

THE
PRINCETON REVIEW.

OCTOBER, 1847.

No. IV.

ART. I.—*Memoirs of the Life of the Rev. Charles Simeon, M. A., late Senior Fellow of King's College, and Minister of Trinity Church, Cambridge*, with a selection from his writings and correspondence; edited by the Rev. William Carus, M. A., Fellow and Senior Dean of Trinity College, and Minister of Trinity Church, Cambridge. The American edition edited by the Right Rev. Charles P. McIlvaine, Bishop of the Protestant Episcopal Church, for the Diocese of Ohio. New York, Robert Carter, 58 Canal street: Pittsburg, 56 Market street.

THE Rev. Charles Simeon was a burning and a shining light in the English church in his day. Although there were among his contemporaries, men of greater genius and greater learning, yet it may reasonably be doubted, whether any individual, during the period of his ministry, left so extensive and so deep an impression on the public mind, as Mr. Simeon. In our opinion, evangelical religion, in the Church of England, owes more to his exertions, under the blessing of God, than to the labours of any one man. The reader, however, will be better able to form a

judgment of this matter, when he has perused the following brief narrative of his life, derived entirely from the extended "memoir" contained in the volume, the title of which is placed at the head of this article.

Mr. Simeon was honourably descended, both by the father's and mother's side, and was born at Reading, September 24, 1758. At an early age, he was sent to the Royal College, at Eton; and after a due course of study, succeeded to a scholarship in King's College, Cambridge. The characteristics of his youth, which were most remarkable were, great sprightliness and vehemence of temper, and a strong propensity to exercises and sports, which required great bodily agility. In his moral conduct, though not free from juvenile faults, he was by no means profligate; notwithstanding the strong expressions of self-condemnation which he made use of, when his eyes were opened to see the malignity of sin.

His religious views and exercises may be best learned from the narrative which he has left of his own experience, written in 1823:

"I begin then with my early life. But what an awful scene does that present to my view! Never have I reviewed it, for thirty-four years past, nor even can I to my dying hour, without the deepest shame and sorrow. My vanity, my folly, my wickedness, God alone knoweth, or can bear to know. To enter into a detail of particulars would answer no good end. If I be found at last a prodigal restored to his father's house, God will in no ordinary measure be glorified in me; the abundance of my sinfulness will display in most affecting colours, the superabundance of his grace.

"On my coming to college, in 1779, it was but the third day after my arrival that I understood, that I should be expected in the space of about three weeks, to attend the Lord's Supper. What! said I, *must* I attend? On being informed that I *must*, the thought rushed into my mind, that Satan himself was as fit to attend as I, and that if I must attend, I must *prepare* for my attendance there. Without a moment's loss of time, I bought the old "Whole Duty of Man," (the only religious book that I had ever heard of) and began to read it with great diligence, at the same time re-calling my ways to remembrance, praying to God for mercy; and so earnest was I in these exercises, that in three

weeks I made myself quite ill, with reading, fasting, and prayer. From that day to this, blessed, forever blessed be my God, I have never ceased to regard the salvation of my soul as the one thing needful. I am far from considering it a good thing that young men in the university should be compelled to go to the table of the Lord; for it has an evident tendency to lower in their estimation that sacred ordinance, and to harden them in their iniquities.

“I continued with unabated earnestness to search and mourn over the numberless iniquities of my former life; and so greatly was my mind oppressed with the weight of them, that I frequently looked upon the dogs with envy, wishing, if it were possible, that I could be blessed with their mortality, and they be cursed with immortality in my stead. I set myself immediately to undo all my former sins, as far as I could, and did so in some instances which required great self-denial.

“My distress of mind continued for about three months, and well might it have continued for years, for my sins were more in number than the hairs of my head, or than the sands on the sea shore; but God, at last, in infinite condescension, began to smile upon me, and to give me a hope of acceptance with him. The circumstances attendant on this were very peculiar. My efforts to remedy my former misdeeds had been steadily pursued, and in a manner that leaves me no doubt to whose gracious assistance they were owing; and in comparison of approving myself to God in this matter, I made no account of shame or loss, or any thing in the world; and if I could have practised it to a far greater extent, with the ultimate hope of benefit to myself and others, I think I should have done it. In proportion as I proceeded in this work, I felt hope springing up in my mind, but it was an indistinct kind of hope, founded on God’s mercy to real penitents. But in Easter week, as I was reading bishop Wilson on the Lord’s Supper, I met with an expression to this effect, ‘That the Jews knew what they did when they transferred their sin to the head of the offering.’ The thought rushed into my mind, ‘What! may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head? then, God willing, I will not bear them on my own soul another moment longer.’ Accordingly, I sought to lay my sins on the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on Thursday, that hope increased; on Friday

and Saturday it became more strong, and on the Sunday morning I awoke early, with those words on my heart and lips, "Jesus Christ is risen to-day. Hallelujah, hallelujah." From that hour, peace flowed in rich abundance into my soul; and at the Lord's table in our chapel, I had the sweetest access to God, through my blessed Saviour.

"From the time I found peace in my own soul, I was desirous to impart to others the benefits I had received. I therefore adopted a measure which must have appeared most singular to others, and which, perhaps, a more matured judgment might have disapproved; but I acted in the simplicity of my heart, and I am persuaded that God accepted it at my hands. I told my servant, that inasmuch as she and the other servants were prevented almost entirely from going to church, I would do my best to instruct them on Sunday evening, if they chose to come for that purpose. Several of them thankfully availed themselves of the offer, and came to me, and I read some good book to them, and used some of the prayers of the Liturgy for prayer, and though I do not know that any of them received substantial benefit to their souls, I think that the opportunities were not lost on myself; for I thereby cultivated a spirit of benevolence, and fulfilled in some measure that divine precept, 'Freely ye have received, freely give.'

"In the long vacation, I went home, and carried with me the same blessed desires. I had a brother, eight years older than myself, living with my father and managing as it were the house. I wished to instruct the servants, and to unite with them in family prayer; but I had no hope that a proposal of that kind would be acceded to, either by my father or brother. I therefore proposed it to the servants and established it myself, leaving it to my brother to join us or not, as he saw good. To my great joy, after it was established, my brother cordially united with me, and we stately worshipped God in the family, morning and evening. I take for granted that my father knew of it, but I do not remember that one word ever passed between him and me on the subject."

