

THE
JUBILEE MEMORIAL:
SERMONS, MEETINGS, PRESENTATIONS,
AND
FULL ACCOUNT OF THE JUBILEE
COMMEMORATING
THE REV. WILLIAM JAY'S
FIFTY YEARS' MINISTRY
AT
ARGYLE CHAPEL, BATH

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AT
ARGYLE CHAPEL, BATH

“Firm in the faith, and valiant for the truth.
Thine age hath well redeemed the pledge of youth.”
JAMES MONTGOMERY.

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PREFACE

TO THE AMERICAN EDITION.

The members of Mr. Jay's family in America cannot resist the desire they feel to circulate this Memorial of the labours of their revered and honoured relative, (read by them with many tears,) throughout the United States.

His works, which have for so many years been extensively read and appreciated in America have prepared the way for its reception; and we doubt not that every admirer of his writings will read "the Jubilee Memorial" with the highest pleasure.

It contains the record of events the most important and interesting—an exhibition of principles and sentiments the most Christian and lovely—and the details and illustrations of labours the most valuable and exemplary.

May we not hope, as we earnestly pray, that these results from a single ministry—these labours from a single workman—this character in a single individual, and these testimonials from a single community, may stimulate all thus to shew themselves the servants of Christ, acceptable to God, and approved of men.

It was resolved, on the occasion of the Jubilee, to present each of Mr. Jay's grandchildren in America with a copy of all the proceedings; this has been done—and it is from one of these copies this edition is now published.

ROBERT BOLTON.

PELHAM PRIORY,
New-Rochelle, N. Y.
May 8, 1841.

ADVERTISEMENT.

The Sermons and Addresses composing this Volume have been printed from the transcript of the short-hand notes of Mr. OXFORD, of Bristol; who was engaged by the Publisher to take the proceedings connected with the Jubilee celebration. They have since been revised by the respective preachers and speakers; and appear before the Public, therefore, in an authentic character.

BATH, Feb. 19, 1841.

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INTRODUCTION.

THE circumstance of *any* Minister of Religion officiating for *fifty* years in one place, is a striking event. The attention of every one, who reflects at all upon the brevity and uncertainty of human life, and upon the numerous disqualifying ailments to which flesh is heir, is arrested by the occurrence: and it is natural, in such a case, to inquire, what has been the character, and what the result, of labours so unusually protracted beyond the average limits of official efficiency and usefulness. Occasionally, such inquiries may issue in disappointment and regret. More frequently, however, when such cases as the one contemplated do occur, we may hope that the long period of half a century, employed in the highest service and devoted to the holiest ends, seldom fails to be crowned with a rich harvest of "good fruits." At least, there is no uncertainty in the instance which has prompted these remarks. Indeed, if we could suppose good men to be at all influenced by envy, we should imagine that not a few of those who are called to the sacred profession might be induced to wish that some of the honour which deservedly attaches to the name of Jay might be shared by themselves. Whether as a preacher or as an author, it is alike known and revered not only in the immediate scene of his personal labours; but in either Hemisphere—wherever the English language is spoken—it may not be too much to say, that the pulpit celebrity and imperishable writings of WILLIAM JAY are more or less known and appreciated.

Well can his own flock bear testimony to the personal and pastoral qualities of the aged shepherd who has attended to their spiritual wants during half a century, and whose faithful services they were anxious to perpetuate by some affectionate and endearing memorial, because they know him to be one

. . . . "Whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

In the character in which his name is become more generally known—that of a preacher—we cannot pass by this opportunity of rendering the tribute of respect, due to genius that has so long and successfully devoted its high faculties to the advancement of the cause of Christian virtue, and the diffusion of the knowledge of eternal truth.

The pulpit eloquence of Mr. Jay has enriched what we may call the spiritual literature of the age. And who can count the good which talents, exercising a charmed influence over the heart and the reason, has accomplished since the ministry of this most successful and justly celebrated preacher commenced!

It was at the exciting and awful era, when the political earthquake of the French revolution threatened with ruin kingdoms and principles, when an infidel philosophy walked forth, amid sacrifices of blood and scenes of horror, to blaspheme the Majesty of Heaven, and proclaim death an eternal sleep,—it was at that awful era that William Jay and his late highly-gifted friend Robert Hall, one of the most splendid and powerful pulpit orators that England ever produced, commenced their useful and brilliant career as preachers of the gospel. Along with the ablest champions of the Bible and the throne which the Church of England possessed, aided by the lofty courage and immortal genius of Edmund Burke, they assisted to

fight the battle of Divine truth against the Satanic crew who

. . . . "Made impious war on heaven,
And battle proud."

An unknown debt of gratitude is due to those who shared in the dangers and toils of that great conflict, and in the sublime triumph which they achieved, by which was turned back from this Christian land the rushing rage of infidel desolation, and the moral pestilence staid which would have reduced man to the state of a perishing, hopeless outcast, in the wilderness of a forsaken and fatherless world.

If any living man is entitled to be thus distinguished by the wise and the good, it is the venerable Pastor of Argyle Chapel, Bath, who, by talents the most brilliant, graces the most Christian, and energies the most persevering, has won for himself the confidence, the admiration, and the love of the people of God, in every section of the Christian Church.

No jubilee of a conqueror in the field of mere earthly warfare is enriched with the interesting recollections which must be associated with the celebration of *his* half-century of struggles, who has been incessantly engaged in moral conflict on behalf of man's eternal interests, and whose labours are crowned, *like his*, with the trophies of Christian victory, pure, radiant, and imperishable.

These facts being undeniable; it had been matter of just surprise if the religious community among whom Mr. Jay has so long laboured had not evinced, on the fiftieth anniversary of his ministerial labours among them, a lively sense of his valuable services, and had not exhibited a corresponding course of conduct. Such a feeling and such a conduct, we rejoice to say, they *have* evinced and exhibited. The church and congregation at Argyle Chapel have, on this memorable occasion, acted in a manner which reflects

on them high honour. They have shewn that they *do* esteem their venerated Pastor “very highly in love for his works’ sake.” And, in all that they have done in proof of this, we doubt not that they have at the same time designed to testify their gratitude to the great Head of the Church for the invaluable benefits which He has vouchsafed to them through the instrumentality of His much-honoured servant.

A numerous Meeting of the Members of the church and congregation was held in Argyle Chapel, Bath, on Tuesday evening, 13th October, 1840, at which Henry Godwin, esq., presided.

The following Resolutions were then unanimously adopted:

MOVED BY	SECONDED BY
Mr. ISAAC TITLEY.	Mr S. KING.

I. That, as in the month of January next (should it please Almighty God to prolong his life,) The Itev. William Jay, the venerable Pastor of this church, will have completed the fiftieth year of liis labours in this place, this meeting considers it their duty to present to him some tribute of their high esteem and affectionate regard, in testimony of their sincere attachment to his person, of their veneration for the consistency of his character during so long a period, and of their gratitude for the many spiritual benefits which they have derived from Iris unwearied and successful labours; which they pray the great Head of the Church will still continue unto him.

MOVED BY	SECONDED BY
Mr. BRYANT.	Mr. C. GODWIN.

II. That an Address be presented to Mr. Jay on the day of the Jubilee, accompanied by a suitable present.

MOVED BY	SECONDED BY
Mr. JACOB TITLEY.	Mr. JAS. GRIFFITHS.

III. That Subscriptions be now entered into for the purpose of raising a fund for such Testimonial, and the incidental expenses connected therewith; but that the nature of the present be subject to the approval of Mr. Jay.

MOVED BY
Mr. NEWALL.

SECONDED BY
Mr. RICE HOPKINS.

IV. That a Committee be appointed to carry out the objects of the Meeting, by collecting additional Subscriptions, determining the best mode of celebrating the day, and making all the necessary arrangements; and that such Committee do consist of Twenty-One Gentlemen, together with the Deacons of the Church, five being a quorum.

MOVED BY
Mr. R. H. GRIFFITH.

SECONDED BY
Mr. FISHER.

V. That the following Gentlemen be appointed on such Committee, namely—

DR. BOWIE,
MR. J. BARNARD,
T. BARTER,
R. FINIGAN,
W. GIBBONS,
W. GEORGE,
H. GODWIN,
C. GODWIN,
H. GOODRIDGE,
J. GRIFFITHS,
W. JAMES,

— MR. G. KING,
— S. KING,
— R. P. LEMON,
— J. G. MANSFORD,
— J. MATTHEWS,
— H. MORGAN,
— G. NORTHMORE,
— W. PRICE,
— E. SAUNDERS,
— J. C. SPENDER.

That Mr. NEWALL be appointed Treasurer, and Messrs. R. H. GRIFFITH and RICE HOPKINS, Secretaries.

At a subsequent Meeting of friends of the Rev. William Jay, held at the London Coffee-House, Ludgate Hill, London, on Friday, the 6th November, 1840; EDWARD SMITH, Esq. presiding; it was unanimously resolved—

That this Meeting cordially approves the object of the foregoing Resolutions; and also desires to record its high admiration of the public and private worth of Mr. Jay and to aid the Bath Committee in receiving Contributions for the Testimonial referred to, from friends Residing in London and at a distance from Bath. That, inasmuch as Mr. Jay has, in the course of his protracted ministerial labours, frequently promoted the great cause of Christianity, by a catholic advocacy of its claims amongst the va-

rious communions of Christians; and, as the members of these denominations may feel interested in manifesting their personal regard to the estimable individual who has thus, with commendable liberality of sentiment, officiated in their pulpits,—it appears to this Meeting that an opportunity should be also afforded those friends to evince their regard on the above interesting occasion.

That, in accordance with the foregoing Resolutions, contributions for London, and other places, be now paid into the Bank of Messrs. Hankey, Fenchurch street; and that these Resolutions be advertised in the public papers.

Various Meetings of the Bath Committee were subsequently held; at which the necessary measures were adopted for carrying out the objects for which it was appointed. Among other things, it was agreed that as the day of the Jubilee would occur on *Saturday*, the 30th of January, and as that would be an inconvenient day for the proposed celebration, the religious commemoration should take place on *Sunday*, the 31st of January; and the social celebration, with the presentation of the Testimonial and Address to Mr. Jay, on Tuesday, the 2nd of February. The arrangements made by the Committee, and the various ways in which the Jubilee has been commemorated, are recorded in the subsequent pages.

RELIGIOUS COMMEMORATION

OF THE

JUBILEE OF THE REV. W. JAY'S PASTORATE.

ON Lord's day, January 31st, 1841, a special Meeting of the Members of the church and congregation was held in Argyle chapel, at seven o'clock in the morning, when fervent thanksgiving and prayer were offered for the Divine Goodness and blessing.

At nine o'clock, the Scholars belonging to the Sunday school connected with the Chapel were assembled, and books distributed among them bearing an appropriate inscription commemorative of the event. An address was also delivered by the Rev. Samuel Nichols, of Darwen, Lancashire.

At eleven o'clock, a Public Service was held in the Chapel. The introductory devotional engagements were conducted by the Rev. Samuel Nichols, and a most impressive sermon was preached by the Rev. William Jay.

At three o'clock in the afternoon, another special Meeting for thanksgiving and prayer was held, in which the Rev. R. Penman, of Yeovil, and the Rev. J. Lewis, of Wotton-under-Edge, assisted.

At six o'clock in the evening the concluding service of the Lord's day took place. The Rev. T. East, of Birmingham, occupied the pulpit, and delivered an animating and appropriate sermon.

REV. W. JAY'S SERMON.

“What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?” I THESS. ii. 19.

“ONE star differeth from another star in glory So it is in the natural world; nor is it less so in the spiritual. Not only are the “righteous more excellent than their neighbours,” but some of them more excellent than others. In the parable of the sower, our Lord not only distinguishes the good ground from the three unfruitful soils, but represents the good ground itself as producing in the unequal proportions of “thirty, sixty, and a hundred fold.”

It would be easy to exemplify this in the case of individuals. Lot is called “just Lot; “and it is said, “his righteous soul was vexed with the filthy conversation of the ungodly;” but what a difference do we perceive between him and his uncle Abraham, “the friend of God! “How superior was the faith of the Roman centurion,

who was satisfied with a word from the Saviour, without his bodily presence, to the hesitation of Thomas, who resolved not to believe in his Lord's resurrection, unless he saw and handled him!

The same may be also observed in regard to religious communities. Let us take, for example, two of the churches planted by the Apostles themselves. Here is first the church of Corinth. In this there were some good men, and they abounded with every kind of gifts: but the majority of them were selfish, and vain, and contentious, and versatile. They soon turned away from Paul, and made much of an adversary that wished to invalidate his claims; so that "the more he loved them, the less he was loved by them:" therefore, with a noble independence of spirit, though a poor man, and gratefully receiving assistance from other congregations, he declined taking one farthing from them, and laboured with his own hands to supply his necessities.

But now take the church of the Thessalonians. For these Paul had a peculiar and pre-eminent regard; and they appear to have been worthy of it. He therefore, (for he loved to praise rather than censure,) speaks of them

always not only with affection, but commendation and applause. "For this cause," says he, "we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." And, again, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing."

We wish we had time to recite more of these pleasing representations: but we must hasten

to the words you have already heard—"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

These words will furnish us with some appropriate reflections in our way to the notice of an event which cannot but be deeply interesting to the speaker, and much of the large audience before him.

Our first remark regards *the advent of the Saviour*; for we are here informed, or, rather, reminded of "His coming." This intends what is called in Scripture his "second" coming. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself; and to them that look for him will he appear a second time without sin, unto salvation." His former coming was, indeed, "unto salvation;" but *then* he came for the procurement of the blessing by his blood: but his coming again will be "unto salvation," because he will then come to finish the application of it by his power. In the one, he "made himself of no reputation," and was seen the "man of sorrows and acquainted with grief;" in the other, "he shall come in his glory," and "before him shall be

gathered all nations." Then he was an insulted prisoner at Pilate's bar; now he is the "Judge both of quick and dead."

The apostle here, as in many other places, mentions this coming incidentally; for he always took it for granted that they whom he addressed believed it, and were waiting for it, and regulated all their concerns by it. And this is the reason why he so seldom names it, but calls it "*that*" day—"The Lord grant that he may find mercy of the Lord in *that* day"—"I am persuaded that he is able to keep that which I have committed unto him against *that* day"—"There is laid up for me a crown of righteousness, which the righteous Judge shall give me at *that* day." Are *we* so full of his appearing as to require only a minute or casual hint to bring the scene before our minds? Has our reference to this distinguished and distinguishing day such a readiness and prominence in it as to induce us habitually to view and feel it as

"The day for which all other days were made;"
and the end and consummation of all things?

Secondly. At his appearance there will be a *mutual recognition of individuals*. Much has

been written upon this subject of late years; and the eagerness with which discourses of this kind have been received, shews that the sentiment is much cherished. It would seem enough for us to be assured, that in God's presence our joy will be full. But there is no divesting ourselves of our present attachments and sympathies when we look forward: humanity goes along with us into another state of existence. We wish to continue to be known and to be loved. We cannot endure the thought of losing for ever our dear intercourse with those who have afforded us so much pleasure and profit, and to whom we often make, while here, such poor returns.

“Friend after friend departs:
 Who has not lost a friend?
 There is no union here of hearts
 That finds not here an end—”

How consoling, then, to be able to say,

“There is a world above
 Where parting is unknown:
 A long eternity of love
 The good enjoy alone:
 And faith beholds them dying here,
 Translated to that glorious sphere.”

“I am fully persuaded,” says Baxter, “that I

shall love my friends in heaven, and therefore *know* them: and this principally binds me to them on earth; and if I thought I should never know them *more*, nor, therefore, love them after death, I should love them comparatively little, as I do all other *transitory* things. But I now delight in conversing with them, as believing I shall commune with them for ever."

This is finely expressed and sustained. But there has been much weak arguing here: and some have looked for far more express decisions than the Scriptures choose to afford on subjects not of the highest importance. Yet, we think the sacred writers fully admit and establish the fact indirectly. Witness the words of our Saviour: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Observe Paul's language to the Corinthians: "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." Above all, remember the Words before us to his beloved Thessalonians: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

This leads us to a third remark. *That the relation between ministers and people peculiarly regards the day of God.* All other connexions are formed in time only, and derive all their importance from the present world; but this is designed for eternity, and all its results issue in a world to come. It is not therefore without reason the apostle says to the Thessalonians, whatsoever you are in our favour, we shall find you to be "in the presence of our Lord Jesus Christ, at his coming or that he should have said to the Philippians, "Hold fast the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." It is easy to understand this, and to explain the bearing our labours among you have upon that solemn period.

Then only will the fruits of our ministry be secure from all danger. This is not the case now. Which of you, whatever may be your age or degree in religion, is beyond the reach of temptation, and does not need the admonition, "Let him that thinketh he standeth, take heed lest he fall?" Our apostle says of his converts, "I am jealous over you; and I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted

from the simplicity that is in Christ." And says John, to his children who were walking in the truth, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Then only will the fruits of our ministry have attained their completeness. God has already begun the good work in his people, but he has not perfected that which concerneth them. As yet something is defective in every duty; and wanting in every grace. But then the dawn will be day; the blade will be the full corn in the ear; the child will have reached the measure of the stature of the fulness of Christ: and then, as to their knowledge, their holiness, their enjoyment, that which is in part will be done away; and they will be presented "faultless before the presence of His glory with exceeding joy." Then only will the fruits of our ministry be ascertained, and known. We have reason to fear that some, if not many, who belong to us now, will conduce little to our honour or happiness when we shall meet before the judgment-seat of Christ—unless, indeed, as they will be compelled to bear witness to our fidelity and ascribe their destruction to themselves: "for we are a sweet savour of Christ, in them that

perish, as well as in them that are saved." But this is not the satisfaction we long after. We may give up our account with joy and not with grief; but that will not be profitable *for you*—And shall we have in that day to exclaim, when we survey the company of the saved: "Where is he who so long occupied such a seat in the sanctuary?—where is he who administered the bread and wine at the Lord's table?—where are those who by their wisdom and zeal so aided in our benevolent and sacred institutions?—where are those who so largely contributed to the support of missions and the spread of the Scriptures? Are they who wrought in the construction of the ark perishing in the flood?"

Ah! perhaps if we knew now what will hereafter be revealed, we should be affected to distraction; and certainly conclude, that God had not sent us, or that we had not spoken his word faithfully.

On the other hand, at present we are not proper judges of our success. In many instances we may never know while here the good we have been the means of doing. Some of our converts are fearful and backward to speak; others who receive benefit may be removed to a distance, and have no opportunity to communicate with

us. Yea, we may be useful to some when we have finished our course. The sermons heard from the living voice with indifference may in remembrance impress; and the thought of meeting us again may awaken a salutary alarm.

Indeed, with regard to our success, ignorance at present may be safer for us than knowledge. Popularity is always dangerous, and frequently injurious; and perhaps no kind of popularity is so exciting as that which arises from eminent and distinguished usefulness. If Luther, or Whitfield, or Wesley, could have seen in a vision what they did while living, and what they are doing now they are dead, they might have been "exalted above measure." But no danger will attend any discoveries of this kind hereafter. There will be no subtle vanity in us to work upon. We shall not "sacrifice to our own net, or burn incense to our own drag." We shall see and acknowledge that we were only instruments; nor shall we feel, as we sometimes now do, that we were the instruments, and employed *rather* than others.

Finally, we remark, that these future realizations *may even now be partially anticipated*. A minister, as you have heard, must *principally*

wait for what is to take place at the revelation of the Saviour: but the less is included in the greater; and even now, in a good measure and degree, he may look towards his people, and say, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

The degrees of ministerial satisfaction will vary.

