphs, and all the wonders of commerce, art, and science. God by such events as these papers refer to, is breaking in upon your worldly-mindedness, and bidding you remark and contemplate, and admire His sublimest work, His work of grace, and also your concern in it upon earth. He has been saying to the most intensely earnest, and energetic, and commercial people upon earth, "The time is short; it remaineth that those that have riches be as though they had none, and they that weep be as though they wept not, and they that rejoice as though they rejoiced not, and those that buy as though they possessed not, and those that use this world as not abusing it; for the fashion of this world passeth away." Yes, and, to a certain extent, that voice has been heard, amidst the din of commerce and the clamour of politics. Religion for once and for a season has made her admonitions to be heard upon the exchange, in the counting-house, in the circles of fashion, in the arena of controversy, and in the scenes of domestic life. Her works and her warnings may be again forgotten; but they have been seen and heard.

And to us, who hear only the echoes of these sounds across the Atlantic, there comes a message from God, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Why should not we be revived? Do we not need it? Look into the moral and spiritual condition of our country. Contemplate the masses of the population. In the metropolis, according to the last census of the population, there is provision for public worship of all kinds, Jewish

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and Gentile, Popish and Protestant, Unitarian and Trinitarian, for only twenty-nine per cent, of the people, and in my own town for only twenty-eight per cent. Then throw out those places where the gospel is not clearly and Scripturally preached, and take the sum that remains; of these, how few are full, how many are half-empty! The population of the borough in which I live contains about two hundred and seventy thousand inhabitants, and of all these, exclusive of Sunday-school children, I do not believe, notwithstanding we have between twenty and thirty churches where the Gospel is preached, besides Methodist and Dissenting chapels, we have, on ordinary occasions, more than forty thousand ever present at one time; and of these what a proportion are yet unconverted to God! If this may be a safe guide to estimate the rate of attendance in the metropolis, there are only four hundred thousand out of two million five hundred thousand of the population hearing the pure gospel preached at the same time on the sabbath; and then I say again, of this number how many are yet unconverted to God! I shudder at the idea. I tremble as I write. I recoil from my own calculations. This, in Protestant England, in the middle of the nineteenth century, after Sunday-schools have been set up the greater part of a century; after the Bible Society has put into circulation more than thirty million copies of the word of God, and the Tract Society poured such streams of religious knowledge upon the surface of society as are contained in seven hundred millions of books and tracts; and, to sum up all after the revival of religion by Wesley and Whitefield, and of evangelical preachers in the Church of England! Popery, with stealthy steps, is encroaching upon our

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population. Infidelity is infecting our literature and corrupting our people. Immorality, in the form of intemperance, licentiousness, lawlessness, or mendicancy, is nestling amongst us, and perpetually sending out its hideous and obscene brood. Ask our magistrates, our medical men, our parochial guardians and overseers, and especially our town missionaries, what is the state of our population. I know very well this is the dark side of the picture; but alas that there should be a dark side, and so dark as one too! I am told it always was so. Even if this were true, it does not mend the matter. Is it so now? O Christians, Christians, ye men and women concerned by profession for the glory of God and the salvation of souls, how is it ye can be so easy and so happy either in the house of God or in your own, while all this ignorance and wickedness, this moral desolation and eternal perdition, are prevailing all around? Swallowed up in business, or absorbed in the cares and comforts of domestic life, is it nothing to you that "hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, descend into it?" Oh, where is your piety, your humanity, your patriotism, if you can hear, believe, and know all this, and yet think little about it? Go on to seek the conversion of the heathen. I abate not one jot of the earnestness with which I have lately pleaded for China; but oh! forget not your own country. Be not satisfied while this land is as it is.

Do we not then, I ask, need a revival? Ask the ministers of the Gospel what aggressions they are making by their preaching on the domain of Satan? Ask them if sermons prepared amidst intense study to be useful,

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and many tears and earnest prayers, are not powerless, and unblest by conversions? Ask our tract distributors if they do not scatter myriads of tracts without bringing one soul to Christ? Ask our Sunday-school teachers if it is not a comparatively rare case to send a boy from the school into the church? Ask our town missionaries if they do not sometimes cry out almost in the agony of despair, "Who hath believed our report, and to whom is the arm of the Lord revealed?" I am aware we cannot always trace the effects of our exertions, but we may expect that somehow or other we should see them at one time, or in one way or another. Good is done, I know, and more than we know of. But is it not true (will the most sanguine individual deny it?) that the effect of Christian labour, in the way of real conversion and sanctification, is obviously and deplorably incommensurate with the amount of our efforts? I do not believe there ever was a period in the history of Christianity when the disproportion was so great as it now is between means and results. We are struck with the number, adaptation, and operations of our religious organizations, and we count upon their efficiency. And so, to a certain extent, we may and should. I do not believe that God will allow so much exertion in His cause to be entirely fruitless. But I am speaking of comparative success, and this I maintain is lamentably and awfully disproportionate. This is a most melancholy view of the whole case. And what does it demonstrate? Is it not the indispensable necessity of an outpouring of the Spirit of God, and the equal necessity for universal, believing, and importunate prayer for it? We are trusting to societies and their agents instead of God. Our comparative want of success should

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drive us to God. I know nothing more calculated to do this, and yet it does not do it; and I know also that we are not to allow this want of success to dishearten and discourage us. We must not let our zeal depend upon the elixirs and cordials of ascertainable results and success, but upon the nourishing food of principle. Still, if there be one extreme of being too much dissatisfied because of little success, there is another extreme of being too much contented with it. We must not look too much to means and instrumentalities, or feel a complacent satisfaction that we have them. Conversion, real conversion, is what we must look for. If this be the way to ascertain our need of revival, (and who will doubt it?) then all minds, and hearts, and voices should unite in that appeal to God, "Wilt thou not revive us again, that thy people may rejoice in thee?" It is because of the low state of the Church in vital godliness that there is not a deeper, more solemn, and more heart-affecting sense of this need. Were the churches of Christ in a vigorous and healthful state, there would be one pervading conviction of the urgent want of a reviving power of God the Holy Spirit.

Turn now to the real state of the Church. It is perfectly true that a paralyzing worldliness is working in our churches side by side with Christian activity. This is seen in the eagerness after wealth and the unscrupulous means of obtaining it, in the growing taste among professors of religion for fashionable amusements both at home and abroad, in their propensity for show extravagance and gentility, in their luxurious and self-indulgent habits, in the homage paid to talent, in the diminished esteem for solid and holy excellence, in the low state of prayer. Is it not a general confession and

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complaint that prayer is sadly low, as demonstrated by the bad attendance at our prayer meetings, and the cold stiff formal prayers there presented, too frequently little else than a round of set phrases and stereotyped forms of expression? Does the religion of a great part of the members of our churches appear like a reality? Do they bear the stamp of the Saviour's image, of heaven's bliss, of eternity's dread solemnity? Are they a people that have come out and separated themselves from an ungodly world? Does their light shine before men, or is it scarcely visible? Do men take knowledge of them that they have been with Jesus, by seeing in them so much of His spirit? Are they fully and wholly consecrated to His service, so that, like the apostle, for them "to live is Christ?" Alas! alas! it is almost useless to ask these questions. Is not the negative too palpable to be denied? If so, the churches, notwithstanding their activity in supporting religious societies, their public spirit, their liberality, need reviving. We must not estimate the spiritual condition of the churches by the funds of our various institutions, and say, "Look at these and judge if there is not life amongst us." In reply I say, if there were, indeed, true spiritual life in full vigour, there would be ten times the amount of what there is. Full spiritual vitality, if it did not repeat the scenes of the primitive church, when no man called aught he possessed his own, but shared it with his brethren, would bring up the Macedonian benevolence which abounded amidst deep poverty in a cheerful and almost excessive liberality. Can any one who really understands the New Testament standard of piety, say that our churches are in a state to satisfy us? Are they possessed of such visible and resplendent piety as shall

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attract the attention, excite the admiration, conciliate the esteem, of the world around them? Are they clothed with such power, instinct with such life, as shall fit them to be God's instruments in bringing back a revolted world to Him? A dispensation is come upon them, but are they ready for it? Be it so they are not worse than at other times, ought they not to be much better? Do not their advantages, their opportunities, their responsibilities, require them to be better? The churches need revival then not only as regards themselves, but as regards the great work they have to do for God and the world. The conversion of the world is the Church's commission, and it is a work to be done, not in its feebleness, but in its power.

But what is a revival of religion. I approach this subject with intense anxiety to make it plain. It is not then a talk about the matter; a bustling activity in pursuing certain measures, either original or imitations; a setting up of protracted meetings; a series of wild extravagant excitements to raise the affections and emotions to fever heat, if not to the boiling point. It is something more sober, solemn, and silent than this; something more deep and sound and more truly religious. I do not know that I can set this in a clearer light than by quoting an expression of the Apostle Paul. In writing to the Roman Church, he says, "And I am sure that when I come unto you I shall come in the fulness of the blessings of the Gospel of Christ." This, this is a revival of religion; not only the blessing, but the fulness of the blessing of the Gospel of Christ, poured out by the Holy Spirit upon a church or a country. Attend to that word, the fulness. We may have, most of us have in fact, the blessing, but how few of us have



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the fulness of it, that is the blessing in great abundance! Here a question arises. In what does this fulness consist, and when is it really possessed? I answer, when the ends for which the Gospel is preached are accomplished in a great degree, in an abundant measure; not only accomplished, I say, but accomplished in an abundant measure. What are these ends? The conversion of sinners and the growth of believers in knowledge, faith, holiness, usefulness, and peace.

Take the case of an individual church; the fulness of the blessing is not received when it is only external things that are prosperous. There may be an elegant place of worship, a large congregation, an able minister; the state of the finances may be good, there may be satisfaction with the minister's labours, and harmony between him and his flock; and it may be asked, "What do you want more?" What? Why, the blessing, for all this is not the blessing, much less the fulness of the blessing. What do I want? The conversion of souls; and all this is only means to that end. The minister and church who are satisfied with this external prosperity, without the conversion of souls, plainly demonstrate that they need revival. And alas, alas, how many are satisfied with it! How many go on for years, quite contented, if they can but keep matters quiet without any schism or disturbance, although during all this time they hear scarcely of a soul brought from the powers of darkness! Conversion is the blessing, and multiplied conversions are the fulness of the blessing. It is not the salvation of a soul now and then, at long intervals, for I suppose no minister is without this, but the conversion of considerable numbers that constitutes the fulness, and comes up to the idea of a revival. A

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farmer may see a fine plump ear of corn here and there in a field which he has sown, but, if all the rest of the ground produced nothing but weeds, he would not call that a crop at all, much less a full crop. It is when the whole field is covered with a crop that he would exult in his fulness of produce. And so of the owner of an orchard, it is not when a single tree bears fruit, but when all do, that there is a full crop. So also, it is not when a single soul is converted occasionally, but when the pastor is constrained, by the number of converts, to exclaim, in delighted surprise, "Who are these that fly as a cloud, and as doves to their windows?" when, in fact, his time is much occupied in meeting inquiries after salvation, and directing awakened and convinced sinners to the Cross. There was this fulness when, on the day of Pentecost, three thousand souls were converted under one sermon. There was this fulness when hundreds were converted under a single discourse of Whitefield's in Moorfields fair. There was this fulness when five hundred were awakened under a single sermon of Mr Livingstone's, at the kirk of Shotts, in Scotland. There is this fulness at the present time in America when half a million of souls in addition to the average number have been brought to Christ. This, this is what we want to see, and should pray and long to see. True, we should be thankful for much smaller measures of success than this, and perhaps are hardly warranted to expect such large ones as Whitefield, Wesley, and others were favoured with in bygone times. Then the pulpit was almost the only means of conversion, and their preaching both as to matter and manner was a new thing in the land, and broke upon a slumbering age in

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tones of thunder. The press and education are now auxiliaries to the pulpit, and the results of sermons in the way of conversion are less palpable, even where much is being done by them. Still, it must be admitted and lamented that the number of conversions by the combined efforts of the pulpit, the press, education, and town missions, is distressingly small. Few of us have the fulness, though many of us, thank God, have the blessing. Here and there we find a devoted, earnest, laborious pastor, whose blessed privilege it is to be favoured with such a degree of success as to amount to the idea of fulness. And is not this what we should all covet, and do not these instances prove that, provided the same means are employed, the same earnestness and direct aim at conversion, much the same results will follow? I would not leave out of view Divine sovereignty, for God reserves to Himself the indisputable and irresponsible right to confer undeserved grace on whom and in what measure He will. But where did such a case occur as intense and continual devotedness and earnestness, in the use of adapted means, being without even the fulness of the blessing? Are we not too soon and too easily satisfied, and then satisfied with too little? We ought to be, and I trust are, thankful for even a little success; and the way to have more is to be grateful for what we have. And it is a sweet and consolatory thought, that our reward at last will be in proportion, not to our success, but to our labour. It is the "good and faithful" servant that will receive the "Well done" from the lips of the Master, and not only the successful one. Still, preaching as we do amidst thousands and millions that are going down to the pit, we

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should pray, and long, and labour, and preach, and look for the fulness of the blessing, for this constitutes a revival.

But this is not all, for another end for which the Gospel is preached is the growth of believers in knowledge, faith, holiness, usefulness, and comfort; and there cannot be, and is not, the fulness of the blessing unless this also is accomplished in a considerable measure. Conversion is not everything in religion, and should not be everything in ministerial teaching and desire. There may be a large family, and life in each, but a number of ricketty, or otherwise weakly and diseased children is a painful sight. So, to refer again to the illustration of the farmer and the owner of the orchard, the whole field may be covered with a crop, but, if it be blasted with smut or mildew, or be thin, small, and withered, there will not be fulness even then: every tree in an orchard may have fruit, and much of it too, but if it be small, shrivelled, parched, or decayed, neither is that fulness; but it is so in each case when the crop is as good in quality as it is great in quantity. So in a Christian church, it is not the mere number of professors that constitute the fulness of the blessing, but the consistency and eminence of their piety. The life and prosperity of a church are to be estimated not by the former, but by the latter. A church consisting of a hundred holy spiritual heavenly-minded members, all shining forth in the brilliancy of Christian beauty, has more of the fulness of the blessing than another containing five times the number of worldly-minded inconsistent ones. What we want therefore to constitute a revival is the waking up of the churches to a far higher degree of spiritual life. Indeed, this seems the primary

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idea of a revival. The word means the revivification of that which has life, but in which life has become feeble and dormant. It is the church only that has life. The world is dead; and conversion is not so much the reviving of life as the communicating of it. I believe a mistake on this subject prevails extensively among professors; they confine the idea of revival to the conversion of the impenitent, never dreaming that it refers to themselves, and means their being roused and raised up to a higher degree of personal godliness.

Throughout the whole of God's word it is not merely godliness, but eminent godliness, that is enjoined. Our Lord's words on this subject should be well considered by every Christian, "Herein is my Father glorified, if ye bear much fruit. So shall ye be my disciples." Mark that, not only fruit, but much fruit. "So shall ye be my disciples," as if we could not prove our discipleship without eminent piety. The apostle prayed for the Philippians, that "they might abound in fruits of righteousness;" and for the Ephesians, that they might "be filled with all the fullness of God." What a petition! What a Christian may be, that he ought to be. He may have a fullness, the fullness of God, all the fullness of God, and be filled with it. Oh, have we not yet to learn our duty and our privilege? How few have entered into the deep import of this wondrous passage 1 Revival means the church being brought into this state. There is a revival, when a church answers to its characteristics as "a holy nation, a royal priesthood, a peculiar people, a chosen generation;" when the whole body is instinct with life, motion, and activity; when it is invested with the beauties of holiness, and is conspicuously separated from the world; when religion is seen to be the great

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thing amongst its members, and stamps its character upon them in all their social as well as ecclesiastical relations. In such a church there is a pervading spirit of private, family, and social prayer, as is evident from the prayer-meetings and the fervour of those who lead the devotions. Brotherly love knits their hearts together, and either prevents or heals breaches among them. Selfishness gives way to sympathy, and liberality and works of religious and common charity abound. The public assemblies are at such times characterized by unusual solemnity. No visible token of a cloud is seen, no audible voice is heard, to indicate the presence of the Great Master. None are needed. The preacher's soul is so filled with a sense of the nearness of the Divine Visitor, that an unusual seriousness, earnestness, and tenderness are manifest in his appearance and manner. A solemn awe and stillness rest upon the congregation. It is the effect not of the preacher's eloquence, or the hearers' curiosity, but of the Divine presence of Him who has come into the place to bless His waiting people. They seem to hear His very footsteps, to see His smiling countenance, and to feel His soft, gracious hand resting upon their souls. His blessing descends upon the sermon, and a new power is given to it with new results. Souls are converted, as well as believers edified. A holy sympathy pervades the assembly, and all acknowledge that God is among them of a truth. This is revival. There may be none of those peculiarities which mark the meetings in America. There may be no concentration in one place of such results, but, if throughout a country there be a prevalence of such scenes as these, there is the fullness, there is a revival.

**APPEAL TO CHRISTIAN MINISTERS.**

I now leave America and come to ourselves. Shall we have a blessed season of refreshing from the presence of the Lord? I have attempted, perhaps with success, to show that we need it, and have endeavoured to make it appear that it consists not merely or necessarily in organized efforts, exciting scenes, prevailing excitement; but in the conversion of many souls, and the wakening up of the churches to a higher state of religious life, in whatever way, perhaps a somewhat silent one, these results may be effected. The man who says we do not need it must be deplorably ignorant of himself, the world, and the church. "Shall we have this revival?" I again ask. That depends in great measure upon ourselves. Does it not depend, under God, upon a sinner's own self whether he shall be converted or not, upon a believer's own self whether he shall be edified or not? I know very well that both are dependent on Divine grace, the one for conversion, and the other for edification; and that it is God "who worketh in them both to will and to do, according to His good pleasure." But Divine sovereignty does not set aside human responsibility, nor God's Spirit supersede the use of man's natural powers of deliberation and determination. The sinner may be converted and the believer edified if they will, though it is God that makes them willing. So our churches may be revived if they will, and thus it does in reality depend in one sense upon ourselves. And the full admission of this is the next step, after the confession of their need of it, towards obtaining the blessing. If we sink into a self-complacent self-satisfied state, and are content with our

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present condition and rate of progress, we cannot be revived; nor can we, if we abuse the doctrine of Divine sovereignty and the work of the Spirit, so as to produce a mistaken view of our own powers, duties, and obligations, and an indolent reliance upon His grace. The man who says of a particular object, "I do not want it," and he who says, "I can do nothing to get it," are equally far from obtaining it. On the contrary, he who says, "I am destitute of it, and I can and will do everything in my power to obtain it," will, if the thing be attainable, possess it.

This is the state of mind we must all of us entertain in reference to the condition of our country and our churches. Let there be a deep pervading lamentation over the slow progress of religion amongst our population. Let there be the spirit of David, who said, "Rivers of waters run down mine eyes because they keep not Thy law." Let there be a profound grief for the Laodicean spirit which too extensively prevails in our British Israel. Let there be the view of the true spirit of a revival taken by my friend. Dr. Patton, in his admirable tract, which makes this spirit to consist in sympathy with Christ in His sufferings for the good of others; and, united with this, let there be a deep conviction that it depends upon ourselves, under God, whether we shall be thus blessed or not. In short, let there be only the deep pervading conviction of these three ideas: we need to be revived, we can be revived, and we will be revived, and it is done. God will give the blessing to such a people.

What I am afraid of is, that all this talk about revivals will end in talk. I am not without apprehension that we have already talked too much about the



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matter, and that I have myself perhaps fallen into the mistake. "The kingdom of God cometh not by observation." People may grow tired of the subject. It may nauseate and surfeit delicate stomachs, and be considered almost a cant term and religious slang. I really begin to fear lest this our zeal to awaken public attention has only wearied rather than stimulated, and roused indifference into hostility.

Still, notwithstanding all this, the subject remains in its dread reality and awful importance. There are the masses perishing all around us, even in this valley of vision; there are God's ministers complaining of their want of success; there are the churches of Christ, to a considerable extent, with their lamps burning dimly, and their salt losing its savour; and there, in God's book, are the calls upon the watchmen who are upon the walls of Zion, to blow the trumpet, and lift up the voice of alarm. Oh then ministers of God's truth, heralds of salvation, servants of Christ, grow not weary of the subject, turn not with loathing from the name of revival till the possession of the thing itself shall render the iteration of the theme unnecessary. I will never cease while I live, and that cannot be very long, to remind you and myself too, that upon us it depends whether the churches shall be revived or not. Upon us, as I think I have said elsewhere, it depends whether the blessing shall ooze and trickle in drops, or flow in streams into our churches; whether the churches shall be languid or vigorous, whether religion shall progress or be stationary, whether the destroyer of souls shall be left to pursue his work of perdition, or be arrested.

Our responsibility is tremendous. It would seem as if, in America, the revival began with the people and

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went on to the ministry, and the tide of influence rose from the pew to the pulpit. Shall it be so here? Shall we wait for an impulse from our hearers? Shall their hearts be warmer than ours, and communicate heat to us? Shall they see us slumbering at our posts, and have to wake us up to our duty? Shall the soldiers have to lead on the officers to battle? God forbid. Let us take our position in front and keep it. May we use our influence to bring on a true revival in our land and in our churches. Do you ask what we are to do? I answer, let us seek to have our own personal godliness increased. Are the ministers of this day equal in devotional spirit to those of bygone periods? Are we men of the closet as well as of the study and the pulpit, men of prayer and daily close communion with God? Do we not know and often tell our people that our strength lies in their prayers? Do we then draw forth their prayers for us by the intense fervour of ours for them? Can we inspire devotion if we do not feel it? Do we lead, yea, impel them to the throne of grace by our supplications, as well as send them there by our sermons? Is our heart the central fire of the church, as our head is its central lamp; do our bearers get heat from the one as well as light from the other? Do we, by our sermons, our prayers, our conversation, our general bearing, breathe into them the spirit of faith, and hope, and love? Should not revival begin with us? If it does not, God grant that it may reach us through the people.

May I suggest that our preaching should have the obvious and designed tendency to bring about this state of things? If we would convert sinners, we must aim at it. The converting element must predominate in our

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preaching. The ministers of this day, our ministry as Dissenters, is more learned than it was half a century ago; but is it more simple, more earnest, more heart-reaching and soul-converting, than it was then? Do not ministers often enter into the pulpit to win souls to Christ by a presentation of the philosophy of religion rather than religion itself? The truth is preached, the seed is there, but obscured by a "beaten" covering. Results prove that in many instances the gospel is presented in human not in Divine strength; that the attempt is made to turn men to Christ not in God's way, but by a process of reasoning, and displays of human wisdom, which often leave the subject so obscured as to be quite unintelligible to the great majority of hearers. This was not Paul's method of preaching, for he spake not "with enticing words of man's wisdom," nor yet "with excellence of speech or of wisdom," nor "with wisdom of words;" that the faith of his hearers "should not stand in the wisdom of man, but in the power of God." In accordance with this, a celebrated preacher said, not long before his death,

"Modern preaching is too much to the head rather than the heart; too much of the man instead of Christ, and too much the reasonableness of Christianity rather than Christianity itself." "In my neighbourhood resides one of the ablest ministers in the denomination to which I belong; and, though I had often met him in council, I had never heard him preach. Being in a distant city, I went on the Sabbath to a celebrated church and was pleased to find my neighbour in the pulpit, as I had long desired to hear him; but when he had finished his sermon, I was pained and mortified, for while the discourse was exceedingly able, and so learned that I had great difficulty in following the train of argument, there was not religion enough in it to give it the character of a sermon if it had been delivered elsewhere. As he proceeded in his argument, exploring the fields of learning, I looked about on the congregation to see what was the effect of such preaching; and while many were dozing, the mass were evidently

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making an effort to follow and understand the distinguished speaker; and that was called preaching the Gospel, but it was not such preaching as is followed by conversion." "What is to become of the Churches?"

It must not be supposed however that converting sermons are to be made up of mere common-places, ordinary platitudes on ordinary topics, mere crude effusions of a warm heart and feeble intellect. No; for conversion a man should stir up his whole soul to find vigorous thought in simple language. All his powers of invention and imagination should be taxed for striking modes of illustration and application. We cannot have revivals from such preaching. Still, as the fathers must be fed with strong meat as well as the children with milk, a preacher cannot be always dwelling on first principles.

If we would promote a revival of religion by our preaching, we must also let it be peculiarly adapted to raise and sustain the religious life of the churches both as regards their devotional and active spirit. Spirituality and heavenly-mindedness are essential elements of the religious life, so also is zealous activity. There is more danger in this age of our ministers neglecting the former than the latter, and therefore our attention should be much drawn to that. The heart of the believer as well as the heart of the sinner should be aimed at in our preaching. He is in imminent peril of losing his life of faith in his life of secular business. How immensely important is it for us in this day to preach through the addresses to the seven churches in Asia mentioned in the Apocalypse! The whole Bible furnishes no portion so adapted for raising the tone of piety as this.