Hitherto Mr. Simeon had no acquaintance with any truly religious persons, and he knew but little of the snares and temptations to which young disciples were exposed; and was very imperfectly instructed in what related to Christian duty. It was

not long, therefore, before Satan got an advantage over him, and led him into a disgraceful course. Having been accustomed to attend the *races*, he now went, without knowing it to be wrong; and an acquaintance engaged him in a game of cricket, and persuaded him to remain with him several days, at Windsor. "On Sunday," says he, "he proposed to go and visit a friend about fifteen miles off; and to that proposal I acceded. Here, I sinned against God and my own conscience; for although I knew not the evil of races and balls, I knew full well that I ought to keep holy the Sabbath day. He carried me about ten miles in his phaeton, and then we proceeded the remainder of the way on horseback. The day was hot, it was about the 26th of August, 1779; and when we arrived at the gentleman's house, I drank a good deal of cool tankard. And, after dinner, not aware of the strength of the cool tankard, I drank wine just as I should have done, if I had drunk nothing else; and when I came to return on horseback, I was in a state of utter intoxication. The motion of the horse increased the effect of the liquor, and deprived me entirely of my senses. Major B. rode before, and I followed; but my horse, just before I came to a very large heath, turned in to an inn, and the people seeing my state, took me off the horse. Major B., not seeing me behind, rode back to inquire for me; and when he found what condition I was in, he put me into a post-chaise, and carried me to the inn where we had taken our horses. Here we were forced to stop all night. The next morning we returned in his phaeton to Windsor. I do not recollect, whether my feelings were very acute that day; I rather think not. The next morning we went to a public breakfast and a dance, at Egham, which at that time was always on the Tuesday ensuing after the races. There I spent an hour or two, and after returning with him to Windsor, I proceeded on my way to Reading. I went through Salthill, and seeing Mrs. Marsh standing at her inn-door, I entered into a little conversation with her. She asked me whether I had heard of the accident which had happened to a *gentleman of Reading*, on the Sunday evening before, and then told me that a gentleman from Reading had fallen from his horse in a state of intoxication, and had been killed on the spot. What were my feelings now! I had eighteen miles to ride, and all alone. How was I filled with wonder at the mercy of God towards me! Why was it not myself in-

stead of the other gentleman? Why was he taken and I left? And what must have been my state to all eternity, if I had then been taken away? In violating the Sabbath, I had sinned deliberately, and for doing so, God had left me to all the other sins that followed. How shall I adore his name to all eternity, that He did not cut me off in these sins, and make me a monument of his heaviest displeasure!"

"After this, I went on comfortably, through the goodness of God, for nearly a year; but having read a good deal in Hervey's works, I was much perplexed in my mind, respecting the nature of saving faith." . . . By the advice of some one, he applied to Dr. Loveday, for instruction, who lent him the third volume of archbishop Sharpe's sermons on casuistical subjects. These he read with great profit; "they showed me that Hervey's view of saving faith was erroneous. And from that day to this, I have never had a doubt on the subject. I think it clear even to demonstration, that assurance is not of the nature of saving faith: a simple reliance on Christ for salvation, is what the word of God requires; assurance is a privilege, not a duty."

"Though by nature and habit of an extravagant disposition, I practiced the most rigid economy; and in this I was very much assisted by allotting my small income so as to provide for every the minutest expense, and at the same time consecrating a stated part of my income to the Lord, together with all that I could save out of the part reserved for my own use. This made economy truly delightful, and enabled me to finish my three years of scholarship without owing a shilling; whilst others, my contemporaries, incurred debts of several hundred pounds. To this hour do I reap the benefit of these habits; for though my income is now very large, I never indulge in any extravagance. I have it is true, my establishment on rather a high scale in comparison of others; but I never throw away my money in foolish indulgences, nor spend more of my income on myself, than I believe God himself approves. I appear to spend a great deal; but by constant and careful economy, I in reality spend scarcely half what I should in general be thought to spend; and of the indulgences I have, I am persuaded I could sacrifice far the greater part without a moment's regret, if there were occasion for my so doing.

It appears from an inspection of his private accounts, that, at

this time, he was accustomed to give one third of his income in charity. And it may be mentioned in this connexion, that through his whole life, he managed his pecuniary affairs with the utmost exactness. In some cases this was perhaps carried to an extreme. On one occasion, in balancing his accounts for the year, a very small error was indicated, but it could not be ascertained without a laborious search how it originated. He could not rest satisfied until the matter was fully explained, he therefore gave £20 to a clerk, as a reward for going over the whole of the long and complicated account until he should find the true source of the error. How very different is this from the loose and inaccurate methods in which most clergymen keep their accounts. Economy is undoubtedly a Christian virtue, when it is practised with a view to doing justice to those to whom we are indebted, or when the motive is to save as much as possible for the treasury of the Lord.

Among the preachers who occasionally officiated at St. Mary's Church, Mr. Simeon watched carefully to see whether any of them preached the sentiments which he had been led to entertain. At length, he heard a certain Mr. Atkinson, who came nearer to the truth of the gospel as he viewed it, than any other; he therefore made it a point to attend, every Sunday, at St. Edward's chapel, where he preached; and was somewhat surprised that as he was the only gownsman who attended there, that the preacher never noticed him, nor invited him to come and see him. At length, however, Mr. A. did invite him to tea; but another gentleman, who appeared not to be religious, being present, no conversation on vital piety took place. Not long after Mr. Simeon invited Mr. Atkinson to sup with him, and being alone, he dropped some expressions which greatly surprised Mr. A., for all this time, he had taken him for a proud Pharisee. An intimate acquaintance and delightful fellowship ensued, which was quickly followed by an introduction to other evangelical Christians; particularly, to a young clergyman, by the name of Venn, the son of the excellent author of the "New Whole Duty of Man." With this young minister Mr. Simeon entered into a most intimate and endearing friendship, which continued uninterrupted through life. And by means of the son, he was made acquainted with his pious and venerable father. As far as can be learned from Mr. Simeon's narrative, there was not at

this time, a single serious, evangelical Christian in the University of Cambridge. It will be well to remember this fact, that we may form a just estimate of Mr. Simeon's influence in promoting true religion in that seat of science.

Mr. Simeon was ordained by the bishop of Ely, on the 26th of May 1762. His first labours were in the parish of his friend Mr. Atkinson, for whom he preached during the long College vacation. He appears to have entered on the work with zeal and diligence, for he informs us, that he not only preached in the pulpit, but visited every family in the parish, making no difference between the rich and poor, between churchmen and dissenters. After a few weeks, there was a considerable stir among the dry bones; the house was crowded with hearers, and three times as many came to the communion as before. He tells us, that while visiting the people, he had a friendly dispute with the dissenting minister about the doctrine of *election* which he could not then receive, because he could not see how it could be separated from the doctrine of reprobation. "But," says he, "I was not violent against it; being convinced as much as I was of my own existence, that whatever others might do, I myself, should no more have loved God if he had not first loved me, or turned to God, if he had not by his free and sovereign grace turned me, than a cannon ball would of itself return to the orifice from which it had been shot out. But I soon learned that I must take the scriptures with the simplicity of a little child, and be content to receive on God's testimony, what he has revealed, whether I can unravel all the difficulties that attend it or not; and from that day to this, I have never had a doubt respecting that doctrine."