Some *encourage* us—These are our "hope." Some *solace* us—These are our "joy." Some *dignify* us—These are our "crown of rejoicing." We are all aware that the same persons may be all this to a minister in the successive stages of their experience and improvement: but we shall exemplify the apostle's gradation in three classes found in every religious society, though the first is more numerous than the second, and the second than the third.

Some *encourage* us—These are our "hope." In some measure this will apply to all our hearers. What animation should we feel if, when we entered the pulpit, we were to look down upon our audience, and suppose the greater part of them were beyond the reach of mercy? But the Scripture does not require us to think this—yea, it commands us to preach the Gospel to

every creature; and to say to the ends of the earth, "Behold the Lamb of God, that taketh away the sin of the world." But many "reject the counsel of God," or "neglect so great salvation and we cannot deny that there are those among our own people who almost inspire us with despair. They are those of you who have long heard the word of life, and know the truth, but hold it in unrighteousness; and have been often wooed and awed in vain; and have resisted the Holy Ghost, and have quenched the Spirit; and have become insensible under the means which once alarmed you; and are now at ease in Zion.

But there are those who are our "hope"—They are the *young*, whose consciences as yet are tender; whose hearts as yet are not hardened through the deceitfulness of sin; whose understandings are not yet perverted by error; who are not yet induced to flee to infidelity as a refuge; who are not yet taken captive by the devil at his will; whose affections now glow with ardour who are now free from the cares that will engross, if not embitter, future life—while every thing invites as well as calls them to "remember their Creator in the days of their youth; before the evil days come, or the years

draw near, in which they will say, We have no pleasure in them." When Jesus saw the young man he loved him; and said, "Thou art not far from the kingdom of God."

—They are the *offspring of pious parents*—For though grace goes not by descent, *they* have a thousand advantages of which others are destitute. They have been screened from vicious companions; they have been followed by many prayers; they have early known the holy Scriptures; they have kneeled every morning and evening at the family altar; they have seen good and alluring examples; they have been embraced and bedewed with tears, and addressed alone; and the father has said—"My son, if thy heart be wise, my heart shall rejoice, even mine and the mother has said—"What, my son! and the son of my womb! and the son of my vows!"—We know, alas! that all these advantages may be counteracted; but we also know that in many cases they have been divinely blessed. In the families of our pious ancestors, religion was a kind of heirloom, and passed from sire to son; and "as was the mother, so was the daughter." We know also the value of early impressions, and we know also who has said—"Train up a child in the way that he

should go, and when he is old he will not depart from it."

—They are the *afflicted*. Afflictions may be in vain; and we read of those that "turn not to Him that smiteth them." Yet what numbers have had reason to say—"It is good for me that I have been afflicted; for before I was afflicted I went astray, but now have I kept thy word." Afflictions feelingly shew the evil of sin, the vanity of the world, the uncertainty of creature dependence, and the importance of something that shall refresh us when our gourds wither, and support us when our props give way. There is, therefore, a natural adaptation and tendency in them to aid religious decision. I always, therefore, look hopefully toward persons when they come into trouble: just as, when I see a smith putting the iron into the fire, I conclude that he is going to turn it into an implement of usefulness, which could not be done while it remained cold and hard; or as when I see the husbandman pruning a tree, I conclude, however much he cuts off, that he does not mean at present to destroy it, but is anxious for its growth and fruitfulness. I cannot, indeed, always, when I see a parent chastising, infer, from the action, *his* moral concern for the child;

for the fathers of our flesh often chastise for their own pleasure, in relief of their passion: but "the Father of our spirits," always does it "for our profit, that we maybe partakers of his holiness." He does not afflict willingly, but, as the only-wise God, employs the rod to enforce the demands of the word; and he himself expects a suitable result: "I will go and return to my place till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

—They are the *convinced and awakened*, who begin to feel the powers of a world to come; who are sometimes awfully, and sometimes pleasingly affected by divine things; now trembling at the terror of the Lord, or now melting into tears at his dying love; loving to retire from the sons and daughters of vice and vanity, to indulge in the morning and evening walk; and, meeting with the addresses of a God in all around them, are ready to surrender their hearts, saying, "Lord, I am thine, save me."

—We acknowledge that conviction is not conversion, nor impression renovation, nor emotion principle; and therefore we do not depend upon them. But we are now speaking of what is only *hopeful*, and a beginning, though it does

not ensure the end, is necessary to it; and the blossom, though it is not fruit, precedes it; and, though knowledge is not always influential, influence depends on knowledge.

Some *solace* us—They are our “joy.”—These are the converted, and who give credible evidence of it in their lives. When Barnabas came to Antioch, and had “seen the grace of God, he was glad.” Yet they in whom the effects appeared were not converted by means of his preaching; but surely they would not have afforded him less pleasure if they had been the fruit of his *own* ministry.

Nothing is more mortifying than labouring in vain, and spending our strength for naught; and what can be more grateful than, in any interesting case, to see our anxieties and sacrifices, and fears and toils, crowned with success? Thus, how cheering to the husbandman is it, after manuring, and ploughing, and sowing, to go forth and see “the springing of the earth,” “the valleys standing thick with corn, and the little hills rejoicing on every side?” “A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the

world." And thus it is with the true ministers of the world: they "travail in pain till Christ be formed in the souls of their people." And what then are their feelings? Paul speaks of Timothy's tears, and more than once of his own; and even of his "weakness, and fear, and much trembling." Many know little of our exercises and apprehensions. We have trials in common with men; we have trials in common with Christians; and, in addition to both these, we have trials peculiar to ourselves.— And what comforts us? and what is our "joy?" Are not even ye? For "we live if ye stand fast in the Lord." And strangers can little imagine what our "joy" is when our prayers are answered, and our endeavours succeed, and tokens of divine approbation are afforded, and seals are added to our ministry. For, whatever a Papist or Protestant priesthood may avow, an effectual ministry is the most valid one; and such ministers need no letters of commendation *to* them, or *from* them. "Ye are our epistle, written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

And in the event itself, the salvation of souls how much is there, not only to excite, but to justify our "joy!" James considers the work as its own reward, proposes no other; and he proposes this not as to a multitude of converts, but an individual only: "Brethren, if any of you do err from truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Compared with this, what is the rescue of a fellow-creature from the flood or the devouring flame? Yea, what would the freeing of an empire from civil bondage be, compared with the deliverance of *one* sinner from the power of darkness, and his translation into the kingdom of God's dear Son?—for this one ransomed sinner will at length have lived an infinitely longer period than the subjects of this empire would have lived if all of them could have existed one after another. And what a difference in their conditions! For while they would have lived only in a vale of tears, this saved sinner not only lives for ever, but lives for ever in an immensity of glory and blessedness. Angels, therefore, who are proverbial in their knowledge, and have a free intercourse with our

world, are represented as thrown into an ecstasy by this event only: "There is joy in the presence of the angels of God over one sinner that repenteth." Yea, in every transaction, the Lord Jesus sees "of the travail of his soul, and is satisfied." "He will save, He will rejoice over them with joy, He will rest in his love, He will joy over them with singing."

Some *dignify* us—They are our "crown of rejoicing"! These are not only safe for eternity, but walk worthy of the vocation wherewith they are called. They not only have life, but they have it more abundantly. They not only possess what is essential in religion, but "adorn the doctrine of God our Saviour in all things."

—They are the *well-informed*—in malice children, but in understanding full-grown men; not easily imposed upon; having their senses exercised to discern both good and evil; distinguishing things that differ; not mistaking a weak conscience for a tender one; not laying on minor things in religion the stress due only to the greater: for what is the chaff to the wheat? It is sad to look at a people and ask, "Is there not one wise man among you?" But how emboldening is it to be able to say, "I

speak as unto wise men; judge ye what I say."

—They are the *consistent*. It is a good thing that the heart be established with grace, and that we fall not from our own stedfastness. Therefore says the apostle, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." We do not admire a Reubenite, of whom Jacob said, "Unstable as water, thou shalt not excel." A changeling can be no character, for character is the force and effect of habit; and habit arises from repetition and constancy. Oh! it is delightful to see a man standing in every evil day, and saying by his life, "My foot hath held his steps, his way have I kept, and not declined; neither have I gone back from the commandment of his lips." Even in matters of church order, and discipline, and attendance on the means of grace, steadiness is commendable. Inconstant hearers, now in their places, and now out of them—one Sabbath here, another there—rambling after novelties, and heaping to themselves teachers—having itching ears—are no minister's care, no minister's comfort, and

no minister's credit. Yet how many are there in our day, mere birds of passage; spiritually, homeless vagrants; religious gipsies, who prefer the lanes and hedges, to the rates, and duties, and privileges of the citizens of Zion.

—They are the *amiable*—who not only think upon “whatsoever things are true, and whatsoever things are honest, and whatsoever things are just, and whatsoever things are pure,” but “whatsoever things are *lovely* and of *good report*.” Oh! there is such a thing as the beauty of holiness. There is such a thing as sanctity without sanctimoniousness. There is such a thing as a *proper* separation from the world, without saying to others, “Stand by thyself, come not near to me, I am holier than thou.” Oh! there is such a thing as rendering religion not only impressive, but inviting; and, while we enjoy our liberty, not suffering our good to be evil spoken of: “and he that in these things serveth Christ is acceptable to God and approved of men.”

—They are the *mild* and *pacific*—who “*follow* peace with all men and “as much as lieth in them *live* peaceably with all men.” They are not soon provoked; and they are ready to forgive; and and the meekness of wisdom enables them to say,

“I'll not easily offend,
Nor be easily offended;
What's amiss I'll strive to mend,
And endure what can't be mended.”

—They are the *kind* and *generous*—who devise liberal things; who shew mercy with cheerfulness; and, as they have opportunity? do good unto all men, and especially to those that are of the household of faith. The apostle makes a difference between a righteous man and a good man; but says, it is for a good man one would even dare to die.

—They are the *public-spirited*—zealously caring for the things of God; abundantly labouring to promote the cause of the Redeemer in their own connexion, and at large; and evincing not only by their prayers but exertions and sacrifices, that they are on his side, and fervent in spirit, while serving the Lord.

You see by my rapidity that I can only point at these characters, for I have not time to describe them. But these, these are they that not only solace us, but complete and adorn, and crown our rejoicing.

But now it may be asked, How stands the case with regard to you, my brethren of this communion? I am not accustomed to give flat-

tering titles to any; and I do not, I must not, I will not, say this of you]all. Oh, that I could! It would save me many a sigh, and furnish me with many a song, on this Jubilee. Yet, blessed be God, I have reason, much reason, to be thankful in the review of this church as a whole. Few religious bodies would bear a comparison with it, or furnish so many individuals who are nothing less than a "crown of rejoicing."

But why should not this be the case with all of you? Why should not ail those who are our hearers become our "hope?" Why should not all those who are our "hope" become our "joy?" Why should not all who are our "joy" become our "crown of rejoicing?"

Yea, and why should the most highly approved among you be satisfied with any advances you have already made? Are you above Paul? But Paul said, "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Let as many, therefore, as be perfect, be thus minded.

And here, in an ordinary service, I should conclude my address: but on this occasion

something more will be naturally expected from me. And here I feel a difficulty. The speaker must now become, in a measure, his own subject; and who does not know how delicate it is for a man to enlarge upon himself and his own concerns? If he speaks favourably of his attainments and exertions, his aids and successes, he is likely to be charged with vanity: and if he speaks in a more lowly strain, he is then likely to induce the suspicion of affectation; and some may still conclude that he is angling for praise, though now with the bait of humility.

There are four things which relieve and embolden me here. First, my young friends naturally and lawfully wish to hear a little of things which preceded them, but in whose consequences they now find themselves deeply concerned. Secondly, I am not troubling the public at large, but speaking in my own immediate connexion; so that others have no right to complain, or even to criticise. Thirdly, my age allows a little more freedom than would be conceded to greener years. And lastly, above all, the occasion is unusual and striking; and few, I presume, would think that it were proper or possible to pass it by without some notice.

David reigned in Jerusalem forty years; and the historian speaks "of the times that passed over him, and over all Israel, and over all the kingdoms of the countries." My connexion here is ten years longer than his reign: and what times, my brethren, have passed over us and over others during these fifty years! During this period, what occurrences and excitements, what shakings and wars, what revolutions and changes, have taken place in the nations of the earth! The hand of God has been in all this; and, we are persuaded, eventually for the improvement of mankind, and the accomplishment of his counsel, wherein He says, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

We do not, therefore, ask why the former days were better than these; for, as Solomon says, we should not "inquire wisely concerning this." We have no superior veneration for what is called antiquity. Lord Bacon has very justly observed, that we are the proper ancients of the world; and in proportion as we go back

we approach the world's infancy. And is childhood always to govern age? Is time to advance, while every thing else is to lag behind?

And what a period has this been for our own country! What an extension of empire has taken place—what increase of commerce—what progress in science—what improvement in the arts—what gainings in the cause of liberty, by the removal of invidious and unfair distinctions, by the substitution of justice for toleration, and by the concession of the right of private judgment, and the abhorrence of persecution and bigotry!

And what a progress has there been as to moral and spiritual advantages! Some of you are not qualified to compare the former and the present state of our country; but how am I struck with it, when I look back, to see how the wilderness and the solitary place have been made glad, and the desert has rejoiced and blossomed as the rose! Since the noviciate of my ministry, what a spirit has been excited—what agencies have been produced—what societies have been established—what a multitude of sanctuaries have been opened for the worship of God, and the preaching of the gospel—

what a spread of evangelical religion, both in the Establishment and out of it!

Do not grieve the Holy Spirit of God, the author of all good, by not gratefully acknowledging that *much* has been done because *all* has not been done. Say not, the greater part of the business has been mere profession: there has been much really of the power of godliness. Say not, the zeal which now burns is not of the right kind: it is of the right kind. It is religion alive and in motion. It is not speculation; it is not mysticism; it is not the luxury of retirement: It *is* what the day requires;—it is activity in the field; it is seizing the means and opportunities Providence is furnishing us; it is employing our hands as we rise from our knees, and after asking, “Lord, what wilt Thou have me to do?”

Besides the salvation of souls, (and how many have there been called by divine grace!) we ought not to overlook what has been done subordinately, during this period, by the influence of Christianity. To this we owe the noble exertions which have been made in the abolition of the accursed slave-trade, and the opposition to war by our peace societies, and our temperance meetings, and the education of the poor, and

the provision made to meet human distress in all its forms and degrees. And yet, forsooth, according to some, the world is so bad, that it must soon come to an end! Why, my brethren, evil is not increased more than formerly; but the increase of good makes it more felt, more lamented, more opposed, and therefore more observed too.

But we must draw a little nearer home, and view things more in relation to ourselves. Though it is now just half a century since my connexion with this church, yet I laboured here occasionally, and sometimes for several Sabbaths together, during more than a year previously to my ordination. Neither was this the commencement of my ministry: I began preaching before I was sixteen, and had preached nearly one thousand sermons before I was of age. Now I do not boast of this; yea, I should rather reflect upon it, had it been the result of my own forwardness. But I was under a tutor whose authority I was bound not to dispute, but to obey. Our academy was at Marlborough; and the state of the villages all around was truly deplorable. Our tutor—the Reverend Cornelius Winter (concerning whom the late Bishop Jebb, in one of his letters, exclaims, “Oh, what a

celestial creature was this Cornelius Winter!") —compassionating those who were perishing for lack of knowledge, sent his students to address them very early, and when they would have been unqualified for larger and more regular congregations. But the poor rude rustics required little depth or accuracy: they only wanted to know the "faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

In some of those villages I have preached down many a livelong Sabbath, in the homely cottage, on the green before the door, or in some open place in the road, or in a field hard by. How often have I wished to revisit all these hamlets! But, alas! how few should I now find alive, and who would be able to remember —what he was always then called—"the boy preacher."

Many of these places we supplied on week-day evenings, as well as on the Sabbath, as we could afford time and assistance. To many of them we walked on foot; from some of them we returned, for want of accommodation, the same evening, whatever was the weather: and from none of them received we the least remuneration.

We seldom encountered persecution. This depends very much always on the preacher: and our prudent tutor taught us not to rail and abuse, but simply to preach the truth; and to avoid the offence of folly when we could not avoid the offence of the cross.

I shall never forget with what eagerness and feeling these villages received the words of life. The common people heard us gladly, and the poor had the gospel preached unto them; not by "the poor man's church," but by those who *then* supplied their lack of service.

Upon leaving the academy I felt myself too young to undertake the pastoral office. I therefore chose an obscure village, where I had preached frequently while a student, to enjoy retreat and to pursue my improvement. Income I looked not after, provided my personal wants were supplied. My fixed salary, therefore, was thirty-five pounds a year, and my board in a private family. But being then known, and not unpopular, I was frequently drawn forth to supply the neighbouring churches; and being ill-supplied with books, the design of my retirement was very imperfectly answered.

I then met with Lady Maxwell, who engaged me to officiate in her chapel at the Hotwells.

There I was for nearly a year, not without proofs of acceptance and usefulness, as the place was filled and crowded. I was therefore pressed by her ladyship to take the oversight of the congregation. At the same time, having preached in Bath before and during the illness of my predecessor here—(who with his dying breath recommended me to succeed him)—I received an invitation also to settle in Argyle chapel. For a time I was perplexed; but while deliberating on these two proposals, some circumstances arose which immediately determined my movement towards this city. The step was to me an event of unspeakable importance; but it was instantly followed by a conviction that I was where I ought to be: and this conviction never for a moment wavered. Disregarding, therefore, all subsequent offers to change my situation (and some of them, compared to my salary, were very lucrative,) I resolved to continue in a connexion which has proved a peculiarly happy one; but which has, as you here see, witnessed the lapse of the larger and better part of my life. It is worthy of remark, that the first text I ever preached from among those who were to become my “hope,” and “joy,” and “crown of rejoicing,” was, “What I do thou

knowest not now, but thou shalt know hereafter."

Sometime after the acceptance of the call, I was ordained—fifty years ago yesterday. The charge was addressed to me by my honoured friend and tutor, Mr. Winter; and the sermon to the people was preached by the Rev. John Adams, of Salisbury. I was a young pastor—but the people despised not my youth; and, under various deficiencies and inexperience, they patiently waited for more maturity from ripening seasons.

Without entering into the minuteness of any human system of divinity (which I would not do for any people under heaven,) I engaged to preach Mr. Hervey's three R's, as they have been called,—Ruin, redemption, and regeneration; ruin by Adam, redemption by Christ, and regeneration by the Spirit. From these principles—and these are principles—I have never seen cause yet to swerve. And though, in this long course of things, there have been many "Lo, here's," and "Lo, there's," I have been too much bent on the good old way to be attracted by them. If in any minor things I have ever differed from my brethren, and have had faith, I have had it to myself before God; or I have

said, "Let every one be fully persuaded in his own mind."

With regard to abstruse speculations—to which I was naturally much inclined—I was, after no inconsiderable reading and inquiry, constrained to draw off my attention; having a full conviction that, if these things were not so useless as not to merit regard, they were too high to be reached, or too deep to be fathomed: and therefore of such subjects I have long been very contentedly ignorant. We shall know, in a few moments after we enter the world of light, much more than we could acquire here by the laborious study of many years; while the precious time and attention saved from impertinences can be rendered profitable to life and godliness. I have valued nothing in teaching since I have been here but what had, at least in my own conviction, a practical bearing on the conscience and conduct; fully persuaded that, "as the body without the spirit is dead, so faith without works is dead also."