It is cheering to see that our ministers are calling the attention of their flocks to the work of the Holy

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Spirit, and the necessity, in order to a revival, of a larger effusion of His gracious influence. There is too much of reliance upon men and means. Logic, eloquence, oratory, genius, talent, will not convert souls; and yet, from the regard that is paid to these matters, one would think they were all in all. The church is deeply infected with the man-worship of the age. It is fine sermons, full of sparkling thoughts, that men are running after and crying up, not the converting and sanctifying truth of the gospel, and this is fostered too much by some preachers themselves in their ornate and philosophical style of preaching. Not, I repeat, that we can dispense with study and vigorous powerful thought, and serve the Lord and our people with that which costs us nothing. We must preach much, and powerfully, and earnestly, upon the work of the Holy Spirit. We must endeavour to feel our weakness without His aid to convert a sinner or sanctify a believer, and make our hearers feel it too. We must send them away from our best sermons, feeling and saying, All this is nothing without God. The Spirit will not come down at the bidding of eloquence, talent, genius, and oratory, but at the solicitation of prayer. It was not Peter's powerful discourse, but the united prayers of the church in the upper chamber, that brought down the Holy Ghost. Before the church can be filled with the Spirit, it must be filled with a conviction of the need of His work, and a longing desire to have it, and earnest prayer to obtain it. The revival in America was preceded by this. The prayers of the people centred in this Divine agent.

**APPEAL TO CHRISTIAN CHURCHES.**

I now turn to the people. A revival of religion is also their concern, no less than that of their pastors. As I have again and again observed, it began with them in America. Do you ask how you are to take up the subject? I answer, really take it up. Say every one of you, "It is my concern. I have a stake in it. My own soul, my wife, or my husband, my children, my relations are all concerned. My fleece may be saturated with the heavenly dew when it falls." Yes, you, every one of you, who will read these lines must give the subject a place in your heart, your prayers, and your hopes. Expect a time of refreshing. You will not have it if you do not expect it; expectation is essential to faith, and if you do not believe you cannot be revived. Why should you not expect it? Are you not under the dispensation of the Spirit? Is it not the very state of things which is suited to your condition? Understand well the economy of grace which it is your privilege to enjoy. Look not for a visible personal reign of Christ. The world has had Christ in it, and believed him not. He went away and sent the Spirit, which did incalculably more for the work of conversion than Christ's personal ministry. It is probable Peter's one sermon on the day of Pentecost converted more souls than all Christ's ministry. Why? How? By the Spirit's power, which was not granted in full measure till the great sacrifice on Calvary was offered and accepted. That same Spirit is in the world and in the Church now. You do not honour Him enough. You look for drops only when you should look for the shower. We should all ask for great things and expect them, not merely little ones.

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His gifts are, in some measure, proportioned to our faith. It is said of Christ, in reference to one scene of his actions, "He could not do many wonderful works there, because of their unbelief." They had no faith in Him, and He required this in order to His miraculous operations. The same may be said of the Spirit; he cannot do wonders amongst us, because we have not faith to expect them. We do not understand our privilege in being under the dispensation of the Spirit, and therefore our expectations are low.

Why may we not expect revivals as well as America? Some have wondered that these manifestations should take place in a land cursed with slavery, and have said they can scarcely believe in them there. Why, did not the revival under Wesley and Whitefield take place when Britain held nearly a million slaves in the West Indies, and while Whitefield himself was a slaveholder, and while the hands of multitudes of Englishmen, and English Christians too, were stained with the blood and crimes of the slave-trade? Oh, it was wondrous mercy to bless our country while such a load of guilt was upon it, and it is wondrous mercy in God to bless America notwithstanding her sins in this respect. But as Wesley and Whitefield's revival not only preceded the abolition of slavery in this country, but actually, in some degree, prepared the way for it, so perhaps it will be with the American revival. Well, if America has been visited by the shower of God's regenerating grace, notwithstanding her sin of slavery, so may we expect to be, notwithstanding our still more destructive, and in some respects more sinful, crime of the opium traffic. God's grace is as free and full for us as for them; and so is His power. The riches of the one

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have not been all expended there, nor the resources of the other. Is there not the same Gospel here, the same ministry, the same opportunities and power of prayer, the same heart of God's love, the same efficacy of Christ's blood, and the same grace of the Divine Spirit?

Are there not some hopeful signs visible among us? I know there are some that are rather portentous. We have not yet heard practically the voice which speaks to us across the Atlantic, nor profited by the example there set. Nor have the churches yet wakened up to their duty and privilege of earnest prayer. Some persons still doubt concerning this work of God; others, though believing it, are ready to say, "What is it to us?" Ministers generally have not yet been stirred up to fresh efforts, nor Christians to any great extent to more prayer. What little movement seemed originated at one time has been arrested. The subject has in some measure, though not entirely, dropped. The mind and heart of this old country seem somewhat hard to be moved out of its ordinary modes of action.

Still, there are some hopeful signs. The subject is not quite given up. It is still lingering among us, and is matter of conversation, discussion, and hope, though they are all faint. Prayer is beginning to become more and more matter of interest, requirement, and practice. Christians of different denominations in large towns are uniting for supplication; and brotherly love is rising a little more into an ascendancy over sectarianism. The mutual invitation is going out, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts." Considerable stir is being made, and successfully made, to interest the masses. Witness the opening of cathe-



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drals and public halls for preaching the Gospel to the people. Even error and heresy are becoming vivacious. There is a certain character of life coming upon the public mind and action, and God's people begin to see that they must be stimulated even by the activities of falsehood and delusion into more energy and vigorous exertion. One of the most hopeful signs of a coming reviving power is the disposition of influential laymen to come forward to promote in various ways the spread of religion. In many cases they are ahead of the ministers of religion. This was the case in America, and I am delighted to see it increasing amongst us.

But, suppose these signs did not appear, may we not find in the Bible everything to encourage our expectations? Are not both Testaments full of encouragements? Can God be unwilling to pour out His Spirit, backward to save souls and increase the life of His Church? Is not the Scripture crowded with reproaches for our lukewarmness, with commands to seek His blessing, and threatenings if we neglect it? Is not God glorified by revivals, and Christ honoured, and religion magnified in the eyes of the world? Does He not command us to pray for them, to seek them, to long for them? Has He not challenged us to the subject where He says, "Prove me now, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it?" Does He not say, "Open your mouth wide, and I will fill it?" Did not the apostle say, "Be ye filled with the Spirit?" Did he not also pray that we might be "filled with all the fulness of God?" Why, the whole Bible seems to say. Be revived.

What, then, should be the state of our minds

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in reference to this subject? What? A state of faith and prayer. I ask for no bustling activity, in which more of man's contrivance than of God's appointment shall be seen. What I desiderate is that the churches should be filled with the subject, the inward earnest desire for the manifestation of Divine power in the conversion of souls, and the greater sanctification of believers, and a strong faith in the expectation of it. Let us throw away our unbelief. Let us no longer say, "We may not expect such things here." We may not, I admit, partake of it precisely in the same way as America. But will any Christian man, and especially any Christian minister, doubt God's willingness or ability to pour out His Spirit here? What is our peculiarity that we may not look for God's Spirit in a greater measure than we have yet received it? If, indeed, it be true that we may not expect the blessing, there must be something wrong in the constitution of society in Britain, or in the state of our churches. Not expect a blessing, yea, the fulness of the blessing, from God if we seek it! It is a libel and a slander upon God Himself to assert it. It is a disbelief at once of His word, His love, and His power. Our expectations will, of course, as I have said, be in proportion to our faith; they cannot rise higher than that, and alas! that is rarely above low-water mark. We expect little because we have little faith. "Be it unto thee," said Christ to one of old, "according to thy faith." And depend upon it, we find in that declaration the rule of the Divine procedure towards us; little faith will be followed with small results, while strong faith will produce abounding fruits. To him

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that believeth all things are possible; to him that believeth not, nothing is possible.

But faith must be attended with, and express itself in prayer. We have already seen that the revival in America is a revival of prayer, and by it. First came the spirit of prayer: that was the first breath of the reviving power; and then came the power in all its fullness. For seven years the daily prayer-meeting was held in the city of Boston, and doubtless in other cities too. In America the subject of revivals forms a standing topic of believing prayer with the more eminently pious people of that country, and it is not improbable that these special outpourings of the Spirit of God are granted in answer to their believing supplications. Prayer, if it be as full of faith and earnestness, will be followed with the same results here. I must disbelieve my Bible, if I believed that God would refuse His Spirit to the prevailing prayer of faith. It is the very thing He has promised. If, therefore, we have it not, it is because we ask not, or ask amiss for it. A great many people do not expect an answer to their prayers. Such prayers are a mockery of God. Prayer with multitudes is only an expression of want and desire, but not of expectation. Fervour is not enough; frequency is not enough; continuance is not enough; there must be faith, or there will be no answer.

Christians, let me now make a solemn, an earnest, and a heart-stirring appeal to you for your prayers for an outpouring of the Spirit of God. Be you among those who, upon the walls of Zion, hold not their peace day nor night. "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish,

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and till He make Jerusalem a praise in the whole earth." Be this the resolve of every individual Christian, "For Zion's sake will I not hold my peace, for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Drink into the spirit, catch the fervour, imitate the boldness, and maintain the perseverance of these burning words. This is prayer, wrestling prayer, believing prayer. Do you think if the churches were engaged through their whole extent in such prayer as this, God would or could withhold the fulness of the blessing? Would not such prayer as this open the treasures of heavenly grace, and enrich us all with showers of blessings? But do we trace anything of this kind of prayer, except it be in the unknown and unnoticed closets of some few faithful souls waiting for the consolation of Israel, and panting for the fertilizing dew of heaven? Are the members of our churches looking up hopefully into heaven and crying heart and soul and voice for the Spirit's power? Do we know such persons at our prayer-meetings, where a dull round of hackneyed phrases and selfish common-places seems to substitute wrestling intercessions for a dead world and a slumbering church? Do we hear such supplications from our pulpits, where we have so often spoken, though not written forms, and all beyond what relates to ourselves is confined to a few cold, customary sentences? Do we know much of this kind of prayer at our family altars or in our own closets?

Yet, ought not this to be our custom and mode of praying? Think what a revival of religion means. Just look at it in America. Half a million of souls converted to God! Why, a tithe of this would be worth a thou-

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sand times more prayer than all our churches together could put forth in their most intense devotion. Think, I say, what a revival of religion means, multitudes of individual souls converted to God and saved from the bitter pains of eternal death, families made happy, churches increased, society improved, the world to its extremities blessed, religion exalted, God glorified, heaven replenished, angels gladdened, eternity filled with blessedness.

Oh! Christians, will you not, must you not, pray suppliantly, earnestly, for such a consummation? You may, you will, have it, if you pray for it; you will not, cannot have it if you do not. God has mysteriously suspended the outpouring of His Spirit on your prayers. He has said, "Yet for all these things I will be inquired of by the house of Israel." Your want of prayer keeps back the blessing. The heavens are iron-bound. The clouds are sealed for lack of your prayers. Societies will not bring a blessing. Money will not bring it. Talking will not do it; but praying will. This is the key which unlocks the storehouse of God's grace.

Wait not for others. Let this be taken up by each member of our churches. It is every Christian's business, duty, and privilege. It is closet work. It is that about which we must each wrestle with God. Wait not till your pastors call you to special prayer-meetings for the outpourings of His Spirit. Pray yourself for it, as if it depended all upon your prayers. It is no mark of a prevalence of prayer when people flock to a meeting called by a minister. Curiosity draws many on such occasions, and we are glad to see them there; they may get good by being revived. What we want is the universal prevalence of private personal prayer, impelling

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the subjects of it to meet with others in the same spirit. Begin with yourself, and invite others of like mind to go in with you. Let us have, in addition to larger united meetings, or in order to promote them, little circles of praying people, continually widening by accessions of fresh members, till an atmosphere of prayer surrounds the church in which it shall live, and move, and have its being. A spirit of prayer will most certainly be like John the Baptist, the harbinger of Christ's coming. When did a revival take place but in answer to prayer? When did it not take place when prayer was generally presented?

And then to all this must be added personal effort for the salvation of sinners. All means must be tried. The business of conversion must not be left to ministers. It must be felt to be the work of everybody, of parents in their families, of masters and mistresses among their servants, of friends among friends. By the distribution of tracts, by conversation, by correspondence, we must sow beside all waters. The whole Church must be baptised afresh by the Spirit for work as well as for devotion.

By such means it may be hoped that God will arise and have mercy upon our Zion, and the Redeemer cross the Atlantic wave, and visit Britain with His reviving presence and power. Even so, come, Lord Jesus, come quickly. Amen.

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**LETTER TO THE EDITOR OF THE NEW  
YORK EVANGELIST.**

Mr EDITOR. Although I am unknown to you as a correspondent, you will not on that account refuse to insert the following communication, which perhaps may not be uninteresting to some of your readers. Your English friend, who writes so often and so well for your columns, has already alluded in his valuable communications to the subject on which I now address you, but not at such length and in such detail as to render superfluous any further information from other sources.

It will be gratifying to the friends of religious revivals in the United States to know, that these holy movements are exciting a deeper and a more general interest and practical attention in this country. An effort was made, about eight or nine years since, to call the minds of both our ministers and churches to the subject, and the effort was not altogether without success; for although no very striking and visible results followed, yet many of our pastors, and some of those labouring amidst large and influential congregations, were roused to a more vigorous discharge of their official duties. An impulse was given which never spent itself; still however no general or continuous excitement was produced. About two years since, one of our most eminent and esteemed ministers, I mean Dr. Redford of Worcester, determined to try the experiment of a protracted meeting in his place of worship, and invited

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four of his brethren in the vicinity to come and preach on selected topics, which were announced to the public. The experiment was successful as far as collecting large congregations goes; and in some instances, it is known, persons were deeply and savingly impressed with divine truth. A statement of the results having been communicated to the public through the medium of our periodicals, the plan was soon imitated in other places, and always with considerable effect in attracting large audiences and exciting considerable interest. The disposition to adopt this means of rousing the people to a more solemn and earnest attention to eternal realities, is still deepening and extending in various parts of the country, as well as in the metropolis and its vicinity.

The work has been materially aided and benefited in several places by the circulation of Finney's Lectures on *lie vivais*, which, with all their faults, and some not inconsiderable ones they are thought by us to possess, are heart-stirring appeals to the consciences and hearts of both pastors and churches. It is the opinion of many of our eminent ministers, that while no book requires to be read with more caution and discrimination, very few can be read with more benefit by those who will thoroughly sift it, receiving what is good, and rejecting what is bad. Opinion however is much divided upon the work; but it is certain that it has quickened the movement which has been so happily commenced in many places. It is proper also to observe, that the Rev. Dr. Sprague's Letters, republished in this country some years ago, with two introductory essays, though a totally different book from Mr Finney's, had led many to consider the subject as deserving their most serious attention. A new and cheap edition of Finney revised



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and with notes, by Dr. Patton of New York, is just about to issue from the press, with many of the more exceptionable passages expunged, and with preliminary notices by two of our ministers. I have no doubt that the sale will be extensive, and its influence considerable.

Providentially, two American ministers arrived in our country at the very time when the public attention was engaged by the subject of protracted meetings. I mean Mr Kirk of Albany, and Dr. Patton. The former was eminently useful in London, especially at the Spa Fields Chapel; and in connection with Mr Sherman, the esteemed and beloved successor of Mr Rowland Hill, at Surry Chapel. At that place, a series of meetings, conducted in great measure by Mr Kirk, was held, with most delightful results, of which an account has reached America, and been already published in your columns. When it was determined to hold similar meetings in Birmingham, in April last, the question was asked, "Shall we invite Mr Kirk to come?" And it was decided in the negative, lest it should be supposed that the success of an attempt to produce a revival depended on any one man, or that the result should look more like the work of man than the operation of God. By a singular circumstance, which need not here be mentioned, Mr Kirk was brought to our town at the time of our meetings, and proved of great use, both at our private ministerial conferences and our public services for the people. His addresses were pungent, full of pathos, and very powerful. The Saturday following Dr. Patton arrived, and preached for me on the Sabbath morning. His sermon was a most solemn and pressing demand upon the congregation, for an immediate and public confession of Christ. The effect was considerable

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in deepening and perpetuating the impressions produced by the services of the preceding week. Many were convinced by that discourse that it was their duty to delay no longer, but to come forth and avouch the Saviour to be their Lord. On the Wednesday evening he, in conjunction with myself, delivered an address to about 200 female servants. The result of our meetings in this town, so far as I can at present ascertain them, in our own congregation, will be the adding to our church of nearly 100 members. A large number have also joined Mr East's church, the other Congregational minister in this town, who entered warmly into the design of the meetings. Not that I mean to Bay these persons have been all, or even most of them, first awakened by the services we held; for many of them had been long the subject of religious impressions and convictions; but they were then brought to decision, and led to give up themselves to the Lord in an entire and willing surrender. One great advantage derived from the services, is the quickening and stimulating influence exerted upon the minds of the ministers, of whom I have seen forty assembled morning after morning, for conference upon topics most vitally connected with their personal piety, official duties, and successful ministrations.

Although Dr. Patton arrived too late to be present at the Birmingham meetings, I made arrangements for his attendance at several other places, where his labours, both in the pulpit and in the more private circles of his ministerial brethren, were powerfully impressive and eminently useful, and will long be remembered with pleasure and gratitude. I accompanied him to two of these places: Hanley in Staffordshire, and the town of

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Northampton, the scene of Doddridge's labours, and was delighted to see the deep and solemn impression produced by the services which were held. When at Hanley, he preached on the Sabbath twice; on Monday evening; on Tuesday afternoon to children; on Wednesday evening; gave an address to the Sunday-school teachers on Thursday morning before breakfast; and attended three morning conferences on successive days which were held by the pastors and deacons. On one of the evenings when he preached, the whole congregation seemed in a very extraordinary manner and degree to be affected by his sermon, and were literally bowed down under it. His zeal in the cause of temperance also, was ardent and continuous; never losing an opportunity to introduce and advocate it. On one occasion, the ministers assembled purposely to hear his statements and arguments on the subject of total abstinence; and I know that not a few were convinced, and resolved to commence the disuse of all alcoholic drinks. And many whole families were induced by him to do the same.

By thus particularizing the labours of Mr Kirk and Dr. Patton, I by no means intend to place them in invidious comparison with other American brethren who have visited, or who may visit, this country. If others have not been thus active and useful, it is not to be attributed to a want of inclination, but to a want of health, or time, or invitation and arrangement on the part of their English friends. It is not, of course, for them to say to us, "Here I am, ready to assist you in promoting the work of revivals; employ me." Such an obtrusion of themselves and of their services would be an offensive vanity, that would defeat its own purpose. As from the increased facilities and expedition of the

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intercourse of the two countries, it is probable that these ministerial visits will be more frequent, it is even very desirable that this should be turned to the best account, and be made a means of stirring up each other's pure minds by way of remembrance.

While on the subject of ministerial visits, I would say a word or two on the conduct of Christian professors generally, when sojourning in a foreign country. Some years ago, when American revivals were more talked of here than they now are, because they were of more frequent occurrence, our good folks in this land entertained a very high opinion of the avowed piety of Christians in the United States, and were prepared to expect the most exalted spirituality and marked separation from the world, in all those who came from the country which was so remarkably blessed with showers from heaven. In some cases their expectations were somewhat disappointed, by exhibitions of worldly conformity that surprised us. Something perhaps may be set down to the association of these persons with those friends to whom they were introduced in this land, whose piety had not reached their standard; but still, whatever was the cause, they appeared to be of less stature and strength, as professors, than we expected to find them. This was not the case with all. Others left a deep impression of their decided and eminent religion, and were instructive and edifying examples of the blessed effects of revivals. Some ministers also have not been quite so cautious as they should have been, and, in the indulgence of a prurient curiosity, have not been careful to avoid the appearance of evil. But here again I speak only of exceptions. I can truly aver, as regards myself, I owe much to my intercourse with my American

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brethren; it has given a new character to my ministrations, for which not only myself but my people have cause to bless God.

At the risk of being tedious, I will advert to another topic, intimately connected with the power and usefulness of American example in this country. I mean the great question of slavery. No minister, nor private Christian, coming from the United States, however great his excellence may be in other respects, however valuable the cause may be which he is anxious to recommend, or whatever introductions and Recommendations he may bring, can be authorized to expect to do much good who is not prepared to declare himself the warm and steady friend of emancipation. I am quite aware that some of our people are not disposed to make such allowances, as without at all compromising the question, may be made for those who till lately never thought of the criminality of this enormous sin, or for the difficulties with which the subject is surrounded in your country; but still, when charity has stretched itself to the uttermost, many find it a most puzzling matter to reconcile revivals of religion with the opposition of the South and the indifference of many in the North and East to the abolition of slavery. We are ready to admit that it is possible, though we do not affirm it, that some of the advocates of abolition may be indiscreet in their sayings and doings; and that they may have mixed up other matters with the question, that may tend to prejudice it in the estimation of many. All this may be so. But still there is the evil; monstrous, horrible, and utterly indefensible, loading the country with crime and misery. We know very well the nature of your Federal Constitution, and that your general

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government has no authority in this matter over the separate states, any more than England has over France; still, there is the District of Columbia under the jurisdiction of the Federal government, where the atrocities of slavery are carried on under the flag of the capitol and the eyes of Congress. There is the prejudice against colour pervading the North and the East as well as the South; there is the right of petitioning virtually surrendered, by allowing the voice of the people to be suppressed, and discussion to be forbidden; there is the opportunity presented, but neglected, of choosing representatives friendly to emancipation; and above all, there is the power of the pulpit and the press possessed, but not employed as perhaps it might be, to bear testimony against this cruel outrage against the rights of humanity. It is not however my intention to enter deeply into this subject, but merely to refer to it in connection with the influence of American example. It was but last evening, at a public meeting of the British Missionary Society of this town, I heard the matter alluded to by a powerful and eloquent speaker, in a strain of burning indignation that convulsed the audience, and almost made the place shake with the tokens of disgust at the American slaveholders, and of approbation of the orator who in such terms of withering accusation would arraign them before God and his country. This is a very common case. Could you hear the shouts and plaudits which follow the announcement of one of your countrymen, whenever it occurs that he avows himself an emancipationist, you would be most deeply impressed with the strong feeling that exists on this subject in the church of God on this side of the Atlantic. Drs. Beman and Patton, and Mr Kirk, will not soon forget the expressions of public

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applause with which they were received on the platform, when they declared themselves to be friends of the slave, and the enemies of slavery. May He who by his grace has wrought the great temperance reformation, and made your country an illustrious example to the world, and especially to the father-land, enable you in turn to imitate that father-land in the abolition of slavery. Then will you be fitted and prepared, perhaps, above all people, to make known God's way upon the earth, his saving health among all nations.

It is my anxious hope, I repeat, that the increasing intercourse between the ministers and Christians of the two countries may not end in the mere gratification of curiosity, however laudable; but in their reciprocal improvement as the servants of God, the followers of Christ, and the friends of man. We are able to do each other good, and are under solemn obligations to make the attempt.

Apologizing for this long and somewhat desultory communication,

I remain, sir, yours,

J. A. JAMES.

Birmingham, July 29, 1839.

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thus let its own wisdom be its authority. Do not attempt to force anything. Superintendents and teachers are often jealously sensitive, even in reference to their ministers: you must be their friend, their father, their counsellor, but you must never attempt to be their master. If they esteem you, they will listen to your opinions with deference, and if they love you, they will do anything, in reason, to please you; but neither their affection nor their respect, nor both together, will allow you to tyrannise over them. To the teachers you must be kind, affable, encouraging. An occasional lecture and address to the whole body, to instruct and encourage them, will do great service, and increase your influence. It will be well for you to take them, especially the junior ones, under training, to qualify them more perfectly for their office.

Endeavour to render the system of education as complete as you can. Do not be satisfied with incomplete methods of instruction; but endeavour to introduce modern improvements: at the same time, never introduce new plans until you have obtained the concurrence, absolute or conditional, of the superintendents and teachers. You must lead, not drive; persuade, not compel.

Frequently address the children (collectively and separately,) by themselves, that you may adapt yourself to their capacity; and occasionally publicly also before the congregation, in the course of your ordinary ministrations; and be sure to let the schools have a share in your public prayers. You are free from the trammels of a liturgy, and can accommodate your prayers to any object or circumstance you please.

Have Bible classes of your own, formed of

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the elder children of both sexes, which you can meet on week-day evenings, when you can instruct and address them, and can especially attach to yourself those among them whose character you can form and whose habits you may direct. Provide a good Sunday-school library, to furnish them with books to guide their reading, and impart to them some general knowledge of geography, astronomy, and such matters. Be the schoolmaster as well as the minister, and the father as well as the two others. Teach them to consider you as their good shepherd, that looks after them as his lambs. Will not this help them to resist intolerance and bigotry?

8. Follow them home to their houses; go and enquire about them of their parents; let it be seen and felt by their fathers and mothers, that you love them. Slide into the parents' hearts by means of the children. If they are sick, visit them and pray with them. If their parents go no where to worship, do not be too modest to ask them to come and worship with your congregation. It is no vanity, no violation of modesty, to say to an entire neglecter of public worship, whose child attends your school, "Come to our place of worship, and hear me."

Frequently address the parents of the children, collectively, in your places of worship, by special invitation, and exert all your talent to give to those addresses a character of simplicity, pathos, and interest. Make them feel that you love both them and their children, and are anxious for their welfare for both worlds.

Engage on behalf of the children and their parents the sympathies of your flock, especially of the

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wealthier members of the church and congregation. This is necessary, in order to resist those efforts which are made to entice the children away from your school, by the bribery frequently practised, in various ways, for this purpose. Bind them to you, by a sense of gratitude for favours conferred and interest taken.

Where it is possible, have a day-school, as well as Sunday-school; or, if this be not within your ability, endeavour to set up an evening school; for you are aware how extensively this is practised by our sagacious and persevering opponents.