Mr. Simeon was just on the point of leaving Cambridge, to reside with his father, when an event occurred, which gave a turn to his whole future life. Often, as he says, when passing Trinity church the wish would come into his mind, "O that I had the privilege of preaching the gospel in that house! but he entertained no more idea of the wish being realized, than of being placed in the see of Canterbury. But now, when his goods were partly packed up to leave Cambridge, the incumbent of Trinity died, and he wrote immediately to his father to apply to the bishop for the living. The parishioners, however, were violently opposed to him, and were in favour of Mr. Ham-

mond, who had been for some time the curate of the rector. They now immediately chose him to be their lecturer, knowing that without the income from this, the salary would be so inconsiderable that Mr. Simeon would not accept of it. They also sent a petition to the bishop, in favour of Mr. Hammond, informing him at the same time, that they had already chosen him lecturer. Finding how violent their opposition was, Mr. Simeon went to a public meeting of the parishioners, at the vestry, and assured them, that his only motive for wishing for the place, was, that he might do them good; and if *upon further reflection, it did not seem improper*, he would decline all further competition for the place. Accordingly, he went home, and wrote a letter to send to the bishop in accordance with this declaration, but he was too late for the mail. And reflecting on the subject in the night, it occurred forcibly to his mind, that his writing to the bishop was a foolish thing; for if the bishop did not intend to give the living to him, the letter would be useless, and if he did, he ought not to throw away an opportunity of doing good, which might never occur again. He determined then to wait the event; if the living should be given to Mr. Hammond, he should have nothing to do respecting it; but he determined if he should receive the appointment, he would appoint Mr. H. his curate and allow him the whole of the income; and thus while he fulfilled the wishes of all parties, he would have the door open, for future usefulness, if Providence should so order affairs. The parishioners, however, in their anxiety to keep him out, wrote to the bishop that he had declined, and urging the appointment of Mr. H. The bishop, somewhat provoked by their importunity, wrote to Mr. Simeon, that if he chose he might have the living, but that, in no case would he bestow it on Mr. H. The disappointment greatly irritated the people, and most of them put locks on their pews, and Mr. S. had no opportunity, for several years, of doing them any good. But he hired a room for religious meetings, which was soon too small for those who came, so that he had to hire a room in a neighbouring parish. Mr. Simeon's labours were not, however, without success; many persons seemed to have their eyes so far open and their hearts so far interested, that they were fond of attending his ministry; but having opportunity to preach only once in the week in his own church, he made it a practice to go about and preach wher-

ever he could get opportunity, among the neighbouring ministers. And he had good reason to believe that his preaching in this manner, was blessed to the saving conversion of many. From the commencement of his ministry, he took much pains in the preparation of his sermons; not only as to their matter, but also to their style and method, so as to render them clear and instructive. Indeed, sermonizing was the great business of his life. At first he adopted such rules as commended themselves to his understanding; and afterwards, when he became acquainted with "Claude's Essay," he was gratified to find that there was so perfect an agreement between his own principles of composition, and the rules laid down by this eminent man. Like other young preachers, however, he had his difficulties at the beginning. "When I began to write at first," says he, "I knew no more than a brute how to make a sermon. And after a year or so, I gave up my writing, and began to preach from notes, but I so stammered and stumbled, that I felt this was worse than before, and so I was obliged to take to a written sermon again. At last, however, the *reading* a sermon appeared to be so heavy and dull, that I once more made an attempt with [short] notes, and determined if I did not now succeed, to give up preaching altogether." This practice he continued until near the close of his life, when the decay of his powers rendered it necessary to make use of his written sermons. These sermons, however, he read over a number of times, so that he might have perfect ease in the delivery; and he was of opinion that it was presumptuous to expect the Lord's blessing on what cost him nothing. It was from an early period his custom, when he returned home from preaching, to write down the thoughts which had occurred to him in delivery or afterwards; and in this manner his twenty-one volumes of sketches, except such discourses as were written out in full, were prepared. His style of delivery, which to the last was remarkably lively and impressive, in his early days was earnest and impassioned, in an extraordinary degree. The intense fervour of his feelings, he cared not to conceal or restrain. His whole soul was in his subject, and he spoke and acted exactly as he felt. Sometimes, indeed, his looks and gestures became grotesque, from the violence of his feelings, but his action was entirely unstudied, and sometimes very striking and commanding, and always sincere and serious. At that time earnestness and much action, were

unusual in the pulpit ; and the prejudice against his preaching was probably as much owing to his manner, as to his matter. "My parish," says he, "after two or three years, made a formal complaint against me to the bishop ; they complained that I preached so as to alarm and terrify them, and that the people came and crowded the church and stole their books. The bishop wrote to me, and I answered him at length, vindicating my preaching, and denying the charges that were brought against me." . . . "In my preaching, I endeavoured to approve myself to God, with fidelity and zeal ; but I do not now think that I did it in a judicious way. I thought, to declare the truth with boldness, was the one object which I ought to keep in view ; and this is a very general mistake among young preachers. I did not sufficiently attend to the example of our Lord and his apostles, in speaking as men were able to bear it, and as administering milk to babes, and strong meat to men."

After Mr. Simeon had been about a year in the ministry, he formed an acquaintance with the Rev. Mr. Houseman, of Lancaster, of whom we gave some account in a former number, and this acquaintance soon ripened into intimate friendship, which continued through life. Indeed Mr. Houseman had good reason to esteem Mr. Simeon very highly in love, for he considered him his spiritual father ; and Mr. Simeon rejoiced over Mr. Houseman as the first fruits of his labours in Cambridge. On a certain occasion, when Mr. Houseman had to reside some time in college, Mr. Simeon took him into his rooms and gave him accommodations there for three months. The intercourse between these two congenial spirits must have been very delightful. Mr. Houseman's estimation of the religious character of Mr. Simeon, is strongly expressed in the following testimony : "Never did I see such consistency and reality of devotion—such warmth of piety—such zeal and love. Never did I see one who so abounded in prayer. I owe that great and holy man a debt which never can be cancelled."

