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Brief memoirs of the pious

BRIEF MEMOIRS
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MEMOIR
OF
THE REV. J. C. RIEU,

MINISTER OF THE REFORMED CHURCH, FREDERICIA,
DENMARK.

JULIUS CHARLES RIEU was born at Geneva, August 11th, 1792. Having devoted himself to the service of the Lord in the work of the ministry in the year 1816, he relinquished, at the close of 1817, the fairest temporal prospects, in order to go and preach the gospel to an humble colony of French refugees, who had resided for nearly a century on the shores of the Little Belt, in Denmark.

His deep humility and self-diffidence had led him at one time to consider himself as altogether unworthy of the sacred office, believing that it required higher talents, purer feelings, and greater faith than he possessed. More than once, after having become a student in the Theological Hall, he was on the point of quitting it. But such was not the will of his great Master, who intended that he should become "a burning and a shining light" in his day. He remained, therefore, and continued his studies. The

perusal of the Scriptures, and meditation on them, soon became his chief delight; and being accompanied with humility and a spirit of prayer, his faith grew stronger and stronger, as his knowledge increased. And from the moment, when, by the teaching of the Holy Spirit, he became conscious of his own weakness and utter inability to do anything "as of himself," and learned to seek strength and guidance from the Saviour alone, from that moment he was enabled to surmount every obstacle, and to adopt the language of the apostle, "I can do all things through Christ which strengtheneth me." Phil. iv. 13.

The career on which he was now entering, became to him a well-spring of joy, and hope, and abounding consolation; and he was solemnly set apart for the service of Christ, while his heart glowed with love, and with a fervent desire to make full proof of his ministry.

The fortune which M. Rieu possessed, the tender and natural attachment which united him to his family, and the numerous friends by whom he was surrounded, (some of whom earnestly endeavoured to shake his resolution,) the benefit of his own native country, then very recently restored to independence and liberty, all these things permitted, nay even solicited him to consecrate his services to the church in his land, and quietly to wait till his turn came to fill some station there; but "a still small voice" within

addressed to him a yet stronger appeal, and spoke to his heart with a more powerful eloquence, urging him to look on the fields "white already to the harvest," and to put his hand to the work without delay. He was then about twenty-five years of age. He did not hesitate; endued with strength from above, he overcame all the pleadings of his naturally strong affections, and the yearnings of his heart towards his beloved friends and country. The love of Christ glowed yet more strongly in his soul, and in the true spirit of a missionary, he resigned them all, and hastened to bear the glad tidings of salvation to a far distant spot, on the northern confines of Europe. From this period more especially, he began to reflect around him that light, derived from Christ himself, which continued still to increase, until it was merged in "the perfect day," and he entered that world of glory to which the nobler part of his being had long appertained. He had heard that some part of his future flock had almost forgotten the French language. He remained, therefore, three months at Göttingen on his way, and then travelling day and night, he arrived at Fredericia, prepared to preach in German. His ministry on earth was not to exceed, in the time of its duration, that of his Divine Master; but in that short period how much did he perform!

By the power of his instructions and example, and the conciliating effect of his own behaviour, he was enabled, through the aid

of that Saviour on whose grace he alone depended, to change the whole moral and religious aspect of the colony. "It would be difficult for me to express," says one who visited him there, "the feelings awakened in my mind, by seeing him in the midst of his flock, enjoying their love, their respect, and their confidence; or the beneficial effect of his conversation, marked by kindness and candour, but yet always made in some way subservient to the 'one thing needful.' Although habitually serious, he was no stranger to a chastened gaiety of spirit, and his heart was filled with perfect peace and serenity. Mild, benevolent, affable towards all, his conversation and conduct bore the impress of his faith and hope; while to the very features of his countenance his openness and sincerity gave the most pleasing and happy expression. It was not, indeed, he that lived, but Christ that lived in him, Gal. ii. 20.

"I shall not speak of the scrupulous exactness with which he fulfilled all his relative and social duties; not only those of a pastor, but those also of a son, and a brother, and a friend. He never thought he had done enough. If he failed in what he undertook, he attributed it solely to his own weakness and imperfection, which he deeply bewailed. On the contrary, if he succeeded, he ascribed the glory to God alone. His zeal knew no other limits than the greatest possible number of persons over whom he could exert any influence. As a preacher, though he was con-

vinced that no man should neglect to cultivate the talents God has given him, in order to enable him to set forth the truth more powerfully, yet was he still more fully persuaded that the most important thing in a sermon is not a style scrupulously correct, or harmonious and well measured sentences. His sole desire and endeavour was to ‘preach Christ Jesus the Lord.’ As he was determined ‘not to know anything’ among his flock, ‘save Jesus Christ, and him crucified,’ so he gave his whole attention to placing before them the great truths of the gospel, with as much power and simplicity as he was able. He was always eloquent: but his was a Christian eloquence, altogether different from that of the world. ‘My art of oratory,’ he would say, ‘is prayer;’ memorable words, which should be engraven in the heart of every preacher of the gospel. He never separated morality from doctrine; both were united and blended in his mind, as the sun with its light, and as both are inseparably united in their source, the Holy Scriptures. Having chosen his subject, he knelt before God, beseeching the aid of his Spirit in preparing suitable nourishment for the souls of those he was to address: then, in the power of the Spirit, he composed with vigour and rapidity, sermons calculated to enter the hearts and rouse the consciences of sinners; to lead them to repentance and faith; presenting always the one sure and only foundation, and with solemn simplicity and

earnestness pointing out ‘the Lamb of God, which taketh away the sin of the world.’