I need scarcely add, let the Sunday-school be a subject of much private as well as public prayer to God for his blessing. Such efforts, so conducted, and sanctified by believing, fervent supplication, will not be in vain.

Bear with me, my beloved brethren, if I urge this upon your attention with some importunity. I know its importance. You know the opposition with which you have to contend, and how determined is the hostility which is brought to bear against you. Bise and gird yourselves manfully, and as a Christian ministry should do, for your work. Without a spirit of holy, inventive, flexible, devoted zeal, you cannot stand; and with this, your Master will not let you fall. You must be servants of all work, and be able to turn your hands to any thing in the way of usefulness. I again say, as you must not neglect the pulpit, nor the study as the scene of pulpit preparation, so neither must you neglect the school. It is pitiable to see some men, restless, discontented, disheartened, in a small sphere of labour, yet neglecting the little they have to do, and sauntering away their time in heartless complaint and indolence,

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instead of rousing their energies and taxing their faculties to strike out new courses of exertion. A man of ordinary invention, who loves work, will, any where and every where, find or make something to do in the way of useful labour, for the glory of God and the good of immortal souls; and let no one say, he has tried every means of doing good, till he has tried what he can do, in and by a well-conducted Sunday-school.

Your sincere Friend,

J. A. J.

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**THE IMPORTANCE OF A MORE EXTENDED FRATERNAL  
INTERCOURSE BETWEEN OUR SENIOR MINISTERS AND  
THE STUDENTS IN OUR COLLEGES.**

Read at the Meeting of the Congregational Union January 1845.

The passages marked [ ] are from a letter to the Council of New College, London, which appeared in the British Standard newspaper in January, 1859. They are reprinted as the author's later thoughts. The remainder of the letter is either a repetition of the prior paper, or of temporary interest.

THE subject of this paper, interesting and important at all times and in all circumstances, has become additionally so of late, in consequence of discussions which have been carried on, in some of our denominational publications, concerning the spirit doctrine and mode of preaching of our young ministers and theological students. Whether there be any or more or less ground of complaint on this subject need not now be inquired into; it is sufficient to remark that the complaint has been made in more than one quarter; and even admitting these young brethren are wanting in some things, perhaps the older pastors of our churches are no less faulty in the neglect with which they have treated the colleges. The best way of curing this evil, if it exist, is to commence a more extended fraternal intercourse between the senior brethren in the ministry and the alumni in our theological institutions, and thus to give age wisdom and experience their due influence in forming the character of our future pastors.

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It will be admitted by all that the prosperity of our denomination, and indeed of every denomination, depends under God upon the efficiency of its ministry. This efficiency requires not only competent learning, but sincere and fervent piety, prudence in conduct, wisdom in government, physical adaptation, and intense earnestness. We intend not to disparage literature, or to speak lightly of academic degrees and honours; so far from this, we believe that, other things being equal, he is likely to make the most useful minister who is the most learned man; and we offer, on this ground, and with this conviction, our congratulations to our body on the improved schemes of literary education which are now carried forward in our colleges; but it will be a fatal mistake, if we suppose that splendid architecture in our buildings, or classical learning and scholastic degrees in our students, can be any substitute for deep-toned piety, evangelical doctrine, pulpit earnestness, and pastoral wisdom and devotedness. Ignorance, we well know, will not do in an age of growing light; so neither will lukewarmness do in an age when soul-destroying errors have a semblance of deep devotion, nor dullness when all around is activity and excitement.

The mainspring of ministerial and pastoral energies is vital godliness. The history of the church, in all its sections, will prove that ministers of great usefulness, (the Whitfields and Wesleys, the Hills and the Bertriges, the Paysons and the Spencers), have been men of eminent piety; it is therefore of immense consequence that personal godliness as well as learning should be cultivated in our students; for if they leave college to enter upon the duties of the pastorate with a low state of religion little can be expected from them in the way

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of earnestness, and as little in the way of success. It is usually during the first two or three years after leaving college that the permanent habits of the future minister and pastor are formed, and the formation of these depends much, of course, on the previous habits of the student. If, while at college, the fervour of devotion has cooled down almost to the freezing point, we can hardly expect that it will instantly, or ever after, kindle to a seraphic glow. Our precautions to prevent the intrusion of unconverted and unsanctified men into the sacred office are admirable, and cannot be improved or increased; but it is greatly to be feared our vigilance is not so great to keep up the piety of those who have entered on a course of preparatory study. It is altogether a mistake to suppose that a college life is eminently favourable to the cultivation of personal religion. The engrossment of mind, and the absorption of time, necessary to the acquisition of knowledge, on the part of those who have had comparatively few advantages of education, together with the anxiety to succeed, the contagion of companionship, where there happen to be a few influential minds of more than ordinary levity, together with the deteriorating tendency of making the concerns of personal salvation and habitual devotion the matters, not only of critical study, but of class exercise, must be supposed, except there be great watchfulness and supplemental aids, to exert a counteracting influence over devotional habits. The lamp of knowledge is fed with the oil which should supply that of religion, and thus the flame of the latter grows dim pale and fitful. Few young men have left college with more piety than they carried to it, while many have left it with less.

Comparisons have been sometimes made, (not always

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fairly or kindly,) between the spiritual-mindedness and ministerial earnestness of many young clergymen of the church of England, and the degrees of the same qualities and habits in some of our Dissenting ministers, much to the disadvantage of the latter. If there be any ground for this comparison and decision, it arises from the fact, that while the clergy in such cases usually get their learning first and their piety afterwards, the Dissenting ministers generally reverse this order; and while they come from college perhaps with piety flattened by study, the former leave the university in all the freshness and ardour of first love, and with a learning that is sanctified by religion. We wish however to remark, that this if it be true at all is true only in exceptional cases; for surely the Dissenting ministers as a body have as little to fear on a comparison for piety with the episcopal clergy, even the evangelical portion of them, as they have for the efficiency of their ministry.

Without supposing, then, that our students, as a body, are wanting in sincere piety, (for we happily know the contrary to be the fact, and rejoice in the conviction,) we may ask the question, Whether anything can be done, and if so what, to aid them in keeping up, and even raising, the tone of personal religion, and also in increasing their fitness for ministerial and pastoral labours generally. It may possibly be supposed, that if anything in addition to the young men's own sense of obligation be necessary for this purpose, it may be found in the instruction and supervision of the tutors. We would at once guard against being thought to underrate the value, or to imply the deficiency of these inestimable men, or of designing to invade their province, so well



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and so successfully occupied: all we are concerned to obtain is something auxiliary and supplemental, and auxiliary and supplemental only, in those matters which even in their hands are rather the kind services of a friend than the professional instructions of a tutor. Most happy will these honoured professors be for any assistance that can be rendered them which, while they are forming the scholar the mathematician the logician and the divine, will assist them in cultivating the graces of the Christian, the virtues of the man, the character of the preacher, and the habits of the wise and skilful pastor. There are obvious reasons why some others may be expected to do this perhaps even more successfully than they can; the authority which it is necessary for the professor always to maintain, the rebukes which it is indispensable for him sometimes to administer, and the distance which, to avoid the familiarity that breeds contempt, he feels it incumbent to preserve, all tend to divest him (but in the feelings rather than the opinions of his students), of something of that tenderness and winning grace of friendship, which invites their confidence, and by its kind offices prepares them to profit by its counsels. Besides this it may be noticed that some of our tutors are not much if at all acquainted by experience with the details of pastoral life, and on this account are less fitted to give advice on practical matters than some who for a long course of years have become familiar with them.

The Wesleyan Methodists, who have but lately commenced a system of academic training for the ministry, have appointed in each of their theological institutions a chaplain, who takes no part in literary education, but is charged with the solemn and responsible duties of

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watching over the piety, and forming the ministerial character of the students. There is admirable wisdom in this provision, which appears to us to be an improvement upon all other systems of ministerial education. It is a public declaration that the cultivation of Christian piety in the heart and the right formation of the preacher and the pastor, are of paramount importance. Need we refer to the constant access and visits of the Romish priesthood to their seats of learning, and to the anxious care of the church thus to unite the most intense fervour of religion, such as it is, with the attainments of profound learning? It is not simply the good scholar, but the good priest, which it thus aims to form, and the acquisitions of the former are deemed nothing worth but as they are subservient to the latter. As in the one case no advance in literature would compensate for a want of zeal for Methodism, and as in the other all the learning of Greece and Rome would be considered mere vanity except as it subserved the ambition of the Vatican: and as in both cases systematic pains are taken to keep the supreme and subordinate objects in their proper place, so should it be with us. Our aim must also be, not merely to send forth scholars and graduates, but preachers and pastors, men whose hearts sympathise with that of the apostle, when he said, "The love of Christ constraineth us," who, like him, glory in nothing but the cross, and "watch for souls as those that must give account." Even our nonconformity is perhaps too much neglected for the acquisitions of scholarship, and the honours of a degree more coveted than the martyr spirit of the noble puritans. There seems to be too little anxiety in many of our young men to find the mantle and imbibe the spirit of our Cartwrights and our Ains-

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worths, our Owens and our Baxters; and why? Because we pastors have not joined, as we ought to have done, with their tutors to form their characters after those illustrious models. We have among our great ancestors the names of men of which our denomination may well boast, but we have neglected to surround the imagination of our youth with their mighty shades, and have made less use of our martyrology to kindle an enthusiasm in support of our principles than probably almost any other denomination in existence. Even such books as Brooks' Lives of the Puritans, Palmer's Non-conformists' Memorial, and Bogue and Bennett's History of Dissenters, are beginning to be but dimly seen in the haze of bygone times, or to disappear before the shrines of Euclid, Homer, Horace, and Sophocles.

We are not yet prepared for academic chaplains, or for wardens of our colleges; but there are other ways of supplying the deficiency and accomplishing the object, and that is by extending the intercourse between our senior ministers and the students. How many eminent and venerable men are there in the metropolis and in the provinces, whose age experience wisdom and general excellence might with proper management and diligent application, be made to bear with the most salutary effect upon the minds, and hearts, and characters of their younger brethren: men who have passed through the studies the difficulties and the perils of a college life; who know by experience all the perplexities to which the neophyte is exposed, and have a vivid recollection of all that happened during their own curriculum of study; who have since added the knowledge of the ministerial and pastoral character; who know with what false or correct views they set out in life, what bad or good

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habits they contracted, what mistakes they made, and by what means they were corrected. Of what immense advantage may all this be made to those, before whom the path of ministerial life, (every step of it untrodden,) is stretched out in somewhat appalling perspective, and on which, always without experience, generally without knowledge, and often without caution, they are preparing, and sometimes are eager, to enter! By a reflective mind much may be learnt by reading and cautious inquiry, but what is a book to a living instructor? How much do the living voice, and "human face divine," kindness, and gentle earnestness of manner, the look of affection, and the tone of solemnity, impress all that is said upon the heart and memory of the attentive listener! How many counsels might be given, how much sage and valuable instruction imparted, how many difficulties removed, and how many doubts solved, during an hour or two of free and friendly conversation between a student and a wise, experienced, and communicative minister of the Gospel! No lecture of the class-room can either give so much practical wisdom, or give it with such effect, as may be delivered during such a season, and by such a method of intercourse with such an adviser. "This," says the student to himself, "is the man who has tried the experiment: he is no theorist but a practitioner; he speaks experimentally; he has stood the test of thirty or forty years; has preached and warned all this time; has known the church and the world; has been blessed with popularity and success; and he is now giving us the results of his experience, observation, and reflection, and they are worth listening to." Yet, may it not be asked, rather with the intention of exciting inquiry than of casting blame, How many of the venerable, and holy,

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and useful ministers, either of the metropolis or the provinces, are thus making their influence bear upon the students and young ministers? It is true they serve upon committees, and carry on the machinery of the colleges; and so far their services are valuable and important; but beyond this, what direct intercourse have they with the students, what personal conversation? Do they seek opportunities to cultivate their acquaintance, and to do them good? Has it ever occurred to them to make their influence bear upon them?

It will probably be asked, How would you have us act? Would it not be officious and obtrusive for any one who felt inclined to go, without special invitation of the students, or appointment of the committee, to any of their institutions, and summon the inmates to attend a lecture, or receive an address? Most certainly it would; and a wise and intelligent committee would prohibit it. But there are other ways in which, without any such obtrusion, the end may be accomplished.

It may be presumed that all the students are members of some church or, if not in actual fellowship as accepted members are, when not engaged in preaching in the habit of regular communion, under the pastors they have voluntarily selected; and moreover this ought to be ascertained by the committee, to whom each student should be required, soon after entering college, to make known the church with which he is in association. Every student ought to have a pastor, and the tutors or the committee ought to see and know that he has one. The very idea that he should cease to feel the obligations, and to avail himself of the privileges of church membership, when he enters upon a course of training for the work of the Christian ministry; or that

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his habits as a Christian should become loose, irregular, and desultory, when he is preparing to be a pastor, is surely repugnant to all sense of propriety. The students ought not only to be in the regular habit of communion with their own selected church, but of attending all its church-meetings. They would thus learn pastoral habits by seeing how the business of a well-conducted church is done, and by the practical exemplification of our principles of ecclesiastical polity, which would be continually kept before their eyes, would acquire, almost without effort, the faculty of government: and it would carry on this training, if the senior students were to be employed in visiting the candidates for communion, in common with the other members, and in making a report to the church of the fitness of such persons for fellowship.

[Especially should their pastors invite and secure their confidence, and encourage the free communication of any doubts and difficulties with which they may be perplexed, in regard to religious doctrines or experience. Such doubts and difficulties are likely to arise, and do arise, in more minds than are suspected to entertain them, and on almost all subjects. None but those who have been thus tossed on the billows of scepticism can imagine the mental conflict, the intense agony of some youthful and honest inquirers after truth, especially in the early periods of their curriculum, when they first meet with objections to the views they have hitherto entertained, and when they are yet untrained and feeble in logical skill to detect fallacies and unravel sophistries. Too often have such young men, for want of some skilful pilot, who knows all the shoals, quicksands, and hidden rocks of unbelief, made shipwreck of faith, and sunk,

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even in sight of the quiet haven, into which they would have been steered, had they but committed themselves to the guidance of some faithful pastor. Had it been the lot of a certain modern author, who has lately disclosed to us the downward progress of his unbelief, to fall into the hands of some skilful resolver of his doubts and difficulties when they first arose, we had been spared the pain of reading a volume which, while it reveals his own gradual advances to infidelity, will in all probability draw others after him; and that seductive writer had now perhaps been preaching the faith which it is his unhappy aim to destroy. It is not in the class-room, to the ear of his tutor, and in the presence of his fellows, that the delicate and sensitive mind, scared by its own dark and troublous misgivings, and almost shrinking from the disclosure of them to any one but God, can reveal its secrets. Such a mind must have an oracle more private and more sacred, which shall unite the wisdom of the guide and the secrecy of the confessor, and where there shall be no other witness of its struggles, and no sharer in the attention and the counsels which it seeks. And where shall a young man find this so well as in his pastor? Even in ordinary cases, the pastoral relation is not carried out to the length to which it ought to be. We have rejected very properly the dangerous, polluting, and enslaving practice of auricular confession; but have we not swept away with it that confidential intercourse which ought still to be maintained between the church member and him who has the oversight of the souls of the flock? Oh, how much is this intercourse needed by the student of theology!]

Every student, we repeat, should, during his residence at college, have a pastor. Here then is a rela-

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tionship established, in virtue of which the pastor should be allowed the same access to the students who are under his oversight, as to any other of his members; nor are there any of his flock, in whose welfare he should take so deep and solicitous an interest, as those who are one day to be pastors themselves. It would be easy for him, if not to visit them at the college, yet to ask a visit from them at his own house: this would be at once less formal, and more efficient. How could he more usefully or more pleasantly spend an hour or two occasionally, than by devoting it to such an occupation? He need not fear an unwillingness on the part of the young brethren to accept his invitation. The esteem in which he is held by themselves, and in which they know him to be held by the public, will cause them to feel that he is conferring upon them a favour, which they ought not to be backward to accept. In the free and familiar, yet dignified, intercourse of those social and precious hours, what rich communications of wisdom and experience might be made to his youthful visitors, communications on every variety of subject connected with personal godliness, mental improvement, habits of study, modes of preaching, pastoral avocations, or the controversies of the day, and indeed on everything which has a bearing upon their future character and labours as ministers of the word, and which might be of service to them to the last hour of their ministry upon earth! Of course it should be his object to make the intercourse profitable as well as pleasant; though cheerfulness need not be excluded, yet his conversation should not be made up of mere humour, amusing anecdote, and the relation of facetious adventure. His time, and theirs also, is too precious to be thus wasted; both parties should consider



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that they meet together for high and sacred purposes; he to impart, and they to receive, the words of wisdom, and the counsels of experience.

It would not be desirable however to confine this intercourse with the students to those ministers who are their pastors: it may happen, and probably does, in the metropolis, as well as in the provinces, that the greater part of the alumni are connected with only one or two churches, or at any rate with very few, and it would be therefore throwing too much of the duty and responsibility of such supervision upon one or two men. It would tend much to keep alive the interest and efficacy of ministerial intercourse, and carry out to a greater extent the spiritual objects of our collegiate system, in reference to the students, if the committees were to consider themselves, as they certainly ought to do, charged with the religious superintendence of the institution, and were, in pursuance and discharge of this solemn trust, to appoint a quarterly visitation of the college by individuals of their own body, for the purpose not of superseding the tutors, but of upholding them in their truly onerous and important duties. If such a plan were adopted, especial care should be taken to secure the cordial co-operation of the students, by making it in every respect agreeable to their feelings. There must be no suspicion that the visitors come in the character of inquisitors, spies, accusers, or informers, or even of reprovers; but simply as friends, counsellors, and guides. Their sole business should be, such as shall make them welcome, and render their visit an object of desire, and not of dread. It would be also well for them not to invest themselves with an air of

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authority, or with the stiffness of formality; but to appear with the easy affability of a friend, and the affectionate tenderness of a father. The first hour of such visitations might be spent at the tea-table, in the flow of appropriate, friendly, and profitable conversation, and in answering such questions as would arise out of the topics of discourse. With a circle of twenty or thirty students, gathered round an experienced minister of the gospel, there would be no lack of subjects of interest. But this holy *conversazione* should be followed by exercises of devotion, and a solemn yet affectionate address. What a fine opportunity would he afford to a man who felt the responsibility of his situation, and cherished an intense longing for the right formation of character in so many aspirants to the sacred office, to breathe into their souls the enthusiasm of his own! If the visitors entered thoroughly into the object of such addresses, and prepared for them, not so much by elaborate and ornate discourses, calculated more to excite admiration than to produce impression, but by solemn, affectionate, pungent appeals to the heart and conscience; appeals which should be of such a character as to leave the students as much without the power as without the will to criticise them; appeals which should compel them to steal away in silence and in tears, to their closets and their knees, what results might not be expected? As it would fall to no man, even in the country, more than once in two or three years, to deliver such a charge, he might well spare the time for so important an occupation, and summon all the energies of his soul to produce an address which should enter into the student's innermost soul; should make him in the same

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moment tremble and rejoice, and which, while it displaces from the field of vision all the little objects of a vain and low ambition, should fill it with the one grand object of winning souls to Christ, and should present that object, invested with its own incomparable glory and surpassing importance. What preachers might we not look for from a succession of such addresses, delivered by our greatest and holiest men, all bearing upon the heart and conscience of the students; addresses which should not be mere fire-works of eloquence and oratory, to amuse their imagination, but live coals, taken as with a seraph's hand from the holy altar of devotion, to kindle them into flames of fire. Verily, we have no need to wonder, and no right to complain, that our rising ministry fall below some of the older ones, if the older ones do not take pains to make them better than themselves. It was said of Earl St. Vincent, under whom Nelson was a pupil in the art of naval war, that he formed a greater hero than himself, and then admired him without envy. So ought it to be with the senior pastors of our churches. Useful and happy is that minister who, when the student's eye is looking round for an object to gratify the pantings of his youthful ambition, shall so fix it on the glory of the cross, that he shall never after be able or willing to escape the fascinations of that stupendous object. The men who have done most for their denomination, I do not mean scholars and authors, but those who have served it well as preachers and pastors and who, in attracting attention to themselves, have fixed it upon their whole body, ought to endeavour to multiply themselves to the widest possible extent, by breathing their own spirit into the souls of our students, and

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stamping their own character upon their young minds, while they are in a soft and tender state to receive the impression; and they should never forget, that he who in the midst of such a circle is so employed, is not only speaking to the twenty or thirty individuals before him, but to the thousands whom they will at some future time address, and by this means learn to address more effectually, and is in fact perpetuating through many generations his own individual usefulness,

[The main feature of the plan I suggest to your notice is a periodical visitation of the students in convocation assembled, by our more aged, gifted, and experienced ministers in the metropolis, or its vicinity, for the purpose of exhortation and prayer. I would recommend four such visitations in the year, when all the students, and, if possible, the Professors, should be expected to be present. The meeting should be strictly solemn and devotional. Not that I mean prayer exclusively should be the exercise of the season for, in addition to this, an exhortation should be delivered by the visiting and presiding minister. The exhortation should be hortatory, devotional, and practical, and by no means speculative, critical, or controversial. Its aim should be to keep up a high tone of piety in the students, and right views and feelings in reference to the great object of their studies. All that is strictly philological, theological, and controversial, should be left to the Professors, and the clerical visitor should aim at nothing but to stir up the pure minds of his audience by way of remembrance. He should understand his errand, keep closely to his object, and labour to promote it. His address should be eminently earnest, pungent, and

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awakening. In connexion with this, however, and in carrying out the scheme with efficiency and success, there might and should be the greatest care in the preparation of the address to secure such a measure of respect as shall cause it to be listened to with attention. The views and feeling of the visitor should be something like this: "Here are sixty or seventy young men, preparing to watch for souls as they that must give account, whose main qualification for their work is personal religion; a devout and holy mind. From the very nature and intensity of their studies, they are in danger of losing the freshness and fervour of their piety, and of sinking into a lukewarm and careless state, which not only of itself unfits them for their duties, but exposes them to the peril of false doctrine. My business with them is, to fan the spark of personal religion in their souls, and to keep burning the sacred flame upon the altar of their hearts. How best shall I accomplish this object?"

For such work, our ablest and best men should be selected. Men in whose united piety and talent our students have the greatest confidence. Everything bordering on jocularly or facetiousness should be most conscientiously avoided, and nothing be allowed to obtrude itself which, by wit or humour, would defeat the object by destroying seriousness and extinguishing devotion.]

To doubt whether our younger brethren would value such attention from their seniors, would be a reflection on their piety, humility, and good sense, which all that know them would be unwilling to cast. Wherever the experiment has been tried, it has demonstrated the con-

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trary. If, without being suspected of egotism or vain boasting, the writer may refer to his own practice, he may be permitted to state, that he has made it a matter of sacred duty, arising out of his official connexion with Spring Hill College, and his pastoral relation to many of its inmates, to maintain with his young brethren the intercourse here recommended. It has been his custom, when other duties did not interfere, to invite two or three of the students, every Saturday, to partake with him of the humble fare of his own simple table, on which no luxuries were placed not even wine, and which therefore could offer no inducement but the fatherly affection and friendly counsels of the host, whose invitations have ever brought around him, most willingly to them, and most agreeably to himself, the objects of his solicitude. During the dinner-time, and for another hour afterward, the conversation is carefully directed to such topics as are likely to be of service to the guests, either in the way of promoting their personal religion, or their future ministerial and pastoral usefulness. There has been no lack of subjects to discuss, or disposition to discuss them: the tendency to practical mistakes, generally the result of youthful ardour and inexperience, as disclosed by passing remarks, has been corrected, juvenile indiscretion restrained, bashfulness and timidity encouraged, and amidst, and above all else, usefulness, as the great object of the Christian minister, has been held up to view with as much enthusiasm as the host himself could command, while the means to obtain it, illustrated and confirmed by experience, have been pointed out. The time allotted to these interviews having expired, one of the young brethren prays, and

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he is followed, without their rising from their knees, by their friend who has received them at his house. He has already had his reward, in the pleasure afforded by those seasons to himself, and it has been made far more ample, by the grateful acknowledgments and assurances of benefit, which he has received from many who have entered on their pastoral duties. To his brethren far better qualified than himself for such offices, he would earnestly recommend the same practice, assured that they will find in it some of the most delightful seasons of sublime enjoyment, and of extensive and enduring good, which the whole course of their ministry will afford.

[Occasionally, in my view, it might also be well for the whole body of professors and students (and why not the council?) to observe the Lord's Supper together. How solemn and impressive would be such a scene and such a service! How adapted would it be to rouse, quicken, and sustain all the best feelings of our renewed nature! How would it tend to unite all hearts to each other, and all to Christ! To the preaching class it would afford almost the only opportunity they ever have of celebrating this sacred feast. If enmities had been originated between any of the students, how would it tend to extinguish them! To my view nothing would be more likely to keep up a high tone of Christian piety, and the holy spirit of the college as a religious institution, than such a season and such an exercise.

Of course such an observance of the Lord's Supper, if agreed upon, should not be compulsory. The students should be invited, and even exhorted to attend, but by no means compelled. It should be left to every man's

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own heart, conscience, and free choice. Nor should any one be subject to rebuke or remark for non-attendance.

This latter observance, however, is no necessary part of the scheme of periodical visitation; that may exist and be carried on without it. In my view, I repeat, it would add greatly to its efficiency.