This may be the proper place also to insert the opinion of the Venns, respecting Mr. Simeon. In the diary of the elder, it is written : "Our dear friend Simeon came over to see me, very much improved and grown in grace ; his very presence is a blessing."

And the Rev. Henry Venn, in a letter to his father, says :

“Your account of Simeon is very just ; my fears concerning him greatly abate. He appears, indeed, to be much more humbled from a knowledge of himself. He is a most affectionate friend and a lively Christian.”

Respect for Mr. Simeon, also evidently increased among the members of the university ; for in December, 1786, Dr. Gwynn, expecting to be absent, sent for Mr. Simeon, and invited him to take his place and preach in St. Mary’s ; and in the most friendly manner requested to see his sermon, for he observed, that the hearers would be critical. He looked it over and made a few corrections, and then told him he should be ready to defend it every where. At first, there seemed some disposition in the crowd of gownsmen present, to give some annoyance ; but when they heard the lucid arrangement of his exordium, and his serious and commanding manner, the most respectful and rivetted attention succeeded, and universal solemnity prevailed ; so that many went away with very different feelings from those with which they came. Of two young men, who came as scoffers, one was heard to say to the other, “Well, Simeon is no fool, however ;” to which the other answered, “Did you ever hear such a sermon?”

He now thought it expedient to establish a weekly lecture in his church, in the evening ; but such a service in a parish chapel in Cambridge, was entirely unknown ; and he met with many trials from the students, who often created a disturbance, especially at the close of the meeting ; he, therefore, made it a practice to go down to the front door immediately after sermon, and seize any man whom he found misbehaving ; and if they did not submit, he threatened them with the censures of the university. All this time, however, a large number of the pews were kept locked. On this subject, he consulted Sir William Scott, who said, that except by the bishop’s orders, no pews except faculty-pews could legally be kept locked. But he did not like to enter on litigation with nearly the whole parish.

Among the many excellent young men over whom Mr. Simeon exercised a salutary influence, and who became eminently useful in promoting evangelical religion, was Thomas Thomason. This young man, equally distinguished for piety and talents, writes to his correspondent, “Mr. Simeon watches over us as a shepherd over his sheep. He takes delight in instructing us, and has us constantly at his rooms. He has nothing to do with us as re-

spects our situation in college. His Christian love and zeal prompt him to notice us." And in a letter to his mother, he says, "God has heaped upon me more favours than ever. Mr. Simeon has invited me to his Sunday evening lectures. This I consider one of the greatest advantages I ever received. The subject of his lectures is Natural and Revealed Religion. These he studies and puts together, with much pains and attention. He reads the fruit of his labours to us, and explains it; we write after him. He then dismisses us with prayer." Again, "His kindness to us exceeds all bounds, and his example such as we shall do well to imitate when God in his providence shall place us in the church. . . His sermons are very useful and bold. It is astonishing how free he is from all fear of man. In this respect, his character is shining. Although his congregation on Sunday evening is partly composed of such as come to mock, yet he never spares them, but declares faithfully the whole counsel of God. What evidences his zeal in the cause of God, perhaps, more than anything else, is that after labouring and labouring for his young men, that his lectures may be as profitable as possible, he then kneels down and thanks God, that he makes him in any degree useful to his dear, dear young servants. This should be a great spur to us, that we may, as it were, cooperate with him, and live in continual dependence upon, and communion with God, that thus by every effort in our power, aided by the grace of God, we may at length realize his wishes concerning us."

In another letter, he says, "There are many Christians in this town, in Mr. Simeon's loving society, whose faith is lively, and whose experience is as deep in divine things, as any, perhaps, you ever met with. He has above one hundred whom he considers his flock, whom he has reason to believe the Lord has called and blessed. To these he pays every attention; not to mention, that he is continually visiting them, he meets them every week by themselves in a room in the town, which he has hired for the purpose. On these occasions he exhorts them in a close and heart-searching manner, and enters into the more deep and spiritual part of religion."

Mr. Simeon once visited Mr. Fletcher, of Madely, and the account he gives of his visit is truly delightful. As soon as he entered the house, Mr. Fletcher took him by the hand, and brought him into the parlour, where they spent a few minutes in prayer,

that a blessing might rest upon his visit. As soon as he had done prayer, he asked him if he would preach for him. After some hesitation, Mr. Simeon complied; and away they went to the church. Here Mr. Fletcher took a bell and went all through the village ringing it, and telling the people that a clergyman from Cambridge had come to preach to them, and they must come to hear him. The account which Mr. Simeon gives of his behaviour during the whole of the visit, gives one an equal idea of his goodness and zeal for the cause of God. He came to a smith's shop in the course of their walks, and to one, who was hammering the iron upon the anvil, he said, "Oh pray to God that he may hammer that hard heart of yours"—to another who was heating the iron, "It is thus that God tries his people in the furnace of affliction." To a third, "See Thomas, if you can make such a furnace as that, think what a furnace God can make for ungodly souls."

Mr. Marsden was one of Mr. Simeon's most intimate friends, and had access to him in his most retired moments. From him we have the following interesting anecdote: Calling one day on Mr. Simeon, he found him so absorbed in the contemplation of the Son of God, and so overpowered with a display of his mercy to his soul, that full of the animating theme, he was incapable of pronouncing a single word. At length, after an interval, with accents big, he exclaimed, glory! glory! glory! His biographer informs us, that he was much affected with this narrative. "I asked myself, why I was so much a stranger to this? Why such coldness in my soul? If I love, why am I thus? You have neither part nor lot in this matter; you are yet in the gall of bitterness and bond of iniquity; for certainly, I thought, that religion is vain, which is not built on the present possession of its joys." Such was my feeling, when coming to this child of God, I found him in tenfold more misery than myself. He could scarcely discourse now from a deep humiliation and contrition. Humbled before God, he could only cry out, my leanness! my leanness! and striking on his breast, uttered the publican's prayer. I now perceived that God dispenses his favours how and when he pleases; and suits his dispensations to our several states and wants, and that the best thing we can do is to be 'sober and vigilant,' to 'watch unto prayer.'"