But what is preaching without impression and effect? And is nothing here to be sacrificed to secure this? Can you plant a flower without bending, or lift up a child from the ground without stooping? Is there to be no difference

between the press and the pulpit? Are preachers only to consider what will be gratifying to scholars, and overlook the mass of their audience? "The words of the wise are as goads and as nails." There is no informing the multitude in the way of dissertation: argument with them is nothing, unless it be brief, and illustrated by comparison: and no feeling is to be produced without facts, examples, natural imagery, touches of passion, and strokes of imagination. How few are there of those who very freely pronounce on preachers, who are proper judges of what is necessary to rouse the careless mind, to relieve the jaded attention, to recall the wandering thought, to fix a sentiment, to furnish a handle to an idea, so that it may be laid hold of and carried away; to put a picture over the lesson of the child; to honey the vessel containing the medicine which the patient is by no means willing to receive! Yet we are talked of, and we are censured, by persons who consider condescension as a want of taste, and a plainness of address as vulgarity, and who never take into the account our situation as ministers, our difficulties, and our aims. I remember, a French king wished that all his subjects could be kings for a few months; for, he said, it would

free them from envy and reflection. I wish that all our hearers, upon the same principle, could be preachers for a few months; for, I am sure, it would disarm them of those free and foolish remarks in which they now often indulge. However, I bless God I have never regarded fastidious criticism, or resigned one particle of that freedom by which I could use any thing important or convertible to popular edification. Is not one sentiment, though it may be quaintly expressed, which is remembered and repeated by numbers twenty years afterwards, better than a whole sermon of tame smoothness, which slides off from the mind like oil or mercury down a slant marble, and is forgotten before the admiring audience have even reached their own homes?

The state of things at my coming to Bath was not considerable, but it was encouraging; and there seemed to be an open door, and not only room, but a call for increased exertion. Our Baptist friends had a church, but it allowed of no mixed communion. The Wesleyans had an interest, which was very prosperous; and there was a chapel belonging to the Countess of Huntingdon, which had been a great blessing, but it was *then* supplied by episcopalian minis-

ters *only*; and the exclusion of other preachers who had laboured there before gave rise to a secession of persons who had been awakened, and converted, and edified, by their labours. This led, eventually, to the formation of the Independent church here: for the seceding members were encouraged by their former ministers, and especially by the Rev. Rowland Hill (who all through life ever took the liberal side of things,) to secure a place, and to act for themselves; which they immediately did. In the Church of England there was nothing which the evangelical clergy who visited Bath would, according to their views, consider the gospel; and none of them could gain admittance into any pulpit of the Establishment here for many years after my settlement, except that of my respected father-in-law, who was then officiating at Batheaston, though his living was at a distance. Perhaps the opinion of such a man as Mr. Wilberforce, an episcopalian himself, concerning the state of things here at that period, may be more regarded than my own. In one of his letters, after kindly admonishing me (and the admonition was not needless or useless) to be very explicitly evangelical in every discourse, he says, "I am aware that your own

congregation may not stand in need of this; but indeed, my dear sir, you are a debtor both to Greeks and barbarians. Consider the situation in which you stand—not another minister in Bath whom any of the poor, wretched upper classes are likely to hear who preaches the gospel! They come, perhaps, to your chapel; they never heard the word of life before; they never may have another opportunity. Pity them, my dear sir, as I know you do. They above all others deserve to be pitied. I, alas! have been more acquainted with them than you, and am thereby the more impressed with the sense of their wretched ignorance in spiritual things—”

The peculiarity, therefore, of my situation influenced, in a considerable degree, my preaching and my ministry. I saw that the impression must be very much made in the pulpit; and I kept my eye, not only upon my home-hearers, but upon strangers, who, at that time, often peculiarly needed evangelical information, and who, if they obtained good, would carry it away and disperse it in their own neighbourhood. And I cannot but bless God for the number of persons who have made acknowledgments of this kind; and no few of whom were ministers, or became

such, nor less than seven of these episcopalianians.

A church, therefore, of our own faith and order, seemed to be here desired. To this encouragement was given, not only by residents, but by visitors. One, in particular, from London, a banker, who nearly, if not entirely, at his own expense, fitted up the old Roman-Catholic chapel (which, for the glory of God, had been burned down in the Gordon riots), and engaged on his recommendation of a minister, to support him till the people were able to bear the burden. That house, now used by our friends the Quakers, proving too small, my predecessor, encouraged especially by Lady Glenorchy, who promised a considerable sum (which was lost by her untimely death), and others of his friends, was induced to undertake the erection of this place. When ready for use, that excellent man of God for whom it was erected was too ill to open it, though he was present: I therefore performed all the services of the day; and, as I was the first preacher in this place, so I have been the only pastor of this people.

I only add, that this church was from the beginning as liberal in its discipline as a regard to its purity would allow, never refusing oc-

casional fellowship to communicants of other churches; and though no lion was placed at the door of entrance, and though no accounts of conversion and experience were *exacted* before all, what a small number from the beginning here has ever been excommunicated, or even suspended from the holy communion! It is remarkable, that, during the fifty years we have been reviewing, there has been no division, no discord, no jar.

As the cause has prospered much, there have been several enlargements of the chapel, the last of which was very expensive; but all has been paid for, and the place set clear by the generosity of the church and the congregation, which has afforded me no little gratification.

Such are the reflections derivable from the subject of our text, and the occasion of the day. And now what can I add more? As I ascended this desk, and looked down upon this vast audience, I said to myself, Ah! where will all this assembly be by the return of this Jubilee? Some of you will remain, and perhaps you will then be talking over what is now passing here: but where, oh where, will the majority of you be found then?

As to many of us, a much shorter period will have removed us, and the places that now know us will know us no more for ever. Other occupiers will fill these pews; other singers will lead the psalmody when the voices of those who now charm us will be silent in the grave; and another voice will be heard in this pulpit than that which has filled it for fifty years past.

To how many of you is my ordination a matter of history! You have been born since that day which many of your fathers and mothers attended. How many of you have I taken in these hands, and offered to God in holy baptism! How many of you have I hailed at your coming to the table of the Lord! And how many of your connexions have I followed to our burying-ground! "Ah!" says one, "there lies my cherub child!" "And," says another, "there lies the desire of mine eyes, taken away with a stroke." "And there," says another, "lies the guide of my youth." I am glad, therefore, when every church has a place of interment of their own: it seems keeping up still a kind of connexion with the departed. Our dead lie not among strangers. "There I buried Abraham, and Sarah his wife; there I buried Isaac, and Rebecca his wife; and there I

buried Leah." We have all our precious dust in yonder ground! where is the person belonging to us who does not go to the grave to weep there? I am sometimes ready to be jealous lest our burying-place should become richer than our church. But no; instead of the fathers are the children. Our sons are plants grown up in their youth; our daughters are corner-stones, polished after the similitude of palaces: and we have a noble band of the young and middle-aged, who have covenanted with God, and who are saying, We will not forsake the house of our God. Oh, how does old age, while it leaves life, peel off continually its connexions, till we seem left even as a beacon upon the top of a mountain, or as an ensign upon the hill! Oh, how many of the various relations of life, during such a varied and extensive acquaintance as mine, have gone down to the dust, and have seen corruption! How many ministers have been taken away! "The fathers, where are they? and the prophets, do they live for ever?" Of all the ministers that belonged to the Wiltshire Association when I entered it, I am the only survivor: and of all those who signed my call when I came here, only one remains, whose venerable head you

would have seen here this day but for indisposition. And, oh! what a curtailment are fifty years in a brief duration like ours! Your preacher, therefore, feels this; and though, in some measure, he can talk like Caleb, who said, "As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in;" yet he does not forget that the days of our years are threescore years and ten. Yes; therefore a period cannot be far remote when, as he hopes he shall never stand in the way of usefulness, he will either entirely resign his labours, or share them with another: and, though he knows the extreme difficulty attached to a concern where three parties are so deeply interested, the Lord can provide.

Now I seem to be taking a farewell of the fifty years which I have passed within these happy walls! What a difference between the day of which I am reminded, and this day! *Then*, I was rapidly entering life: I am now gradually withdrawing from it. Then, I was commencing my voyage across an untried ocean: now, with the glass in my hand, I am looking for the fair havens. Then, I was a

mere youth: now, surrounded with children and grand-children. What was then anxiety is now repose; what was then hope is now accomplishment; what was then prayer is now praise. What a season of humiliation, you will naturally conclude, must this have been! We are hardly aware of our deficiencies and imperfections till something occurs which drives us to retire, and reflect, and review. But who can look back upon fifty years, and not exclaim, "Enter not into judgment with thy servant, O Lord: for in thy sight shall no flesh living be justified." "O Lord, if Thou shouldest mark iniquity, O Lord, who can stand!"* Yet what a season of thanksgiving ought it to be! How has my life been indulged! How few have been so satisfied with favour, and filled with the blessing of the Lord! Yet I have had trials enough to remind me that "full bliss is bliss divine." Though I have not drunk deep of the cup, I have tasted the bitterness of affliction. One trial has pressed upon me with peculiar force; and concerning which I should have been ready to say, Lord, afflict me in any other point—but his ways are judgment.

But what deliverances have I experienced during this period! Serious attacks of indisposition formerly prepared me to expect an

abbreviated ministry; and perhaps you looked for it too: but, having obtained help of God, I continue to this day; and, after all the Ebenezers I have reared along the road, I now rear the largest of them all. And

“Here in thy house I leave my vows,
And thy rich grace record:
Witness, ye saints, who hear me now’,
If I forsake the Lord.”

REV. T. EAST'S SERMON.

“They that turn many to righteousness as the stars for ever and ever.” DANIEL xii. 3.

THERE is a sight which is sometimes seen by others, but which you, as a congregation, have never beheld—a deserted pulpit in mourning. From such a heart-rending scene, easily sketched in the imagination, I turn to-night to the vision of life; and, with feelings I shall not attempt to describe, congratulate you, my Christian brethren, that, instead of being assembled together to listen to the deep sepulchral voice of death, the sweeter, shriller, softer notes of Jubilee have just struck upon your ear.*—Your esteemed minister—not more esteemed by you than by myself—has often stood where I now stand, and gazed in the silent agony of grief on the memorials of death presented to his eye from almost every pew in this chapel.

* The congregation had just been singing the hymn, “Blow ye the trumpet, blow.”

But hitherto the shield of the divine protection has been around his life; and he still lives to execute that sacred trust committed to his charge in the days of your fathers. And where are they—the friends of his youth, and the glory of his riper years? If I could now lift up the veil which conceals the unseen world, you might behold them shining as the brightness of the celestial firmament, thinking of him to whose faithful administrations they attribute their being “turned to righteousness;” and anticipating, with ineffable delight, that hour *you so much dread*, when he also, having finished his course, shall enter into rest, there to shine “as a star for ever and ever.”

The private Christian, who has wisely “chosen that better part which cannot be taken away from him,” and the faithful minister of Jesus Christ, who is the means of “turning many to righteousness,” are living in the anticipation of the same glorious issue of their faith; and when the end of their faith is realized, though there may be some obvious marks of distinction—as the star, which reflects light, is necessarily more conspicuous than the firmament which is merely pervaded by it—yet the distinction will neither generate pride nor ex-

cite envy, as each one will appear in his own order and in his own glory; while all will ascribe their salvation to Him that sitteth upon the throne, and to the Lamb, for ever and ever.

In improving the service of the evening, allow me to call your attention,

I. To the work assigned to the faithful minister of Jesus Christ. And,

II. To the recompence he may anticipate, and will ultimately receive.

I. THE WORK ASSIGNED TO THE CHRISTIAN MINISTER—which is, to “turn many to righteousness.”

I. Their work is *specific* and of *unparalleled importance*. They are not appointed to their office to acquire distinction as men of learning, of science, of literature, of magisterial dignity; or to be the leaders of a sectarian party whose only cry is, “The temple of the Lord, the temple of the Lord, the temple of the Lord are we:” but to “turn many to righteousness”—this is their work.

By this definite expression, we are not to suppose that their work consists merely in turning men from a course of practical impiety to practical virtue; as that may be done while

the primary object of ministerial labour is left unaccomplished. Man, irrespective of his social habits of virtue or of vice, is a sinner against God—guilty and depraved, and involved in a sentence of condemnation from which there is no deliverance but through the redemption of Jesus Christ. To convince him of his guilt, that he may repent of sin; and of his danger, that he may believe in our Lord Jesus Christ; is the work assigned to the faithful minister of the gospel: and, when successful, the sinner, like the condemned criminal whose sentence is remitted, passes from death unto life, is renewed in the spirit of his mind, and made a partaker of the purity of the divine nature. And though some, who are ignorant of the provision which the gospel makes to guard the sanctity of the law amidst the splendid triumphs of sovereign and unmerited grace, may imagine that we endanger the interest of social virtue by placing the salvation of man exclusively on the redemption of Christ Jesus our Lord; yet, my brethren, the apostles tell us—and their testimony is confirmed by observation and practical experience—that as “there is no condemnation to them who are in Christ Jesus,” so also in them “the righteousness of the law is

fulfilled and after this great personal and relative change has been effected, their future course is impelled, not by the tendencies of a fallen and a depraved, but of a renewed and sanctified nature; *they walk not after the fiesh, hut after the Spirit.*

The work then assigned to the minister of Jesus Christ is to “turn many to righteousness which is of unparalleled importance to man individually, and to man relatively.

It is important, my friends, in relation to *your personal safety*. You may have every social virtue adorning your character—an amiable temper, a sweet disposition; all the relative duties of life may be discharged with promptness and facility; there may be no apparent flaw in your character: but, if you have no interest in the redemption of Christ, you are like the condemned traitor who is allowed to walk abroad, but who is never secure—his life being forfeited, and may be demanded any moment.

Therefore it becomes a question of vast importance to your personal safety, and to your *personal happiness*. The language of the Apostle is very beautiful and very simple. “Being justified by faith, we have peace with God through our Lord Jesus Christ. And not only

so, but we can rejoice even with joy that is unspeakable and full of glory."

It is important in relation to *the personal dignity* of man. We often see a fine assemblage of virtues hovering around the reputation of men, who are known to treat with insufferable contempt the redemption of Jesus Christ as the originating cause of their production. But then we see these virtues associated with principles which tarnish the lustre, and render them quite precarious in the continuance. The man of honour fears not God. Generosity is associated with licentiousness. Compassion for physical wretchedness disdains to contribute to the relief of spiritual misery. The intrepid advocate of civil liberty is a persecutor of the faithful in Christ Jesus. And only let a change take place in their relative position in society;—let them be brought down from the pinnacle of greatness to the valley of humiliation; or be called to follow the desire of their eyes, or their first-born, to the tomb; and how often will they open a grave with their own hands, or utter words of blasphemy, or cherish malignant feeling against God, who has suffered these evils to come upon them. But the moral principles which constitute and adorn the character of the

Christian, who has been created anew in Christ Jesus, have no such associated vices to tarnish their lustre, or endanger their permanent existence. He, like the man of constitutional virtue, may see changes in the aspect of Providence; but the strength and stability of his principles will prove equal to the occasions of their exercise; and in the decline of life, and under the severest trials, no less than in the vigour of his days, when all things prospered around him, he will appear, without ostentation, invested with a moral dignity, which will compel even strangers to the peculiar character of his principles to admire and applaud them.

This work of turning many to righteousness is of unparalleled importance in relation to man relatively.

My esteemed friends, your minister said in the morning that the peculiar circumstances of the day really justified references and allusions, which he otherwise could not have made from the pulpit. I feel it necessary to plead the peculiar circumstances of the day, as an apology for these personal references, which I cannot avoid making, unless I suppress a communication which I think will give you pleasure to hear; while, at the same time, it will shew the

unparalleled importance of turning men to righteousness, viewing them as standing in relation to each other.

The recovery of the South Sea Islands from the dominion of idolatry—the publication of the “Missionary Enterprise”—the sailing of the ship *Camden*, from the mouth of the Thames, on an extraordinary voyage of discovery—the erection of Spring Hill college, in the neighbourhood of Birmingham, which bids fair to be one of the most important institutions of Europe—the religious experience of the person who now addresses you, with all he possesses as a citizen of this world, and all he anticipates as a candidate for immortality—may be traced up to the successful labours of your pastor.

Some years ago, Mr. Jay preached a sermon in London, which was the means of the conversion of a young man, possessing rather superior talents, who entered the ministry, rose to a considerable eminence, and was rendered very useful in turning many to righteousness. This minister was preaching in Castle-street chapel in Reading, when I was a wild lad—a speculative and a practical infidel. I had often made a mock of sin; but that did not satisfy me—I made a mock of righteousness. Thirty-nine years

ago last November I resolved to go to the chapel once more, intending, on the following week, to leave my native country for ever, without letting any one know my purpose; when, with a usual form of expression—the last time I ever used it, and one I dare not repeat here—I said I was going to turn Methodist. Nothing was further from my expectation or from my desire. I heard that minister preach who attributed his conversion to the labours of your pastor. God blessed that sermon, I hope, to my salvation. I claim, then, your minister as my grandsire in the faith of our Lord Jesus Christ. Soon after this great change took place, Providence brought me to Bath and here, from his lips, I received, with meekness, I trust, the pure milk of the word, and became established in the faith.

Seven-and-twenty years ago to-night, in the providence of God, I was called to preach a sermon at the Tabernacle in London. A young man, of gay habits, and fine natural talents, who was going to spend the evening at a tavern at Islington, with some of his gay and dissipated companions, was induced to enter, heard the sermon, felt its power, offered his services to the Missionary Society, and went forth to preach

the Gospel. That young man was JOHN WILLIAMS, the missionary.

A few years ago, the providence of God threw me into connexion with a gentleman who had long lived a stranger to the grace of our Lord Jesus Christ. In answer to prayer, and by the influence of example and conversation, he was brought to the faith of Jesus, and was so delighted with the mysterious change, that, when walking with me in his sister's garden, he said, "Mr. East, I will give you such an estate if you can tell what to do with it." I replied, after a momentary pause, "We will found a college for the education of young men for the ministry." He, with his sisters, gave estates, worth at least twenty thousand pounds, and he brought me twenty thousand pounds in money. The whole thing was arranged, and now it is in the act of being brought into practical execution.

All this may be traced up to that one sermon which your honoured minister preached, when God attended it with divine power.

We see, then, the importance of one man being "turned to righteousness" in relation to other men, to the families of other men, to the sectional parts of society where other men live,

to distant parts of the world: and the effect of that sermon will not be expended till the last redeemed sinner is taken safe home to eternal glory.

Nor is it confined here. The angels of light rejoice over the conversion of one sinner; and how often, since that sermon was preached, have they been called from their more immediate employment in the celestial kingdom to rejoice over the conversion of sinners to God!

I remark, that the work assigned to the minister of Jesus Christ is *the most honourable, and yet the most difficult, that can be entrusted to human agency.*

It is the most *honourable*, inasmuch as it is that work which the Son of God came to perform. It is precisely that species of labour which the angels of light and the disembodied spirits of the just would prefer, if they were allowed to come into human form: and it is almost the only species of labour which entails neither shame, nor the sense of meanness, nor discredit, during the period it is engaged in, or when it is actually terminated.