To the general plan, even apart from this latter particular, I am aware some objections may, and probably will, be raised. Ministers, I shall be told, are already so fully occupied, as to be unable or unwilling to undertake anything new. But as this would fall to the lot of no man above once in two or three years, it would add very little to the labour of any one man. But if it did, what a labour! To aid in the preservation of the moral and spiritual qualifications of so many future pastors of our churches! What, of ordinary public duties, could compare for importance with this? Could a more unfavourable view be given of our senior ministers than even to suppose they would be unwilling to perform such a service as this? I will not, cannot, believe it.

The students, it might be alleged, are so fully occupied that they would not be able to command time for such exercises. The scheme would require only four evenings in a year. And is this too much to sacrifice for such an object? Better have a little less learning, if by this they could gain a little more religion. Must religion always give way to literature, rather than literature ever to religion? What! shall that time be considered as lost to the student which makes him the better Christian? If this be so, is it not too plain a proof that, in this age, we are making learning first, and religion only second?



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But perhaps it will be said, the students would be unwilling to attend such meetings, and, if so, should it be made a matter of discipline if they did not? Should religious services be compulsory? In reply, I would say, that, before the amalgamation of the colleges, prayer was carried on morning and evening, at which the young men were always expected to be present, and they were rebuked if they were absent. Why not extend this to the meetings of which I now write? But shall it be imagined that religion is at so low an ebb among the very men who are preparing for the work of the ministry, that they are really indisposed to meet four times a year for prayer and exhortation? "Oh! tell it not in Gath. Publish it not in the streets of Askelon, lest the daughters of the Philistines triumph." I less believe the unwillingness of the students than I do the indisposedness of the ministers. On the contrary, I believe they would hail it as an unspeakable privilege, and can imagine with what delight they would listen to exhortations from such men as Drs. Smith, Bennet, Henderson, Leifchild, Burder, and Harris; and Messrs. Binney, Clayton, Stratten, Sherman, Morris, Martin, and many others.

Is it not interfering with the duties and obligations of the professors? Certainly not; even under the old system of separate colleges, and in those which still exist, this objection would not apply. The professors would gladly hail, I am sure, such an unofficial help to their onerous duties. They will tell you they have their hands already full, and can find little leisure for any thing more. It is well known that familiarity tends perhaps, in some measure to abate our reverential respect for those with whom it is maintained; and therefore the

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solemn and affectionate address of such visitors as I am now supposing, would be felt to be more impressive than that of a professor met every day in class, and sometimes as a reprover, however esteemed and loved he may happen to be.

But it is not improbable that some will be disposed to get rid of the subject altogether, by affirming that there is no need of any solicitude about it; that the young men may be as safely left to take care of their own morals and religion as any other persons; that there is no call for any addition to the means for their spiritual benefits beyond what others enjoy; nay, that there is less ground for such provision in reference to them than there is for those who are occupied with secular pursuits. That they must at last be looked to for the preservation of their own religion, is undoubtedly true; but when we consider their destination, as the future pastors of our churches, there is surely some reason for more anxiety about them than others, and for supplemental means to be provided for them. Their studies are not so ancillary to personal godliness as some may suppose. The impurities and idolatries of the Greek and Roman classics create a tainted atmosphere, which requires a robust and healthful piety to resist the infection. Nor are the subtle errors of false systems of metaphysics and philosophy altogether innocuous to the simplicity that is in Christ; and even theology, when dealt with as matter of theory, criticism, and controversy, with the heresies which it is necessary to examine, and with which it is incumbent upon the students to be acquainted, is not so friendly to a spirit of devotion as may by some persons be conjectured.

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The rude and familiar handling of truth is very likely to impair our reverence for it, and to deprive it of its spiritual power over the soul; nor is it easy, even in the closet, to escape from the perplexities, the sophistries, and the subtleties of the class-room, and to feed, with keen and hungry appetite, upon that bread of life, which, so to speak, has just been the subject of analytical manipulation. The testimony of nearly all students is concurrent, that it is more difficult to preserve a tone of healthful and earnest piety at college than it was when they were engaged in secular pursuits. The necessity, therefore, of providing suitable and adequate means for them to preserve the power of their personal religion, may be considered as certain and indisputable.] In conclusion, we sum up all we have said, or could say, on the subject of this paper, in three propositions. First, nothing can enable our denomination to secure and maintain that high standing, which, from its truly scriptural principles, belongs to it; to resist and subdue the opposition with which it is assailed from various quarters, and especially to extend itself amidst the increased zeal of all sections of the Christian church, but an efficient ministry. Secondly, the efficiency of the ministry consists not merely or principally in profound scholarship, or vast and varied science, however important these are in their place, but in eminent mental adaptation, piety, intense solicitude for the salvation of souls, and an evangelical, earnest, persuasive style of preaching, together with pastoral skill and devotedness. Thirdly, to promote, and indeed to secure the efficiency of our ministry, it is necessary that the able and systematic efforts of the professors in our colleges to train

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the students in competent learning, both common and sacred, should be aided by the intelligence, piety, wisdom, and experience of our senior ministers, in watching over their personal religion, and aiding them in the right formation of the ministerial character: a solemn and a sacred duty, important and incumbent at all times, but to which they are specially summoned in an age like the present by the aspect of events, and by the call of God.

THE END OF THE EIGHTH VOLUME.

HUDSON AND SON, PRINTERS, BULL STREET, BIRMINGHAM.

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SPEECH DELIVERED AT THE ANNIVERSARY  
OF THE BIRMINGHAM AUXILIARY BIBLE  
SOCIETY, 24TH APRIL, 1812.

WHEN I recollect that the Bible Society, like the Bible itself, has no more to fear from the weakness of its friends, than it has from the power of its foes, I am emboldened to give utterance to feelings which it would be impossible to resist, and difficult to conceal. The Bible, Sir, is on its march to the seat of universal empire, led in triumphal pomp by this most excellent society; and I esteem it one of the greatest honours, as well as one of the highest felicities of my life, to join the splendid procession, if it be only with the surrounding throng to cry Hosannah.

If, Sir, we would befriend our species by exercising towards them the most enlarged and efficient benevolence, we must bestow upon them that volume, which, while it soothes the sorrows and removes the imperfections of the present world, opens to the eager and exploring eye of instinctive expectation the bright visions of immortal bliss. This blessed book, while it pours a flood of heavenly radiance on every subject that views man in his connection with eternity, recognizes his relation to time, and prescribes its necessary duties: its absence therefore must be a negative cause of misery to man. Who without a weeping eye can survey the various forms of wretchedness which infect this vale of

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tears, in which man for a season is destined to dwell? The body of human society lies prostrate in the dust, bleeding at every vein, convulsed in every limb, through the wounds inflicted by its own hand during the phrenzy of its depravity; and general philanthropy may do much to staunch its blood, and bind up its wounds. It is Christianity alone which can restore that moral sanity without which man must be still the suicide of his own peace. Wretchedness is but the shadow of wickedness; and to dispel the shadow, we must remove the substance with which he intercepts the rays of infinite benignity.

Imagine, Sir, what would be the results, if the Bible were circulated through the whole earth, its dictates every where obeyed, and its spirit generally imbibed. There would neither be tyranny in the prince, nor rebellion in the subject; there would be neither fraud nor violence, neither injustice nor oppression, neither war nor bloodshed; nation would no longer rise against nation; and the art of war being no longer practised, the dreadful artillery of human destruction would be no more seen except among the antiquities of a museum; or rather men, ashamed of these memorials of their violence, would convert their swords into ploughshares, and their spears into pruning hooks. Human legislation would universally proceed on the principles of revelation, and whatever were the size or the shape of any legislature, equity tempered with mercy would be its living soul: for to what can it be attributed, that the British jurisprudence is on the whole so richly impregnated with justice and wisdom, but because it has flowed over the bed of inspired truth? Then also would the fetters of bondage, melted by the warmth of Christian piety, dissolve from the limbs of the wretched slave;



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and the captive, lifted from his degraded prostration, would be taught that he carries in his bosom a soul that is human in this world, and may be angelic in the world that is to come. In short, were the Bible universally circulated, believed and obeyed, every ill that renders man a foe to others and himself would be removed, and the whole family upon earth harmonized into order and happiness.

Such, Sir, is the benevolent object of the British and Foreign Bible Society. It desires and attempts to transplant to every clime that tree whose leaves are for the healing of the nations. To accomplish this godlike object, it has associated the love and zeal of all denominations of professed Christians, that by such an union of their strength a mightier shock might be given to the throne of darkness; and that their scattered rays of light and love, converging in this focus, might be dispersed with greater energy over the thick gloom of the benighted world. It is wisely determined, when the object of their exertions is to bestow upon mankind that book, whose design it is to unite men to each other and to God, to enforce the acceptance of the gift by exhibiting one of the grandest instances of its harmonizing tendency that men or angels have ever witnessed. We all know that there is a method of conferring a benefit, which will draw towards it a greater degree of attention and regard than it would otherwise receive: and in my humble judgment, if any thing can procure for the Bible a readier reception, or insure to it a more serious attention from those on whom it is bestowed, it is the circumstance of all denominations uniting to confer the precious boon. Our diversities of opinion, in such a case, so far from obstructing our desire to draw the eyes of

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the human race to revealed truth, will tend rather to promote its success; by teaching, that however we may differ in opinion concerning the meaning of particular parts, we are united in the great importance which we attach to the general whole.

It is time for me now to glance at what the society has accomplished. Although it has existed but eight years, it has done what, for extent must excite the surprise of every reflecting mind, and for utility the gratitude of every pious heart. Its operations and their success can be compared only to the events which transpired in the first ages of Christianity, when so mightily grew the word of God and prevailed, that the most formidable opposition served but to form a cataract in its course, after which the torrent, impeded for a moment, dashed with greater violence, and rolled forward with more resistless impetuosity.

This institution has already produced nearly one hundred auxiliary societies, and has communicated to each of them its own features of unity, energy, and philanthropy. It has furnished from its altars a living coal to kindle in Calcutta, and in many parts of Europe and America its own pure vital flame. Its charity began at home, but did not end there. It has already expended, including the present year's disbursements, very nearly one hundred thousand pounds, and issued from its repository 500,000 copies of the word of God. In innumerable cottages, whose poor and wretched inhabitants have little else to comfort them, may be seen the effects of its exertions in conferring an inheritance which beggars a Croesus, knowledge which by comparison renders Plato a child, and felicity, for which the monarch, if he had nothing else to delight

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him, might forego the pleasures of his crown. The hospital, the workhouse, the penitentiary, and the gaol, will all emit a thousand voices to testify of its industrious compassion. Nor has it forgotten that refined morality of our great Redeemer, which some have thought could be practised only by himself, "Love your enemies; bless them that curse you; and pray for them that despitefully use you;" for it has distributed thousands of Testaments among those unhappy men whom the chances of war have sent to our prisons; for some of whom it has softened the rigours of captivity, and taught them to sing the songs of Zion in a strange land, while others have been sent home to proclaim the praises of Britain in the very heart of France.

I have already hinted, that to the continent of Europe the Society has stretched forth a most liberal hand; encouraging there the formation of similar institutions, and aiding them from its funds. 'Tis true, Sir, that the continental nations are professedly Christians; but alas! how justly may it be said, that possessing the form, they deny the power, of real godliness! How much more than the name of Christianity can those kingdoms possess, in some provinces of which there are 200,000 families who never read the volume which explains to them the meaning of their religious denominations? Not merely the Catholic, but the Protestant states of Europe, are exceedingly deficient in the possession of the Scriptures. It may be assumed as an axiom, that the degree of real religion, in any age or country, may be fairly estimated by the facility with which its inhabitants may procure Bibles, their ability to read them, and their liberty to consult them at their leisure. Is it any matter of surprise, that religion

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almost disappeared from the earth when the word of God was locked up in libraries, and imprisoned in monasteries, covered with dust, and consumed by vermin; when few could purchase, and still fewer read it; when the privilege of procuring a copy in the vernacular tongue had to gain the permission of a jealous and superstitious clergy, and when even the very request excited a suspicion dangerous to liberty and life? Perhaps there cannot be a more striking proof of the low state of religion upon the continent before the Reformation, than the circumstance, mentioned by Bishop Stillingfleet, that there was scarcely another copy of the Greek Testament to be found in all Germany, except that in the possession of Erasmus; that his utmost diligence to procure a complete copy from which to make his translation was unavailing; and that when his translation appeared, it was seriously accused by many ecclesiastics with being a forgery, intended to ruin their order. After the Reformation, religion rose upon the wings of revelation, and increased, as it ever will do, in a ratio proportionate to the multiplication of Bibles. These remarks, Sir, will teach us the vast importance of the Society's efforts in Europe, where Christianity, in many parts languishing almost to dissolution, revives by the aid of this ministering angel, and smiles with the hope of better days.

The grandest effort of this noble institution is, however, to be seen in those vast regions of Pagan idolatry, where, overwhelmed with the blackness of moral darkness, are more millions of immortal beings than there are individuals in this large assembly. Over those frightful scenes, shocking alike to humanity for their cruelty, to reason for their absurdity, and to religion

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for their impiety, the Bible Society, this chariot of the moral sun, is directing its bright and benevolent career. That man's heart must have certainly been petrified to stone, under the perpetual droppings of selfishness and irréligion, who can hear without rapture, that this institution is promoting the translation of the Scriptures into five-and-twenty languages, which never yet contained the glorious gospel of the blessed God: and let it be remembered, that these are the exertions of its comparative infancy. What then may not be expected from the maturer age to which it is advancing, with the mighty purpose of never considering its object entirely accomplished while one language of all that prevail on the globe shall not be the vehicle of inspired truth, or one individual of all the countless millions that inhabit the earth shall be unblessed with a smooth access to the water of life issuing from the fountain of revelation. Noble resolution! whether it be ultimately followed by failure or success. Failure did I say? The very mention of the word, in connection with the British and Foreign Bible Society, is a species even of impiety; compounded of such a disbelief in Divine prophecy, such a misrepresentation of providential smiles, combined with such a miscalculation of the tendencies of human events, as seldom occurs in the annals of scepticism itself. If religion desponds of its success, infidelity does of its failure, and must be ready, in the madness inspired by desperation, to flee from the only refuge she has long enjoyed, a miserable ruin of demolished argument.

It must not be omitted, that the exertions of this society derive an additional degree of interest and importance from the general circumstances of the age in

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which they are carried forward. We must, Sir, be possessed of minds in no common measure beclouded by ignorance, or benumbed by stupidity, not to discern that we live in one of the most astonishing eras which has ever yet transpired. Providence seems to be disclosing some of the grandest scenes of its sublime and universal drama. Jehovah, arrayed in the garments of vengeance, has come forth to shake the nations, and punish the inhabitants of the earth. The storm which had been long collecting its forces in the dark clouds of corrupted Christianity and the most daring infidelity, has discharged its yet unexhausted stores of fury upon the continent of Europe; nor has the tempest rolled at such a distance that we could but just discover upon our political horizon the faint reflection of its destructive flashes. No, Sir; we stand at this moment amidst the wrecks of nations shivered at our side. We ourselves have entered the cloud, and though we are yet spared, who will pretend that we have been without the most appalling apprehension? One spectre of national calamity has scarcely vanished from the public eye, before another has risen from the terrifying gloom. At such a period, when the safety of our much-loved country seemed to place under just and necessary requisition the whole stock of public feeling and property, the British and Foreign Bible Society was born. It appeared an inauspicious moment for it to commence its existence; for if not blasted by the lightnings that played around its infant head, one should have thought it must soon have perished through neglect; for where shall be found the leisure, the property, the anxiety necessary to cherish its life, and promote its growth? But amidst the loudest thunders of war, its infant cries

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were heard. British liberality and British piety flew to its assistance; adopted the babe; increasing in generosity as they have increased in poverty. The child grew in wisdom and in stature; and has been seen sitting among the doctors in the temple, asking them questions, refuting their objections, and confounding their most ingenious arguments. What, Sir, can be inferred from this singular conjunction of national calamity and national benevolence? May we not hope, that while the offended Governor of the world is passing through the kingdoms, pouring out from one hand the vials of his wrath, he is preparing in the other, for their consolation, the cup of salvation; and that this shaking of the nations is but preparatory to His coming in whom the desire of all nations shall ultimately centre? Of that spiritual and glorious event, I think we behold in this institution the forerunner, who already begins to exclaim, "Prepare ye the way of the Lord, that his glory may be revealed, and all flesh see it together." May we not also hope that Jehovah, by making Britain the almoner of his bounty, intends to make her the object of his care? Far be it from me to minister fuel for national vanity, or to prefer claims of merit upon the goodness of God; yet, arguing both from the testimony of revelation and the analogy of the Divine government, I think it may be regarded as an auspicious omen for any people, when, according to the declarations in the Apocalypse, they carry their glory and their honour within the walls of the holy city, and consecrate upon its altar the fruits of their bravery, their commerce, and their learning. If Pagan Babylon, under the reign of the proud and impious Nebuchadnezzar, was rewarded with the spoil of Egypt for service unintentionally done

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for the cause of God (being the instrument of his vengeance in the destruction of Tyre,) we may humbly hope, that when he marks the nations for ruin, and gives to the destroying angel his commission, he will mercifully regard this and similar institutions as our national passover.

I cannot conclude, without congratulating my respected fellow-townsmen on the illustrious share which they have borne in this great work. Far as their fame has extended in ministering to the comforts and elegancies of this life, still further may it reach in supplying the spiritual wants of their fellow-creatures. Gentlemen, of all your partnerships, this partnership of love and zeal is the best; and of all your manufactures, this great and growing manufacture of human happiness is the most enriching, both to others and yourselves. You have not the honour of being the richest auxiliary society; but this is not your fault: you have, I trust, Mary's memorial, who did what she could; and in addition to this, you have the praise of being, if not the richest, yet the oldest. May you never, by a want of energetic and zealous support of the Parent Society, forfeit the honour due to a first-born!

And thou, Britannia, whose real glory we delight to uphold, go on to transmit, from thy rocky seat of majesty in the middle of the ocean, that sound to the kingdoms of the earth, "Behold your God," till every nation shall respond, "Lo! this is our God; we have waited for him; we will rejoice and be glad in his salvation." Then shall commence, led by our beloved country, the grand hallelujah chorus of all kindreds, people, and tongues; when the multitude of isles shall unite with the continents; when the Nile and the Ganges, the



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Niger and the Euphrates, shall join in concert with the Thames, the Rhine, the Danube, and the Mississippi; when the Pacific, the Indian, and the Frozen Oceans shall swell the thunder of the Atlantic; and Heaven, resounding the strains of earth, shall exclaim, “Hallelujah! Salvation! The Lord God Omnipotent reigneth; King of kings, and Lord of lords; and he must reign for ever and ever.”

**JUBILEE MEMORIAL.**

**AN ADDRESS TO THE CHILDREN**

**OF THE CONGREGATION AND THE SUNDAY SCHOOLS,**

**DELIVERED IN CARRS LANE CHAPEL, SEPTEMBER THE 12TH, 1855.**

MY DEAR CHILDREN. Jubilee, Jubilee. What a sweet word, what a joyful sound is this, as you will know, when I explain its meaning. You have heard a great deal about it of late in reference to myself. I have just completed the fiftieth year of my happy ministry to the congregation assembling in Carrs Lane Chapel, and they have kindly determined to mark the event with some public token of their favour. I was very unwilling that you should have no share in the joys of the occasion, and therefore requested that, instead of receiving anything to gratify the appetite, or having an excursion, which however innocent would be soon over and forgotten, you might be assembled to hear an address from Mr Dale, and to accept a little book, written by myself for the occasion, and which, after you have read it, you might carefully put by and preserve through all your future life, as the memorial of an event in which I believe you take an interest.

In considering what subject I should choose for this address, I soon decided that it should be in strict harmony with the occasion, and such as would help you to remember it. I shall therefore set before you three Jubilees; that of the Jews, my own, and yours.

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You will find an account of the Jewish Jubilee in the twenty-fifth chapter of the book of Leviticus, from which, when you read it, you will learn that it was a festival to be observed by the Jews every fiftieth year; when all slaves were to be made free, all debts to be cancelled, and all estates that had been sold by the people, were to be restored to the families to whom they originally belonged. The word jubilee signifies to restore, or bring back, in reference to the circumstances just mentioned. This festival was ushered in by the blowing of trumpets at early dawn, and by the songs and shouts of the people. What a joyful time it must have been! With what delight the poor slaves and debtors would go to bed on the eve of that happy morning which was to set them free! I suppose they would not sleep for joy; and when the day dawned, and the sound of the trumpets was heard, what shouts would fill the land! How the slaves would be seen running about the streets, shaking each other's hands, with smiles upon their countenances, and tears of joy running down their cheeks, saying to each other, "We are free! We are free! The year of Jubilee is come!" There was no ringing of bells, no firing of cannon, for neither bells nor cannon were invented in those days; but the land would be filled with the sound of rejoicing.

My dear children, praise God that you live in a country where even the mild slavery that God permitted to the Jews does not exist. I hope you often repeat the beautiful verses:

I thank the goodness and the grace  
Which on my birth have smiled,  
And made me in these latter days,  
A happy English child.

I was not born a little slave,  
To labour in the sun,  
And wish I were but in my grave,  
And all my labour done.

The Jubilee was a striking proof of God's wisdom and mercy to the Jews. It served many kind and gracious purposes in reference to them, some of which I will now briefly enumerate. It reminded them that God was their supreme ruler, and had a right to dispose of them and their property. It taught them a great lesson of kindness to their brethren. It prevented them from sinking into lasting poverty; and it kept up the distinction of the families and tribes of the Jews, so necessary to prove the pedigree of Christ's human nature, as descended from the tribe of Judah and the family of David.

But, my dear children, there was another design of the Jubilee, which I will now explain. You know it was a part of that law of Moses of which the Apostle says, "The law was a shadow of things to come, but the body is of Christ." Did you ever read the book of Exodus and Leviticus? If so, you have perhaps been surprised to find so much said about the priests, the sacrifices, the feast days, and also the form, and furniture, and services of the temple; and have been led to wonder why God should concern himself so much about what may seem to you to be such little things. The reason of all this is, that those little tilings under the law and in the Jewish worship, were emblems of greater things under the gospel. God taught the Jews spiritual truths by outward signs, just as you know he teaches us the influence of his Holy Spirit by baptism, and the death of Christ by the Lord's Supper. Now the Jubilee

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was a type, as we call it, or emblem of the blessings of salvation which were obtained for us by the death of our Lord Jesus Christ. All mankind, you know, and you among the rest, have sinned against God, and are both guilty and in bondage to sin; and are thus debtors to God, and have lost their heavenly inheritance. Children, do you ever think of this? What a solemn thought it is, that you have already, though so young, sinned against God! Now "God so loved the world as to give his only begotten son "to die for us on the cross. God laid upon him our sins, which he willingly bore in his body on the tree. And now whosoever sincerely repents of his sins, and truly believes in Christ, is delivered from the slavery of sin, has all his debts, that is, his sins, freely forgiven, and will have everlasting life. Thus you see, the preaching of the gospel and its blessings, constitute our Jubilee. Every time you hear the gospel preached, it is to you what the blowing of the trumpet on the first morning of the Jubilee, was to the Jews. Yes, my children, sabbath after sabbath your minister is saying to you, the year of Jubilee is come." I will refer you to two passages of scripture, one in the Old Testament and the other in the New, where, no doubt, express allusion is made to this subject, and which are proofs that the Jubilee was intended to set forth, in emblem, Christian blessings. Isaiah lxi. 1, 2; Luke iv. 16, 19. Before you go further, take your Bibles, and read these beautiful passages.

My children, what wondrous love it was in God to send his only begotten Son to die for you upon the cross. Yes, I say, for you as much as for me. How true is it that God is love. What a glorious description of God this is I do dwell upon it, God is love! And this is the com-

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mendation and manifestation of his love, to give Jesus Christ to suffer the cruel and ignominious death of the cross for our salvation. I have read of a family that lived in some country where people were sold for slaves. In time of a dreadful famine, the parents proposed to sell one of the children for a slave, to buy bread for the rest. It was a painful situation to be in. "Which shall it be?" they said. The eldest? "No! he is our first-born, we cannot part from him." The second? "No!" says the wife, "he is so like his father, I cannot spare him." The third? "No!" says the husband, "he is the very image of his mother, I cannot give him up." The youngest? "What!" said both parents, "yield that young and tender boy? impossible!" So they resolved to starve together, or trust in God for further preservation, rather than sell one of their children. This was parental love, and a beautiful instance of it too, was it not? What, then, is the wondrous love of God? "Who spared not his own proper and only begotten Son, but freely delivered him up for us all." Oh, my dear children, have you ever thought of this love, and the love of Jesus in being willing to die the tormenting and ignominious death of the cross for you? Have you ever gone to him and asked him to deliver you from the slavery of your evil tempers, for you know you have some? Do they not make you unhappy, yea, as wretched sometimes as a poor slave in his fetters, and even more so? Go to him and ask him to forgive your debts, and to give you your heavenly inheritance which you have lost by sin. Dear children, while the Jubilee trumpet of the gospel is sounding in your ears, and saying, "If the Son shall make you free ye shall be free indeed," go to him and say, "Lord Jesus,

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though I am so young, I am a sinner, in mercy forgive my sins. I have many evil tempers which bring me into bondage, O give me thy grace to renew my heart and make me free, that when I die I may have the inheritance which is "incorruptible, undefiled, and that fadeth not away." Oh what a blessed thing it will be for you, to be one of the liberated captives of the Christian Jubilee!