As our chief object in this review is to exhibit Mr. Simeon's

religious character and usefulness, we will make no apology for introducing an extract of a letter from him to the Rev. Mr. Stillingfleet, an evangelical clergyman of the church of England:

MY VERY DEAR FRIEND AND BROTHER—

* * * “I find that an exceedingly close walk with God is necessary for the maintaining of fervour in intercession; sometimes an extraordinary sense of want may beget fervour in our petitions, or peculiar mercy enliven our grateful acknowledgments; but it is scarcely ever that we can intercede with fervour unless we enjoy a habitual nearness to God. There have been seasons, when the Lord has a little enlarged my heart, in this particular; but they have been rare; and I have found so little of it for these two or three years, that I am ashamed of myself, and afraid to say I will pray for any one. Indeed, from a consciousness of my weakness in this respect, I never go further than to say to those who desire a remembrance in my prayers, ‘I hope I shall be enabled to do so.’ This I can freely confess to you, because God has endued you with a sympathizing spirit; and I am the rather led to do it, because it is too plain that you think of me far above what I really am. Indeed, so far forth as a dissatisfaction exists, this is a mark of grace. I hope I may, without presumption, say that I am under a gracious influence; but there is nothing which I more condemn in others, or feel more strongly in myself, than a proneness to rest in the mere act of complaining, without getting my complaints removed. It is well our fellow creatures do not know us as God knows us, or even as we know ourselves, for they could not possibly bear with us; but the patience of God is infinite; and therefore, vile as beyond all expression I feel myself to be, I find a kind of complacency in saying, ‘Let me fall into the hands of God, for his mercies are great.’ Nevertheless, if I thought I should always continue as I now am, I should dread to have my existence protracted any longer. But I live in hope; I know that he who quickeneth the dead, can heal the diseased. I trust he has done something already towards healing me, in many respects. On a retrospect, I hope I can find, that in the space of several years, I have gained a little (though but a little,) ground. I think that I know more of myself than I once did; and that on the whole, I desire more to spend and be spent for the Lord. But oh! what

a blank! or, I should rather say, what a blot, is my whole life! God knoweth that I loathe myself, and that because I cannot loathe myself more. The Lord send me better days! What joy would it afford me, my dear brother, to see your face again, and to hold sweet fellowship with you! Could I accomplish it consistently with my duty, I am persuaded, I could not force my hand to write 'no;' but I have three sermons on the Sabbath, and shall in a week or two have one on a week day also, beside my private lecture, &c., &c. I must, therefore lay aside all thoughts of being absent again, on a Sunday; unless some friend that is both able and willing, shall stand in my place. The Lord mercifully endues me with ability to endure labour. My voice, hitherto, through his goodness, abides in strength; and I am, upon principle, paying all the attention to my health that I possibly can. I have a great work upon me, and much encouragement. Multitudes of gownsmen attend—prejudices wear away—the godly go on well. What can I wish for more to stimulate me? O that I had a mind to the work! such, I mean, as I ought to have, then we might hope the building would be carried up quicker. However, (thanks be to God), though we are 'faint, we are yet pursuing.' I have had two young Scotch ministers to dine with me to-day. They brought a letter from Edinburgh; and I have unspeakable cause for gratitude that they did: God has been with us in a special manner. Surely, some have unawares entertained angels. Dear Mr. Venn is much as usual; if his eye waxes dim, his heart does not wax cold. God is very abundantly gracious unto him. Grace and peace be multiplied unto you, my much honoured and most beloved brother, and with all my dearest brethren in your parts.

"Yours, &c.

C. SIMEON."

In the year 1790, Mr. Simeon, at the urgent solicitation of a Scotch minister, by the name of Buchanan, took a tour through Scotland, and preached extensively both in the Episcopal and Presbyterian Churches. He said, that he felt fully authorized to preach in the latter, because Presbyterianism was the established religion of Scotland, as Episcopacy was of England. And his preaching, there is good reason to think, was blessed to many; and to some who were already settled in the ministry. One remarkable instance is related by his biographer, in which he was providentially prevented from going where he designed, and was

led to the parish of a Mr. Stewart, with whom he spent the Sabbath, and for whom he preached. To this clergyman he spoke privately, in a plain and pointed manner, and this conversation led Mr. Stewart to entertain new views on the subject of vital piety. Afterwards he corresponded with Mr. Simeon, and acknowledged him to have been the instrument of his conversion to God.

It may be as well to mention here, that through the solicitation of the same and other friends, Mr. Simeon repeated his visit to Scotland, and was again received with the utmost cordiality; and, as before, preached much and to great acceptance. But whilst he was welcomed by the evangelical party in the Scotch church, the dominant party, called *Moderates*, were not pleased with the fervour of his ministry; and at the next meeting of the General Assembly got an order passed, that no person except a regular licentiate of one of their Presbyteries, should be permitted hereafter to preach in any of the pulpits of the establishment.

A great change had taken place in the feelings of Mr. Simeon's parishioners as early as 1794, for in that year, he was chosen lecturer of Trinity church, and had the pleasure of having Mr. Thomasson for his curate. His greatest success, however, was in the conversion of two young men of the University, of the first rate abilities, both of whom had the honour, in their respective years, of being senior wrangler, in the mathematical competition. The first of these was Mr. Sowerby, tutor of Queen's College. His prejudices against Mr. Simeon had been exceedingly strong; but on one or two occasions he was induced by curiosity to hear him, and the truth was made effectual to his conviction, and it is believed, saving conversion. But the course of this very promising young minister was cut short by a rapid consumption. Mr. Simeon had the pleasure of administering to him the consolations of the gospel, in his last moments. The other person referred to, was the Rev. Henry Martyn, whose name and character are known throughout the Christian world. After his conversion, he took orders, and for several years, officiated as Mr. Simeon's curate; until, moved by zeal for the conversion of the heathen, he went as a missionary to the east.

As might be expected, Mr. Simeon entered into the benevolent enterprises of the Bible and Missionary Societies with all his

heart. To promote the objects of these societies he was willing to travel and preach, until his strength was exhausted.

The sun has its spots, and Mr. Simeon's character with all its shining excellencies, was not free from glaring imperfections. These, his biographer does not attempt to conceal; but makes them sufficiently prominent, and observes, "It is of great importance that the infirmities of the eminent servants of God should be faithfully recorded, in order that we may learn what trials and conflicts they had to endure, and how they gained power and strength to obtain victory against the devil, the world, and the flesh. Thus shall we be the more led to magnify God for his grace bestowed upon them, and at the same time derive comfort and hope for ourselves, when endeavouring to subdue our own besetting sins. Amongst other infirmities, acknowledged already, it may be observed, that Mr. Simeon was much tried at times by a certain irritability of temper, which was doubtless not a little aggravated by occasional attacks of gout. No one could, however, be more sensible of the evil than he was himself; and never was any one more ready to confess and deplore his failings."