But while it is thus honourable, it is, at the same time, equally *arduous*. It is no easy thing, my friends, as you know from personal

experience, for a minister of Christ to induce the thoughtless, the careless, the unconverted, to give a prompt and a serious consideration to this great question—"What must I do to be saved?" It is not an easy thing, when we are preaching, to fix your attention, to control your habit of thinking, to leave those impressions on your minds which shall constrain you to think when you go away from a place of worship, that shall superinduce the habit of solemn consideration and devout inquiry. And even when this first difficulty is got over, what various objections will men advance, not in *favour* of their own salvation (as one should naturally imagine, if positively ignorant of the tendencies of human nature,) but *against* it, as though they had an interest in being lost.

And when objections are in some measure silenced, when a spirit of thoughtful inquiry comes over the heart, impressions made, the spirit of prayer excited, the Bible read, the question propounded to the minister, or to a private Christian friend, "What must I do to be saved?"—entrance obtained into the Christian church, and the ordinance of the Lord's supper received—oh! what difficulty to keep the young convert from associating with the world, to

sustain these impressions, to guard these habits, to invigorate these principles, to lead him on through the temptations of the world in safety, till at length he is fitted for the kingdom of heaven!

Brethren, what an extraordinary combination of talent does a minister require who keeps constantly in view the great objects of his ministerial appointment! I do not now refer so much to intellectual as to moral talent. What a large portion of the spirit of Christ ought constantly to rest upon him! And what was the spirit of Christ? A profound regard for the honour of God, combined with the tenderest compassion for the salvation of man. He must unite the fidelity of an ambassador with the ingenuity of an advocate; and thus preserve, unimpaired, the legislative dignity of his sovereign, while attempting to persuade men to be reconciled to him. He has to win souls; and the sacred testimony says that this requires great practical wisdom in varying the modes of address and appeal to excite attention. I will venture to say that my esteemed friend has often had his eye fixed upon one, and another, and another, who has grown up from youth to manhood, and from manhood to old age, to whom he has often pre-

sented truth in such a specific form as to hope that now it will tell, without seeing any effects produced: and the secret prayer has been, "Lord, help me to construct a sentence that shall touch to-day this man's heart." Oh! how difficult is the work of the ministry!

3. I remark that the successful minister of Jesus Christ must always entertain a *piercing apprehension of his personal responsibility, associated with the absolute renunciation of all self-sufficient power.*

It has often been said that we are responsible only for our fidelity, not for our success. I admit the truth of the expression to a certain extent; but I rather apprehend that there is, too frequently, lurking under it a dangerous fallacy. We are responsible for our success: if not, there would be no lamentation if we are unsuccessful; no self-reproach; no instituting this inquiry, with a corresponding feeling of anxiety, "Why do I conduct a series of services, Sabbath after Sabbath, month after month, year after year, without being successful?" The fact is, that a holy man of God will feel that he is responsible for the exercise of his talents to the very full extent of their capability: and hence, inertness, indolence, consequent defect

of motive, the absence of that all-absorbing anxiety which should ever stand associated with the discharge of ministerial duties, will lead him to a deep prostration of soul before God, to revive the work of grace in his heart, to induce a greater earnestness and zeal in his cause, that he may not at last stand in the divine presence alone, or with only few standing around him, as his "crown of rejoicing."

In close connection with this personal responsibility there is the renunciation of all self-sufficiency. In no one thing does the faithful minister of Jesus Christ differ from the hireling of superstition than in the entire renunciation of all self-sufficiency to execute his ministerial trust. The hireling of superstition—and it matters not with what form of superstition he stands in connexion—arrogates to himself lofty pretensions, moves about amongst the people, and wishes to inspire them with a mysterious awe of his person, as entrusted with extraordinary power, to give efficiency to his own ministrations. Hence, in the arrogance of his spirit, he will talk of effecting the great change of regeneration at the baptismal font—of forgiving sins by virtue of the authority which *he himself possesses*—and of giving to the poor dy-

ing sinner the sacrament, as a safe passport to the kingdom of heaven. Hence they will attempt to make their admirers believe that the administration of the sacraments, when it is conducted by them, is sure to take effect; as they are entrusted with a delegated authority, which renders the concurrence of a divine power quite unnecessary. In opposition to claims like these, the faithful minister of Jesus Christ, however splendid his talents, and powerful his eloquence, will adopt the language of the apostle, "Who is sufficient for these things? Our sufficiency is of God." If we are the means of converting a sinner, reclaiming a backslider, comforting a believer, imparting consolation to the wounded heart, it is all of God.

I will now proceed to call your attention,

II. TO THE RECOMPENCE WHICH THE MINISTER OF JESUS CHRIST IS ALLOWED TO ANTICIPATE, AND WILL ULTIMATELY RECEIVE. "And they that turn many to righteousness, as the stars for ever and ever."

The law which prohibited the muzzling of the ox when treading out the corn was a significant enactment, expressive of that personal interest which the minister of Jesus Christ is al-

lowed to take in the progress and result of his own labours. There were, this morning, some touching allusions to the overwhelming anxieties which have preceded, which have attended, and have accompanied, the ministrations of this pulpit for the last fifty years; and if those anxieties could at any period have been rendered palpably visible to you or your fathers, they would have excited sympathies such as you have never felt, and led you to pour forth such prayers as you have never uttered. But it is a wisely-constituted law of the divine government, that in proportion to the labour shall be the recompence—to the intensity of anxiety accompanying its production, the bliss of the feeling when the design is answered. Here the anxiety has been felt: in that vestry the recompence has been received. I sketch, I have no doubt from real life. In that vestry, your pastor has sometimes sat himself down, pensive, oppressed, absorbed in thought. He has been disturbed by the entrance of a stranger—a young man—“Sir, I have been brought by your ministry to see what a sinner I am: will you tell me how I can be saved?”—There is the recompence.

And there is a certain recompence after the

work is done: though this is never anticipated as deserved. I am confident that I speak the feelings of your pastor's heart, in giving utterance to my own, when I say that we sometimes, in common with you, anticipate our final salvation, but scarcely ever, if ever, go beyond it: and if, under extraordinary excitement, the minister of Christ really anticipates something of that distinction which will be created on behalf of those who "turn many to righteousness," he will bow down and say, "Not unto me, O Lord, not unto me, but unto thy name be all the glory." But whether anticipated or not, it will be realized. It cannot be otherwise. Time and localities have an extraordinary influence even now over the state of human feeling. Only let strangers be associated unexpectedly in distant localities from their own residence, and a fine glow of feeling will spring up of a peculiar and hallowed nature. And think you it is possible for a minister of Jesus Christ to enter heaven, and there distinctly recognise those to whom he ministered the word of life on earth, without feeling what no language was ever invented to describe? I do not know, I confess, the full import of the meaning of my text. There are many allusions to heaven—its order, its glory,

and to the sources of its felicity; but there is nothing sufficiently defined to allow us to form a clear conception of what we shall be, or of the elevation and dignity to which we shall be raised. "Eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for them that love him."

It will be a recompence in proportion to the extent of the labour, its sacrifices, its difficulties—the purity of the motive, and the vigour of the principle, which have been employed in its execution. "And they that turn *many* to righteousness."

I recollect, some years ago, taking a solitary walk, and in the distance I saw a man who suddenly disappeared. Curiosity, rather than an apprehension of danger, impelled me to quicken my steps; when I saw that he was in a state of intoxication, rolling down a steep bank, the bottom of which was within seven feet of a canal! I hurried down, and was in time to put my foot on the curbstone of the canal, and save him from destruction. I never returned from a walk with more complacent satisfaction than on that evening. But it was the only instance of the kind that ever occurred. If such an occur-

rence had frequently happened, the amount of my felicity would have been in proportion to the extent of my usefulness. So here—"many to righteousness." Oh! to think of sustaining one situation for half a century, for no other avowed and real, practical purpose than to save men from everlasting destruction, and to prepare them for eternal felicity! This is the noblest work in which a man ever could be engaged; and the gratification resulting from it, when the whole mystery of God is accomplished, must be in proportion to its success.

This will be shared in common with others engaged in the same delightful labour. Unhappily, the artificial distinctions either of civil or ecclesiastical wisdom or folly, purity or crime, divide Christian from Christian, and minister from minister. The disciples of Jesus Christ, redeemed by the same blood, sanctified by the same Spirit, and tending towards the same inheritance, live as foreigners and strangers* rather than as fellow-citizens; often opposed to each other, though bowing at the same throne of grace, and avowing attachment to the same Saviour. So with ministers: one says, "I am a Pædobaptist," another, "I am a Baptist one," "I am a Calvinist," another, "I

am a Methodist;" one a Dissenter, another a Churchman; one a Presbyterian, another an Episcopalian. And we delight in these designations of human origin, pressing them around us with all their repulsive spirit, rather than rising superior to their influence, and acting with dignity, as the disciples and ministers of Christ, and cherishing that reciprocal affection which he has made the test of character.

How long this state of things is to continue is known only to that great and good Being who knows the end from the beginning. But this I believe—that if there be one sin which may be designated a national crime, it is not swearing, it is not drunkenness, it is not sabbath-breaking, it is not licentiousness, it is not infidelity, in any of its forms; it is disunion among the disciples of Christ, especially among the ministers. This is the curse of curses: this is the cause that Infidelity lifts up her head with such a front as she bears; asking the question, satirically, scornfully, indignantly, "*Can you be the disciples of Christ who are so opposed to each other?*"

But there is a world where these unhallowed distinctions, with their accompanying spirit, will all vanish away, and each one in his own order;

no Episcopalian there, no Presbyterian there, no Baptist there, no Pædobaptist there: no, none but the disciples of Christ: and none will "shine as stars for ever" but his faithful servants; without these human distinctions so dishonouring and so destructive of harmony and of peace.

Without trespassing much longer on your attention, permit me to say, that if there be one minister on earth whom I revere and esteem for his uniform consistency, and the extent of his very successful labours, that minister is your honoured pastor. And rather than not have been present to have witnessed what I hope to see on Tuesday, if there had been no vehicle to have brought me, I would have walked every step of the way.

As for you, my Christian brethren, of this congregation, allow me to congratulate you on the high character you have sustained as a congregation for so many years. As the apostle had commended the church at Macedonia, I feel myself at liberty to make some reference to you. There was a time when I knew you intimately—at least I knew your fathers—and I must say, that, having been your neighbour for twelve years before I went to Birmingham, I

can bear testimony—which no one, I think, who ever knew you, would ever contradict—that you have, for a series of years, sustained a reputation as a Christian church and congregation of which you have no reason to be ashamed.

I recollect once spending a portion of the day with a gentleman, standing very high in the religious world, who was tinged rather deeply with the Antinomian heresy—and who, at that period, though accustomed to my ministry for a few weeks in the year, could hardly tolerate it, not being exactly of that description which suited his taste—very gravely asked me this question, “You know Mr. Jay’s congregation, don’t you, sir, as you are a neighbour?” I said, “Yes.” “Is there any piety among them?” “Piety among them! My opinion of Mr. Jay’s congregation is this—taking it altogether, it is the finest in the West of England, both in relation to the consistency of its religious character, its harmony, its unity, its devotion to its minister and its pastor, and the prevalence of personal piety among its members.” This was, then, my opinion; and I believe nothing has since occurred to change it. You have a good character—sustain it—thank God for it!

The degree of influence which is reciprocally exercised by a minister and people, in the formation of their respective characters, is one of those questions which it is not easy to solve to the satisfaction of a cautious, and especially a fastidious mind. Sometimes the congregation forms the character of the pastor in his early settlement; and then the pastor throws back his character on the state of his congregation. Here I would call upon you to be thankful that you have, for a long series of years, had presiding over you, and have the prospect of his continued presidency, one whose example, whose spirit, whose entire character, you can think of without a blush, and in reference to whom you were never put to the necessity of offering either an apology or an explanation. And in proportion to your advantage is your responsibility. There is a season coming on which your eye is to gaze, for which his labours have been preparing you; but the result of his labours is yet unknown. I do not refer to what is to take place on Tuesday: that will be a novel sight—a gratifying sight. Who would give a premium to be absent? Why, no one who has an attachment to his minister and pastor; no one who wants to see a sight which is

rarely seen, that may never be seen again; no one who wants any thing like peculiarity to mark a period in the progress of time. Tuesday will soon be here; the events of that day will soon come and go; the sight will be soon exhibited, and remain only in the recollection, exercising a little influence on human conduct, perhaps on human principle: but soon it will be past. There is another sight coming far more glorious than the one to which I have just referred; when your revered minister will be presented faultless, in the immediate presence of God our Saviour, and receive his crown of righteousness. But, alas! how many, eager to see the gratifying sight which Tuesday is expected to exhibit, feel no intense anxiety to behold his celestial coronation.

Allow me to address myself to you, children of the departed, whose fathers, whose mothers, the friends of your youthful days, are now glorified spirits in the celestial world. Have you joined yourselves to Christ? or are you living without prayer, without repentance, without faith, fitting yourselves for destruction? Oh, my dear friends, though I know you not personally, let me beseech you not to let this day pass till you have, by solemn prayer to God through

Jesus Christ, looked up for the salvation of your souls.

How soon this solemn scene will come—who can tell? Who would like to see the greatest stranger in this congregation led out now, by some ruffian band, bearing an official character, connected with stern justice, and, in the presence of the whole, compelled to follow, to witness him executed, without even time to ask why?

But what is such an occurrence as this in comparison with the awful solemnity of a spirit dying, damned, and lost in a moment and for ever? As now is the accepted time, let me beseech you to flee for refuge to Jesus Christ, who alone can save you from the wrath to come; who alone can make you meet to be partakers of the inheritance of the saints in light. Having done this, what a splendid scene will be visible, when, rising to the eternal world as the brightness of the firmament, you will behold the ministers of Christ in their order, as stars shining for ever and for ever; amidst the whole, the Sun of Righteousness in his glory, his dignity, and his greatness!

May God command his blessing. Amen.

SOCIAL CELEBRATION

OF THE

JUBILEE OF THE REV. W. JAY'S PASTORATE.

ON Tuesday morning, the 2d of February, 1841, a breakfast took place at the Assembly Rooms, Bath, in accordance with a proposal made by Mrs. H. STOTHERT, Mrs. C. CODWIN, Mrs. SPENDER, and Mrs. R. HOPKINS, members of the church at Argyle chapel, and approved by the Rev. William Jay and the Committee; the arrangements of which were conducted with great taste, order, and satisfaction.

At ten o'clock, the Rev. J. LEWIS implored the divine blessing in the large room, and the Rev. W. SKINNER in the octagon room; and when breakfast was finished, the tables in the large room were removed, and the friends from the octagon room admitted, so that during the Meeting the Presentation all were together.

The number of persons at the breakfast was eight hundred and twenty; the expense being defrayed by the sale of tickets.

Free tickets were given to ministers who attended on the occasion, and also to the poor members and Sunday-school teachers belonging to Argyle chapel.

The ministers present were the Rev. Messrs. Bedford, of Winchester; East, of Birmingham; Elliott, of Devizes; Haynes, Lucy, Thomas, and Davie, of Bristol; Gregory, of Clifton; Nichols, of Darwen, Lancashire; Glanville, of Kings wood, Gloucestershire; Lewis, of Wotton-under-edge; Jupp, of Melksham; Hine, of Plymouth; Fernie, of Frome; Skinner, of Bruton; Hopkins, of Weston-super-Mare; Harris, of Westbury, Wilts; Oxley, of Sherborne; Penman, of Yeovil; Bishop, of Bridgewater; Edwards, of Frampton-upon-Severn; Smith, of Marlborough; Martin, of Cheltenham; Mann, of Trowbridge; Rees, of Chippenham; Slade, of Corsham, Wilts; Russ, of Seaton, Devonshire; Jackson, of Taunton; W. Bunting, of Manchester; Owen, Richards, Wassail, Cater, Jackson, Thornton, Brown, Reichell, Griffith, and Seville, of Bath.

At half-past six in the evening, the closing

celebration of the Jubilee took place in Argyle chapel, the principal scene of the protracted and successful labours of the venerable pastor. The large building was densely thronged long before the commencement of the meeting.

On one side of the pulpit was placed a pillar, commemorative of the late Rev. Thomas Tuppen, and of the erection of the chapel; and on the other side a corresponding pillar, commemorative of the fifty years' pastorate of the Rev. William Jay. The pillars are of Scotch granite, beautifully polished; and were executed according to the chaste design of Mr. H. E. Goodridge, architect; each is surmounted by a bronze lamp.

**MORNING MEETING AT THE ASSEMBLY-ROOMS,
AND
PRESENTATION OF TESTIMONIAL.**

HENRY GODWIN, Esq., in the Chair.

THE REV. JOHN OWEN read the 133d Psalm; and the Rev. W. L. THORNTON besought the divine blessing on the proceedings of the day.

One of the hymns, composed expressly for the occasion, by JAMES MONTGOMERY, Esq., of Sheffield, was then sung: it will be found at the end of this volume.

The CHAIRMAN then addressed the Meeting:—Ladies and Gentlemen,—I ought, in the commencement of the present festival; for so we consider it; to inform you that we have received letters from several eminent and distinguished ministers, which would be read if it were not feared that they would trespass too

much upon the time which can be more profitably employed. I will, therefore, merely say, in few words, that their contents are nearly uniform, expressing regret at the writers' being unable to be present to celebrate with us this very interesting occasion, and their unaltered and unalterable attachment to our esteemed pastor. They express their warmest desire that the meeting may be conducted, from beginning to end, in a spirit which I am sure will characterize it.

As there is this uniformity in the letters, I will not occupy the time by reading them: but there is one from the individual who, if indisposition had not prevented him, would have filled the situation which I now hold. I need not say that I allude to Mr. Henry Griffith, the senior deacon of Argyle chapel, and the only survivor of those who signed the requisition to Mr. Jay to become its minister. That letter must be his apology for not being present; and it must be my apology for taking this situation.

I believe, if I understand at all the duties and the province of the chairman of a meeting such as this, he is expected to give something like a character and a tone to the assembly over which he presides. Now I conceive that

the characteristics of a meeting such as this should bear the impress of sacred pleasure and brotherly love. It is delightful to retreat from a world of turmoil and care, distracted with the conflict of politics, into a hallowed circle such as we are now enjoying. It is something for me, too, who have mingled, perhaps too much, in the earthly politics of the day, to breathe here something of the atmosphere of heaven, and to unite in the delightful enjoyments which we have anticipated and are now realizing.

I was considering, on Saturday, on what peg I should hang the observations I should address to you: and I intended to say something of the endeared connexion which subsists between a minister and his people, and especially one which has subsisted, for half a century, between our honoured pastor and his congregation. But my reverend friend completely cut the ground from under me in his admirable discourse last sabbath morning. It was then the principal subject with him, and he invested it with all the solemnities of eternity, and with all the responsibilities of the judgment bar. I shall therefore abstain from touching on that point. I intended also to refer to the circumstances and condition of the country during the

fifty years which he has passed amongst us. But here again I have been anticipated: and I shall therefore only say, in general terms, that I entirely agree with Mr. Jay, that they have been the most important years which have distinguished the Christian era, one similar period only excepted—the first fifty years, when the great “mystery of godliness” appeared, God manifest in the flesh, when angels witnessed “the suffering of Christ, and the glory that should follow.” With that exception, no fifty years have occurred in the world’s history which may be compared in their important, their religious results; and they appeared to me to form an important link in that chain which shall unite them with the period when, “to those who look for him, the Saviour shall appear the second time without sin unto salvation.”

If brevity be the soul of wit, I assure you, you shall have a witty chairman to-day; and I will proceed, without any lengthened address, to refer at once to one or two things which have struck me.