I next lead you to consider my own Jubilee. As the Jewish festival was celebrated every fiftieth year, it has become a custom to apply the word Jubilee to any event that occurs in a fiftieth year; hence, the fiftieth year of my ministry is my Jubilee. Yes, my dear children, it is very true, and I record it with gratitude to Almighty God, I have been fifty years a minister in this town. I preached my first sermon on the 8th of September, 1805; but as the 8th of September, this year, falls upon a Saturday, and that is an inconvenient day for a Jubilee service, it was determined to postpone the observance of the day to the 12th. Fifty years! What a large portion of my life! I dare say it seems to you, in looking forward to fifty years, a very long period. But to me, in looking back upon it, it seems a very short one. It seems but yesterday I came here, a young man, not twenty-one, and now I am an old one, in my seventy-first year. How justly have the sacred writers described the rapid flight of time, and the shortness of human life, by the most expressive figures; and how true and solemn is the language of Paul, "Time is short." Do improve your time well, for infancy has already, with some of you, grown into childhood, childhood, with others, is grown into youth, with others, youth will soon grow into manhood, and manhood soon sink into the decay

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of age. Recollect, that what the youth is, whether good or bad, that the man is likely to be. I thank God that if ever I was a Christian, I was one at sixteen; and if you ever become a Christian, it will in all probability be while you are young.

Having lived in Birmingham, as a minister, for fifty years, I have spent 2,600 sabbaths, and must have preached, here and elsewhere, far on towards 10,000 sermons; and have reason to bless God for the help and success he has given me. What multitudes have been born and died, even of those that belong, or once did, to this congregation! How many of your parents I have buried, and have little doubt that many of them are gone to be with Christ, in that blessed world where there is no more death! Make it your determination to be followers of those, who, by faith and patience, inherit the promises. Seek, that when you die you may go and dwell with them in heaven. You are very happy with them on earth, how much more happy will you be with them in Paradise! Many of you I have baptised, *as* well as your parents before you. Have you been baptised with the Spirit, and have you devoted yourselves to God? How many, by my ministry, have been truly converted unto God, and have become holy men and women, useful members of society, and ornaments of the church! During my pastorate the Lord has added to the church nearly two thousand members, a large portion of them have been transferred to the church in heaven, though the greater number still remain. Will not you, my dear children, desire to be one day numbered with God's people, and maintain the cause of Christ in this place when your parents are numbered with the dead?



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To the children of the Sunday-school, I would say, Bless God for the privileges you so richly enjoy in this invaluable institution. It is now only about seventy years ago, that Sunday-schools were established. Before, the children of the labouring classes grew up for the most part in ignorance, neglect of the Sabbath, and all the vices to which sabbath-breaking too often leads. Yes, my children, it is an undoubted fact, that sabbath-breaking is a sin itself, and does lead to many other sins. "Remember," therefore, "the Sabbath day to keep it holy." Attend the school constantly and punctually. And understand for what you are brought to school. It is not merely to learn to read, but to be taught true religion. And what is true religion? "Repentance towards God, faith in our Lord Jesus Christ," and a holy life. Now this is true religion, and you are brought to a Sunday-school to be taught it. Be very diligent and very anxious to learn. Mind what your kind teachers say to you. Is it not very good of them to give up their time to you? More than fifty years ago I was a Sunday-school teacher myself, and I very well remember that one of the boys in my class was killed. He was a good boy. I had great comfort in him. You may be suddenly killed, and therefore I advise you to be always prepared for death, by being always found in the fear of God. A good child is as fit to die in his daily occupation, as he is in the house of God. Take my word for it, good Sunday-school boys or girls, that is, boys or girls that are very constant, always in time, obedient to their teachers, anxious to grow in knowledge and religion, will be likely to do well for both worlds, this and the next. If you follow my advice, and should live to be fifty years old, you will

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then say, on your Jubilee day, "Blessed be God for sending me to a Sunday-school; it was there I learnt to be a good boy, and being a good boy, by God's grace I became a good man."

What a different aspect does our Sunday-school present to what it did when I came? We then had no school-rooms, but taught the children in a house in Moor Street. I should think it probable that during my pastorate nearly 20,000 children have been in our schools. And where are they now? Many in eternity. Some, we hope, in heaven; others, we fear, in hell. Many of them are now members of this church and other churches. Many in various parts of the earth, and in all conditions of life. Shall I tell you what has ruined many of these in body, soul, and estate? Why, drunkenness. Dear children, do grow up with a dread, a horror, and a hatred of drunkenness; and in order to avoid this vice, do not touch intoxicating drink. Shun it as you would a poison. Boys and girls can do without ale, wine, or spirits.

What changes I have witnessed in the circumstances of many! Some, by the blessing of God upon their industry, sobriety, and skill, have risen from poverty to wealth; while others by their own misconduct, have sunk from wealth to poverty. And I wish you to set out in life remembering that "Godliness is profitable for all things, having the promise of the life that now is, as well as that which is to come." Religion will be your best friend for this world, as well as your only one for that which is to come. It will keep you from bad companions, and all those vices which lead to poverty. For, as an old writer once said, it will cost more to keep one vice than two children.

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“What a change has been made in our place of worship! The chapel in which I first preached was small, cold, and comfortless; almost hidden from view by a high wall in front; and the lane in which it stood was narrow, dirty, and mean. How different all this from the spacious chapel in which we now assemble, and the wide street by which we come to it!

And then, what changes have also taken place in our town during these fifty years! When I came there were only 80,000 inhabitants, and now there are 250,000. Nearly twenty new churches have been built, and perhaps more than thirty other places of worship. What improvement has there been in the private and public buildings! Since then, our noble Town Hall, Market Hall, King Edward’s School, the Public Office, the Corn Market, the Dispensary, and the Queen’s Hospital have all been erected, and Smithfield laid out. Our streets have been lined with stone pavements, instead of the sharp pebbles which formerly blistered our feet as we walked upon them, and our suburbs have been studded with elegant villas. We have become a borough, and send two members to Parliament. When I came, we had no railways, and consumed seventeen hours in going to London by coach, instead of three or four, now, in the steam carriage. We had no gas lights, but only oil lamps in the streets, which served little else than to make darkness visible, and candles in the shops and in our places of worship. There was of course no electric telegraph, no police, no water works. And then, my children, what changes in our manufactories! How we should have stared if any would then have told us that before we died they would make plated goods as well as convey intelligence by lightning, as is the case now

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with the electro-plating and the electric telegraph! There were then very few steam engines, and manual labour was not so much lightened by machinery as it is now.

What wondrous alterations then have I seen in the fifty years I have spent here! And, my children, who but God can foretell or foresee what changes will take place in the next fifty years? Who can imagine what, if you should live to keep your Jubilee, you will witness? This town will then perhaps contain half a million inhabitants. And what still greater discoveries and inventions of the arts will have taken place. How we seem to wonder what those did who lived before us; and you will perhaps wonder as much how we got on without those things which you will then possess. You belong to a wonderful country, and are born in a wonderful age, and you should, with true patriotism, love your country, and bless God that you have such a country. Progress, my children, in human affairs is the order of Providence. The world is always growing wiser, and I hope better; and it would be well for every one of you to do something to leave the world better than you found it. You can, every one of you, be in some way or other a benefactor to mankind. How anxious you should be to act well your part in all these movements! Do be thoughtful and note the changes that are always going on in the world. You are being trained for future usefulness in our juvenile missionary societies, and other organisations of the young. When I commenced my ministry, children were entirely overlooked. We never dreamt of such a thing as calling in the aid of children. No such honour was bestowed upon them then. This

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privilege, however, is now conferred upon you, and I hope you esteem and value it as such.

During my pastorate I have witnessed multitudes of children that have grown up to be their parents' comfort, pride, and boast; and others breaking their parents' heart by their misconduct, and bringing down their grey hairs with sorrow to the grave. To which of these classes do you belong?

It is now time to turn your attention to your own Jubilee. "Our Jubilee," you say; "What! shall I have a Jubilee?" Yes, of course, if you live to be fifty years of age. The fiftieth year of your life will be your Jubilee. Now, here, let me solemnly ask you, and entreat you as solemnly to ask yourselves, how you wish to keep your Jubilee; in happiness or misery. Think of that birth-day when you shall say, "I am this day fifty years old." Now tell me how you would like that day to be spent. You will then be receiving the congratulations of your friends for your situation and circumstances, or else their pity. You will then be miserable or happy. You are ready to say, "How can I tell what will happen to me fifty years hence?" Why, I know very well there are many things in your future history which neither you nor any one else but God can foretell. You cannot tell whether you will be rich or poor, ill or well, living in this country or abroad; but you can tell one thing, and that is, that if you are good, you will be happy; and if you are wicked, you will be miserable. But you are ready perhaps to say, "Why should I think about what will happen to me fifty years hence?" In answer to that, I admit it is of most pressing importance to consider what you are now; but at the same time I tell you, if you should be alive then,

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your condition will be influenced at that time by what you are before. The future, my children, depends upon, and is influenced by, the present. What you are to-day, will, to a considerable extent, determine what you will be to-morrow. So what you will be fifty years hence, depends, in some measure, upon what you are now. It is of great importance that you should be thoughtful about the future. I do not, I repeat, wish you to forget the present time in idle dreams about the future. There is always some present duty to be attended to. Mind that. Do that. And let nothing draw away your attention from that. But still, you must also look on to the future, for the future will come; and you must prepare and provide for it. Well, now, shall I tell you what will, in all probability, ensure you a happy Jubilee?

True religion, a good education, diligence in learning your business, good habits of general conduct, and striving to make others happy.

Begin with religion. Remember your Creator in the days of your youth. Fear God. Love Christ. Hate sin. Seek to be good and holy. Read your Bible and pray to God daily. Think of the words you have learnt:

'Tis Religion that will give  
Sweetest pleasures while we live;  
'Tis Religion must supply  
Solid comfort when we die.

Next to this, be very anxious to improve your minds. Do not be idle at school. Eagerly desire to learn. Get knowledge. Knowledge is power, pleasure, and means of usefulness.

When sent apprentice, diligently learn your trade or profession, whatever it may be. Strive to excel.

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Do not be satisfied with mediocrity. And form good general habits of industry, punctuality, perseverance, frugality. Nor must you omit to endeavour to make others happy. I lately read, in the life of a very wise and very witty man, something like the following directions how to make every day happy.

When you rise in the morning, form a resolution to make, at least, one person happy that day. It is easily done. There is your mother, say a very kind word, or do a very kind action for her as soon as you see her. She will think upon it with joy all the day. There are your brothers or sisters, give up something you like and which they want: it will delight them all day. Or there are the servants of the family, be very kind in some particular act to them. Or there is a poor widow or some other distressed person to whom you might give a penny, or, by your parents' permission, an old cast off garment: why, it will make them happy all day. Now, as there are, you know, three hundred and sixty five days in the year, you would thus make three hundred and sixty five persons in a year happy for a day. Now calculate, for most of you know a little arithmetic, how many persons you would make happy for a day, supposing you are now ten years of age, and should live to keep your Jubilee. You can easily work that little sum. See how much happiness you may communicate in going through life! What a poor, low, mean life it is to live wholly for ourselves! Besides, the way to be happy ourselves, is to make others happy: for selfish people cannot be happy people.

Now, my dear children, if you will follow my advice, and act thus, then your Jubilee will be kept with joy by yourselves and your friends; and you will say on your

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birthday, when fifty years old, "I this day remember what was said and done at Mr James's Jubilee. I recollect Mr Dale's address, and what was said to me in Mr James's little book, which he gave me, and which I have kept to this day. And it was that address, and that book, which had great influence, by God's grace, in making me this day what I am, holy, useful, and happy." But, my children, if you do not attend to this advice, but act differently; if you live a wicked life, neglect to cultivate your mind and to learn your business, and should form bad habits, your jubilee will be a miserable day when it comes. You will have a sad heart, a guilty conscience, and perhaps a broken constitution, and a miserable home, and will bitterly exclaim, "Oh, that I had hearkened to the advice given me at Mr James's Jubilee and in his little book."

But here I must remind you that a large number of you will never reach fifty years of age. There will be no Jubilee for scores and hundreds of you. The grave, the grave will have received you to its dreary abode. Many of you will die before you are twenty years of age; many more before you are thirty, forty, or fifty. Let me entreat you, then, to prepare for death! How? By true religion. Piety is the only preparation for heaven. If you fear God and love Christ, death will be your gain. You will then keep Jubilee in heaven with the angels of God and the spirits of just men made perfect, on the banks of the river of life, and beneath the branches of the tree of life. He that has true religion may go on to meet death without fear, rejoicing in the hope of a glorious heaven and a happy immortality. Take the following maxims for your guide: Religion will be your best friend for both worlds.



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The eye of God is always upon you, and he is present when no other is near.

Godliness is the best of all things, for it makes bitter things sweet and sweet things sweeter.

What a boy would be as a man, let him seek to be that while a boy: the boy is the father of the man.

Jesus Christ, while young, was subject to his parents; a dutiful son is, therefore, like Christ, when he was young. And what an honour to be like Christ.

Sin is deceitful as well as wicked, leading you to commit great sins by first tempting you to little ones; and leading you into habits of sin by asking for only one sin at a time. "Only this once," is Satan's way of beguiling you into a course of sin. What ought not to be done at all should not be done once.

Avoid the first wrong step.

There are three things, which if lost, can never be recovered: time, opportunity, and the soul.

A holy and useful life is more to be desired than a long or a prosperous one.

Now, my dear children, in a very few years at most I must leave you, and I again say I hope you will keep this little book in remembrance of me. Carefully preserve it. Often look at it and read it. And as often as you read it think you hear me saying to you, "Fear God and keep his commandments."

Though I must leave you, yet God, I hope, will long preserve Mr Dale to you; and it is my prayer that he may keep his Jubilee in this congregation with as much pleasure as I am now spending my Jubilee year, and that many of you may keep it with him. If my ministry has not yet been blessed to you, I pray God that his may be. May you be his joy now, and crown of

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rejoicing in the day of Christ. Attend his ministry. Follow his counsels. Be ins comfort. And when all the changes of this life are over, may I meet you in heaven, to keep Jubilee for ever in the presence of God and the Lamb.

### **FUND FOR RETIRING MINISTERS.**

Printed in the British Standard Newspaper in 1859.

#### **TO THE PASTORS AND MEMBERS OF THE CONGREGATIONAL CHURCHES.**

IT is somewhat to the reproach of our denomination, that we have yet made no provision for those pastors of our churches who on account of age, infirmity, or other causes, should be allowed to retire from the labours, anxieties, and responsibilities of the pastorate. And it would seem as if this reproach were likely to be perpetual. Is this a necessary fruit of Independency? If so, it would lead us to doubt of its rightness tested either by reason or revelation. Surely, we ought to have some institution to meet this case. "We have funds for our widows, though but scanty ones, and others to eke out the starving salaries of our poorer ministers; but we have yet no General Fund for Retiring Ministers. This subject, as is well known, has occupied the attention of the Congregational Union for several years. An elaborate paper upon it was read by Dr. Ferguson, at the

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Halifax meeting last October, which was referred to a small committee, consisting of himself, Samuel Morley, Esq., and the Rev. G. Smith, our valued Secretary of the Union. The principle of this paper was a scheme for deferred annuities. The gentlemen just mentioned have most laudably and conscientiously discharged their trust by eliciting information; and they now report in a circular they have lately issued that the proposal has received so little support that it must be abandoned, and they recommend the denomination to accept the offer I have made to place at the disposal of the body £1000, for an object cognate, but not identical, with that of Dr. Ferguson. This sum is derived from the £500 presented to me at my Jubilee, the interest thereon, £50 contributed by a friend, and the rest from my own pocket.

My object may be thus stated. In looking round upon the condition of our churches, we here and there see one, under the pastorate of a man who, as to talent, never perhaps rose above mediocrity, who still was useful in his day, but who, at the age of sixty or seventy, has become quite inefficient. Under his now effete ministrations the congregation is continually diminishing, and the church descending into the graves of its oldest members, while none are being baptised for the dead. Considerable uneasiness is felt by those that remain, who lament to see the obvious downward course of the congregation, and even the good man himself sometimes thinks it his duty to resign. But what is he to do? He has little or no private property, and his whole subsistence depends upon his scanty stipend from his church.

Now, what I want is a provision for such cases as this: an honourable door of retreat for such pastors.

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This would make way for a younger and more efficient minister, the aged pastor would be relieved and provided for, and our denomination strengthened. It will be perceived at once, that this proposal does not refer to aged ministers, as such, and others incapacitated for labour by sickness, but to ministers who unite age and incompetency, although they may still have bodily strength to preach, and who, indeed, may still continue, as occasion may serve, to preach. My primary idea is the relief of churches from pastors who have out-lived their usefulness, and under whom the churches are withering away.

I am not such a blind theorist as not to see that my scheme has to contend with formidable objections and considerable difficulties of administration, and will require a large fund to render it extensively effective. But I think there are wisdom and wealth enough among us to obviate all these. I should propose that a new trust be created for that purpose, composed, if not solely, yet partly, from the trustees of "The Witness Fund that no man under sixty be admitted to the benefit of the Institution; that the maximum of grants be £50 per annum, and the grant be made for life, contingent of course upon the retention by the grantee of sound doctrine and good conduct. Further details it is not at all necessary I should now state.

Such, then, is the proposal I have already made, and now repeat. Four years nearly have elapsed since I put it forth to the public, but have yet had no response, except from the Committee of the Union, who have most kindly corresponded with me upon the subject. At the meeting of the Congregational Union, held in Cheltenham in the year 1857, I stated that if within

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two years the sum of £4,000 was not raised in addition to my own, I should appropriate the money to some other object. That intimation, for me, was repeated last year at Halifax by my brother. This time will expire next October, and if before then, or at the time, nothing should be done in support of the plan, I shall appropriate it to some local objects which have strong claims upon me. I am anxious to see an appropriation of the money while I live. Age and infirmity say to me in solemn and emphatic words, "What thou doest, do quickly," and I cannot, therefore, longer defer the matter. It will be to me a delightful reflection in passing off from the stage of life, if I shall be permitted to leave this small token of my regard for a section of the Church of Christ in which I have lived and laboured fifty-five years out of the seventy-five I have, through God's goodness, been favoured to spend upon earth.

We are not, as a denomination, very keen-sighted to perceive what is for our benefit, or, if perceiving it, not very zealous to promote it, and had need take care that we do not expose ourselves to the taunt that Congregational principles lead to Congregational selfishness, doing all for the single church and nothing for the whole body. I hope I am the last man who would divert our attention from catholic and cosmopolitan institutions, to concentrate it upon such as are sectional; but I would be as remote from the spurious philanthropy which would found a regard for what is general upon the destruction of individual preference. We shall serve the remote objects of Christian zeal by paying wise and careful, yet unsectarian, attention to that which is near.

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I did expect, certainly, that our wealthy ministers, of whom we have many, would have entered into my scheme with a tender sympathy for their less favoured brethren; and also that our still wealthier laymen, out of regard to our denomination, would have taken it up. I would remind both that October is approaching, and if nothing be done by, or at, that time, I shall stand clear from all imputation of breaking faith with the public if I appropriate the sum mentioned to local objects; of which there are some now before me.

J. A. JAMES.

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**A NEW YEAR'S ADDRESS TO PARENTS  
AND MINISTERS,  
ON THE RELIGIOUS EDUCATION OF CHILDREN.**

Inserted in the Evangelical Magazine for January 1846.

EVERY year ought to begin with pious resolution, and to close with serious examination; and the retrospect of the past should suggest the purposes for the future. The state of religion in our denomination has been of late the subject of deep solicitude and anxious inquiry. We have admitted that there is need, urgent need for revival. A season of humiliation and prayer has been lately observed in many of our churches. This is so far well; but we must act as well as pray. Where shall we begin? I answer, with our families. What shall we do first? Seek the revival of domestic piety. Let all Christian parents and Christian ministers begin this year with new and more strenuous efforts for the religious education of our young people. The children of the strangers are cared for in our Sunday-schools, while, I am afraid, "the children of the kingdom" are much neglected in our families. Is it not true that our churches are composed more of the former than of the latter? Do not many of our pastors, in looking round upon their flocks, sorrowfully exclaim, "Here are the parents, but where are the children?" while the parents take up the deep lament, and say, "Here we are, but

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not the children thou hast given us." Is not this for a wonder, as well as for a lamentation? Is the proverb which says, "Train up a child in the way he should go, and when he is old he will not depart from it," a maxim of bygone days, which has ceased to be true in ours? Has religious example lost its power, and education its influence, in the right formation of character? No, no: the cause of a want of decided, earnest, religion, in so many of our young people, especially in our young men, must be sought, where it may easily be found, in the neglect of this pious training, both by parents and ministers. We are all guilty together. We have none of us done our duty. The pulpit has been regarded, both by parents and pastors, as almost the sole means of conversion to God. Parents have virtually handed over their children to ministers, and ministers, instead of concerning themselves right earnestly about the business of catechetical instruction, or other private means of gaining an influence over the minds of the young, have contented themselves with the exercises of the sabbath and the sanctuary. Domestic religious instruction and education, and ministerial, or, rather, pastoral care of the children of church members, were scarcely ever at a lower point among all denominations of evangelical professing Christians than in the present day. The young are left to the pulpit and the press, which, it is admitted, are powerful means of instructing and impressing; but the judicious, systematic, persevering, and affectionate labours of the parlour and the vestry are most lamentably neglected, or only perfunctorily carried forward. Parents, you are guilty; ministers, you are guilty. There is no part of my own pastoral history on which, in the forty-first year of my



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ministry, I look back with more shame, regret, and penitence, than I do on my neglect of the catechetical instruction of the young. It is true I have had to occupy and fill a large sphere of duty, and have been engrossed by most multifarious occupations, both at home and abroad; but it now seems to me that this forms no excuse, and nothing can form an excuse, for the neglect of a devoted attention to the young. How can we wonder that they go off to the world if they are not from childhood trained both by their parents and ministers in the principles of evangelical religion, or to the Established Church, if they are not taught the principles of Nonconformity? As a parent and a pastor, I now see defects I would give anything to supply, and which, God helping me, I mean to supply, through the few remaining years of my ministry on earth. I cast no reflection upon others which I do not take to myself, but I do say, before God and his churches, that Christian parents and pastors are most censurably wanting in their duties to the youth which Providence has placed under their care. I know what a bustling age it is, both in the church and in the world, how much the time of both Christians and their pastors is demanded for the various institutions of the day; but no missionary operations, whether home or foreign, no public spirit, no religious benevolence, ought to be allowed to interfere with the right religious training of our children and youth.

Ought we not to expect that, if proper means were adopted, and a judicious system of education pursued, the children would be like their parents? Are we not warranted to look for this, by the promises of God's word, and the nature of the case? True we have the

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corruption of human nature to contend with, a resistance from within to all our efforts to train them up, for God to overcome; but then we have the baptismal seal of the covenant of grace, and the promised aid of the Spirit, to encourage our hopes, and to stimulate our labours. Equally true it is that God is sovereign in the dispensation of his favours; but let not distorted views of this awful prerogative of Deity be set up against his commands and promises, and to excuse our neglect and indolence; sovereignty, rightly understood, is an encouragement, and not a discouragement, to exertion. It is not God that stands in the way of the salvation of our children, but we ourselves. God is willing to convert them, waiting to convert them; but then he does so by our instrumentality, and if we use not the means, the result may not be expected ordinarily to follow. It is one of the deep mysteries of the Divine government, that in an affair of such tremendous consequence as the salvation of the soul, one man's eternal happiness or torment should be in any way dependent on the conduct of another. But so it is, and nothing in the universe can be conceived more adapted to awaken our solicitude, and to stimulate our labour for the spiritual welfare of others, than the idea that it depends in some measure upon us, so far as instrumentality is concerned, whether they shall live for ever in heaven or in hell. Parents, let the awful and appalling thought make your blood almost curdle, that you may be the occasion of damnation to your children; while, on the other hand, let the ecstatic idea kindle the fondest hopes, and excite to the most vigorous effort and prayer, that you may be blessed in lifting their souls to glory, immortality, and eternal life.

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Look into some families of professors; follow them through the history of only one week; spend but one single Sabbath in their houses, and see their worldly mindedness, their gaiety, their frivolity, their unsanctified tempers, their companions, their reading, their amusements, their censoriousness upon all who are holier than themselves; their homage to talent, their low esteem of sanctity, their contempt of faithful ministers, and their adulation of popular ones; their preference of a showy rhetoric to a sound theology; their neglect of family prayer, or their hasty, undevout, and perfunctory manner of performing it; their total neglect of religious instruction of children and servants; their constant absence from all week-day services; and who can wonder that young people, brought up amidst such scenes, do not become pious, but go off to the world or to sin? It is true that from such families we do sometimes receive members; but too generally the children are like their parents, and bring into the church no higher or better kind of religion than they have learned at home; and thus a low tone of piety, a Laodicean spirit, is extended and perpetuated.

In order to a revived state of domestic religious instruction, there must first of all be a revival of piety in the parents. The neglect of which I complain, must be traced up to the low state of religion among those who make a profession of godliness. It is vain to expect that a worldly-minded father, whose spirituality, if he ever had any, has been utterly evaporated by the exclusiveness of solicitude about trade and politics; or a frivolous, pleasure-loving mother, who thinks far more about adorning the bodies, or polishing the manners, of her children, than about saving their souls, should be

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at all anxious about the religious education of their offspring. Church members must be called back from their wanderings into the world, and made to study afresh their professions, which multitudes either never knew, or have lamentably forgotten. Parental piety only can supply the means or the motives of domestic education.