Mr. Simeon lost Mr. Sowerby by death, and both Thomason and Martyn went as missionaries to India; but he rejoiced in the benefit which the missionary cause received from the accession of such men. He was not only deeply interested in the subject of foreign missions, for the conversion of the heathen; but in the latter years of his life, he entered with an uncommon ardour of zeal into the views and plans of those who formed the Society for the conversion of the Jews. To this object he devoted much attention and labour, and in the year 1818, went over to Holland, to ascertain the condition of the Jews, and to promote measures for their conversion.

In a letter from Mr. Simeon to the Rev. J. B. Cartwright, we have his views of the nature and progress of religion, when he was near the end of his pilgrimage.

"Religion, in its first rise in the heart is a personal matter between God and a man's own soul. A man desirous of obtaining mercy from God and peace to his own conscience reads the scriptures in order to find out the way of salvation, and marks with special care, those passages which assure him of acceptance with God, through the merits and mediation of our Lord Jesus Christ.

For a considerable time it is his own eternal welfare which engrosses all his attention, and almost exclusively occupies his mind: and even the salvation of the whole world is of chief interest to him, as warranting a hope, that he himself may be a partaker of the blessings so freely offered, and exclusively diffused. But when he has obtained peace with God, then he searches the scriptures to find how he may adorn his holy profession, and render to the Lord according to his stupendous benefits conferred on him. He sees that LOVE in all its branches is his bounden duty and his highest privilege; and he determines, with God's help, to live in the most enlarged exercise of that heavenly grace. Benevolence in all its offices, both towards the bodies and souls of men, is now cultivated by him with holy ardour, and every society that is engaged in imparting good to man is gladly encouraged by him. As religion advances in his soul, he takes deeper views of divine truth, and enters into considerations, which in the earlier stages of his career, found scarcely any place in his mind. He now enters into the character of Jehovah, as exhibited in the sacred volume, and his dispensations of providence and grace as there revealed. He traces up the great work of redemption to the eternal counsels of Jehovah, and regards all its benefits whether bestowed on himself or others, as the fruits of God's love manifested in Christ Jesus, and ratified with the blood of the everlasting covenant. He sees that covenant 'ordered in all things and sure,' and looks unto God to fulfil towards him all the engagements which from eternity He entered into with his only dear Son, and found his hopes of ultimate felicity, not only on the mercy but on the truth and fidelity of God. . . . He now longs to see God's glory advanced and his purposes accomplished; and in his prayers, as well as in his efforts, he labours to hasten forward this glorious consummation; yea, he determines to give God no rest till He arise and makes Jerusalem a praise on the earth. . .

"Thus, as it appears to me, Religion in its rise, interests us almost exclusively about *ourselves*; in its progress it engages us about the welfare of *our fellow creatures*: in its *more advanced stages* it animates us to consult on all things, and to exalt to the utmost of our power, *the honour of our God.*"

As Mr. Simeon had, during the greater part of his public life, a considerable income; and in some instances large sums put at

his disposal for charitable uses, he had it in his power to do much good by promoting evangelical piety in the established church. One of the methods which he adopted, in common with some other benevolent rich men, was the purchase of advowsons or Church livings, and when they became vacant, supplying them with pious and evangelical ministers. The good effected by him in this way was great, and not confined to his own life time. Not long before his death, we find him taking a tour, for the purpose of visiting a number of parishes of which he had become the patron, and to which he had presented evangelical incumbents; and the result appears to have given him great satisfaction. But the influence of Mr. Simeon has been in no way so extensive and lasting as by his homiletical discourses. These fill twenty-one volumes, and furnish an evangelical commentary on the whole Bible; and have furnished the materials for the sermons of hundreds of preachers. Many by the use of Simeon's skeletons have become acquainted with evangelical doctrine; and no doubt others have used these skeletons in composing their sermons merely for convenience, who cared nothing about doctrine. And thus, the people have been fed with truth, while their spiritual guide had no experimental knowledge of its excellence. We would not, however, recommend the use of such helps to our young ministers: it has a tendency to encourage mental sloth; and prevent young men from exerting vigorously their own faculties of invention and arrangement.

We come now to the last scene of Mr. Simeon's career; his dying moments. His vigour and usefulness were continued until within a short period of his death. He had just entered on his seventy-eighth year, when he took a bad cold, while on a visit to his bishop, who had recently come into the see. After his return home, he seemed to grow better, but on a raw day he *would* ride out, and the effect was an increase of the indisposition under which he was labouring. Soon after this all hope of recovery was taken away. He was told, that "many hearts are engaged in prayer for you." He rejoined, "In prayer, aye, and I trust in *praise* too—praise for countless, endless mercies."

As his disease made rapid progress, on the 1st of October, about midnight he was raised up in his bed, when he said to those around him, "I am a poor fallen creature, and our nature is a poor fallen thing. There is no denying that, is there? It

cannot be repaired; there is nothing that I can do to repair it; well then, *that* is true. What would you advise in such a case?" As he seemed to pause for an answer, one said, "Surely, sir, to go as you always have done, as a poor fallen creature to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace." He answered, "That is just what I am doing, and *will* do." He was then asked, "Do you find the Lord Jesus to be very present, and giving you peace?" With a very remarkable expression of countenance, he replied, "Oh! yes, that I do, and he does not forsake me now. No: indeed, that NEVER CAN BE." The next day, seeing his friends standing round his bed, he said, "Infinite wisdom has devised the whole with infinite *love*. And infinite power enables me to rest on that power; and all is infinitely good and gracious." One remarked, "How gracious is it that you should now have so little suffering." "Whether I am to have a little less or more suffering, it matters not a farthing. All is right and well, and just as it should be. Safe in a dear Father's hands—all is secure. When I look to Him (here he spoke with fervent solemnity) I see nothing but *faithfulness, immutability, and truth*. And I have not a doubt or a fear, but the sweetest peace. I CANNOT HAVE MORE PEACE. But if I look another way, to the poor creature—Oh, *there* is nothing—*nothing*—but what is to be abhorred, and mourned over. Yes, *I say that*, and it is true." After a season of stupor, he waked up, and began again, "What is before me I know not: whether I shall live or die. But *this* I know, all things are ordered and sure. Every thing is ordered with *unerring wisdom*, and *unbounded love*. He will perfect every thing, though at present, I know not what He is about to do with me. And about this, I am not in the least degree anxious." Overhearing one of the attendants use the word *despair*, he said, with surprising energy, "*Despair, despair*, who dares to advocate such a sentiment here? *Despair*—Oh, what a sweet peace, and joy, and affiance do I possess." Seeing his friends round his bed, he said: "You seem all to be anticipating what will not yet take place. I am not yet about to die, *I know* I am not. I am not yet *ready*." His friend said, "Dear sir, and what is wanting?" He replied, in a slow and solemn manner, "more humiliation—more simple affiance—and more entire surrender." It was replied, "He will make all perfect." "Yes," said he, "that he will." Observing many persons