In the testimonial which lies before me I perceive a sweet intermingling of sentiment, of regard, and of love. In it the peer of the realm

and the honest mechanic, the dignitary of the church and the humble teacher of the Sunday school, the widow's mite and the offering of the affluent, are blended: and surely we shall catch the flame which has here been manifested, and not say or do anything which is inimical to this catholic spirit. We have left all our differences outside the door, and I trust we are not going to bring them in. We meet here without the compromise of a single principle; but I hope we shall meet without inflicting a wound upon any man's conscience. I trust that this meeting will resemble some we have witnessed, where the platform has been raised too high to be assailed by sectarian differences, and that we shall be imbued with something of the spirit of that world above, where party names and distinctions are unknown.

There is one witness whom I could almost wish were here this morning to bear his testimony to the worth of our beloved pastor. Believe me, sir, I am not going to indulge in the language of adulation: it would be as repugnant to me as it would be offensive to you; and as contrary to the canons of good taste as to the canons of scripture. I wish the sainted Wilberforce were here to testify his esteem for

you: and we know not but that he may be looking down with pleasure upon us now; for if angels rejoice over a repentant sinner, why should not glorified saints look with ecstasy upon such a scene as this? But I can give you the testimony of Wilberforce himself; and I give it you on the veracity of a man who feels, I trust, that he stands in the sight of God.

Though not intimately acquainted with that good man, I had the pleasure of having three interviews with him, in one of which Mr. Jay was the subject of conversation; speaking of whom he said, "There is one thing in Jay, (for he spoke familiarly, and I will speak familiarly too,) there is one thing in Jay, dear Jay, that I love: it is, his uniform consistency, his uniform humility. I remember him when he was a very young man; and I know that the popular applause which followed him was enough to turn a young head. But he always kept his steady course: I never saw him in the least inflated by it: I never saw the least indication of his being so: he seemed to shake it off as the lion shakes the dew from his mane. Dear Jay! I love Jay!" Such was the testimony of Wilberforce: but his sons appear to have forgotten that love; at all events, they have not shewn it in the biography of their father.

I am old enough, my friends, to have witnessed a great deal of the popularity of Mr. Jay: and, of all the trials and temptations he has had, perhaps that has been the greatest. I have seen him a young man, launched, like a vessel laden with divine truth, upon the troublesome, treacherous ocean of popularity: he has kept his steady course; the flag aloft has been the union of faith, hope, and charity; Christ has been at the helm, and the glory of God has been his polar star; the Bible has been his compass; the sweet breath of heaven, humble prayer, has filled the well-spread sails, and carried him onward. But he has had the gales of trouble, and the billows of sorrow, which have risen against him: and many a frail bark which attended him has been shivered upon the rocks, or wrecked upon the shoals. By the grace of God he has kept his steady course; he has gone onward and onward towards the fair haven of eternal rest: and here he is, still going onward. Soon—alas! too soon, perhaps, for us—he will reach the blissful shores of eternity, thence beckoning us along, and shouting, “Victory, victory, through the blood of the Lamb!”

There is another individual who is not pre-

sent: how I wish she had been here! I refer to her who first gave him the title of a parent—the beloved one who first said to this amiable, venerable couple, “Father!” “Mother!” Oh! I wish Mrs. Bolton had been here. Some of us love that woman: we love her husband well: and, though she is absent, I trust our prayer is that she may be blessed.

And now, my beloved pastor, I turn to you. It is my duty to read to you the address of your church and congregation, which so much accords with my own sentiments that I cannot do better than let it conclude mine on the present occasion.

To the Reverend William Jay,

REVEREND AND VERY DEAR SIR,

Fifty years have rolled away since a gracious God was pleased to direct the church and congregation assembling in Argyle chapel to choose you as their pastor. Solemn is the thought, that of those who then crowded to hear you profess “a good profession before many witnesses,” few—very few remain to welcome this day; and of those who then invited you to accept the ministerial charge, one—only one honoured individual survives. But God has preserved you! and we are now assembled to commemorate the lapse of half a century spent in holy duty, and affectionate intercourse between yourself and the people of your charge.

We come not to praise you. It would not be acceptable to you, and we regard the occasion as too hallowed for any such purpose. We desire to unite with you in fervent gratitude to the

Great Head of the church for the signal blessings He has bestowed on you, in fitting you for the high, and sacred, and distinguished course of ministerial usefulness He has enabled you to fulfil; and on us, as a church and a congregation, in providing for us so rich and edifying an exhibition of the gospel of the grace of God.

But, while we bow in gratitude before the Most High, and would devoutly adore Him for His goodness, we cannot be insensible, that, under Him “from whom cometh every good and perfect gift,” we owe you much. To the great Apostle of the Gentiles, Philemon owed his “own self.” To you some of us are under similar obligations; and it is our prayer, that with those of our predecessors and fellow-worshippers, who have departed in the faith, we may unitedly rejoice in the day of Christ, that you have neither run nor laboured in vain.

Receive from us, very dear sir, the assurance of our strong affection and unabated regard; and with it, as a token of our attachment to your person—of our veneration for your character—and of our gratitude for your labours as a faithful minister of Christ, we request your acceptance of the accompanying tribute of esteem.

Finally, we pray for your prosperity, and commend you to the love of the Saviour. May the evening of life, which is now come upon you, and upon one who has tenderly and long augmented your joys, and alleviated your anxieties, ever be irradiated by the Divine presence; and when it shall please Him, whom you serve, to call you to the temple above, may these glorious words break upon your ear—“Well done, good and faithful servant; enter thou into the joy of thy Lord!”

Signed on behalf of the Church and Congregation, Bath, 30th January, 1841.

HENRY GRIFFITH

WM. NEWALL, ISAAC TITLEY,
 JAMES BRYANT, JACOB TITLEY,
 R. H. GRIFFITH, SAMUEL FISHER,
 Deacons of the Church

H. GODWIN, Chairman of the Committee.
RICE HOPKINS, Secretary of the Committee.

JOHN MATTHEWS,		WILLIAM GEORGE,
GEORGE KING,		JOHN BARNARD,
RICHARD PARKER LEMON,		EDWARD SAUNDERS,
WILLIAM PRICE,		CHARLES GODWIN,
RICHARD FINIGAN,		GEORGE NORTHMORE,
WILLIAM JAMES,		THOMAS BARTER,
JOHN GRIFFITHS MANSFORD,		JAMES GRIFFITHS,
J. C. SPENDER,		WILLIAM GIBBONS,
S. KING,		HENRY EDM. GOODRIDGE,
HENRY MORGAN,		

Being the Committee appointed at a General Meeting of the Church and Congregation, held 13th October, 1840.

With this address, sir, which so fully expresses my own sentiments, I have to present you also with this salver and purse, which contains £650, as a token of our united esteem, affection, and gratitude.

The address, written on fine vellum, was a chaste specimen of penmanship, the production of Mr. James Griffiths. It was surrounded by a richly-ornamented border, executed by Mr. H. E. Goodridge.

The case containing the roller on which the address was placed was the contribution and work of Miss Eliza King. The material was rich purple brocaded satin, trimmed with bands of purple velvet and silver lace.

The salver (manufactured by Mr. Moore) was of solid silver, with a shell-pattern border, containing in the centre the following inscription, surrounded with an engraved wreath of flowers:

PRESENTED,
 TOGETHER WITH THE SUM OF SIX HUNDRED
 AND FIFTY POUNDS,
 TO THE
REV. WILLIAM JAY,
 BY THE MEMBERS OF THE CHURCH AND
 CONGREGATION
 ASSEMBLED IN ARGYLE CHAPEL, BATH,
 AND BY OTHER FRIENDS,
 ON THE COMPLETION OF THE FIFTIETH YEAR
 OF HIS HAPPY AND USEFUL PASTORATE,
 AS A TRIBUTE OF
 CHRISTIAN ESTEEM, AFFECTION, AND GRATITUDE.
 JANUARY XXX. MDCCCXLI.

The beautiful purple velvet bag, richly ornamented with silver cord and tassels, which enclosed the salver and the purse, of corresponding beauty and pattern, were the production and gifts of Miss Titley.

The venerated minister, for whose acceptance these various presents were intended as tokens of regard and attachment, then rose, amidst the enthusiastic congratulations of the company; and, though evidently labouring under emotions which he could scarcely control, delivered the following address:

THE REV. WILLIAM JAY:—Mr. Chairman, and my Christian friends: Of late years you have not often heard me speak publicly, unless in my own appropriate sphere. It was not without reflection and conviction that, believing every man is best in his own order, considering the limitation of human powers, and knowing how liable I was to importunities, and feeling the pressure of various important engagements, I was induced to lay down a rule—and which I rendered general, in order to avoid giving particular offence—that I would decline all platform engagements, and confine myself more exclusively to the press and the pulpit.

With regard to the former, I hope I have not erred, because I have not failed, God having given large acceptance and circulation to my various and numerous publications: in consequence of which I have the pleasure to think, that, after my decease, there are many who may derive some pleasure and profit from the labours of my pen; and especially that my own church and congregation will be able to have in remembrance many of the things they heard from the living voice.

Nor do I think I have been mistaken with regard to the latter, when I was led to view my

principal duty as lying in Argyle chapel; since, after having preached there for more than half-a-century, I have had no diminution in attendance or attention; and I now survey this large and voluntary assembly, convened together to exhibit tokens of their regard.

Without any intimation or promise from myself, I fear an expectation has been raised that, on this occasion, I should take rather a large review of a ministry, the fiftieth anniversary of whose ordination, so many of my friends have agreed to celebrate in this flattering manner. But, in the first place, in the usual course of nature, you will soon, from what I may leave behind me, learn some of the circumstances of my earlier history, if they may be worth inquiring after; and you will see the peculiar, the very peculiar manner in which the providence of God, without any design or effort of my own, or of my humble friends, led me into a work to which I have consecrated so large a portion of my life, happily, and I hope not unprofitably. And, in the next place, on Sabbath-day morning last (as our chairman has mentioned) I took a pretty large review of things; especially as they led to the formation of my connexion with those who have so long been my "hope, and

joy, and crown of rejoicing;" together with some other circumstances connected with the church and with the pastor.

I seem, therefore, now only called to do, what would be a very pleasing duty were it not for the load of emotion under which I am called to discharge it: for, unless I were made up of insensibility and stupidity, you must suppose that I could not receive such an address, such a token, such a testimonial, without feelings which would be too oppressive and embarrassing to allow of a full, or perhaps even proper, utterance. I will not, therefore, attempt what I feel to be impracticable; but will briefly, and simply, and in a manner the most respectful and grateful, acknowledge my obligations to you, Mr. Chairman, for your disinterested, zealous, and judicious agency—To the gentlemen of the committee who have been connected with you; and—To all those who have contributed on this occasion, as if mentioned by name. Many of them are present; they can receive my thanks from my own lips immediately: and I hope that, in some way or other, they will reach all those contributors also who are absent; for I find that I have had friends not only at home, but abroad: and also—To that distin-

guished and truly Christian poet who has deigned to employ his muse on this occasion.

But what do I owe to those ladies who darted into this business, and who have shewn (they are always combined in them) so much earnestness and taste in the arrangement of this festival? I never indeed despair of anything being done, and being done well, when it once gets into the heads, and the hearts, and the hands of females. My fair sisters, I am not indulging the language of flattery. My conscience bears me witness that I have always had a concern in private and in public to plead the cause of your sex; and you may take it, if you please, as a kind of testamentary avowal, that, in a long and not unobserving life, I have always found females—like the dear afflicted one at my right hand—worthy of peculiar confidence, esteem, and praise.

I hope I have character enough to obtain for me a belief, when I affirm, that all, with regard to this jubilee—excepting the sacred part of it—originated with, and has been carried on by, others: and therefore all the guilt must rest upon the heads of a numerous body of friends, who have been perhaps too partial and too warm in their friendship.

I should be sorry if any have been led to imagine, because I have generally been successful in life, that I had now well-feathered a nest for myself, or for one dearer to me than myself. But I can glory in saying, this is not the case. While, therefore, with regard to the pecuniary part of this oblation, I am not at a loss to employ it, especially relatively and prospectively, yet it is not with this that I am principally impressed. "How long have I to live that I should go up with the king to Jerusalem?" I hope providence and grace have taught me, in whatsoever state I have been, therewith to be content. Nor can I expect to derive any immediate comfort from this present; but as a testimony of respect and approbation I exceedingly prize it: and there are few things which could have afforded me more pleasure, considering the principle from which the gift has sprung, and the various expressions of esteem and regard with which it has been accompanied.

I feel also the unsectarian nature of this boon, as it has come from churchmen and from dissenters, and from the various religious parties for whom I have often preached—and for whom I have always prayed, saying, "Grace be with

all them that love our Lord Jesus Christ in sincerity;" for "whosoever shall do the will of my Father which is in heaven, the same is my mother, and sister, and brother."

From the rank and office of some of the contributors, in church and state, perhaps it may be expected that there should be a more distinct acknowledgment. I am very willing to render to them the praise which is their due; but you will allow me to say, I have been most affected with the poor of my flock: and nothing will so long remain written on the fleshly table of my heart as the generosity of one individual who presented sixpence to one of my deacons, adding, "I only wish it were a hundred pounds!"

I have only one thing more to add. I take this purse, and I present it to you, madam, [*addressing Mrs. Jay, in whose hands he placed the purse, amidst the warm applause of the company*—I present it to you, madam, who have always kept my purse, and therefore it has been so well kept. Consider it as entirely sacred to your pleasure, your use, your service, your comfort. I know this has been perfectly unexpected by you, but it is also perfectly deserved by you.

Mr. Chairman, and my Christian friends;—there is not one here this morning but would

acquiesce in this appropriation if they knew the value of this female, as a wife for more than fifty years; and if they knew also the obligation the public is under to her (if I have been enabled in any measure and degree to serve my generation;) and how much her sex owe to one who always raised and confirmed my estimation of them; and especially how much my own church and congregation owe to one who has watched over their preacher's health, who has cheered him under all his trials, who has reminded him continually of his duty, who has animated him in the prosecution of it, and who has freed him, when in her power, from every interruption and embarrassment, that he might be free in his work; and how much my family owe to her for aiding in training up a number of children who will always call her blessed, and being the mother of another mother who now resides in America, shining at the head of a lovely train of thirteen children, all walking with her in the way everlasting. [*continued cheering.*]

The CHAIRMAN:—You will next be addressed by one of the oldest of Mr. Jay's contemporaries, the Rev. Richard Elliott, of Devizes.

Rev. R. ELLIOTT:—It would be very difficult for me Mr. Chairman, and my Christian friends, to tell you under what class of emotions I rise to address you upon this very interesting and memorable occasion. Hearing that which I have just heard, witnessing the solemn scene which has been presented to my eyes, and perceiving how deeply (I think I may say) you have all been affected, I fear lest any remarks which I may make, however affectionately, I think of certain parties now present, may tend to do away with the hallowed feeling which has so delightfully prevailed throughout this assembly. I could almost wish that we were about this moment to separate, that we might carry away with us, uninjured and unabated, those sensations of which we have been the subjects. At the same time, placed as I am in this position, by the good will of my friends around me, and after, I may now say, a long connexion with my dear and venerated friend, your beloved pastor, I should not think it right to be entirely silent, when there are so many recollections in the years that are past which tend to excite a feeling of gratitude to God for mercies which have been mutually enjoyed.

Upon this occasion, most assuredly, I may be

allowed, as one not resident among you in this celebrated city, to congratulate you, my friends in Bath, for that which has transpired in the services of this morning. For, although I observe, in the presentation of the Memorial, that notice is taken upon that salver that this testimonial has arisen from different sources (and the acknowledgment is so far very properly made,) yet I happen to know—and I take the opportunity, as a matter of duty to state it—that this is substantially, and almost entirely, the gift of the good people in Bath.

Having been reminded again and again, in the course of these services, of the lapse of time, will you allow me to refer to one circumstance in past history, which, if it were in some measure connected with my own life, was connected also with engagements of my dear and venerated friend? I refer to a period now nearly seven-and-thirty years since, when, at my own ordination, the revered Cornelius Winter was present to give me ministerial advice, and my dear friend, Mr. Jay, addressed those whom I may still, through the mercy of God, call the people of my charge. It is peculiarly touching when we look back upon past events of this kind. I am not conscious at the present

moment, that there exists a minister, excepting my dear friend here, who took part in that service: death has swept them all away, and we are following hard after. Oh! that the sentiments which have been again and again expressed this morning may be realized by us all, that when we shall finish our course we may enter into the joy of our Lord!

I am almost forgetting that I am instructed, by the paper put into my hand, to pursue a peculiar course; but the sentiments contained in this resolution, prepared by our friends, have been already so repeatedly expressed, that you will excuse me if I do not enlarge upon them. There are four things contained in this resolution. In the first place, there is the expression of devout gratitude to God, who has been pleased during the long period of fifty years, to spare our beloved friend, and to render him useful amongst you. The resolution further expresses your desire thankfully to record the goodness of God both towards him and yourselves in this respect. It also requests me to take notice of that which has just fallen from the lips of my esteemed friend himself—the usefulness which has attended his labours from the press, in England and in other parts of the world. And

then there is the hope expressed (oh! how inscrutable are God's ways! we cannot look into futurity; we know not what a day may bring forth)—there is the hope expressed—and in this, I am persuaded, you will all sincerely join me—that for your own sake, for the sake of the churches, for the sake of the world, it may please God still long to preserve to us our beloved friend; and when the moment shall arrive at which it shall be the will of God to take him to Himself, that he may have, as the resolution expresses it, “an abundant entrance ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

I trust Mr. Chairman, that it will not be out of place—and I hope the audience will not consider it so—if, looking around me upon this vast and interesting assemblage, I express the hope that none of us may be found wanting on that day. Oh! is not this a season in which there should be deep searchings of heart? May there not be present—is it not according to the ordinary course of things that it should be so—some who feel a lively interest in passing events, and who yet perhaps are still far from God? Oh! what a happy day will this be for such, if this commemoration should prove to be the

season of their conversion to God! Let every heart be lifted up, that the Spirit of God may descend and put such a glory upon this Meeting.

The following is the resolution which I beg leave most respectfully and affectionately to move:

That this meeting desire to record its devout thankfulness to Almighty God for the signal blessings which He has bestowed on the Rev. William Jay, in having graciously qualified and permitted him to labour, with such a large measure of success, for fifty years, as the Pastor of the Church and Congregation assembled in Argyle Chapel; and in having made him the honoured instrument of widely diffusing 'the Gospel of the grace of God' by his valuable writings, both in this country and in America. And this Meeting would also fervently pray that he may yet be spared for many years to 'preach the unsearchable riches of Christ;' and that, when he shall have fully 'served his generation, according to the will of God,' he may have 'an abundant entrance ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

The CHAIRMAN:—The seconding of this resolution was allotted to our friend W. Hunt, esq., the Mayor of Bath. The duties of his office, however, require his attendance elsewhere; but I hold in my hand a letter from him, in which he states that he considers the city of Bath to be more indebted to Mr. Jay than to any other individual with whom he is acquainted; and he laments that he cannot be with us to

bear this testimony personally, I know his heart is with us, though his duties call him away.

The duty of seconding the resolution will be performed by a minister of the Church of England—the Rev. J. G. Bedford, of Winchester, who has kindly stated that he will supply any vacancy which may be occasioned.