Fathers and mothers, who are members of our churches, I call upon you, both for your own sakes, as well as for the sakes of your children, to consider your ways, and to seek a higher tone of religion. Remember that the children of inconsistent professors are less likely to be converted to God than the children of those who make no pretensions to religion, inasmuch as to the natural depravity of the heart they superadd that inveterate prejudice and disgust which a perception of hypocrisy never fails to create.

Even the consistent Christian parent never had so many obstacles to contend with, and so many resisting influences to overcome, in the way of the religious education of his children, as he has in the present day. The human mind never had so many objects of engrossing power presented to its contemplation at once as it has now, which not only divert the thoughts of the parent, but attract those of the child; then it is also an age of a progressive refinement in matters of taste, which is running through all the habits of society, and no parent can leave his children destitute of ordinary elegance and polish; and in addition, mental cultivation and the acquisition of knowledge are stimulated to an unprecedented degree, and who can allow, or ought to allow, their children to grow up in ignorance amidst abounding information? Now these things wonderfully

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increase the danger of neglecting and the difficulty of maintaining the sacred pursuits and the serious plans of religious education. There was a time when really there was little, comparatively, for children to learn, except religion and the ordinary branches of a common education; but now, arts, science, literature in its higher branches, with the refinements of modern society, all catch and fix the attention of parents, children, teachers, and even pastors; while religion, amidst this multiplicity of new and attractive objects, is likely to be forgotten, or only perfunctorily attended to. There is nothing in any of these matters which is hostile to piety, nothing but what, with care, may be made auxiliary to it; but then it requires, in such an age, and in such circumstances, additional solicitude, judgment, and earnestness, on the part of parents, teachers, and pastors, to see that the culture of the mind in the knowledge and pursuit of things temporal, does not supersede and cast into neglect the still, yea infinitely, more important culture of the heart in the knowledge and pursuit of things eternal.

This state of things will, perhaps, in some measure, account for a very painful fact, which both parents and ministers attest and lament, that very few of the sons of our more wealthy members become truly pious. Many of the daughters are brought under the influence of true piety, and come into our fellowship, but comparatively few of the sons. I am aware that, as a general fact, far more women are pious than men; but the disproportion is, I think, still greater in the class to which I now allude than in any other. Many concurring causes will account for this. Young men go out into the world, and are exposed to its temptations, while

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the daughters remain at home under the sheltering care of their parents. It requires greater moral courage in a young man to profess religion, than in a female. Young men are more swallowed up in business, and have their minds more drawn away from religion, by this means. They are more exposed to the influence of bad companions, and are more in the way of being injured by scepticism and heresy. They are allured to out-of-door recreations and games, which lead them into company. And from the fact of a large proportion of pious people being females, young men are carried away with the shallow and flippant notion that religion is a matter pertaining to the weaker sex, rather than to them. These things will account for the fact to which I now allude, which is indeed a very painful one. Our churches and our institutions need the aid of pious young men of this class. We know the soul of a female is as precious in the sight of God as one of the opposite sex, and we know how valuable are female influence and agency in all religious matters; but women cannot be in such things a substitute for men; and therefore we do lament that so few of our respectable young men become truly pious.

To what use ought this painful fact to be turned, and to what specific efforts should it give rise? First of all it should lead Christian parents to pay a more diligent and anxious attention to the religious education of their sons. Daughters must not be neglected, but sons must have special pains taken with them. As in good agriculture most labour is bestowed on an unproductive soil, to make it yield a crop; so in this religious culture of the heart, the main solicitude should be directed to the boys. Mothers, I beseech you, look to

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these, and from the very dawn of reason exert your plastic influence over their more sturdy nature. Be anxious for your sons; think of their danger and their difficulty. Imagine, sometimes, that you see that lovely boy a future prodigal, lost to himself, to his parents, to the church, and to society, and yourself dying under the sorrows of a heart broken by his misconduct; at other times, look upon the enrapturing picture of his rising up to be a minister of religion, or the deacon of a church, foremost in aiding the religious institutions of the day, and yielding the profits of a successful business to the cause of God in our dark world. Oh, dedicate that boy to God, with all the fulness of a mother's love, both for him and for his Lord, and pour over him all the influences of a mother's judicious care and culture. Fathers, I say to you also, look well to your sons; be doubly solicitous, and doubly laborious, and doubly prayerful, in reference to them. Be the friend, the companion, the counsellor of your sons, as well as their father. Be intensely solicitous to see them not only by your side in the counting-house or the warehouse, but in the church of Christ, and in the transactions of our religious societies.

But this is not enough; ministers must combine their influence with parents, to secure the youth of this sex; and yet is it not an undoubted fact, that both parents and ministers do more for the religious education of girls than for the spiritual good of boys? And why? Because it is, or seems to be, a more easy task to succeed with the former than the latter. "I can do nothing," says the mother, the father, and the minister, "with that lad; I can teach and move his sisters, but his sturdy and unyielding nature resists all my efforts;

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I must give him up.” Thus, requiring more attention, they receive less. True it is, they are removed at an earlier age, and through subsequent life far more from beneath the care of parents and ministers than their sisters; but even with this admission, I still say they are neglected. Ministers, I speak to you and entreat you, as you would have your churches built up with pious and intelligent young men; your Sunday-schools replenished with able and influential teachers; your institutions directed by sagacious and well-educated committees; your denomination strengthened by those who not only understand, but can do much to uphold its principles, and can publicly and influentially advance the world’s conversion; look well to the boys that are growing up in the families of your flocks. Wait not till they are young men: they will be gone then from beneath your care, and be caught up perhaps by the Church of England or by the world. Gather them round you in Bible classes, and for catechetical instruction, while they are yet boys, and labour, by training their minds and hearts to habits of right thinking, reading, and piety, not only to attach them to yourselves, which you easily may do at that age, and by such attention, but to your denomination, and what is of far more consequence, to true religion. I do not hesitate to say, that we are all verily guilty touching this matter, and are thus as much wanting in pastoral sagacity as we are in pastoral duty. Be this one of the defects of the past which in the future we will supply; one of the mistakes we will rectify; one of the means of revival we will adopt; one of the plans for increasing our churches we will carry out. Here, in this increased



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parental and pastoral attention to the religious education of children, especially of the boys, is something definite, tangible, easy of accomplishment, and which, if earnestly, judiciously, prayerfully taken up, will, by God's grace, be followed by a blessed result.

I shall conclude by a few hints both to parents and ministers on the momentous subject of this paper.

To the former I would say:

Cultivate, I repeat, your own personal religion to a higher degree of eminent and consistent piety. Without this you will have neither the disposition nor the power to do much in forming the religious character of your children. Many of you must be sensible that you are in too lukewarm a state, and too inconsistent as professors of godliness, even to make the attempt to bring your children under the influence of religion, much less to expect success, if you were even to make the attempt: and it is not improbable that some of you are acting upon the conviction that you will do more good by silence and by leaving them altogether to ministerial influence, the power of preaching, and the course of events. Alas! for both you and your children. But shall matters remain thus? Shall this year be added to the number in which you have thus lived? Awake from your slumber, which, if continued, will be the sleep of death, both for you and for them.

Settle with yourselves the point fully and for ever, that whatever advantages of general education you wish and intend to procure for, and bestow upon, your children, their religious character is the first object of your deepest solicitude, and shall be of your practical and persevering effort. Let there be no question, no hesita-

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tion, no wavering here. Here fix your centre; here direct your aim; here concentrate your efforts, your energies, and your prayers.

Remember, their religious education is your business. Whatever aids you call in from ministers or teachers, you never must, you never can, you never should, delegate this work. God will hold you responsible for the religion of your children, so far as means go.

Begin religious education early. It is in general too long deferred. The natural corruption of the heart is allowed to acquire strength before it is resisted, and Satan is permitted to be beforehand. Begin with calling out the conscience: this may be done as soon as a child can speak. Conscience is the great faculty which in religious education is to be enlightened, invigorated, and made tender. A child can soon be made to know and feel the distinction between right and wrong, and taught to be a law to himself. Inspire a reverence for yourself; be you, in a sense, to the child in the place of God as his representative, before he can understand who and what God is. Train even the little child to obedience, to surrender his will to a superior will. What else is practical religion, if we only substitute God for the parent?

Let religion be seen in you as an ever-present and ever-regulating reality; no mere abstraction, or thing of times and places. Let it be a part of your whole character. Appear before your household as one habitually conscious of the presence of God and walking with him.

Be exemplary in matters of truth, integrity, generosity. A religion without these will disgust your children. Let there be no little acts of equivocation,

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injustice, spite, or meanness. Acquire a nobleness of character. A very little child can understand all these matters.

Be good tempered; not passionate, stormy, impatient, severe, denunciatory. A bad-tempered saint is a contradiction. You may give your children much scriptural knowledge, and even bore them with warnings and admonitions, but frequent fits of passion and stormy gusts of anger will drive it all out of their heads and hearts.

Avoid all censoriousness upon the failings of professing Christians, and all cynical criticism and cavils upon the sermons of ministers.

Bring round your children the best specimens of religious professors. I do not mean the most fashionable and worldly, for these are often the worst; but those whose piety is consistent and cheerful, whose manners are engaging, and with as much of polish as can be obtained.

Choose their schools with reference to religion as well as fashionable accomplishments; and if you can, send them where they will have the advantage of a lively, impressive ministry. It is a sad thing for a lively girl, or a sprightly boy, not perhaps ill-disposed towards religion, to find the Sabbath the dullest of all dull days, because they are obliged to hear the dullest of all dull preachers.

Without reducing religion to a matter of mere taste, and imagination, and poetry, combine as much of taste, and imagination, and poetry with it as shall accord with its own spiritual nature, and shall not interfere with the functions of the heart and conscience. I do not mean a mere susceptibility of impression from antiquity, and

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Gothic architecture, and gorgeous rites, and fine sculpture and painting, and all the other inventions of art for gratifying the senses and putting aside the truth that is to be received in faith; but I mean a perception of the sublime, and beautiful, and pathetic, especially as these are exhibited in Scripture compositions and truths; and an aptitude to see, admire, and relish the skilful, graceful, and elegant forms of nature, as designedly manifesting the glorious ideas of God, a taste for the real beauties of the finest sacred poetry, a conviction that in religion there is nothing low and groveling, intellectually considered, but all that is fair and noble, a thoughtful, imaginative, and pensive habit of piercing the veil of the material world, and conversing with invisible realities. This appertains, of course, to the elder children, and it is of no small importance to them.

I need scarcely remind Christian parents how much of earnest, believing, persevering prayer for the Holy • Spirit is necessary, and how much of familiar, affectionate, judicious instruction, or how much of vigilance, exhortation, tender rebuke, and salutary restraint, must enter into their system of domestic religious education: all this is taken for granted.

Well then, parents, be this your purpose for the year on which you have just entered; your intelligent, solemn, and deliberate purpose. Begin afresh. Set out anew. Recollect, again, what an awful thing it is to be a parent, and what a responsibility attaches to those who have immortal souls committed to their care, and those the souls of their own children.

Ministers, have we not something to repair for the future in the neglects of the past? Have we been

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faithful pastors as regards the children of our church members? Have we fed the lambs? Have we, with the mild authority, and, at the same time, with the tenderness of a good shepherd, looked after the younglings of the flock? True, we are not to be the substitutes, but ought we not to be the helpers, of the parents? Has not the catechetical instruction of children fallen into general desuetude? Why? Can we assign a solid reason? If we neglect it, are we not the only religious functionaries who do? Do the Roman Catholics neglect it? Do the clergy of the Church of England neglect it? Can we wonder, I again ask, or ought we to complain, while we omit this obvious, this incumbent, this interesting duty, if our young people grow up without any attachment to us, to religion, or to our denomination? We are the ministers of the whole congregation committed to our care, and the children are a part of it, and therefore a part of the objects of our legitimate attention. The parents will thank us for aiding them in their endeavours to bring up their children for God, and the children will gladly avail themselves of our instructions. What a field do we neglect to cultivate while we leave this virgin soil untilled. Let us then all begin the year with a renewed consecration of ourselves to the interests of the youth of our flock, and then all future years will yield us abundant evidence that this is one of the most effectual plans for the revival of religion in our denomination.

P.S. Since the foregoing was prepared and sent off I have read in the "Congregational Magazine" for this month, and I hope many others have done so, the admirable and pertinent remarks on catechising of the writer of the papers in that work, on the memorable

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days of every month in the year. The fourth of December gave him an opportunity to memorialize that day as spent, in the year 1655, by the ministers of Worcestershire in a special season of prayer and humiliation, respecting the duty of catechising. Baxter was to have preached on the occasion, but was prevented by an attack of illness. The sermon he had prepared was afterwards expanded and published, in one of the most useful of all his works, "The Reformed Pastor." Would God we all of us read that work oftener! In which occurs the following weighty testimony to the value of catechetical instruction: "Of all the works that ever I attempted, this brought me most comfort in the practice of it. . . . I found it so effectual, through the blessing of God, that few went away without some seeming humiliation, conviction, and purpose, and promise of a holy life. . . . Though the first time they came with fear and backwardness, after that they longed for their turn to come again. So that I hope God did good to man by it; and yet this was not all the comfort I had in it." Baxter catechised adults as well as children; and though the system re'commended by him cannot, as a whole, be acted upon now, yet much of it may. It is not in the pulpit only we must labour, but out of it. We must not only preach to the many, but must individualize our flocks and talk to each by himself.

Birmingham.

J. A. JAMES.

THE END OF THE SIXTEENTH VOLUME.

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**INTRODUCTION TO THE PASTOR'S  
DAUGHTER.**

**A MEMOIR OF MISS S. A. W.**

IN yonder little cemetery, whose few sepulchres form only a very contracted fellowship of the holy dead, lies all that was mortal of "The Pastor's Daughter," a young lady cut off in her twentieth year. When in her usual health, she thus wrote to a friend, for whose salvation she was deeply interested: "Now I must wait for you another year, [alluding to an expected visit;] but if, ere that time arrives, disease should carry me to an early grave, come and see where I spent a happy though a short life; come and see my lowly tomb, and hear a voice from the mouldering body of your affectionate friend warning you to prepare to meet your God." The full year, from the date of this affecting invitation, had not run its course ere that solemn warning went forth from the grave of the writer, not only to her friend to whom it was primarily addressed, but to all others who may become acquainted with her brief history.

Reader, this small volume conducts you to the lowly tomb of S—— A——, from which, though dead, she speaks, and bids you prepare to meet your God. How solemn the idea, to meet with God! To have an interview with God, the great, the holy, the righteous God;

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to meet him as our Judge; to stand in his immediate, heart-searching presence; to undergo the scrutiny of his piercing eye; and to hear the sound of his awful voice, pronouncing the sentence of acceptance or rejection! To meet a prophet, an apostle, or an angel, would be solemn; but what is this to meeting God? This interview must be held, and by you: none of us can avoid this awful meeting. When it will take place, whether in youth, manhood, or old age, we cannot tell: all we know for certain is, that it must come on. And should we not prepare for it? Is it not a most absurd as well as guilty recklessness, to know that we are to meet with God as our Judge, and not prepare for it? If the interview were at the distance of a thousand or of ten thousand years, it is so eventful, that preparation would be our duty; how much more when it may take place next year, next month, or, for aught we can tell, the next day! But what is preparation for meeting God? Not a few prayers uttered, or a few ignorant and vague confessions of sin made, amidst the pangs and groans of expiring nature; but genuine religion, the religion of conviction of sin, of true repentance, of faith in the atonement of Christ for pardon, of joy and peace in believing, of supreme love to God, of a holy life; such a religion, in short, as will be found exemplified in these pages, and may be summed up in an expression used by the glorified subject of them, where she says, "I am happy; I delight in communion with God." No single phrase, perhaps, could better describe or express the nature of true spiritual religion, than this, "communion with God." Those, and those only, who now hold habitual communion with God, by faith,



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prayer, and holiness of life, are prepared to meet with Him; and they are so.

In such a manner had S—— A—— prepared for her solemn appearance before the high and lofty One who inhabits eternity. And it was this state of mind which gave to her character its holy beauty, and to her life its perpetual serenity and substantial felicity; which made her the comfort of her parents, the ornament of the circle in which she moved, as well as blessed in death, and now happy for eternity. This plain and simple memoir will refute the calumny brought upon religion, by the assertion that it extinguishes the light of joy, and conducts its subjects through nothing but shades of unmitigated gloom. Here is an instance, and it is but one of myriads, of a young person willingly, cheerfully renouncing the vain and empty pleasures of the world, and yet far happier than their most devoted followers. She found, as all who try them will find, that “the ways of wisdom are ways of pleasantness, and all her paths are peace.” Not that her sun was always cloudless, or her sky ever bright. Cloud shadows now and then fell upon her prospect, but they were only cloud shadows, which passed off, and left the scene enduringly attractive. Even the strong and abiding presentiment of early death did not disturb her felicity.

It may be supposed that this little work will be read chiefly by young persons of the sex of its subject, to whom it will present a lovely model of female excellence. Piety unquestionably flourishes most among females: this may be accounted for, in part, by the peculiar advantages they possess for its cultivation, and their

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protection from many of the snares and temptations which oppose the formation of the religious character; and also, in some measure, by the merciful design of God, in taking care that those who have first to do with moulding the human mind, should be thus fitted for the tender and arduous task. May all who read these pages consider the immense consequence of female excellence, and that its surest basis is piety; and thus be prepared to meet God in the hour and article of death, or in the dispensations of his providence through a long, holy, and useful life, and in all the vicissitudes of joy and sorrow! May they remember that an irreligious man is bad enough, but that an irreligious woman seems still worse; and that as females possess peculiar advantages for true piety, so they have peculiar need of it.

The memoir of S—— A—— will come into the hands of many who, though sometimes thoughtful, and occasionally impressed on the subject of religion, are not decided. Without decision there is no real piety, however deep may be the convictions of its importance, which may be sometimes produced by events, sermons, friendly expostulations, or solitary reflections. Indecision is unnatural, for on most other subjects we desire to come to a fixed determination, and do come to it; why not on this? It is Uncomfortable; for no one can be happy while halting between two opinions, especially on such a subject. It is Criminal; what can be more so, than to hesitate whether we shall love God or the world most? It is Dangerous; for our breath is in our nostrils, and if we die undecided the soul is inevitably lost. Be decided then; and prepare to meet your God. Purchase, and read with seriousness and prayer.

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Sherman's "Guide to an Acquaintance with God," the admirable work which led S—— to decision, and which has led many others to the same state of mind. Perhaps this memoir, and the volume now recommended, may be the intended, effectual, blessed means of leading some who shall read them to God. Pray that it may be so!

Young professors have generally much to learn, and may learn it from this narrative. Let them mark the unaffected modesty and unobtrusiveness of its subject; her devotional habits of closet prayer and scrutiny, self-examination, and communion with God; her anxiety and pains to keep up the life of religion and the power of godliness; and especially her tender, solicitous, unwearied efforts for the salvation of her friends, and her self-devotedness to the cause of Christian missions. Her diary lets us into her closet and into her heart, and shows us the same humble, ardent Christian in both; her letters convince us that she felt correspondence to be a means of doing good for which she was accountable to God, and by which she laboured for the salvation of her friends; and it is impossible not to hope that some of those friends for whom she so fervently prayed, and to whom she so faithfully addressed herself, will be her crown of rejoicing in the day of Christ Jesus. "And though not permitted, dear lamb of the Great Shepherd, to carry out thy zeal for Christ across the burning sands of Africa and its savage inhabitants, yet it was well it was in thine heart, and thy missionary spirit shall have a missionary's reward." Let all young female professors, as they pass through the few scenes of this brief biography, compare their piety with what is here exhibited, and ask what they know of the spirituality and

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earnestness before them, what they feel and manifest of the watchfulness and diligence here described. Here, it is true, is no dazzling genius, no lofty intellect, nothing but an example of decided, consistent, heavenly-minded piety; and yet there must have been a considerable native strength of character in a girl of her years, to have aspired to the toils of a missionary life, and to have coveted to be a co-worker with the noble Moffat in the perils and achievements of his high enterprise. All this shows how intensely the flame of spiritual religion burnt in her heart, and how unlike her piety was to that of the shallow, worldly-minded, and questionable religion of many of her own age and sex, who, in this age of early professors, are nominal, and it is to be feared only nominal, followers of the Lamb.

There is another class to whom this memoir is singularly appropriate, and will prove, it may be hoped, very instructive; and these are the living daughters of other pastors. To the bereaved father, at whose request and in sympathy with whom this introduction is written, and who now mourns his heavy loss, this child of his heart's holy as well as paternal love, was never a hindrance, but, since her conversion a help to him in his ministry; and that not only by her devoted labours in the Sunday-school, but by the influence of her example over the younger members of his flock. It is well, and indeed necessary, for the children of godly and devoted ministers of Christ to consider their advantages and their responsibility. The habitation in which they dwell, as well as the sanctuary to which they weekly resort, is in one sense the house of God; and their father is their pastor in both. They see no other business

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transacted in their home but what pertains to the kingdom of heaven, and breathe the atmosphere of prayer, and live in the element of devotion. That all ministers' houses do not answer to this description is sorrowfully allowed; but some such there are, and it is hoped not a few: and what ought to be the children that are found there? What might not be expected from them, and how painful are the reflections and the feelings when these hopes are disappointed, and we see them going astray, or ignorant of the God of their fathers! Who should reflect the pastor's sermons and example if not his children? What mischief is inflicted upon the younger part of the congregation when they are irreligious! They not only bring bitterness into their father's cup, but throw obstacles in the way of his usefulness. They excite a prejudice against his ministry, and counteract his exertions to do good. On the other hand, when the pastor's sons and daughters are truly pious, how beneficial an influence do they exert, not only in cheering him onward amidst the discouragements of his labours, but in promoting his success among the young! They check the spirit of gaiety and folly; set examples of decided spiritual religion which enforce his sermons from the pulpit; recommend his public ministrations, by their blessed fruits resulting from his domestic government; carry his influence into the families of his friends; aid his endeavours to do good by their zeal in supporting those institutions that admit of the employment of youthful energies; and when, as in the present case, they are cut down like a flower in the spring, their memory is fragrant in the congregation, their name lives to recommend religion to

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the young, and even their very sepulchre remains as a proof, to which he can point with the tears of a father and the smiles of a Christian, of the necessity and advantages of early piety.

Children of Christian ministers, accept then the invitation of S—— A——, enforced as it is by the sorrow of her bereaved father, and his design in sending forth this memorial of his beloved daughter; and by reading with solemn attention the biography which is now presented to you, visit the spot “where she spent her happy though short life; go and see her lowly tomb;” and as you listen to the voice which comes from her mouldering body, be thoughtful, serious, decided, and from this moment “prepare to meet your God.”

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**INTRODUCTION TO A MEMORIAL OF  
MISS R. P.**

THOSE of you who have walked through the more secluded and better protected cemeteries of our land, must have had your attention arrested by the flowers and evergreens which the hand of affection has, in some cases, planted round the graves of departed friends; as if to enliven the gloomy desolation of the sepulchre, to be an emblem of the beauty and fragrance of the memory of the deceased, and to express a hope that the spirit which once animated the body sleeping below still lives and blooms in the Paradise of God. I would neither rudely check, nor rigidly condemn, even these picturesque manifestations of a tasteful grief; but how much more effectually are all these ends answered, by a well-composed and a judicious memoir of a character eminently worthy of being known and remembered: this is to deck the tomb with unfading flowers. In such a pious task have the surviving sisters of this young lady engaged, and in which I also have begged a share, and now feel a melancholy pleasure in thus attempting to adorn her memory.

In this volume you are not to expect displays of genius that dazzle and astonish the beholder, nor a succession of thrilling incidents, which, by rapid vicissitudes and wide transitions, keep the emotions in a state of perpetual excitement; but what is of much greater value, you

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will contemplate the example of a young person of good natural powers, of well-cultivated mind, of great social excellence, of sincere piety, and of active benevolence; who, after having exhibited for only a few short years her lovely and well-formed character, has been removed to that world which is perpetually attracting to itself all that is truly sacred upon earth.

May I be permitted to remind you, before you proceed, that the chief end of biography is to exhibit principles embodied in action; and that therefore the chief purpose for which it should be read, is not to gratify curiosity, but to improve the heart, as well by imitating what is praiseworthy, as by avoiding what is censurable in the example thus presented to us. As the excellences of R—— P—— shall be unfolded to you in this beautiful narrative, may they not only raise your admiration, but excite the wish, inspire the hope, and prompt the sincere and anxious prayer, that they may be copied into your own character. Imitation is the most sincere and effective praise.

It was in the seclusion of a pious family, endeared with more than ordinary affection to each other, that this simple-minded, modest, and pious girl, like the violet of the sheltered bank, grew up to that beauty and fragrance of social and moral excellence, which delighted all who were happy enough to know her in her domestic retreat. It was under the training carried on in a well-conducted home, and especially under the practised eye of maternal vigilance, where the cultivation of the intellect, the improvement of the heart, and the consecration of both to God, were the chief objects of pursuit, that the admirable character now to be pourtrayed was first formed; and it was afterwards matured in a school



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wisely selected to secure the same purpose. Hers was not only the privilege to have advantages of no ordinary value, but the wisdom to improve them, and they entitled her to the congratulation of the children's poet, where he says, "Happy the child whose youngest years receive instruction well!"