in the room, he observed, "You are all on a wrong scent, and all in a wrong spirit. You want to see what is called a *dying scene*. 'THAT I ABHOR FROM MY INMOST SOUL. I wish to be alone with my God, and to lie before Him as a poor, wretched, hell-deserving sinner. Yes, as a poor hell-deserving sinner.'" He had often requested of his friend, Mr. Carus, that when that solemn hour arrived, no one but himself should be present. Therefore, next night, recollecting the number who had come into the room, he said, "Now I was much hurt at the scene last night—a scene.—*A death-bed scene I abhor from my inmost soul*. No: I am, I know, the chief of sinners, and I hope for nothing but the mercy of God in Christ Jesus, to life eternal; and I shall be, if not the greatest monument of God's mercy in heaven: yet the very next to it, for I know of none greater." And after a pause, he said, "And if we are to bring the matter to a point, it lies in a nutshell, and it is here, I look, as the chief of sinners, for the mercy of God in Christ Jesus to eternal life. And I lie adoring the *sovereignty* of God in choosing such a one, and the *mercy* of God in pardoning such a one, and the *patience* of God in bearing with such a one, and the *faithfulness* of God in perfecting his work and performing all his promises to such a one."

When his physician, Dr. Haviland, came into the room, he expressed strong satisfaction on seeing him, and addressed him in the most striking manner on the subject of religion. The doctor, though so accustomed to the clearness and precision of his manner, said, he had never before heard any thing from him comparable to this, for the propriety of the language, as well as the importance of the matter. After this, however, he so far rallied as to be able to dictate the outline of four sermons which he had intended to preach on Ephes. iii. 18, 19. And his life was protracted until the 13th of November. His mind continued to enjoy uninterrupted peace, but toward the close of life, his bodily suffering was intense. On one of these days, he said, "*The decree is gone forth, from this hour I am a dying man.*" Very near the close, he observed, "It is said, O death where is thy sting?" Then looking round with his peculiar expression of countenance, he asked, "Do you see any sting here?" It was answered, "No: indeed, all is taken away." He then said, "Does not this *prove* that my principles were not founded on fancy or enthusiasm, but that there is a *reality* in them; and I

find them sufficient to support me in death." The last chapter he had read to him was the first of the Epistle to the Ephesians, and the last words addressed to him were, "The Lord bless thee and keep thee, and make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace."

It was remarkable, that at the very moment when he expired, the bell of St. Mary's was ringing for the university sermon, which he was to have preached. The Lord granted him his heart's desire and prayer, the most perfect peace, and the full assurance of hope to the end, and without weakness or wandering of mind.

We cannot close this article more appropriately, than by inserting the testimony of bishop Wilson of Calcutta. "There is," says he, "no name that will continue more deeply infixed on the memory and on the heart of the writer of the following lines, to the last moment of life, than that of CHARLES SIMEON :

"Among the many holy and distinguished ministers of Christ whom he has known, and of whose advice and example he will have to give an account at the last great day, Mr. Simeon was in many respects the most remarkable. A more entirely devoted servant of Christ has not often appeared in the church, nor one whose course of service in point of time was more extended, more important, more consistent, more energetic, more opportune for the circumstances of the church, and by divine blessing, more useful."

Bishop Wilson after having spoken of the great principles of the gospel, as those which formed the character and governed the ministry of Mr. Simeon ; and also of the union of these principles with practical wisdom, proceeds to bring forward a number of causes which rendered the latter years of his ministry so much more popular and useful than the earlier. "Contrast," says he, "the commencement and close of his course. He was long opposed, ridiculed, shunned—his doctrines were misrepresented. His little peculiarities of voice and manner were satirized ; disturbances were frequently raised in his church. He was a person not taken into account, or considered a regular clergyman of the church. Such was the beginning ; but mark the close. He was invited repeatedly to preach before the university. The same great principles that he preached were avowed

from almost every pulpit in Cambridge. His church was crowded with young students." And every mark of respect was paid to him by the vice-chancellor, heads of houses, and doctors, and his sermons, of the most evangelical character, were heard with deep and respectful attention, by audiences embracing the most important members of the university. The reasons of this remarkable change bishop Wilson gives at length, a brief abstract of which is all that our limited space will permit us to insert. As these, however, furnish a fair outline of the whole character of Mr. Simeon, delineated by one who perfectly knew him, and was well qualified to judge, they deserve the special attention of the reader, and especially of the young clergyman and all candidates for the ministry.

1. The first reason assigned for the success of this eminent servant of God, in the latter part of his ministry, is, "*His occupying diligently with his appropriate talents.*" He seems to have applied himself to make the most of the particular opportunities afforded him. He wished for no change of station; he was deterred by no difficulties; he was seduced by no offers of a more easy or more congenial post. But where he was placed by a good Providence, there he determined to labour for his Master's glory. After he discovered the immense capabilities of his position in the university, he strove to acquire the knowledge and experience necessary for the best discharge of his duties. With this principle he began; and fifty-four years only added more and more to his faculties of usefulness. His talents multiplied beyond his own expectations and those of his friends. A STEADY MINISTRY IS LIKELY TO BE A SUCCESSFUL ONE. CHANGES RARELY ANSWER.

2. *Consistency and decision of character*, may next be mentioned. Confidence is generated by degrees. When once a character for sincerity, spirituality, consistency, boldness in the gospel is established, influence is rapidly acquired. Petty errors are overlooked—peculiarities, failures of temper, defects in judgment—all are lost after a number of years, in the general, and well known excellency of the life. Reports are no longer believed, prejudices are softened, accusations of enthusiasm and party spirit are examined before they are credited. No man upon earth was more open to misrepresentations than Mr. Simeon; but after a course of years almost every one estimated them at

their true value. He lived for more than half a century in the eye of the same university. He was the companion and instructor of fourteen generations of young students. He saw the disciples of his early days, the governors and professors of the university, in his latter. He was known never to have but one object; never to have preached but one doctrine.

3. "*Moderation on doubtful and contested points of theology*, contributed to his ultimate success. Not moderation as implying uniformity to the world's judgment of Christian doctrine—but the true scriptural moderation arising from a sense of man's profound ignorance, and of the danger of attempting to proceed one step beyond the fair and obvious import of Divine Revelation. In this sense, he was moderate. A reverential adherence to the letter of inspired truth was characteristic of his preaching. He never ventured to push conclusions from scripture into metaphysical refinement. Unless the conclusions themselves as well as the promises were clearly revealed, he was fearful and cautious in the extreme. . . . He did not consider it his duty to attempt to reconcile all the apparent difficulties in St. Paul, but to preach every part of that great apostle's doctrine, in its place and bearing, and for the ends for which each part was evidently employed by its inspired author.