REV. J. G. BEDFORD:—Mr. Chairman, Friends and Brethren. I rise with the utmost pleasure to second this resolution; and I thank the chairman for acceding to my request on entering this room, that I might be permitted to address you on this heart-stirring occasion, and to give expression to the feelings of which my breast is full. I shall detain you but for a few moments, for I have lived many years in retirement, and am unaccustomed to take part in public business, or to speak on public occasions. But being, as I am told, the eldest of the very few ministers of the Church of England who are present in this room, I considered that I had something like a claim to offer my testimony in that character to the eminent worth of your beloved pastor, and, if he will permit me to call him so, my revered and honoured friend.

Brethren, blindness has made me a very un-

serviceable minister of the church: and nature and Providence have placed me at a great distance below my honoured friend; but I lament my obscurity on the present occasion only because it diminishes the dignity and the grace, although it cannot invalidate the truth, of my testimony. I will not repine at this dispensation; and I bless God that the loss of my sight has made me exercise more assiduously the mental eye, and has made me, perhaps, dwell more intently upon objects which, in the daylight of my youth, I passed by too lightly.

My brethren, one subject of my reflections has been this—Have the holy Scriptures indeed placed any barrier betwixt me and my invaluable friend? Is it true, that because my parents were of the Church of England—that because I was taught by them to love and honour the doctrines and the liturgy of my church, and because I still love them, still prefer episcopacy as a form of government—I am, therefore, separated from the eminent servants of God of other denominations? Brethren, my children have read to me the Scriptures in the original language; and I declare to you with perfect confidence that there are no such barriers. There are no such barriers in the reformed Church of

England. There are no such barriers in the nineteenth and twentieth articles of the Church. There are no such barriers in the writings of the Reformers; there are no such barriers in the writings of Usher and Leighton, nor in any of the great divines whom I love to follow as my guides.

It is for these reasons that I sincerely lament that none of the bishops or superior clergy are present to supersede me on this occasion, and take the office which I now claim, of offering a testimony so richly due to the eminent worth of your beloved pastor. Yes, my friends, I stand forward, humble and obscure as I am, to offer that testimony. I pass no censure because the eminent and excellent men whom I have mentioned are absent to-day. What is the cause? The cause lies in the unripeness of the age. These men are absent because they are withheld by their sense of duty, by their conscientious opinions, by their conscientious scruples, and fears: and, if I enjoy my own Christian liberty, I will not impugn the liberty of others. No. But I am here to testify that the Church of England is deeply indebted to the labours of Mr. Jay. I refer to the bright and steady light which has shone in

this city for fifty years, and which began to shine in a time of gross and palpable darkness. What! shall we not claim fellowship with a fellow-labourer who has helped us to reap in the harvest when the labourers were few? Shall we not thank him for helping to feed the flocks which were wandering unprovided on the mountains?

I refer, also, to his admirable and useful writings, which are mentioned in this resolution. They are upon the library shelves of all our clergy; and I have heard more than one dignitary of the church allow that a clerical library is not complete without them. Why shall we forget the "Christian Contemplated," which is a comfort in the cottage as well as the palace? Shall we forget the "Morning" and "Evening Exercises," which are the consolation of the rich and the poor, both in and out of the Establishment; and are to be found in the huts of furthest America, and India, and Australia. I know that they are in the tent of one young soldier in the dreary mountains which separate India from Afghanistan; and I bless God that I know it.

Yes; and I must here mention the extreme usefulness of those practical lessons which the

younger clergy have derived from Mr. Jay in pulpit oratory; nay, I will avow that the pulpits of the Establishment are even *now* resounding with the noble arguments, the bold and clear distinctions, the pointed illustrations, and with the glowing expressions of this preacher. Can I blame the clergy for this? By no means: they do well to use such rich materials; but then let us have the honesty to acknowledge it. I will at least make my own confession. I have for many years, from time to time, sat at the feet of this dear instructor, and that with deep and increasing delight. But I should offer him but a poor tribute if I did not add, the hope that I have done so with growing profit, and deepened impressions.

My friends, there is another testimony I would bear this day upon a point which, I am sure, has cost our dear friend some pain. I mean the notion that Mr. Jay has spoken offensively of the Church of England. It is impossible that he should have done so. I have heard him speak with deserved rebuke and ridicule of intolerance and bigotry; but I never heard an offensive word proceed from his mouth. It has been a sublime spectacle to me to see a man of his amazing powers abstain from employ-

ing them in the all-absorbing politics and contentions of the day. I have seen him sit apart, and pursue his tranquil course, looking quietly down upon the contentions and tumults beneath him. Lucretius, the Roman poet, imagined such a picture; but, believe me, the Christian philosopher alone can realize it.

Now it is from this eminence that he has come down to be amongst us this day. We know that he comes forth from his closet, and from his books, with some degree of unwillingness. And we ought to consider it as a mark of the benevolence of his disposition that he has yielded to your wishes on this occasion, and consented to a public exhibition so alien to his habits and his principles. We know that heart religion is a jealous thing: it fears lest the brightness of its garments should be sullied in the public way. It fears to expose the heavenly treasure in the world's market, lest it should receive the least stain or diminution. But', in thanking him for thus conceding to our wishes, I feel that he has done so on a very high principle; that he thought it his duty not to withhold his testimony here to-day, that God's saints are held in honour even here. And he is conscious also, he must be conscious, that we have a warrant for this bestowal, because God has bestowed His war-

rant, and has blessed his labours to the souls of thousands and tens of thousands of his fellow-creatures.

Friends and brethren, I have reached the true ground at last. This is the common ground upon which your testimony and mine are offered to-day. It is no longer a question between Churchmen and Dissenters. Men of great and eminent usefulness are not the property of any section of the community: they are the property of the Church universal; they are the property of the human race; and, since such men's deeds live after them, they belong to men and to times which are to come after. My friends, I support this resolution with my whole heart.

The CHAIRMAN:—The motion will be supported by our friend, Mr. Haynes, of Bristol.

The REV. T. HAYNES:—Mr. Chairman,—when I arrived at your house this morning, I had no conception that I should be called upon to take any part in the engagements of this day; nor would any thing have induced me to forego my own determination but that one sentiment which you declared to me, intimating that it was the wish of a friend, whom I cannot and dare not refuse.

I participate, my friends, fully, and I hope with all my heart, in the high tone of spiritual feeling to which this meeting has been raised by the luminious and attractive statements with which we have been so greatly delighted, edified, and impressed; and I sympathize most cordially in the sentiment of the speaker who has lately sat down. I feel it to be a privilege, sir, to be in the society of men who feel that they are Christians more than that they belong to any section of the church of Christ. I have learned, sir, to feel that my personal Christianity is the first boon I hold; that my New Testament is the next; and that I must live and walk in harmony with that boon, let others live as they may. It is a blessed thing to be able to trace, in the inspired pages of the New Testament, the great principle, that spiritual Christianity is the gift of God: and that, when it comes on a man's mind in illumination, and upon his heart in its impelling and saving power, it raises him not only above his degradation as a sinner, but above his ordinary position as an intelligent agent in the creation of God. It makes him a higher man; it makes him a nobler being; it rarifies his Christian principle in proportion as he adopts and as he breathes its spirit.

I think we have had a lovely example of this fact this morning. I felt a very deep and stirring interest in the address which was given to us by our venerated friend; and if, as a minister, I were only to say, that he ought to live in the affections of every, minister of the gospel, but especially those of his own denomination, whom he has always been willing to smile upon, and to help when he could—always willing to serve and to assist, when it was in his power—I think, if it were only on this ground, his ministerial brethren would say, This is the man whom we delight to honour. I believe I speak the sentiments of every heart in this assembly, as well as my own, when I bear this testimony both to the kindness of spirit, the urbanity of manners, the frankness, and the heartiness, with which our friend has always rendered his assistance to a ministerial brother, who has asked for his help to plead the cause of charity, or to further any of the objects of the Christian ministry, in which he has been so honourably and so highly engaged.

But, sir, can I look round on this assembly, and endeavour to feel with them as I know they do towards the man who has been for fifty years their pastor, leading them in the ways of

years their pastor, leading them in the ways of truth and righteousness, without knowing that there is many a heart here which can say of the sanctuary where he labours, "I was bom there?" Oh! sir, what a sentiment is this! Crowns and sceptres, what are they compared with the honour of having led a wanderer back again to the fold, and carried the message of mercy and of life to the dreary understanding and the degraded heart of a fallen and apostate sinner? This honour encircles our dear friend on this occasion. He can say of and to many of you, not only, "Ye are my glory and my joy;" but he can speak of you as those whom he has been instrumental in begetting in the Lord. Oh! what a noble, what an animating testimony is this of the divine approval! Sir, we know that others may talk of signs and tokens of divine approval; but if we see the blessing of God resting on a man's testimony, and the power of the Spirit carrying the message he delivers to the conscience and to the heart, *there* is the sign that a man has the apostle's spirit, and the apostle's testimony, and the apostle's success.

I was pleased to hear the allusion made by the last speaker to the writings of my revered

friend. I was delighted to hear him specify "The Christian Contemplated," and one or two other works. But, sir, we all have our likings—we all have our particular feelings and tastes; and perhaps our circumstances contribute very much to the growth of the one and the quality of the other; but let me say, that the "Life of Winter"—the book of his youth, and the book of his heart, memorializing the friend he tenderly loved, who had taken him by the hand and led him into the ministry—the "Life of Winter" is the book for me. I have the pleasure of knowing that that book has been very useful to many a young minister, both in determining resolutions which were feeble and changing, in fixing principles which were all but evaporating in the mind, and in directing the heart to the right tone of Christian ministrations, and the right solicitude of Christian pastorship and fellowship, which the minister of the gospel should be anxious to sustain. I am not ashamed to say for myself, and to confess with feelings of love—and I will not yield to any other in the warmth with which I cherish them—that to that book I am indebted more than to any other human book for the desires, the hopes, the feelings, and the sentiments, which I have been led to entertain, primarily with respect to

the ministry itself, and afterwards with regard to its spirit, character, and tone. And if I could desire for myself a blessing, or ask it for others, I should say, Give me the mind and' the heart of Winter, and let me have it in the tone and temper of his biographer; let me feel to his eminent piety as my venerated friend felt towards his tutor; and let me admire, and love, and walk in the steps of those who have so carefully followed our Lord and his apostles.

I will not trespass longer on your time; but most cordially and heartily support the resolution.

The CHAIRMAN then put the resolution to the meeting, and it was unanimously agreed to.

The Rev. T. EAST, of Birmingham:—Mr. Chairman, without the least affectation, I at once confess that I feel very much embarrassed; and I fear that I shall not be able to discharge the duties devolving upon me in moving this resolution, without being in great danger of trespassing on those hallowed laws of courteous delicacy to which every wise and good man is expected to bow down and do homage. I think, Mr. Chairman, that you and the whole

of this audience will admit this after I have read the resolution—

“That the friends of the Rev. William Jay, now assembled, desire to offer him their sincere congratulations on this truly interesting occasion, and would beg to assure him of their high esteem and unabated regard, and of the gratitude which they cherish for the many spiritual benefits which, under God, they have derived from his eminently useful labours as a faithful minister of Jesus Christ.”

I would not, Mr. Chairman, wound a heart which I would ever step forward to protect from a painful touch; nor would I give utterance to a single expression which should induce any one to imagine I am about to offer the incense of mere flattery. My post is delicate: I must speak to the resolution, or hold my tongue. My resolution is one of congratulation, pledging you who are disposed to support it to the cultivation of those hallowed affections which we may all cherish towards a faithful minister of Jesus Christ without giving offence to his Master.

Allow me, then, my deeply-respected and venerated friend, to congratulate you on the high honour God conferred upon you when he called you by his grace, and counted you faithful, putting you into the ministry. Allow me to congratulate you on the peculiar talents with

which you have been entrusted, and the very eminent services which the exercise of those talents has rendered to the cause of Christ, not simply in this country, but throughout the whole universe of being; and to express my decided opinion that there is not one man living whose labours have been more eminently blessed, directly and indirectly, than yours, in advancing the cause of God our Saviour.

Allow me, my dear friend, to congratulate you that you have passed through life so far, without having been permitted to fall into any speculative or practical errors, but have been upheld by the grace of God to the very present day. And allow me to congratulate you on the prospect there is before you.

Shall I tell you a little anecdote? Perhaps it may be remembered when every other part of what I may say will be forgotten. A gentleman of pre-eminent piety, a resident some years at Bristol, was taken ill a little while before he was missed out of the circle in which he moved; for though not a "religious gipsy," he was the friend of all parties, and stood unconnected with any. At length he was missed. A friend called to see him—saw him on his bed—saw him ill—saw him dying,—and congratulated him that

he was now going home. With a smile on his countenance, he replied, "Yes; and my Father is waiting to receive me." My dear sir, you will not enter heaven unexpectedly, when you do enter it; you will not enter it as a stranger; you will not enter it as one unwelcome. There are thousands there waiting your arrival. There is your Father, there is your Saviour, there is your Master; there are your spiritual children. My dear sir, the greater part of the rest of your life, lengthened out as I hope it will be, ought to be spent alternately betwixt gratitude and dependence—that God has so much for you, and that there is yet so much remaining to be accomplished.

My resolution pledges you, my Christian friends who support it, to the cultivation of the affection, the esteem, the regard, and the gratitude which you may cherish towards our esteemed friend, as a faithful minister of Jesus Christ, without giving offence to his Master. We do not come here to flatter; we do not come here to applaud; we do not come here to raise a monument of praise to the honour and the glory of the man, his talents, or his agency; for there is a little expression within the parenthesis of my motion which will lead me to a conclusion—

“All under God.” And I am sure I speak the sentiment of my friend when I say he would arise to respond to this declaration—it is through the grace of God he is what he is; through that grace he has been enabled to do what he has done; and to that grace he now, with you, and all the people of God throughout the world, will ascribe the glory for ever and for ever.

I cannot sit down—as I have a nephew in this city, a clergyman, who is not present this morning—without referring to the speech which has been delivered by a clergyman present. He used one very happy expression: it was this, if I have caught it rightly—that the primary reason why so many good men belonging to the Church of England are absent this morning, who might have been here, is not to be attributed so much to the badness of their spirit as to the unripeness of the age. That is it. They are men of God; they are faithful ministers of Jesus Christ; they are serving their generation according to his will; they long to see a blessed change throughout the whole moral world—Give them time, they will come right at last, I have not the least doubt: and if the present generation come not right, recollect they are

preparing the way themselves to correct the generation that will succeed them.

At any rate, Christian friends, mind one thing. What you think wrong in them, correct in yourselves. Do not censure, do not condemn. Let a good spirit, a generous feeling, be displayed by you on all occasions: and then by the force of comparison, they will see there is something defective in themselves in which you excel. This, if sanctified, will have a fine effect—first, on you, and then on them; till God brings about that period of ripeness when we may all live in love and in peace.

W. T. BLAIR, Esq.:—Mr. Chairman, and Christian friends,—I hope that the pleasure, the entire cordiality, with which I rise to second this resolution, will not be measured by the number of words I may employ in doing so: for when I was applied to, to take a part in the proceedings of this morning, I took the liberty of stipulating, not for freedom of speech, but for the greatest possible limitation of it; and for this very good reason amongst others, that, in the present state of my voice, I am incapable of addressing so large a meeting for more than a few minutes, without great inconvenience.

While this is my apology, if apology be necessary, for not saying much, I should indeed be doing violence to all my feelings as a man and as a Christian,—nay more, I should be ashamed of myself and of my Christianity,—if I hesitated, on such an occasion, thankfully to embrace the opportunity presented to me to add, however briefly, my humble but hearty testimony to the tribute of respect and affection which we are now met to offer to the venerable and venerated individual whose long and eminent pastorate we are commemorating.

It would not only be wanting in good taste, but unbecoming the occasion, to use the common language of panegyric in speaking of our esteemed and honoured friend, and allow me to add of *my* esteemed and honoured friend; and yet it is difficult to allude to such a man, while using the words of truth and soberness, without being in some danger of erring in this respect. But all studied eulogium would be both impertinent and unnecessary in the case of one who will live in his admirable writings long after the voice of human applause shall cease to sound in his ears, and whose name will be embalmed throughout eternity, in the grateful reminiscence of multitudes who look to him as

the instrument of their salvation. Truly he needs not epistles of commendation from men, and, I am sure, he seeks them not. Though his praise may be in all the churches, yet his best record is on high, and his reward is with his God.

To spend and be spent in the most obscure walk of the Christian ministry is an honour that might well satisfy the ambition of any man: but to be placed on such an eminence as to be the chief ornament of one of the first cities of the empire for half a century; to have been permitted during all that time to sustain an untarnished reputation before men; and to have employed unceasingly all the powers of an original and vigorous intellect in instructing and blessing mankind; is a distinction conferred on very few, and in comparison of which all worldly honours and possessions—even the Roman purple and the dominion of the world—are splendid baubles. But the highest tribute by far that can be paid to the protracted labours and worth of our revered friend will be found, not in loud applauses, nor in recording them on tables of stone, or more enduring brass, but in their being engraved by the finger of God on the many living seals that have been given to

him for his ministry: and if we desire, in the way most acceptable to the faithful minister of Christ, to cheer the evening of his days and to enhance his joys hereafter, let us be fervent in supplicating the throne of grace that a richer unction and a double portion of the Spirit may rest upon him, and that the gospel which he proclaims with so much simplicity, perspicuity, and fidelity, may prove a savour of life to increasing numbers who may be privileged to hear the truth from his lips. I will only add my fervent hope that so valuable a life may be protracted to a distant period, and in all the vigour and glow of health in which we now delight to behold it. May it prove a *cruda viridisque senectus* to the last; and whenever in the providence of God, his honoured servant shall be called to finish his course with joy and the ministry he has received of the Lord, may he take his place amongst those who, having turned many to righteousness, shall shine as the stars in the kingdom of their Father for ever and ever.

The Rev. S. MARTIN, of Cheltenham:—Mr. Chairman, and dear Christian friends,—I am placed in this position entirely by the impulse

of gratitude. Many reasons which I need not mention would have urged me to have kept in the quiet seat which I have been occupying for some time; but my own library shelves bear testimony to the kindness of the Christian friends in Bath, and I would therefore now publicly rejoice with their joy, that they may see that I am not insensible to kindness when shown to another, while I am thoroughly conscious of it when manifested to myself.

This resolution calls upon me to offer congratulations to your venerated and beloved pastor. The remarks which have been made have chiefly referred to the past and the present; but while I have been sitting here, I have been thinking that the life of your beloved pastor is yet to come. The seventy-one years which he has spent here, these are but the bud of his being: all the fruits that you have seen in his character and in his ministry, these are but the blossoms of the spring: and if this be the manifestation you have beheld in the meaner part of his existence, what shall the fruit be when the voice shall be heard, "Thrust in thy sickle, and reap, for the harvest of the earth is fully ripe Mr. Jay, sir, has yet scarcely begun to exist: "for what is our life? It is but a vapour that

appeareth for a little time, and then vanisheth away." But vapours, you know, sir, though they are light and airy, and are carried about by every small wind, are important in their relation to the ocean. They rise from the ocean, they fall upon the mountain, they constitute the torrent, they fill the bed of the river, and then they mingle again with the mighty waters. Thus these seventy-one years which have arisen from the immensity of God's nature, and which you have seen move as the little cloud, and descend in fertilizing influences upon human hearts, these have yet to be seen in the ocean of immortality, moving throughout eternity, to the glory and praise of God.