It should never be forgotten that the richest advantages, both of home education and school instruction, can avail nothing to those who by ignorance, obstinacy, or self-will, counteract them all. If there be not a desire on the part of a child or a pupil to improve, the most judicious mother, and the most skilful governess, will labour in vain. From the very commencement of her education, R—— was as intent upon receiving improvement, as all around her were upon imparting it. She took pains with herself: and there lies the secret of obtaining excellence.

You will not fail to notice the completeness of character exhibited in these pages. I do not say perfection, (for where shall we find this?) but completeness as to parts. There was of course no grandeur, no sublimity; but there was great feminine beauty, and beauty consists of the symmetrical combination of many excellences, and not of one strikingly prominent good feature, united with some deformities. Here were piety towards God giving rise to and sanctifying love towards her fellow creatures, the simplicity of a child associated with the judgment of a woman, considerable acquisitions veiled with the most unaffected humility, the exercises of faith blended with the pursuits of taste, the solemn emotions of a religious experience occasionally painful relieved by the gleams of a playful fancy, the dutiful child, the affectionate sister, and the faithful

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teacher, seeking, by an ever active benevolence, her own happiness in promoting that of all around her. It is this tout ensemble that I wish you to imitate. Do not select, but set the whole before you as your model, and strive, by God's grace, that your copy shall be a full and fair resemblance, without blots, blemishes, or defects. Why not? If in this little work you were presented with the narrative of some brilliant genius, soaring in the higher regions of poetry, history, or philosophy, you might feel that the ambition to follow her in the lofty flight was too proud an aspiration for you; but the female excellence pourtrayed here, though of supreme value, is within the reach of all. Those memoirs have the greatest value which pourtray characters sufficiently distinguished to excite others to emulation, and not so eminent as to preclude them from all hope of equal attainments.

That on which I would first of all, and above all, fix your attention is. R——'s sincere, humble, evangelical, experimental, practical religion. This was the basis of all her excellences. Her religion was not one of mere times and places, forms and ceremonies, creeds and catechisms; nor even of emotions and raptures; but of convictions, principles, and actions. She had a most abasing sense of sin, a simple reliance by faith on the atonement and righteousness of the Saviour for acceptance with God, a supreme love to Christ, a hungering and thirsting after holiness, daily communion with God, and extreme tenderness of conscience, diligent habits of self-denial, laborious efforts for the conquest of temper and for all other attainments of spiritual excellence: in short, she had "faith working by love." It blended with every thing she did, directing, stimu-

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lating, and controlling all; and thus proved itself an essential element of her character. "What is right?" was the question, and almost the only question, she allowed herself to ask. And thus her religion was not the last expedient of a disappointed heart, a forlorn hope, a means of escape from perdition taken up in alarm, when the grave was yawning beneath, and eternity opening before her; but the "good part" chosen by her when health glowed in her frame, the world was opening before her, and youthful energies were putting forth their vernal efflorescence. It will be thought perhaps by some, that her religion partook less of joy and peace than the Scripture leads us to expect in true believers, or than preachers and writers represent as appertaining to them. This will be sufficiently explained by those able and discriminating pens which have compiled the narrative. Her constitutional timidity, united with a most enlarged view of the requirements of the Gospel, filled her often with deep solicitude, not so much about the safety of her state, as her slow advances in the divine life. These doubts and fears however were but like the fleecy clouds and mists which float in the lower regions of the atmosphere, and by their openings disclose the serene azure which expands beyond; and amidst them, in her case, the setting sun shone forth in mild, unclouded brightness. I shall never forget my last interview with her, when, surrounded by that dear circle which, with their quiet home, formed her earthly paradise, she looked with ineffable affection upon them all, and spoke with as much tranquillity of leaving them, as if she were preparing for an excursion of pleasure, instead of a removal to the tomb. Was not this peace?

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Young people, Remember your Creator in the clays of your youth. Religion, the religion which you will see in the volume before you, is the end of life. Without this, live as long as you may, and get what you may, you will live in vain, and life be, after all, a lost adventure. Acquire this, and the end of life is answered, however early you may die, and from whatever acquisitions and prospects you may be carried off. Religion is the only thing that can prepare you to meet with composure the trials of earth. Religion is the only education for heaven. Religion is the image of God, the mind of Christ, the temper of angels, the glory of spirits made perfect! How sublime! How good! How beatific! In the exercise of believing prayer, implore the teaching and renewing influence of the Spirit of God. Repent, believe, love, hope. Delay not this great business. The seeds of consomption are already sown in the constitution of many a young person whose eye will peruse these pages. Prepare, by early piety, for an early grave; and then, whatever acquirements of your own, or whatever hopes of your friends shall be entombed with your ashes; whatever withering wreaths of genius, thrown off by your spirit as it ascends to the skies, shall be collected to be moistened with the tears of surviving and mourning friends; whatever wounded hearts shall throb over your sleeping dust, you will be happy in that world, where "death and the curse are known no more!"

Nor is it only the religion of this charming character that I wish you to cultivate, nor will it be only religion that you will cultivate if you really possess it. Religion never flourishes alone, as a beautiful shrub in a desert, or in a place of weeds: it is a noble plant in a garden

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of virtues, and around it entwine, and by it are supported the loveliest flowers of all social excellence. What a daughter, sister, teacher, and friend was R——! All loved her, for she loved all. Every one strove to make her happy, for in doing this they only returned the efforts she made for them. Be it your study also to make home happy, not only to yourself, but to yourself in the way of making it happy for others. That is a frivolous ambition, which prompts the wish to be admired in the splendid party, rather than to be loved in the domestic circle.

Neither religion nor social excellence is hostile, either in principle or in practice, to mental cultivation: the most tender conscience, and the most seraphic piety, well comport with the desire, and aid the endeavour to acquire general knowledge. If, in the construction of character, piety be the solid base of the pyramid, a taste for elegant accomplishments is the gilded ornament at the apex. Over the mantlepice of the drawing-room where I last saw R——, is suspended the most exquisite and delicate piece of pencilled drawing which I ever beheld, and it always meets my eye as a tasteful domestic monument of the hand that has now, alas! forgot its cunning. You will find that she thirsted for knowledge, and took pains to acquire it. Cultivate your minds, my young friends, to the uttermost. "Knowledge is power," and may be made to be virtue. It will open fresh sources of personal enjoyment, and become an additional aid to social utility: and if, as in her case, death should arrest you in the career of improvement, and you should bequeath the fruits of your skill to surviving friends, then, if her piety shall be imitated by you as well as her taste, the precious mementoes of the

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picture and the embroidery, or even the silent piano and the closed portfolio, while they draw tears from our eyes, will still comfort us, when we recollect that they are the productions and remains of those who had learned other and holier things, and who had left these graceful trifles to engage in the pursuits of glorified immortals.

There is only one thing more on which I shall entreat you to fix your imitative attention, and that is R——’s untiring benevolence. God is love, and breathes His own Spirit into all His children. The religion of the Bible is a religion of mercy, and it impresses its own character on all its true professors. So she felt, and she was one of the myriads of holy and benevolent females, who, in this age of active benevolence, inspired with zeal yet veiled in modesty, and with the humble spirit without the obtrusive costume of “Sisters of Charity,” are penetrating into the abodes of sickness or of ignorance, to carry the means of bodily relief and the tidings of salvation. When disease might, and perhaps should, have detained her at home, she was on her errands of mercy, or at the head of her Sunday-school class, abridging her own comfort to minister to the necessities of others. You will see, as you advance through the memoir, “the little basket consecrated to the purposes of Christian charity, containing an assortment of tracts, a small Testament, and the district collecting book of the Bible Society,” still preserved by surviving friends, as an affecting memorial of her labour of love. Set out in life, young people, with a determination to be useful. Abhor selfishness. Despise the littleness of living only for your own gratification. Aspire to the honour of being a benefactress. Be ambitious to lessen the amount

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of ignorance, sin, and misery, and to augment that of knowledge, holiness, and happiness. To be useful is to be good, great, and happy.

Such is the character to be developed in the following pages: one that will make no noise in the world of science, of literature, or the arts, and attract no attention from those who inhabit it; and yet it might teach them all that there is a science, a learning, and an art, of infinitely greater moment than those to which they are consecrating their mightiest energies, and with which the most obscure and lowly follower of Christ is infinitely more happy than those who stand on the pinnacles of fame without it. Many may profit from this simple narrative. Parents, and especially mothers, may learn how, for what objects, in what way, and with what hopes of success, to train the minds of their children. Children may perceive how to make home happy. Brothers and sisters will see one of the most lovely examples of that tender love, which is as assiduous to profit as it is to please; which renders home the scene where the affections of "friends and dear relations mingle into bliss," and which originates a confidence that draws out, in its unrestrained intercourse, the deepest and most holy secrets of the heart. What a pattern is here for Sunday-school teachers, of that devotedness, affection, and solemn sense of responsibility, with which they should pursue their humble but useful labours! How much may be learnt by the teachers in our ladies' boarding-schools, of the conscientious, devout, and anxious vigilance, with which they should apply themselves to the momentous duty of not only instructing the mind, but forming the characters of their youthful charge!

But there is one class of persons whose attention I

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would direct, with especial earnestness, to this instructive memoir; I mean the young professors of religion. If R—— fell occasionally into the mistake, of distressing her mind with a too microscopic analysis of her emotions, and shut out by groundless fears the sunshine of holy joy; if through an extreme tenderness of conscience, and a delicate perception of the requirements of the Christian life, she had less of the assurance of hope than she might, without presumption, have indulged; who does not see in all these exercises of the mind, painful as they sometimes were, a state of heart far more indicative of real piety, and far more to be coveted, than the undoubting security, the careless ease, of many lukewarm and worldly-minded young Christians? Let all such persons, in this day when the profession of evangelical religion is so easy, learn to tremble at the dreadful idea of self-deception; and see, by what deep self-examination, by what incessant watchfulness over the heart, by what habits of communion with God, by what devout study of the word of God, and by what beseeching prayer for the influence of the Divine Spirit, it may be avoided. May every reader pray to become a follower of this lovely pattern of “Youthful Consecration.”

THE END OF THE FOURTH VOLUME.

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**THE OAR AND THE ROPE; OR, WORKING  
AND BELIEVING.**

THE falls of Niagara in North America are the most stupendous cataract in the world. They are an object of intense curiosity to all travellers in that part of the earth, and fill the mind of the beholder with wonder and awe. In some few instances boats venturing too near the watery precipice, have been drawn by the force of the current over the falls and crushed to pieces in a moment beneath the descent of the roaring flood. I have read of an Indian in a canoe being seen by some persons on the bank of the river in this dreadfully perilous situation; he was seen putting forth all his strength and straining every muscle in the use of the oars. Agony was depicted in his looks, as if conscious that he was struggling for life against a most awful catastrophe. But all his efforts were in vain, the force of the stream in carrying him down being much greater than that of his own exertions to row against it, and he was rapidly approaching the fall. The individuals who were the spectators of his danger, as he was near enough the place where they stood, instantly threw a strong rope to him, but instead of laying hold of this at once, he kept rowing with all his might. His friends shouted to him at the top of their voice, "Stop your rowing, throw down your oars, and lay hold of the rope."

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He was at length roused to perceive the only means of his preservation, laid hold of the rope, fastened it to the boat, and was dragged by the force of those on the land against the stream to a place of safety.

Reader, ponder this case. You cannot fail to observe that he was rescued by others and not by himself, from impending destruction; that it was the rope which saved him, and not the oar; that he never laid bold of the former till he ceased to use the latter; that if he had continued rowing he would in a few minutes have been lost; and that as soon as he laid of the rope he was safe.

If I mistake not, here is a case which may be employed as an illustration, and an instructive and impressive one too, of the sinner's real danger and the way of his salvation. Nor let it for a moment be thought that this high and momentous subject is degraded by such a method of setting it forth. Reader, you may in this case be reminded of your danger as a sinner. It is a solemn truth of Divine revelation that "all have sinned and come short of the glory of God," that "there is none righteous, no not one that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped and all the world become guilty before God." That "the wages of sin is death that "cursed is every one that continueth not in all things written in the book of the law to do them." In consequence of sin you are floating down the stream of time in danger of eternal destruction. There before you is the dreadful precipice over which you are in danger of falling into the gulph of perdition below. Your sin must be your ruin if you are not saved from it. The man in the boat would not have been more cer-

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tainly dashed to pieces it' some friends had not come to his rescue, than you will be destroyed if your transgressions are not forgiven.

This case reminds some who may read the present tract of the solicitude they are in about salvation. Multitudes, alas! are like what this man would have been had he fallen asleep in the boat, and floated unconcerned to the cataract to be dashed over it in a state of profound slumber. Yes, this is the condition of many who are asleep in sin, impenitence, and unbelief, from which, unless aroused in time, they will wake up in eternal misery! A wake, awake, thou that sleepest: what meanest thou, O sleeper? arise and call upon thy God; thy destruction slumbereth not. But here and there we happily find one and another awake to their condition, and alarmed at their danger. Like the poor Indian in his canoe, seeing with an affrighted and agonised mind his gradual approach to the precipice over which the waters were tumbling, and in which he was likely to be engulfed, they see and feel their danger, and in deep solicitude cry out, "What can I do to be saved? What must I do to inherit eternal life?" Convinced of sin, their great concern is to obtain forgiveness. Salvation is now become the one thing needful to them. Their inward feeling, and sometimes their acknowledgment in words is, "I am a great sinner, I see and feel it." This is a very desirable state of mind. The Holy Spirit's first work in saving the soul is to convince of sin. Anxiety does not always end in salvation, but salvation always begins in anxiety. Conviction of sin does not always lead to conversion; but conversion is in every case preceded by conviction. No man ever yet obtained eternal life who did not make the possession of it his supreme solicitude. Be thankful

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then for this concern, which is the first step in the way of salvation; but it is only the first step. The first step must be taken, but many take this who take no other.

This case reminds us of the ineffectual exertion which many are making for their salvation. This may be seen in some who will read this tract. The man in the boat not only saw his danger and felt alarmed, but put forth all his energies to the uttermost to save himself from impending destruction; yet as long as he trusted to his own strength and the use of his oars, he was still carried down by the force of the current towards the cataract. It is a very common thing for persons in their first and unenlightened stages of religious concern to engage in efforts equally unavailing for their salvation. They are wholly taken up with their own feelings, or doings, or both. "What shall I do to be saved," is their thought and inquiry. It is something they must do which occupies their attention. They next set eagerly to work; they begin a reformation in their own strength; they make resolutions, perhaps even vows, to amend; they read, pray, go to public worship, hear sermons. They row against the stream of their inward corruptions and outward temptations, but the force of the current is too strong for them, and they are still borne down by it. Will these things, even if they were perfect, make atonement for past sins? But they are not perfect. Every day these persons sin still. Their promises of amendment are broken; their vows fail; their temptations are but too successful, and they are continually failing. Sometimes they think they are a little better than they were, and then they are all joy and hope. Soon their corruptions get the upper hand, and they are

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then plunged into gloom and despondency. Like the Indian in the canoe they make no progress towards salvation, but seem to be approaching nearer and nearer to destruction. This must ever be the case, reader, as long as you are trying by any works of yours to save yourself. All attempts to be your own saviour will and must be useless: salvation is entirely beyond your own powers. Self-righteous attempts at deliverance will and must, if persisted in, end in self-destruction. You may look, and should look, to yourselves for condemnation, but it will be ruin to you to look to yourselves for justification. Observe, with the very closest attention, what the apostle so repeatedly says, "Therefore we conclude that a man is justified by faith, without the deeds of the law." "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast." Your endeavours to save yourself by your own works are only like the efforts of the Indian to save himself by rowing up the stream of Niagara.

But now consider the illustration which this case affords of the means of your deliverance. What was it that saved the man in the boat? Not his oar and his rowing, but the rope thrown to him from the bank by the kind friends who saw his danger, and came to his rescue. Now I may here remind you that God, who saw your danger as a sinner, who saw you and all our race in peril of eternal destruction, who saw that it was impossible for you to save yourself, has in mercy sent his beloved Son to die for you upon the cross. Christ by his sacrifice bore your sins and made atonement for them. "It is a faithful saying and worthy of all accep-

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tation, that Jesus Christ came into the world to save sinners. "Who his own self bore our sins in his own body on the tree." He is "the Lamb of God which taketh away the sin of the world." "He of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "Christ is the end of the law for righteousness to every one that believeth." This is "the righteousness of God which is by faith of Jesus Christ, which is unto all and upon all them that believe." Look attentively at all these passages, and you will see that Jesus Christ is to be to us what the rope was to the man in the boat. Mark this: the rope was to do that for him which he could not do for himself; that is, it was to save him. So Christ does that for us which we cannot do for ourselves. Now consider how many points of resemblance and instruction you may find in this case to lead you into right views of the way of salvation. You are enabled to perceive that all your own unaided efforts cannot save you; that in yourselves, whatever you may attempt, you are helpless and hopeless. It is a great and very difficult lesson for man's blind judgment and proud heart to learn. Men are prone to self-righteousness. Their own righteousness is the last thing they give up; they hold this fast long after they have given up their sins. They seem determined to try what they can do for themselves. They want to be their own saviours, and rarely come to Christ for anything till they have tried to do without him. But it will not do, for if they could save themselves by their repentance and good deeds, what need was there for him to come into our world and die upon the cross for their salvation?

Here then we are also taught to look entirely to



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Christ for our deliverance. The cry of the men on the bank was, "Look to the rope, not to the oar; it is the rope that must save you, not the oar. Keep your eye upon the rope." So the gospel says to the sinner, "Look to Christ; entirely to Christ, constantly to Christ. Do not look to yourselves, it is Christ who must save you and not yourselves." This is just what he himself says to us, "Look unto me and be ye saved all ye ends of the earth, for I am God and there is none else." So John the Baptist said, "Behold the Lamb of God." Keep your eye upon him. So also the Lord Jesus says, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life." Now as the eye of the serpent-bitten Israelite was to be fixed on the brazen image, so must the eye of the sinner be fixed wholly on Christ. How often when he was upon earth did he say, "Come unto me." The sinner who would be saved must therefore look out of, and away from, himself to Christ. He must not be considering what he himself can do, but what Christ has done.

Then the great point of instruction is that the sinner, in order to the pardon of his sin, must cease from working and think only of believing. The Indian was to stop the rowing and lay hold of the rope: and he could lay hold upon the rope only by stopping his rowing. As long as his hands worked the oars he could not grasp the rope. So it is in the business of salvation; the sinner must cease from working, so far as to make it the ground of his justification, and must trust entirely to Christ by believing. Thus said the apostle,

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“Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,” In obtaining salvation, then, we must cease all dependence upon our own works, and depend wholly and constantly upon the work of Christ. I do not, of course, mean to say that God will save a sinner who is going on in sin, and neglecting good works, provided he depends upon Christ; but what I mean is, that the sinner is to cease working for the purpose and with the view of justifying himself before God by his works. There can be no good works before faith for justification, and after he is justified he does not need them for that purpose, though he does need them for his sanctification. The Indian was not required to throw away his oars, for they would be useful and necessary on other occasions; but he was not to trust to them at that time for his preservation. So the inquirer after salvation is not to cast away his acts of obedience to God, but he is not to look to them for his justification. The thing the convinced sinner wants is pardon and acceptance with God, and a title to eternal life; and for that he often goes on working, and hoping by his good deeds to obtain it. To him, and with reference to this object, I say, “Mistaken man! your own works can never obtain this end. It is Christ alone who can make atonement for your sins, and procure you pardon: the former he has done by his death upon the cross, and the latter he is waiting to do. Cease from working with a view to this, and only believe.” The

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question is not what the sinner is to do when he is pardoned, for then, of course, he is to live holily, but how he is to obtain his pardon; just as the question was, not what the man in the boat was to do when he was rescued, for then he must exert his energies by rowing, but what he was to do to save himself from being dashed over the falls. But remember although the rope was thrown to the man, yet he was required to lay hold of it and fasten it to the boat. It was of sufficient strength and length for the purpose; yet still it required the action of the Indian to connect it with his canoe, and to effect his escape. So, in the business of salvation, there is the work of Christ for our deliverance, and it is abundantly sufficient for its purpose, it made complete atonement for sin and brought in everlasting righteousness; but what is it that gives us a personal interest in him? I answer, faith. It is by faith we lay hold of Christ, and thus by his grace working in us, faith connects the great atonement with our personal salvation. When we are brought so to believe the testimony of the gospel as really to trust on Christ and on Christ alone for salvation, then we are justified, and have peace with God. Faith unites us to Christ, and thus gives us an interest in his righteousness.

Now I know very well that this illustration does not hold good in all-points: it is only an analogy, and but an imperfect one, not a parallel: but it does hold good in this one great point, that in order to be saved we must let go all dependence on our own works, and depend entirely on the work of Christ. The apostle mentions it as the fatal, wilful mistake of the Jews, that they being ignorant of God's righteousness, went about

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to establish their own righteousness, and did not submit to the righteousness of God.

When the sinner is brought by faith to lay hold of Christ as his righteousness, then as a believer he will, and must, lead a righteous, sober, and godly life. He adds to his faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Holiness must always follow after faith, but never can go before it. Men are not made believers by holiness, but are made saints by faith.

Let the poor trembling sinner, the anxious inquirer after salvation, the weeping penitent, who is trying his own strength, depending upon his own works, and thus seeking to be his own saviour, cease from such vain and ineffectual efforts, and place all his dépendance, and centre all his hope, on Christ. Let him hear Christ's own words: "Look unto me and be ye saved. I am the way, the truth and the life. Come unto me all ye that labour, and are heavy laden, and I will give you rest. He that believeth on the Son hath life. Only believe."

Perhaps this tract may be appropriately closed by a fact not altogether irrelevant. On the same Niagara river another Indian, and in this case a female, was seen in the middle of the river by some persons who had no means of saving her, floating down the stream, and drawn by the current towards the fall. After struggling with all her might to avoid her fate, and perceiving there was no hope of escape, she threw down her oars, gathered up her arms to her body, resigned herself in despair to her inevitable destruction, and was dashed into the awful whirlpool below. She had no

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friend near to throw to her a rope of safety, and perished. If any case resemble hers, it is that of the poor pagan who is “without God, without Christ, and without hope,” and who resigns himself in dark despair to his fate; but it is not yours. There is One whose eye pities you, and who extends to you the means of safety. Your frail bark is floating onward to the awful precipice, but Christ, who is “able to save to the uttermost,” stands ready to save you from those sins which drown men in perdition. Believe and live.

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**PREFACE TO THE ELEVENTH EDITION.****TO THE PASTORS OF THE CHURCHES.**

BELOVED AND HONOURED BRETHREN. I dedicate the new edition of the Church Member's Guide to you, as well as to your flocks, with the earnest hope that through your recommendation it may find favour with them, and be of some little service in aiding them to carry out the design of Christian fellowship, and to adorn the "doctrine of God their Saviour in all things." I am jealous for the honour of the christian name and the credit of our holy religion, both of which are deeply involved in the conduct of our church members.

We profess to be attached to our Congregational polity because of its obvious tendency to promote purity of ecclesiastical communion. Let us take heed, by looking well to the spiritual condition of our churches, that this be not a vain boast. I believe that if our forefathers made the door of entrance to Christian fellowship too narrow, we have passed to the other extreme and made it too wide. I am entirely convinced that none of us take sufficient pains to prepare our converts for membership. Profession is by many assumed under our sanction, upon insufficient evidence of conversion, and without their being adequately instructed by us in the doctrines of the gospel and the duties of the Christian

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life. We might perhaps learn a lesson in this matter from the pains taken by some devoted evangelical clergymen in preparing their young people for Confirmation.

Notwithstanding our principles, and our advantages for such a purpose, the ends and benefits of fellowship are but imperfectly accomplished amongst us. Hence our churches are in a much less holy and spiritual condition than could be desired. I think far more efforts should be made for our members, to promote their knowledge, faith, holiness, peace, and usefulness, both before and after their admission, than is customary amongst us. They are hurried too soon and in too unprepared a state into a profession, before they know its nature or its obligations.

It is common to measure a minister's usefulness by the number of additions to his church: and this ought to be a correct estimate. But is it? I fear not, for some men's measure of fitness is very low. I am aware it will be said that the apostolic example on the day of Pentecost seems to contravene all I have said about training for church communion. Their circumstances, however, and ours, are so different as to afford no ground for exact imitation. If they did, we ought to admit much more rapidly than we already do. Let it be understood, I am not for placing a candidate upon a long term of trial, a kind of apprenticeship to the church; all I contend for is satisfactory evidence of conversion, a tolerably competent knowledge of the way of salvation, an acquaintance with the first principles of our ecclesiastical polity, and an impressive sense of the nature and obligation of the Christian profession. Ought our members to have less preparation for church

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fellowship than this? For it is to be recollected that with us, joining the church means much more than merely receiving the Lord's supper. It is coming into a fellowship for edification and government.

I am entirely satisfied that in this age, perhaps it has been so in every age, the duties of the pastorate are sadly neglected. We but imperfectly act up to our character as shepherds. We feed the flock, I hope, by divine truth in our sermons, but we fall short of our character as bishops, that is overseers. Our members being once brought into the church, are left too much to themselves, as if we and they had done all when this is done. My colleague adopted a plan lately, which I thought a very good one; he called a meeting at the close of the year of all the members who had been added during its progress, and addressed them appropriately to their circumstances.