4. "His eminently *devotional spirit* must be next mentioned. No man, perhaps, in these latter ages, has been more a man of prayer than Mr. Simeon. It is believed that not unfrequently he spent whole nights in prayer to God. This spirit of prayer counteracted the natural roughness of his temper, reconciled those who had taken offence, gave a certain charm to his conversation, moderated contentions, led to continual self-knowledge and growth in grace, and laid a foundation of wide influence. In his afflictions prayer was his refuge. There was an inteness of desire, a prostration of soul, a brokenness of heart before God, a holy, filial breathing after spiritual blessings, which can scarcely be conceived by those who only saw him occasionally. This habit of mind not only contributed to his general success by bringing down the grace of the Holy Spirit, but also by giving a certain softened tone to his whole character, which generated confidence, and which being joined with the occupation of his appropriate talent, his consistency and moderation in doubtful matters, shed a sort of unction over his conversation and ministry,

which in spiritual things is the secret of real influence over others.

5. "*The labour bestowed on the preparation of his sermons* must by all means be noticed. Few cost him less than twelve hours of study—many twice that time, and some several days. He once told the writer, that he had re-composed the plan of one discourse more than thirty times. He gave the utmost attention to the rules for the composition of discourses. His chief source of thought was the Holy Bible itself; on which it may truly be said, that he meditated day and night. When he had fixed on his text he endeavoured to ascertain the simple, and obvious meaning of the words, which he frequently reduced to a categorical proposition. He then aimed at catching the spirit of the passage, whether consolatory, alarming, cautionary, or instructive. After this his object was to give full scope to the truth before him: making it, of course, really harmonious with the analogy of faith, but not over studious to display a systematic agreement.

6. "Mr. Simeon's admirable care *in conciliating the affections and aiding the studies of the young men in the University*, had a large share in the remarkable success which attended him. In every part of the kingdom, he had, as it were, children in the gospel, who had derived benefit from his unwearied labours during a long life. Multitudes had first been led to serious religion under his energetic ministry, or had been awakened to greater earnestness. These recommended him to others. In various ways did he labour for the highest welfare of all who were thus brought under his influence. His public ministry was directed very much to their edification. An evening party was known to be open to any who wished for his counsel. And he delivered twice a year a course of lectures on preaching to such as had passed the earlier division of their college course. Thus he drew around him a constant succession of pious youth, whose minds he imbued with his own sound and laborious views of ministerial diligence. The last day alone will reveal the aggregate of good he thus accomplished. If we take only four or five cases now before the world, David Brown, Henry Martyn, John Sargent, Thomas Thomason and bishop Corrie, we may judge by them as by a specimen, of the hundreds of somewhat similar ones, which occurred during the fifty-four years of his

labours. There was an energy and sincerity in his manner, which, as he himself advanced in life, gave him a more than fatherly authority over the young men as they came up year after year.

7. "A different source, but a most copious one, of legitimate influence, *was the interest which he took in the great religious societies for diffusing the knowledge of the gospel.* . . . To the society for the conversion of the Jews, Mr. Simeon was prominently attached. In truth, he was, almost from the commencement, the chief stay of that great cause. The simple but affecting address which he dictated on his dying bed on this subject is before the world. Some of the finest sermons in his *Horæ* are on subjects connected with their wonderful history.

8. *His enlightened but firm attachment to our Protestant Episcopal Church.* [We may pass over what is said on this subject, as not applicable to this country; except so far as stability of character is concerned.]

9. "Another point may here be noticed—*His manner of learning opposition as it arose, and his victories over himself throughout life* contributed not a little to that remarkable success and authority which he at length acquired. Two thirds of his ministry were passed under very considerable discouragement. Had he complained loudly, had he resisted peevishly, had he deserted his post of duty rashly, the church and the world could have been comparatively very little benefitted by his labours. But he endured as seeing Him who is invisible. He mildly bore for Christ's sake the cross enforced upon him. He returned good for evil. He subdued the old man within him. He looked above creatures and instruments to the hand which sent them. He endeavoured to follow apostles, and apostles in the road of suffering, and in the spirit which they manifested. . . ."

10. "And the result, be it observed, was, that by these and similar causes that is, *the mere force of evangelical truth and holiness, thus exhibited during fifty or sixty years, and not by great talents, or extraordinary powers of judgment, or particular attainments in academical learning,* God gave him this wide and blessed influence over the age in which he lived. So far from being the man whom we should at first have abstractly selected for the delicate and difficult post of a university, we should perhaps have considered him peculiarly unfitted for it.

We should have thought him too energetic, too fervent, too peculiar in his habits, too bold, too uncautious: and we should have preferred some refined, and elegant, and accomplished scholar; some person of mathematical fame, some ardent student of philosophical discovery. And yet, behold how God honours simplicity and devotedness of heart in his servants. Behold how a man of no extraordinary endowments, yet occupying with his talents, consistent, moderate, with a spirit of prayer, laborious, consulting the good of the young, joining in all pious designs, attached firmly to the church, and learning in the school of painful discipline, rises above obstacles, is stretched beyond his apparent capabilities, adapts himself to a situation of extreme difficulty, acquires the faculty of meeting its demands, and ends by compassing infinitely greater good, than a less energetic and decisive character, however talented, could have accomplished.

To have been free from a thousand peculiarities, and petty faults, (which no man pretends to conceal in the case of Mr. Simeon) were easy, but to rise to his height of love to Christ, to feel his compassion for souls, to stand courageously and boldly forward in the face of difficulty, to bear down misapprehensions, to be a burning and a shining light in his generation, to lift up a standard of truth when the enemy had come in like a flood—this was the difficult task, and for this we glorify God in our departed friend.

“The mind, indeed, is astonished at the amount of this remarkable man’s ultimate usefulness. As a preacher, he was unquestionably one of the first of the age—as a divine, one of the most truly scriptural—as a resident in the university, the most useful person beyond all doubt, which these latter times have known. As a writer, he began early in life, and accomplished, after forty years persevering labour, a most extensive and valuable set of Discourses, on every part of scripture, for the guidance of divinity scholars.”

ART. II.—*History of the Presbyterian Church in Kentucky, with a Preliminary Sketch of the Churches in the Valley of Virginia.* By the Rev. Robert Davidson, D. D. New York. Robert Carter: 1847. Svo. pp. 371.