"The righteous," it is said, "shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: He is my rock, and there is no unrighteousness in Him." We see this day an illustration of these truths. The blind, sir, that cannot see this stately palm and this majestic cedar, have plucked of the fruit, and have found it pleasant unto their taste

They, sir, have been nourished by this tree, which has not been an object of vision, but which has appeared to their immortal nature, and made impressions there which will be amply sufficient to enable them to recognise that being when he and those whom he has blessed shall appear at the bar of their God. Mr. Jay has had joys, sir; but what are those joys in comparison with the pleasures which are to come? He knew the joy which attended his first introduction as a youth to the ministry of the gospel, and the thrill of delight which he experienced when first he knew that a soul was converted by his ministry—when first he could say, “This is the seal of mine apostleship, the soul that I have won unto Christ.” But he has yet to see gathered around him the children whom God hath given him, whom no being yet can count up; for they shall not be reckoned till the Lord reckoneth up the people, and until it shall be said of different sanctuaries, “This and that man were born there, and these were converted to God here.” I say, sir, he has yet to know the joy of the Christian minister’s relation; he has yet to see gathered the fruits of his ministry.

He knows, sir, what activity is; but what has

been the activity of his life in comparison with the activity that is yet to come? Has he not, though he has had health, been paralysed and hindered by the bondage of corruption? He has yet to know what freedom of action is, with a glorified body, and in a dwelling where every thing around him and every thing within him will conspire to promote an immortal energy. He has to know the joy of action without any thing like a hinderance, without any thing like a clog, without any thing like fatigue. He has yet to know what it is to move through immortality towards God, and to feel in that motion the utmost thrill of delight, without the least sensation of weariness or labour. What, sir, have been his labours, and what have been his joys, in comparison with the pleasures and the exercises of immortality? They are lighter than nothing and vanity when compared with those which are unseen and eternal!

Even when *first* entering that glorious state, he beholds the smile of the Master—what pleasure has he found in the smiles of the many happy faces here which can at all be compared with *this*? Not that any minister, not that any Christian, would despise the favour of friends. Far be it from me to tread it beneath my feet; it

is that which often supports and cheers me in the post in which God has placed me. But this is not our reward. We have not our recompence in the smiles of men: the best creatures are but dust, and the best are but mutable. Our reward is *there*; it is *there*; it is *there*. It is in hearing our Master say, "Well done it is in beholding his smile; it is in knowing his approval; it is the consciousness that he has loved us, and has honoured our services by rendering them useful.

My congratulations, then, sir, shall have reference to the future; and my glory this day shall be, that Mr. Jay shall be never lost, that Mr. Jay shall never die. That body which now you see crowned with hoary hair is not your pastor—that is not your friend. The pastor and the friend is *here*—it is *here*: and that heart shall live when the body shall crumble into dust and mingle with the earth from which it sprung. And you shall see that spirit, and know that spirit, and unite with that spirit, in those pleasures which are for evermore, in those activities which await us on our entrance into immortality.

But I want you to present him to-day with something more valuable (great as has been the token of your esteem) than that which is found on this table. The gold, moth and rust corrupt,

and thieves break through and steal: but there are treasures which are in heaven, that neither moth nor rust doth corrupt, and which thieves break not through and steal. Are there not some of the young of his congregation who have not yet given God their hearts? Are there not others here who have long heard his cry, "Repent, and believe the gospel"—ah! some who heard it with the vigour and the tone of his comparatively youthful voice, and now hear it as it almost quivers on his lips—and yet it is to them a tale that is told? It has not yet reached the heart; it has not yet brought the hearer upon his knees with the cry, "God be merciful to me a sinner." But this is what your pastor wants; this is the testimonial which he most prizes—the devotion of your heart to his Father and my Father, to his God and my God. Give it him this day. I say, give him your heart this day. I need not urge the motives on you: they live in your remembrance, are again and again suggested to you every time you hear him: but I put you in remembrance of the fact, that that is the only real and solid satisfaction that he can receive in his declining years.

If this be your testimonial, oh, what a Jubilee shall this be! Our joy, sir, shall not rest

on earth; no, it shall rise as a cloud towards heaven; it shall reach the angels that are hovering over this assembly; and they shall catch the spirit as they look on some souls that hear now the cry, "My son, give me thine heart," and who are replying, "Lord, I give thee mine heart." I say, the Jubilee shall not be confined to earth, but it shall extend to heaven; for angels and the spirits of just men made perfect shall unite with our joy and our expressions of gladness to day.

And what shall I say as I close this address? It seems somewhat inconsistent for one so young as myself to take part in a service like this: but you know that in harmony and in melody there must be the lowest notes as well as the highest. I saw hoary heads begin these congratulations, and I thought it might not be inconsistent for youth to close them, that it might be evident there was a harmony in the feelings of this assembly; that while aged spirits were quickened, young hearts beat high with gladness, rejoicing before God that he has spared his servant to behold this day. And I can congratulate my honoured father in the ministry, as the youthful soldier would congratulate the veteran whom he has seen for years keeping

his sword without a spot of rust, and his armour as bright and as glorious as when he received it from the hands of the Captain of salvation. I can congratulate him, because I have my own hopes and my own fears, my own despondencies and my own joys, in the work to which God has called me. I *do* congratulate him, while with my whole heart I would say to our honoured father in the ministry, God bless you, sir, and the partner of your days, and the children God hath given you. May you be an unbroken family in heaven! God bless you as a pastor, and bless your flock. May they be your “crown of rejoicing” in the day of the Lord Jesus!

I have much pleasure, sir, in supporting this resolution.

The CHAIRMAN:—Before I put the motion, a friend wishes to occupy your attention for a few moments, who would not like to return to the metropolis without briefly expressing his sentiments on this occasion. I allude to Edward Smith, esq., the Chairman of the London Committee.

EDWARD SMITH, Esq:—It is with sincere

and heartfelt pleasure that I address you on the present interesting occasion. They are no ordinary circumstances which now convene us. A good man is at all times deserving honour; but where excellence, permanency, and consistency of character, have been displayed for half a century, the honour ought to be pre-eminent. Examples of moral worth in a degenerate world should not be allowed to pass away without exciting in us emotions of gratitude and feelings of emulation. We need such instances of human virtue to inspire us with exalting and ennobling sentiments, and to impress more vividly upon the mind "whatsoever things are lovely and of good report."

The life of William Jay is calculated to produce these results. His long attachment to religious truth, and his public promulgation of it—that truth which alone is capable of regenerating a fallen world, and restoring man to the image of his Maker—have so imbued the spirit of our venerable friend as to exhibit in his person the beauty and loveliness of religion. Fifty years of holy, faithful, and consistent service in the same sphere of usefulness in his divine Master's vineyard have brought him forth to maturity like a shock of corn fully ripe: and it

is our eminent duty, no less than it ought to be, and, I am persuaded, is, our exalted pleasure, that we thus meet to do him reverence.

So far as my own humble efforts have been concerned in this result, I am free to confess that I never in the course of my life more cheerfully and zealously performed any act of kindness and friendship. In fact, with any pretensions to a feeling of even common gratitude for the spiritual obligations I owe to my beloved and venerated friend, I could not do otherwise. And is there an individual here who does not sympathize in the sentiment I have now uttered, and who would not have done likewise? It appeared to me, and to some of our London friends, that you at Bath ought not to monopolise all the honour which was to be conferred upon the present occasion. Our friend is public property; and so, it would seem, that noble organ of public opinion, the Press, has considered him: for, irrespectively of the differences of political party and religious persuasion, it has combined to present to him a hearty unanimity of praise—praise felt to be justly due to a holy man who, for so protracted a period, has been the faithful and affectionate advocate of our common Christianity.

I cannot conclude without offering my best thanks to a pious and liberal-minded episcopalian, well known by his efforts to abolish the sanction of idolatry in India—John Poynder, esq., who did me the honour to send me, as chairman of the London meeting, a most admirable, Christian letter of merited eulogy upon our friend, in the course of which he says—“It appears to me to reflect great honour upon all who feel with you that such laborious services as Mr. Jay’s should be duly appreciated: and, amidst much darkness and discouragement which at present obscure the prospects of our beloved country, it forms at least one pleasing and grateful feature of the present times, that the Almighty is thus putting it into the hearts of my dear countrymen to honour those who have deserved well of their country, and who by a long and peaceful course of consistent usefulness, have done more to raise her reputation and prolong her existence, than her highest statesmen, or her most renowned warriors.”—He adds, “it has pleased God to place me in a different communion, but I cannot withhold my testimony from the real value to the church of Christ, and the nation at large, which such a man has proved.”

The Rev. J. JACKSON, of Taunton, gave out one of the Jubilee hymns, written for the occasion by J. MONTGOMERY, esq.* The hymn being sung, the Rev. J. Jackson pronounced the apostolic benediction, and the meeting terminated.

* See end of the volume.

EVENING MEETING AT ARGYLE CHAPEL.

HENRY GODWIN, Esq., in the chair.

PRAYER being offered by the Rev. JOHN GLANVILLE, of Kingswood;

One of the Jubilee hymns, composed by J. MONTGOMERY, Esq., was given out by the Rev. P. CATER, and sung by the congregation.

The CHAIRMAN:—I believe the present meeting is assembled to praise God, and that praise will constitute the greater part of our employment this evening. We are also assembled for an object which must be familiar to most of our friends who are at all conversant with profane history. We know that the setting up of pillars and obelisks was very common in ancient times; and so early did the practice obtain in the world, that the period when the pyramids of Egypt and others were set up has been the subject of dispute amongst historians; and to the present day there is a difficulty, if not an impossibility, of ascertaining how early the setting-up of pillars might

have begun in the profane world. We see them also in use in our own time. We have our Wellington pillars, our Nelson pillars, and obelisks; and the crosses which we see at the roadside, and the votive altars which are discovered in digging foundations for buildings in this neighbourhood, shew us that the custom is ancient, and perhaps laudable.

But these trophies, these obelisks, these pillars, were raised for mortal heroes, to perpetuate the fame of those whose glory was in the field of battle, who carried carnage, with garments rolled in blood, through the world. They have been crowned, indeed, with the emblems of victory; but the victory has been attended with the sighs, the mourning, and the tears of widows and orphans. We are, however, assembled this evening to set up other pillars. We have a higher and a brighter object. We have to-night to set up peaceful emblems—to follow examples recorded in the Scriptures as our authority for what we are about to do. I am sure that most of those who hear me now are familiar with some of the first pillars which were set up: such as that erected by Jacob on his journey to Padan-aran. The pillar which he then set up produced an awful impression

upon his mind; which constrained him to say (and may we now, and at all times when we enter this sacred house, entertain similar feelings,) "How awful is this place! This is none other than the house of God, and the gate of heaven." A little of this feeling to-night, amidst all our joy and all our praise, will not be either inconvenient or inconsistent.

There are other accounts in the Scriptures recording similar occurrences; such as the setting-up of the twelve pillars by Moses in the wilderness. But there is a pillar spoken of in the Apocalypse which we all should think of; that is, the pillar which is to be in heaven; the pillar that is to bear the temple there; the pillar that is to bear the inscription of the Christian's name, and to be placed in that city whence they shall no more go out. Oh! let us be more emulous than ever that we may become the pillar that St. John saw in the temple, and that our names may be written on it!

To detain you longer would be inconsistent with the duties which lie before us; and the object of our meeting being well known to you, I shall, without further hesitation, call upon our excellent friend, Mr. East, to commence the celebration of this portion of the Jubilee by moving the first resolution.

The Rev. T. EAST:—I have been requested, my Christian brethren, to read the following resolution:

“That, feeling- it to be their duty to “remember them which have had the rule over them, and who have spoken unto them the word of God, and being desirous to record the period when this house was erected for the worship of Almighty God, according to the faith and practice of Protestant Dissenters of the Independent denomination, the members of this church and congregation now set up this Pillar, with the following inscription engraved thereon:—The Rev. THOMAS TUPPEN, the first pastor of this church, entered into rest Feb. 22d 1790, having, in 1788, laid the foundation of this place of worship. It was opened October 4th, 1789, by the Rev. WILLIAM JAY, who was ordained its minister January 30, 1791. ‘Consider the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever.’—Heb. xiii. 7, 8.”

It is now somewhat more than thirty-eight years since I first entered this chapel, having just then escaped from darkness to light, from the power of Satan unto God; little thinking, when I took my first sitting, that I should ever live to see such a day as this.

But I confess that I feel more depressed to-night than elated; and for the folio wing reasons. This is the last of a series of interesting services; it is the last of an extraordinary series of extraordinary services: and there is always something in *the last* which is very touching to a sensitive mind.

But it is not this which depresses me. What then?—The prospect of another scene, to which my esteemed friend, the Chairman, made an allusion at the conclusion of his address. There sits my venerated friend, whose long-continued ministry in this place has led to the services of this day. But there is a day coming when he is to be glorified with the glory which the Father, through the Son, will put upon him: and who will witness that splendid scene? A ticket, easily thrown off, easily presented, and easily received, constituted the right of admission here to-night. My friends, are you prepared for that other scene which may burst upon glorified and damned spirits ere we are aware of it?

I was depressed on entering the chapel to-night from the circumstance of the rush to get in. Why? Why! because I fear there are many persons present who will never make such an effort to get into the kingdom of heaven as has been made to get into Argyle chapel to-night. Here you see the pillar; there you see the venerated pastor: you have listened to the hymn of praise. O man! O woman! if you have never yet fled for refuge to Jesus Christ, flee for refuge to him to-night; lest the remem-

brance of these extraordinary services should only tend to embitter your recollections of earth, and render the impressions of eternity more piercing, more agonizing, for ever and for ever?

“But as yet there is a hope;
You may his mercy know:
Though his hand is lifted up,
He still forbears the blow.

’Twas for sinners Jesus died;
Sinners he invites to come.
None who come shall be denied:
He says, There yet is room.”

The Rev. W. M. BUNTING, of Manchester:—Mr. Chairman,—I cannot describe to you the embarrassment, occasioned partly by disappointment and partly by surprise, under which I accept your call to address for a few minutes this respectable and deeply interested audience. Disappointment, I say; for I will freely confess, that I have encountered an addition of between eighty and ninety miles to a long journey, to which I stood previously engaged, purely for the gratification of being present at these festive proceedings; and yet, during the whole of the day, in consequence of a familiar infirmity, in which I cannot but recognise the

direct interposition of Providence, I have been prevented from enjoying that, the anticipation of which was so pleasurable to me. I have scarcely been able to apprehend a sentence, or sometimes to receive a sound on this occasion; and can hardly, indeed, at the present moment hear the tones of my own voice.

And even the pleasure of *witnessing* what I have witnessed is greatly qualified by the surprise you have inflicted, by calling on me to occupy a prominent station on this platform. If it had been permitted to any stranger—to any member or minister, for instance of my own church—to have intruded on the proceedings of this assembly, (an assembly, which I hope I shall not profanely compare to the company of heaven—a great multitude, and yet a sealed and select one,) that duty might have devolved, or rather that privilege might have been accorded, more naturally to some one of my Wesleyan brethren resident in this city. It seems to me that your calling on the present speaker to address you is equivalent the to question, “Friend, how earnest thou in hither?”—and in answer to this, I must beg to throw the blame of my appearance here entirely on my venerated father in the ministry. I appreciate, for one, the

delicacy and elevation of the sentiment, which has led the members of the church and congregation in Argyle chapel to confine this demonstration for the most part to themselves—to their own number: but if the interest and attraction of the occasion have extended beyond Bath, I ask, whose fault is it? Certainly not mine: it is the incident, it is the fortune, of eminent excellence to be known and loved in spite of itself; and I must devolve on my venerated friend, Mr. Jay, the responsibility of my being attracted to so great a distance, to pay him the homage of my humble gratitude and respect.

I may boast, sir, that my knowledge of Argyle chapel itself, and my interest in, and, I hope, benefit from, the ministrations of your pastor, have spread, occasionally, over a period of about twenty-five years—half the term of his connexion with Argyle chapel. I recollect, somewhere about twenty-five years ago, attending this chapel, and listening with delight to his ministrations; and, independently of the advantage derived from a frequent hearing of his ministry in London and elsewhere, I have to thank him sincerely before God, and with supreme gratitude to God Himself, that he has been, in countless instances, my private instructor, and

the conductor of my family devotions. I expect that he will conduct those devotions to-night, in my absence from home; I mean, of course, by virtue of that modified ubiquity, which is the attribute of successful authorship. I expect that this evening your pastor will preside at my domestic altar, and bear the devotions of my family before the Throne.

I have to return him thanks, too, on behalf of the denomination to which I belong, not merely for his valuable services to our missionary cause, but for the many instances in which I have known our people, as well as others, profess to have been profited by the perusal both of his devotional and his didactic writings. And more than that, separating myself (if such a thing be possible) *from* myself—flinging aside what I am heartily sick of, all denominational and sectarian selfishness—forgetting that I belong to any thing hut, I trust, the mystical body of Christ—I honour him as my father in the Christian ministry; as one with whom I shall deem it my happiness and distinction to associate in a future world; and from whom I should think it my degradation and my guilt to be needlessly dissociated in the present life. I, for one, have no notion of cultivating estrangement and re-

serve in regard to those, in the present world, with whom I hope to unite in the adoration of God and the Lamb for ever and ever.

I congratulate Mr. Jay on such a line of spiritual posterity before him, and on his being permitted to witness them in the land of the living and in the congregation of the righteous; in union with the church, and, I believe, in union, for the most part, with Jesus Christ himself. And humbly and earnestly pray that his own life may yet be long spared to you; and that, as he leans forward on the staff of old age, or backward on the pillow of death, the proceedings of this day may be among the most hallowed, as well as the most happy, recollections of that life. I rejoice to see him even as an old man, because—as we were affectingly reminded this morning—that it is but the omen of his approach to a glorious immortality. If he stoops, it is but under the honours which time, and age, and your affection have heaped upon him, and the usefulness with which the Great Head of the church has been pleased to accompany his labours. He draws near to the glory which shall be revealed in him: and I pray that all who celebrate with him his jubilee on earth, may celebrate with him the

centenary of his connexion with this church—for I hope the tie will be indissoluble. We know where he will spend it—may we spend it with him. May you, my dear friends, be his rejoicing, even as he is yours in the day of the Lord Jesus!

The CHAIRMAN having put the resolution, it was unanimously adopted by the meeting.

The anthem, “When the ear heard him,” was then performed by the choir.

The REV. T. HAYNES:—Mr. Chairman, and Christian friends: I have been requested to read the following resolution, and propose it for the adoption of the meeting:

“That the members of this church and congregation, being deeply sensible of the distinguishing goodness of God, to their venerable pastor, and to themselves, during the lapse of half a century, and being desirous to have a memorial set up to commemorate this hallowed period, do now erect this pillar, with the following inscription engraved thereon:—To record the goodness of God to this church and congregation, and to their minister, the Rev. W. JAY, who, on January 30, 1841, completed a happy and useful pastorate of fifty years, this Pillar was erected.—4 Not unto us, O Lord! not unto us, but unto thy Name give glory.’—Psalm cxv. 1.”

It is one of the obvious and evident utterances of genuine and ardent piety, that it seeks to memorialize the special mercies of a covenant

and gracious God: and when those mercies are associated with the highest and most glorious objects which human minds can engage in, and which human life can be spent in, it surely becomes highly important that such mercies should be distinctly commemorated.