In looking back upon the ministry of nearly fifty-four years, there is scarcely any part of my duty on which I reflect with less satisfaction, and more humiliation, than on my service as a Pastor; not that I have been more negligent than others. Sometimes I endeavour to excuse myself on the ground of having been settled with an ever increasing church, in a large town, my somewhat multifarious public engagements, and my occupations as an author. But my judgment and my conscience refuse the defence, and compel me to plead guilty in this matter, which I sincerely and humbly do. I do not in my old age attach less importance to preaching, but I do far more to the pastoral duties; and were my time to come over again, I would, by God's grace, strive to excel more in both, but especially in the latter. In this busy age, the functions of the pastorate are more likely to be



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neglected than those of the pulpit. It is impressive to recollect that while the word of God is intended for conversion as well as for sanctification, a large portion of it, especially of the New Testament, and more especially of the epistles, is addressed to professing Christians.

Receive then, beloved brethren, these few words of counsel from one who is now much employed with a scrutinizing eye in looking back upon a long life, and who is anxious you should profit by the defects and faults which the retrospect discloses. Do not neglect the pulpit, for preaching is God's institute and instrument for the conversion of sinners; but at the same time do not neglect the duties of the pastorate, for they are designed to build up believers in their holy faith.

All this will demand ceaseless labour, entire devotedness, and untiring persistence; but are we not called to it? Is it not our very business, and did we not on the day of our ordination, before angels, men, and devils, and in the presence of Father, Son, and Holy Ghost, consecrate ourselves to it, ay to the pastorate as well as to the pulpit? Then

“Ye who your Lord's commission bear,  
His way of mercy to prepare,  
Angels he calls you, be your strife  
To lead on earth an angel's life.  
Think not of rest; though dreams be sweet,  
Start up and ply your heavenward feet.  
Is not God's oath upon your head  
Ne'er to sink back in slothful bed?  
Never again your loins untie,  
Nor let your torches waste and die,  
Till when the shadows thickest fall  
Ye hear your Master's midnight call.”

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To those who are members, or are thinking of becoming such, I would say, the act of joining a Christian church, and entering into the fellowship of Christ's redeemed people, is a momentous step, and should not be done lightly, but with due knowledge of everything which it implies, imposes, and demands. It is an act, the consequences of which will follow us through life, to the bar of God, and into eternity. It is the public profession of our faith in Christ as the Son of God and Saviour of the world, and of our deliberate reception of him as our divine Prophet, Priest, and King; it is our separation from the principles, habits, and spirit of the world, to those of the church of the living God; it is the identification of ourselves with that community which is to be a witness for, and an embodiment of, the truth as it is in Jesus. Is this true? Who will deny it? Then how important an act, not only to the individual performing it, but to others, who, according as he is faithful or treacherous to his profession, will be conciliated to religion or prejudiced against it. A church member cannot be a negative character: he must do good or harm: he is the salt of the earth or its poison; he cannot move on unobserved in his course, but is watched by more eyes than he imagines; some of them honestly inquisitive, others charitably jealous, and not a few malignantly waiting for his halting. What manner of person ought he to be, if he would answer the expectations of the friends, and disappoint the hopes of the enemies, of religion?

It is the design of this little volume to show what a church member is by profession, and how he is to harmonise his practice with it, how he is to conduct himself, not only in his individual capacity, not merely in

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his social relations to the world, but in his connexion with the church. A church member is something more than a Christian, just as a citizen is something more than a man: each has duties arising from relationship, the one to the state, and the other to the church; and each therefore should seek not only to be a good limb, but a useful member. This "Guide" is designed to teach relative duties, as well as personal ones.

In the preface of my little work, "The Anxious Inquirer," which so many have read, I have given the following directions for the profitable perusal of it, which I now repeat as appropriate to this: See vol. X, page 36.

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**PREFACE TO A TREATISE ON "HEART  
DISCIPLINE,"**

BY THE REV. JAMES COOPER, OF NORWICH.

THE subject of this volume is the most important that can be found in the whole range of experimental and practical religion, and bears the same relation to the general character of the Christian, that the natural heart does to the human frame. If that organ be in a sound and healthy state there is at least, one indication, and one means of good health; but serious disease here, must be fatal not only to health, but to life. Nor does the comparison stop here. Perhaps there is no morbid condition of the body, certainly no mortal disease, which more effectually conceals its existence and progress, (so as to occasion little alarm or inconvenience to its subject up to the time of its fatal termination), than some affections of the heart. And is it not equally true, that in the spiritual man "the heart is deceitful above all things?" And this is one of the operations of its deceitfulness, concealing its really unhealthy condition from its possessor. Hence the beauty and force of the admonitions of Solomon: "Keep the heart with all diligence, for out of it are the issues of life." "Be wise, and guide thine heart in the way." And hence also the indispensable necessity of a Christian's paying great attention to the state of his heart; and of his calling

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in some spiritual physician who shall apply a spiritual stethoscope, to ascertain whether he is in a sound or morbid condition. If I may carry on the metaphor, there is one advantage of our spiritual economy over the natural one, for while disease on being detected admits in the latter only of palliatives, it admits in the former of cure. Is not this a reason why Christians should honestly seek to know their real condition, and desire not to be deceived, in order, if it be unhealthy, to have it removed? In diseases of the body that are inevitably mortal, it may be mercy in some cases where a person is spiritually prepared for death, to keep the patient in ignorance, he is thus saved many painful apprehensions and gloomy anticipations. But where a cure can be effected it is desirable for the sufferer to know the worst to quicken his anxiety to obtain the healing process.

The Author then has chosen a most momentous subject. He has gone to the seat of action, and desired to regulate the organisation of the soul. It is this which is the constant object of divine notice and omniscient scrutiny. "I, the Lord, search the heart." Man looks at the conduct, and conjectures the motive from the action, God looks at the heart and determines the action by the motive. What this is, that are we in the judgment of the All-wise. The heart influences the conduct, from thence "are the issues of life." As in the natural economy this organ is the fountain of that vital fluid which according as it is healthy or impure, carries vigour or feebleness, pain or ease, activity or torpor to the whole frame, so is it also in the spiritual frame. Let the Christian keep the heart, and the heart will keep the

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life. How necessary this duty is may be learnt from the declarations of Scripture, from the testimony of all good men, and the history of bad ones, and from every man's personal experience. And yet necessary as it is, there is no duty which the greater part of mankind seem more indisposed to attempt than this. Many who are not altogether regardless of their external character, are lamentably inattentive to their inner man. They are like a person who garnishes the exterior of his house, but neglects the internal state of its apartments. Why are not even Christians more attentive to this duty? Many reasons may be assigned for this. In some cases it may arise from a want of thought about the matter. In others there is too little real concern about spiritual things, too much lukewarmness of soul, too much absorption of mind in secular concerns. Many have no time, or will have none, to meditate, to examine, to judge. Then, also, there is, it must be confessed, real difficulty in the work; it requires painstaking, retirement, resistance of the encroachments of the world. Not a few are afraid to have to do with the heart; a careful examination would discover much that is disagreeable and that they would rather not know, or knowing, would not like to put away. Yet, after all, for those who have the wisdom and the courage to enter upon this duty, it has its reward. Self-discipline, if it have its pains, has also its pleasures: for is there nothing honourable, nothing pleasant in the thought of being masters at home; of being possessors of our own spirits?

The Author of the following Treatise very properly includes in the heart, the whole soul; and, treating the subject, not merely on philosophical or ethical principles,

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but on Christian grounds, comprehends in its discipline the following things, a spiritually eulightened understanding, an awakened conscience, a rectified will, and sanctified affections. It will be seen, therefore, that his design is not merely to regulate our passions and affections, but to teach us how to discipline our whole inner self according to the word of God. It is extremely probable that by a very large majority of professing Christians an undue attention is paid in religious matters to the emotional part of our nature, and far too little to the intellect, the will, and the conscience. By such persons, therefore, the whole of self-discipline is resolved into what I cannot, in their case, call a training of the affections, but an excitement of them.

Eminent personal godliness, so far as the faculties of the soul are concerned, is compounded of clear intelligence, inflexible will, soft emotion, and tenderness of conscience. It is the tendency of various schools of theology, if not to separate these things, yet to blend them in undue proportions.

It has been often said that, as all truth is homogeneous, there is no one truth but is related to all truths. The same remark may be made of Christian graces, there is no one virtue which is not related to all other virtues. And the discipline of the heart must of necessity bear upon all the relations and duties of man: it is, in fact, the discipline of the whole soul by the power of religion. And how true it is that the soul is the seat of all real religion. Were religion nothing more than a round of external ceremonies, confined to a certain place and to limited periods of time, it need have, and could have no necessary connexion with any other



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engagements, but would be a thing of and by itself. But if, on the contrary, it be (as it certainly is) a right state of the soul not only towards God, but also towards man, it must follow us everywhere, and influence us in all things, and at all times. It must not be like the clothes we wear, which may be of any fashion, and can be put on and off at certain times and in particular places, as mere forms and ceremonies may be, but must be like that to which I have so often compared it in this preface, the heart in the body which animates us and influences us always and everywhere. "Whether we eat or drink, or whatever we do, we are to do all to the glory of God." It invests the whole character with the beauties of holiness; and instead of lowering the Christian to the man, raises up the man to the Christian. It makes what is little, great; what is mean, noble; what is low, elevated; and it does so equally by the rule which it observes, the motive which influences it, and the end which it seeks. The most menial servant of a palace who disciplines his heart by the rules of religion in the duties of his humble station, is as to moral character, intentions, and design, upon a level with the monarch who there holds his court and directs the affairs of empires. This gives an elevation and dignity to the whole character, and exalts even the commonest duties of life into acts of piety.

But this is not all, for self-discipline not only influences but helps everything in morals and religion. It is beautiful to trace the flow of the sap, the principle of vegetable vitality to the minutest channel of the remotest leaf of the loftiest tree; or the course of the blood to the smallest veins of the least limb and

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farthest from the heart, and see how the common fountain supplies and nourishes all. But this is not half so delightful as to follow the course and the effects of religious self-discipline to seeming circumstances and engagements that are most apparently remote from the source of all spiritual influence, in an enlightened mind and a renewed heart.

THE END OF THE SIXTEENTH VOLUME.

Hudson and Son, Printers, Bull Street, Birmingham.

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**THE RECTITUDE AND FIDELITY OF THE  
DIVINE ADMINISTRATION.**

**A PASTORAL ADDRESS,**

**INCLUDING A**

**DISCOURSE PREACHED IN CARRS DANE CHAPEL,  
DECEMBER 5TH, 1847,**

**ON OCCASION OF THE**

**DEATH OF MRS T. S. JAMES.**

Vol. 3. p. 367

THE Editor's wife was Sarah, daughter of Mr. Thomas Pinsent, of Kingsteignton, Devon. She died when she had been married little more than three months, and after a few hours' illness. At her death the greatest feeling was shown by the friends of both the families bereaved, and her relatives have never ceased to mourn her loss. The Author's life was lastingly saddened by it. In a preface to the Address, he says:

"I am aware I speak as a father, and after death has magnified and almost canonised the lost object: but I speak no more than all who are more impartial, perhaps, than I am will confirm, when I say that few brides ever more rapidly or more extensively conciliated affection, than did my dear daughter-in-law, during the short time she sojourned amongst us.

"To myself, the late bereavement is one of peculiar grief; in addition to the happiness which the union had bestowed upon my son, it brought no small share of enjoyment to myself. With no inmate of my dwelling, except servants, but an invalid daughter, who had welcomed in the dear departed an affectionate sister, I had pleased myself with the hope that we had both found one, who from the nearness of her relationship, the amiableness of her disposition, and the contiguity of her dwelling, would be a frequent visitor to us, and relieve the somewhat desolate aspect of our own abode. Like a vision she lighted upon us, and like a vision she has fled; and thus was extinguished, before we had time to prepare ourselves for the event, that new light which we thought God had kindled to shed its mild ray upon our dwelling. It has been otherwise determined by Him who never errs; and ten short weeks were all that was allowed us to enjoy the new mercy. Nothing now remains for us but to pray for submission, and by Divine grace assisting us to practise it; and seeing that we have lost her life, to see to it that we do not lose her death also."

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**GENERAL PREFACE.**

THE Author declined to publish a collective edition of his writings on the ground that, as each was adapted to a distinct class of readers, few persons would be found willing to purchase them all. They were however so various that, now they have been arranged according to their subjects, it will be seen they go very far to supply a body of practical divinity, as complete as most laymen require or value for the use of themselves or their families.

They arrest the attention and arouse the conscience to the demands of God, and man's need of salvation: they explain familiarly and clearly the distinctive principles of the religion of Christ: and they cherish the germ of spiritual life, from the time of its being first imparted, through all the stages of its development, to maturity in the Christian graces and virtues. They also inculcate the particular duties, and point out the special temptations, of the various stations and relationships of society so minutely, that men or women can scarcely find themselves in circumstances of danger or difficulty in which these volumes do not afford them appropriate counsel, warning, encouragement, or consolation. Thus they also go home to all men's business and bosoms.

They have the peculiarity that, with some few exceptions, they are personal addresses to the reader. This arose not only from most of them having been preached as sermons, but from the Author having made public speaking, especially preaching, so completely the study and business of his life that when he wrote his words fell from his lips just as he would have spoken them. This style of writing gave him, whether in argument or in exhortation, the greatest facilities to convince, or to interest and impress: for

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he was thus enabled to avail himself in his books of most of the methods which he had found successful in his sermons. His thoughts are accordingly chosen, arranged, explained, and illustrated in the manner best calculated to secure the perusal and reception of unwelcome truths upon distasteful themes. But nevertheless it will be found that he reaches the mind through the heart, by appealing to the conscience and the feelings, with evident belief of what he urges, and with affectionate anxiety to benefit his reader. These characteristics of his writings have secured their acceptance, although one part of them deals with those to whom they were addressed only as lost and perishing sinners, and the other consists of calls to the duties of self-denial and exertion.

The Author humbly thanked God for what his books had done, and was contented to think they might most of them have had their day. And no doubt if the system of recasting the doctrines of the New Testament, in accordance with a philosophy falsely so called, of which something is heard among Nonconformists as well as in high places of the Establishment, is to prevail, his books will be put away as childish things. It will however be seen whether this island can be permanently estranged from the opinions which have now for three centuries commended themselves by their fruits. It may happen, as it has happened before, that they will be held the firmer when regained after temporary abandonment. Recourse may then be had to the Author's works as exhibiting the old revivalist teaching, as it was to be found at the close of the century of its ascendancy, since he may be regarded as almost the last representative in England of the preachers formed by Whitfield's example. Like him he always spoke to the conscience and the feelings, and was ever ready to adapt himself to the new circumstances of his age, and try new methods, without being deterred by the fear of appearing an innovator. Further, he made times of revival his peculiar study; and likeminded men hereafter, finding their

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lot cast in one of those seasons, will naturally refer for information and counsel to what he has written. If on the other hand evil times have been untruly prognosticated there seems no reason for his works losing their value. They are for the most part on subjects which, though relating to every day life, had previously been treated of only incidentally, or in single sermons or short detached addresses; and the reasons which until his time had prevented them from being made the exclusive subjects of distinct volumes may surely be expected to continue in operation, now that he has made them so peculiarly his own. Nor are his books likely to grow antiquated. His generation saw arise new modes of thinking speaking and writing which cannot soon be superseded, and his natural and lively style must always attract and retain readers.

With this belief the Editor undertook as a matter of duty to preserve all his father's works for honour and usefulness in after years. Many of them would otherwise perish, for small books if not bound, which they rarely are, can scarcely escape destruction. To have left them uncared for would have discredited them with posterity. Properly arranged in handsome volumes in which they can be read, or at any rate referred to, with facility and pleasure, they carry with them their own recommendation, and testify the esteem in which they have been held.

He has also the very great pleasure of having enabled many of the Author's old friends once more to read, with the advantages of better type and less crowded pages, the words which in former years kindled their faith hope and love, or roused and nerved them to effort and self-denial for the cause of Christ. The Pastoral Addresses gain most in this respect; and they perhaps of all his works are most characteristic of his preaching, both as to matter and manner. The Editor would have preferred a full octavo size for this edition, as it is intended for the library; but the

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volumes would then have been too heavy for the feeble lingers of many who will prize them most, and to be enjoyed a book must be held in the hand. He is grieved and disappointed that the number of volumes should have so far exceeded his estimate, but he could not have reduced it and performed his promise of reprinting all the Author's works. Any small pieces which may seem needlessly reprinted occupy extra pages, so that no purchaser is injured, and perchance each may find readers glad that it has been preserved. The pages on "Heart Discipline" most fitly close sixteen volumes of exhortation to holiness and usefulness with a warning against merely emotional piety.

The Editor has now fulfilled his long cherished purpose. It originated, almost in his boyhood, from the remark in Sir William Jones's life, that an author's best monument is a good edition of his works; and it was confirmed, throughout his after years, as often as he read the notice, bearing the names of Dr. Jortin's grandsons and granddaughter, prefixed to the edition of his works which they published thirty five years after his death. The task was felt to be formidable, on the desponding side of fifty, and amidst the cares and labours of an alien profession, but it has brought its reward. Four years have thus passed away in perpetually renewed communion with the heart and mind of the most affectionate of fathers, and have revealed an unction in his thoughts and a music in his words unperceived before. The sad reflection arises that they will never again be so much studied, or their purport so thoroughly understood, and that even the Editor must gradually lose his present acquaintance with them.

Remarks of the Editor will be found prefixed to most of the volumes, and to several of the pieces; and the last volume contains in the text, but in small type, full statements as to matters which, when he promised a general preface, he intended shortly to notice in it.



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Some readers will miss what they consider the assistance of words in capitals or italics, and other resources of the printer's art; but no writing can be good in which these are necessary; they do not help the diligent reader, and they distract and annoy an intelligent one. Instead of them in some places initial capitals have been employed to mark new subjects, even though the words so distinguished were adjectives.

A more serious omission is that of the references in quotations from the Bible; but the Author generally omitted them; and they also catch the eye, and interfere with the pleasure of reading; besides no one can see them with indifference who was ever compelled to learn those of the Assembly's Catechism.

Pains have been bestowed on the stops, but different systems had previously been employed, and it would have taken too much time to have reduced them to uniformity. Indeed gross faults remain uncorrected. Verbs will still be found cut off from their subjects and objects; and some condition or qualification on which the force, or even the sense or truth, of a sentence depends is treated as merely parenthetical; and such words as however, therefore, and then in many places retain the dignity of commas preceding and following them. Apology must be made for retaining the old fashioned marks of a parenthesis, and for the non-employment of the dashes which now give such force to composition. It was not always possible to induce the compositor to number the pages on which chapters begin; though they must necessarily be those oftenest referred to in an index. The Editor undertook to furnish running titles; (the generality of English books merely abbreviate the title page,) but they were sometimes forgotten by him and, as he saw only the last volume when finally set up, curious headings to chapters or pages are occasionally to be found.

The Editor would however, notwithstanding the faults

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of the English system of printing which have occasioned the foregoing remarks, be most ungrateful if he did not acknowledge his obligations to his printers and country publishers, for their careful, patient, and compliant attention throughout the whole work. Their labour was one of love, discharged in remembrance of the dead, and but for it these volumes would have a very different appearance.

Great trouble has been taken by the Editor in framing an Index; though if what Lord Coke says is true, it will be of little use to any one but himself. Pope also tells us

How index learning turns no student pale,  
Yet holds the eel of science by the tail.

That is, the man who gains his knowledge from an index sees every thing the wrong way. Lord Campbell, on the contrary, would have imposed penalties by Act of Parliament on the author of a book without one. Those from whose pages he “conveyed “into his own, have shown that in their opinion his Lordship, as an author, exemplified Pope’s couplet, interpreted as above. He certainly did not hunt up his law by indexes, and as little can a subject in divinity be made a man’s own in that easy way. The system on which the volumes have been formed and entitled will, it is thought, go very far to direct the reader to their contents. The five beginning with the sixth have been most fully indexed; while there are fewer references to volumes addressed to the young, the subjects of which may be readily found from the titles of the short pieces or chapters in which they occur.

The Editor has to acknowledge his great obligation to Mrs Thomas Avery for the loan of several of the Author’s writings, and for a nearly complete list of them drawn up by her father, the late Mr Thomas Beilby. Without this assistance, whatever additional care and labour the Editor had bestowed on his work, it would have been

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incomplete; for instance, lie would not have known the existence of the fifth sermon in the second volume, or obtained a copy of the pamphlet which gave occasion to the long note commencing on the 195th page of the last volume. Mr Beilby cannot be named without the mention that he was the Author's dearest friend and, in his opinion, of all men whom he had ever known most nearly approached perfection. On the other hand, Mr Beilby by composing the address from the Church, which will be found in the seventeenth volume, (p. 92,) recorded in the most enduring form their opinion of their old pastor. Mr Beilby would gladly have insured a good edition of the Author's works, at the cost of sharing any loss which it might entail; and on his wish being fulfilled after his death, Mr Avery insisted that the obligation had devolved upon him. This could not be. The proceeds of the Author's works in stock at his decease, with the profits of subsequent reprints of some of them, have been sufficient for the indemnification of the Editor; and he is glad to dedicate them to his father's memory and the good of the Church of Christ. It is however fit that his friend's offer should be mentioned here.

It remains for the Editor to deprecate a repetition of the imputation of having written depreciatingly or coldly of his father. He trusts that the general tenor of his remarks will secure a favourable construction of any word which may excite surprise. A strain of perpetual eulogy is always injurious to its subject. The only sure method of gaining praise for any one is to induce a reader to bestow it as of his own accord; any suggestion of it on the writer's part should be as far as possible concealed. Least of all can a son, performing such a task as the Editor's, approve himself to all judgments; some will think he says too much, and others that he says too little; and he must be content that some should accuse him of heartlessness, so that his injudicious fondness is not the worst enemy of

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his father's reputation. It might have been wiser that the Editor, knowing all these dangers, should have confined himself to reprinting the works, and in accordance with this view his original intention was so restricted. But in coming to this conclusion, he overlooked the circumstance that the fragmentary autobiography, from its nature, required to be completed and supplemented, and when he had contributed a chapter to Mr Dale's Memoir, he saw that he was bound to present it with every improvement he could make in it to the friends who had supported him in his own undertaking. He had also to answer passages in that Memoir tending one of them to destroy reliance on the Author's theology, and the other to cast a slur on the most active period of his life, and it was not to be borne that his delineation of his father's character should take the form of a vindication of it. This rendered necessary great addition to the chapter of the Memoir. But as the Author had himself narrated the few events of his life, little remained to be told but his personal habits, his opinions, and the methods he pursued in his ministerial work, and these, being matters of fact, might be stated, even by a son, without any disqualifying temptation to panegyric. The greater danger of giving an opinion of his writings was escaped by making the notices of them little more than descriptive classifications. But notwithstanding his efforts to guard against injurious commendation, he does not flatter himself that he has succeeded in this respect, for he is conscious of weakness in lingering over this preface in the fear of having omitted something which it was his duty to have expressed. His consolation in relinquishing his theme is, that it will be many years before all the writings which he has edited here will be entirely forgotten throughout the Evangelical Churches, worshipping God in the English language.

January 12, 1864.

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**THE WORKS**  
OF  
**JOHN ANGELL JAMES**

ONEWHILE MINISTER OF THE CHURCH ASSEMBLING IN  
CARRS LANE BIRMINGHAM

EDITED BY HIS SON.

**VOL. IV.**  
**ADDRESSED TO YOUNG WOMEN.**

LONDON HAMILTON ADAMS & CO.  
BIRMINGHAM HUDSON & SON.

MDCCCLX.

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THE Chapters of "The Young Woman's Guide" were originally preached as Sermons, and the Author, under a sense of the difficulty and delicacy of the subject, determined to read them, contrary to his usual practice. And, as he intended to publish them through the press also, he availed himself of the advantage which this afforded him, and read from the pages as we have them. The form of sermons is therefore preserved in every particular, and there occur repetitions and forms of expression not usual in printed compositions. The Author has also, by his adopting this method, deprived himself of the opportunity of revision, which he would otherwise have had, in working up sermons into a treatise.

The Author, during the delivery of this course, acquired the power of reading his sermons with great effect. When he had previously happened to read a discourse, it was deprived of impressiveness to a degree far greater than could be imputed to the illness, or other accidental circumstance, which had caused him to depart from his usual method. He was always fond of reading quotations in his sermons, (justifying the practice on the ground that they were better than any thing he could have given of his own composition;) but he always read those extracts so badly that, whatever they might be, his hearers wished he had given them the meaning in his own words. He had a very great objection to read sermons, (see his note to the funeral sermon for Mr Berry), and Iris opinion was not altered by his own success in this one instance.

The attendance on this series of sermons, though they were preached in the mornings of the Lord's Day, was greater than during any other which he ever delivered: and the demand for them in print has been proportionate, exceeding that of any other of his publications of the same size, except the companion volume to young men. Both were written to supply deficiencies in our religious literature, which the Author had practically felt.

The Author always considered reflections on a recent fact as the most impressive form of admonition, whether from the press or the pulpit. Mr Mark Wilks's memoir of Mademoiselle Cuvier laid hold of his imagination more than any similar death bed scene of which he had read: and the circumstances attending the last illnesses

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of the sisters S, were among the most striking incidents of the kind which he had ever witnessed. He did not so much select these occurrences as topics for an address, as feel himself impelled to print the reflections which they suggested to his own mind, lest by suppressing them he should have incurred the sense of guilt.

The introductions to two other memoirs of ladies, one a minister's daughter and the other a preceptress, give further completeness to the volume.



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