The church and congregation assembling in this place of worship have, then, a just and righteous reason for memorializing the perpetuated services of their beloved pastor, and for lifting up their banner in the name of the God of heaven, that they have been signally blessed by Him. And where is the individual, possessing Christian sentiments and Christian feelings, who does not respond to the emotions which have erected these memorials to pastoral esteem and pastoral labour? I apprehend, sir, that if there be a man in the Christian ministry at this time to be found in any quarter of the globe, or in any city of any part of the world, to whom such a memorial is appropriate and desirable, it is to our venerated friend, whose services are now embalmed in the affections of his people, and recognised in the monumental inscription upon this pillar. Oh! how delightful it is to see Christian brethren thus recognising the great principles of our Christian religion; thus stand-

ing forward to attest the sense of the sterling worth of the Christian ministry; thus ready, while they honour God for the instrumentality of his servant, especially to memorialize their obligations to his mercy and his love, for that grace by which the servant of the Lord was distinguished, and for that success which the Spirit of the Lord has poured upon his ministry. I am sure that the venerated pastor of this church, every Christian minister in this assembly, and every Christian mind under this roof, would revolt from the thought of paying homage and honour to man, without a distinct reference to the high influence from heaven which has distinguished the individual. It is the glory, and the grace, and the crown of success attendant upon the ministerial labours of the individual whose services we commemorate,—it is because God has thus distinguished him, that we unite in our feeble, humble strains to commemorate the goodness and the grace of God.

If we could review the ministerial labours of the faithful servant of God, as they are seen by Him who knows their worth, who knows their connexion with his purposes, who sees their relation with the salvation of immortal souls, and who looks at the end from the beginning,

how much deeper would be our sympathies, how much more sacred our impulses, how much more ardent our gratitude, than they are at the present time! But, sir, the record of every faithful minister is on high; and while it is his comfort to know, that wherever he opens his lips in the name of Jesus, for the honour of his gospel, and for the salvation of souls, the testimony cannot be lost—cannot be lost on earth, shall not be lost in heaven, but shall have its record there, and its seal there;—I firmly believe, sir, that the promise of our Lord authorizes every faithful minister to expect that the testimony borne to Jesus, simply in faith, and in truth, is never borne in vain.

But, sir, when I think of the labours of my venerated friend, I cannot help feeling that, in the tone which he has given to the ministry at home, in the spirit which he has breathed into the ministerial office generally, and in the glorious results which his style and quality of preaching, and temper of mind and simple reliance on divine grace, have effected in influencing the ministry, an incomparable amount of good has been done. Sir, we want our standards, not only of divinity, but also of ministry; those standards to which we may look,

and by which we may measure ourselves; by which we may catch the spirit of a higher and better world, and the spirit of that Master whom we serve: and I never can come into the fellowship or under the ministry of a man of God, who breathes the spirit of his Master and of his work, and who puts forth simple truth with an earnest and manifest desire to do good, but I feel—I was going to say, insensibly, in the first instance, imperceptibly—that I am in the presence of a character whose majesty and dignity must awe my spirit, and whose testimony for my Saviour and my Lord must be honoured, esteemed, and loved by me! Can we say to how great an extent the ministrations of my friend have accomplished blessed results, in preserving Christian brethren from turning aside from the truth; in keeping Christian minds from even looking at error; and in preserving the love and temper of the Christian ministry in its plainness, its fervency, its earnestness, and its power! I, for one, must confess—and I do it before God and this assembly—that I do not remember an instance in which the influence of an individual minister of the gospel has produced so (as I conceive it) scriptural and fair a view of what the ministry

of the gospel should be, upon my own mind, as that of my friend Mr. Jay: and I know I speak the sentiments of many when I make this avowal. I hold it to be a distinguished blessing that the showers of heavenly grace have rested on him to the present hour. I pray that these showers of divine influence may still come down and distinguish his latest days; and that those who assembled with him in this place of worship may, one and all, rejoice in the great things of God, in their experimental knowledge, and in their blessed and beneficial results!

I have much pleasure, expressing these sentiments, in proposing the resolution.

The CHAIRMAN:—The Rev. Samuel Nichols, grandson of the first deacon of the Independent church in Bath, will second the resolution.

The Rev. S. NICHOLS:—I cannot conceive it possible that the heart of any individual in this assembly, who has witnessed the proceedings of this morning, or, as far as they have gone, the proceedings of this evening, can look on with insensibility though that sensibility may admit of different degrees. And I conceive it equally impossible that any of you can feel more intensely

in connexion with these services than the individual who is now addressing you. Mr. Chairman, you made a happy reference this morning to what the sainted Wilberforce would feel in connexion with this celebration: and if there be degrees of intense feeling in heaven, my sainted grandsire, to whom you have just referred, must experience the most exalted pleasure. If there be joy in heaven to see one sinner returning to God, taking his first step in the path to heaven, oh! it must be joy to angels and to saints, and especially to those once associated with the services of the minister whose Jubilee we are now celebrating; it must be the cause of high joy to their hearts to find that he has been preserved to the present hour, and his reputation, in every sense, yearly increasing.

When I recur to the recollections of childhood, which are identified with these very walls, I see before me, in yon part of the chapel, the countenance of my affectionate ancestor, beaming with vivid joy as he listened to the voice of his pastor: and I cannot breathe a better wish for his successors in office, through every future generation, within these walls, than that they may inherit, and imbibe, and display like straightforwardness of purpose,

like simplicity of faith in Christ, to that which distinguished him. More I will not say, because he was my grandsire; less I could not say in justice to his memory, or in justice to the occasion on which we are assembled, in reference to an individual than whom no one felt a deeper interest in the erection of this place of worship; than whom no one welcomed with more solicitude and joy our venerated friend, fifty years ago, to his introduction to the pastoral office; than whom no one claved more closely to him, with attachment, not for a single moment interrupted or abated, but growing with the increase of his years down to his dying moments.

Amongst my earliest recollections of childhood is the sight of my friend in the pulpit, his head then white, but not as now with the snows of age,—not, as now hoary with the glory of being found in the way of righteousness. And amongst the earliest sounds which my ear, after the lapse of forty years, can now retain, are the deepness and the pathos of his tones, which attracted the attention of my childish years long before I knew the import of the sounds which were uttered; a voice which, in after years, with much solemnity, delivered to me a charge

at the period of my being set apart to the Christian ministry.

Forgive me, my friends, for thus speaking so much of myself, on a subject in referring to which I know I shall be more than justified on the present occasion. You will not wonder that I feel intense delight in connexion with this Jubilee. I am thankful that, not many weeks ago, I had the pleasure of being present at the very preliminary proceedings which have issued in a series of services so unusual and so appropriate. I rejoice in having been permitted on Thursday evening last to elicit the first keynote in the hearts of many, with remarks which I hope were not unsuitable to usher in the larger and more lengthened tones which followed. I rejoice now to address you for a few moments at the close of this celebration.

And now let me touch a string which has again and again vibrated during the present day's proceedings—I mean, your responsibility. We have said much, and heard much, but not a word too much, connected with this scene, of your privileges; and, oh! let me remind you again of your responsibility. Members of this Christian church! God has honoured you: He has honoured you long; He has honoured you

highly; but remember your obligations bear an equal proportion. The world has a right to expect much, very much, from you. God himself has a right to expect very much from you. Oh! forget not this; but as this Jubilee is like the renewal of youth to your venerated pastor, let it be like a renewal of youth to you in every thing that is zealous, and Christian, and lovely. Looking onward, as well as backward, connect this Jubilee with the anticipated solemnities of the last judgment, with the searching and startling peal of the last trumpet. "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

You who are the members of this congregation have been reminded again and again to-day, and most impressively, of the awfulness of your condition, should you, after possessing all these privileges, be yourselves lost. Let me faithfully and affectionately remind you that there may be attachment to the servant, where there is none to the Master; that there may be attraction in the tact and talent, and, above all, the consistency, of the pastor of this church, while you see no attraction in the wonders of

the Cross—no attraction in the loveliness of Him who is altogether lovely. Let me remind you that you may admire the reporter, while you forget the report. Let me remind you that nothing would cheer his heart more, than to know that the day of his Jubilee is the day of your conversion.

My young friends, to your last days cherish the recollection of what you have heard this evening. Parents, take care that, as far as in you lies, this shall be the case. Amidst all that was touching in the proceedings of this morning—and there were strokes upon strokes, till the heart almost bowed and bent beneath their influence—there was nothing touched my heart so much as when our venerated and revered friend referred to his daughter across the ocean, and told us that while she was the mother of thirteen children, through the aboundings of the grace of God, all of them were walking with her in the path to God and to glory. Oh! who that has a parent's heart, but must beat high with anxiety for the interest of their children? It is delightful to see (as I have recently experienced) the oldest publicly devoting himself to God: but, oh! what joy must it be to have thirteen companions, not only along the

path of life, but dear children travelling with the parent to a higher and a better world! Oh! that like blessings may descend on us all! Oh! that on all the children of our venerated friend, and all their children, the Spirit of grace may richly descend; that at last they "may meet, no wanderer lost, a family in heaven!" Amen, and amen.

The motion being put by the CHAIRMAN, received the unanimous adoption of the meeting.

THE JUVENILE TESTIMONIAL.

THE younger branches of the congregation having determined upon presenting their minister with a token of their affection and esteem, a gold medal and a silver salver were prepared for that purpose.

The medal was from a design by Mr. S. King. On one side it has a medallion likeness of the pastor whose Jubilee it is intended to commemorate, and bears the following inscription:—"The Rev. WILLIAM JAY completed a pastorate of fifty years, Jan. 30, 1841." The reverse shows an elevation of the sacred edi-

fice so long the scene of Mr. Jay's ministerial labours, being inscribed—"Argyle chapel, Bath. Erected 1789. First enlargement, 1804; second enlargement, 1821."

The salver bears the following inscription:

"The juvenile members of the church and congregation of Argyle chapel present this salver, bearing a gold medal, commemorative of the event, as a tribute of affection to their highly-esteemed pastor, the Rev. WILLIAM JAY, on the completion of the Jubilee of his ministerial labours, with the sincere hope that he may long be spared to them as their shepherd,—Bath; 30th Jan. 1841."

The bag in which these tokens of regard were enclosed was composed of crimson velvet, embroidered with gold, and ornamented with tassels of the same material; the gift of Miss Jones.

This testimonial was now presented to Mr. Jay, through the medium of the chairman, by a deputation from the young persons, headed by Mr. J. R. King and Mr. Finigan, with the following address.

Mr. J. R. KING:—Mr. Chairman,—The pleasurable duty devolves on me this evening of presenting to you, from the hands of these young ladies, this elegant testimonial of the

love and esteem which the juvenile members of this church and congregation bear to their venerable and beloved pastor. It is their desire sir, that you would have the kindness to present it to Mr. Jay. This token of respect is the result of the zealous exertions of the ladies accompanying me to this platform, whose names I would have publicly given, but from the fear that my doing so would be objectionable to their feelings; as they are names which would be easily recognised by our dear pastor, and such as have been identified with the congregation of Argyle chapel for a long series of years. I only have to add, sir, that we beg most earnestly to join in the beautiful sentiment expressed on this salver, "that our dear minister may long be spared to us as our shepherd."

The CHAIRMAN having received the testimonial, presented it to Mr. Jay, with the following observations.

The CHAIRMAN:—My honoured pastor,—I am requested by the juvenile members of your congregation, represented by these young ladies, to present to you this gold medal, which is perfectly unique; there is no other, there can

be no other, like it. It is intended, sir, for your acceptance, to be preserved as an heirloom in your family, which may always bring to remembrance the affection of your congregation, and particularly the juvenile part of it. The young ladies who have taken the lead in providing this memento, have evinced great zeal, but that zeal has been tempered with prudence. They have felt great pleasure in collecting contributions towards this token of esteem, and have evinced as much ardent affection as any other portion of your congregation. They present it with their united prayer that you may be long preserved to them as their minister and spiritual shepherd.

During the performance of the anthem, "Blessed is he that cometh in the name of the Lord," Mr. Jay ascended the pulpit, and afterwards delivered the following address.

The Rev. W. JAY:—I feel more at home *here*, though not entirely so amidst these peculiarities. Mr. Chairman and my dear young friends, I little imagined I should have been called upon for a second address on this occasion. I feel entirely exhausted, not by exer-

tion, but by emotion; for whoever endured such a persecution of kindness, and friendship, and honour, as I have endured this morning and this evening?

And yet I cannot complain of being called to this service. Yea, I ought to feel gratified and grateful; and I assure you I do feel gratified and grateful in no ordinary degree. The token I have now received is enhanced and endeared by the very quarter from whence it comes. For the young are the hopes of our families, and of our churches, and of our country. On them we depend to fill all the sacred and civil departments in the community, for one generation passeth away and another cometh, and none is suffered to continue by reason of death. But, oh! could we see a large number of the rising race coming forward as a seed to serve the Redeemer, who shall be accounted to him for a generation;—how would this gently loosen the cords of life, and enable us to say, “Lord, now lettest Thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.”

My dear young friends, what a privilege—for I will not refer to it as a *duty* now—what a *privilege* is early piety! Hence the language

of Solomon, which we so often quote, "I love them that love me, and they that seek me early shall find me," and which has so frequently adorned a youthful tomb. All that seek shall find. The force of the promise, therefore, must be considered comparatively. All alike find, but all do not find alike. Is there no difference between your finding Him now in the beginning of your journey, to guide you safely forward, and finding Him after wandering in wrong roads, and after being robbed and wounded by thieves, and having your strength worn out, and the shadows of the evening falling upon you? Is there no difference, my young friends, between finding Him in the loveliness and cheerfulness of life, and finding Him only "when the days and the years draw near wherein ye will say, we have no pleasure in them?" No difference between your finding Him in the health of your countenance and the vigour of your strength, and finding Him only when your bones will be filled with the sins of your youth, which lie down with you in the grave? No; none find Him like those who seek Him early. None find such peculiar acceptance with Him, none derive such distinguished privileges from Him. A thousand satisfactions and advantages

are wanting in a late conversion which adorn and bless an earlier one. Take an old man: his conversion is of importance to himself; but what is it to others? His conversion secures him for eternity, but it is attended with no usefulness in life. He runs no race, he accomplishes no warfare, he gains no laurels, he glorifies not God in his body and spirit, nor serves his generation according to the will of God—

There is a proverb which you, perhaps, may have met with, which says, Young saints prove old devils. I would rather reverse this; and say, that young saints often prove old angels. Read through the Scriptures: notice the history of Joseph, and Samuel, and David, and Daniel, and John, and Timothy. Read through the history of our godly ancestors. Remember the language of Beza in his will: "Lord," says he, "I thank thee that at the early age of sixteen I was enabled to dedicate myself to thy service." Here the speaker could refer to his own experience, and perhaps it would not be improper on this occasion. My young friends if he had not been cut off in the midst of his days, what a different figure would he have made at this time had he been the victim of youthful vices. And I am persuaded that there is not a

Christian here who is not, next to the salvation of his soul, most grateful for an early consecration to the service and glory of God.

Now I presume that many of our young friends who have joined in this testimony of respect are already walking in the truth: and I can have no greater joy than to see this. But I hope this will be the case with all who have joined in this token of respect. Oh! my young friends, it would be sad, it would be dreadful, for any of you, after having come forward thus to honour your minister now, to constrain him hereafter, on a more public occasion, to condemn you—to say, “Lord, they are guilty: Lord, they have destroyed themselves. I instructed them; I warned them; I invited them; I besought them with tears to come unto thee. But they turned away from him that speaketh from heaven; they neglected so great salvation; they rejected the counsel of God against themselves.”

But I hope better things of you, and things that accompany salvation, though I thus speak. And, oh! my young friends who have thus favoured me, could I take many of you by the hand and lead you to the table of the Lord, it would afford me much more delight than the reception of this medal. And yet I do not un-

dervalue this present; yea, I prize it, not only for the exquisite beauty of the workmanship, but for the sake of those who have presented it. It will remind me of you, my young friends, and lead me to remember you, too, for good.

This medal, you are aware, cannot long remain in my possession: but it will, as our chairman has remarked, serve as an heirloom in my family; so that my children and my children's children when they look upon it may prize it, and remember how long their father laboured within these walls, and how God smiled upon him, and was pleased to favour him to the last.

Here are two pillars erected. Delicacy and my feelings will not allow me to refer to them. Indeed, the allusion would be unnecessary after the remarks which have been made by our chairman. But remember they are memorials. One of them is a memorial of my predecessor; the other, after a while, will be a memorial of myself. Oh! then may I be enjoying Him above while you are zealously serving Him below: and, at last, may we all unite in that blessed world where adieus and farewells will be a sound unknown!

O God! let thy work appear unto thy servants, 'and thy glory unto their children: and

let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Amen.

The anthem, "How excellent is thy name, O Lord, in all the earth," having been sung by the choir; the Rev. D. WASSELL, Baptist minister, of Bath, gave out Mr. Montgomery's Jubilee hymn, which was sung by the congregation.

The benediction was then pronounced by the Rev. W. LUCY, of Bristol.

The CHAIRMAN:—The business of this evening is now at end; though I have the pleasure to state that the gentlemen in the orchestra intend to perform several anthems and pieces of music, which will present a pleasing finish to a festival so sacred and delightful, wherein, as far as I have observed, nothing but brotherly love has been manifested. I now leave the chair, highly gratified with your attention and your kind indulgence to me as your chairman.

A selection of sacred music was then per-

formed by the choir, which gave very general satisfaction. The musical arrangements were under the direction of Mr. Jacob Titley, who also led the singing at the Public Breakfast in the morning.

THE occurrence which called for the proceedings recorded in the previous pages was so rare that precedents were out of the question. The Managing Committee were therefore thrown entirely upon their own resources for modes of celebrating the event, and they did well what they undertook to perform.

One feature in the celebration was particularly gratifying: the happiness with which the day was hailed by the immediate members of the Independent church seemed to pervade every denomination of Christians. Episcopalians, Wesleyans, and Baptists, were present at each meeting; the little barrier which separates them on earth was thrown down, and all felt that they were of "one church," and "one in Christ Jesus."

THE ANTHEMS

SUNG DURING THE EVENING MEETING.

MR. NOBLE PRESIDED AT THE ORGAN.

BLESSED is he that cometh in the name of the
Lord!

How excellent thy name, O Lord!

Sing unto God, and high affections raise!

How beautiful are the feet of him that bringeth
the gospel of peace!

Their sound is gone out into all lands.

Paraphrase of 107th Psalm.

And the glory of the Lord.

On thee each living soul awaits.

Hallelujah Chorus.

JUBILEE HYMNS
SUNG AT THE MORNING AND EVENING MEETINGS.

HYMN I.

A blessing on our Pastor's head,
Lord God! we fervently implore;
On him, this day, a blessing shed
For life, for death, for evermore.

For all that Thou in him hast wrought,
For all that Thou by him hast done,
Our warmest, purest thanks be brought,
Through Jesus Christ our Lord, thy Son.

To Thee he gave his flower of youth,
To Thee his manhood's fruit he gave,
—The herald of live-giving truth,
Dead souls from deathless death to save.

Forsake him not in his old age,
But while his Master's cross he bears,
Faith be his staff on pilgrimage,
A crown of glory his grey hairs.

With holier zeal his heart enlarge,
Though strength decay and sight grow dim,
While we, the people of his charge,
Still glorify thy grace in him.

So, when his warfare here shall cease,
By suffering perfected in love,
His ransomed soul shall join in peace
The Church of the first-born above.

HYMN II.

Hallelujah! heart and voice,
Yielding all the praise to Thee,
Lord! the flock would now rejoice
In the Pastor's Jubilee.

Hallelujah! heart and voice,
When the day of God they see,
All Christ's sheep will thus rejoice
On his own great Jubilee.

Hallelujah! heart and voice,
Then in heaven one fold shall be
And one Shepherd,—to rejoice
In eternal Jubilee.

JAMES MONTGOMERY.

The Mount, Sheffield.