“The Sabbath was to him the most welcome day of the week, and he always hailed its approach with joy. At nine o’clock he entered the pulpit, and preached in French. Afterwards he visited in succession three or four afflicted persons, (unable to leave their homes,) and engaged in a service with each of them. At two, he commenced his service in German: after which he held a numerous Sunday school at his own house. Lastly, at six, he opened his doors to those who came with eagerness to listen to the word of God, and details concerning the progress of Christianity in the world.

“He always rose at four in the morning, summer and winter, and laboured diligently to improve his time, taking only the repose absolutely necessary for his health. During the week in winter he had two evening meetings, similar to that on the Sabbath evening, and he gave two hours’ instruction to his catechumens. He read the Bible with those who requested it, gave lessons on religion, and in writing, spelling, and arithmetic to a schoolmaster he trained up, and was one of the most active members of the Fredericia Bible Society. He had regular domestic worship morning and evening; he superintended the building of his school, read and made extracts from useful theological works, and kept up a somewhat extensive correspondence. When we add to all

these labours, that he visited from house to house with a zeal that never intermitted; exhorting sinners, consoling the sick and afflicted, strengthening the weak, and carrying with him every where the words and the blessings of Christ, we may then form some conception of the manner in which this faithful steward improved the talents committed to his charge. He lived always as in the presence of God. The world was to him only a place of passage, of trial, and of expectation; and young as he was, his mind was habitually fixed on the desired moment when he should be delivered from 'the body of death,' to depart and be with Christ. He was standing ready, and was found watching and praying, looking for his Lord's coming. He wrote to me, six weeks before his death, while he was yet strong and in vigorous health, the following letter.

“ ‘ Let us strive, dear brother, not to lose even a single instant of the time which our Master has entrusted to us. How short is it, that moment which we call life ! and how much shorter than we even suppose, may it prove for each one of ourselves ! Let us not consider its termination as a thing far removed from us ; let us not place it at the distance of a year, or of a month, or even of a week ; let us place it as at the close of each one of those days, during which we are permitted to remain on earth. Oh ! let us live and act throughout every day, as if that were to be indeed our last day ! This calcu-

lation will not deceive us, and this is the only way in which we shall avoid being taken unawares.'

"Speaking of the love of Christian friends, he said in another letter, 'Oh the sweetness of that union, of that indissoluble love, which, in spite of distance of place, only grows stronger and stronger; striking deeper roots in the soul in proportion as we receive larger measures of that Spirit who cements together, and unites closely in one, all the members of that body, of which Jesus Christ is the Head! We all listen to the same voice; we are all led into the same pastures; we all drink at the same well-spring of living waters; our eyes all look up with the same joy to that Good Shepherd who will, ere long, gather us together in one, after our dispersion, that henceforth there may be only 'one fold and one Shepherd.' There, there will be no more separation and mourning. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Death will be no more: that which is unholy and defiled, will be no more: neither Satan, nor the world, nor the flesh, will ever be able again to interrupt our adoration, our anthems, our joys. God himself will be our sun; we shall walk in his light, we shall glory in him, and rejoice, and that for ever—for ever. O my friend! what balm does this pour on all the sorrows we now feel! How are all those sufferings alleviated, which are often so severe to the

flesh, when we thus contemplate the end; when we walk not by sight, but by faith! Oh that we could but keep our eyes always fixed upon the Author and Finisher of our faith! Even now, yes! even now we behold something of his glory, though it is but as 'through a glass darkly,' or as by the reflection of a mirror full of blemishes, by reason of our fleshly eyes; yet, notwithstanding the bondage of corruption, this glory is even now sufficient to thrill our hearts with joy. What will it be, my brother, when we ourselves, changed from glory to glory, shall indeed behold in its eternal reality, the glory of our great God and Saviour! What a prospect! what a foretaste of bliss unspeakable! O world, how puerile appear thy transient joys! How worthless thy fleeting honours! Deem us fools if thou wilt; alas! we cannot but weep over thy folly, for we know what tears it will cost thee; we know in how short a time thou wilt be cruelly undeceived, when in the full splendour of eternal day, thou shalt behold thy wise ones, those whose brows thou hast wreathed with laurel, and on whom thou hast lavished all thine incense, covered with shame and everlasting contempt; and those whom thou hast despised as fools, clothed with the garments of salvation, their heads adorned with the crown of life, proclaimed by the voice of the archangel throughout the whole extent of the celestial regions, sons of the Most High; seated on thrones of glory,

to reign with him for ever and ever, in those palaces which the glory of the Lord doth lighten, and the Lamb is the light thereof. ——— We shall meet again according as God may appoint; either, while the conflict still lasts, together to adore Him whom as yet we see not; or in the day of our joy and gladness, to chant together our song of victory.' ”

We have now only to detail the circumstances attending that event which for him made this life's transitory shadows disappear, while it put him in possession of the eternal reality and substance.

During the winter of 1821, a contagious malady, till then unknown in that country, broke out among the inhabitants of Fredericia, and seemed peculiarly to attack the members of the colony. These simple people, who had hitherto led a peaceful life, on their narrow peninsula, cultivating their lands and plantations of tobacco, were visited, as in a moment, by a great calamity: they stood amazed to behold death bearing away with fearful suddenness those whom they held dear. Conjugal ties, only just formed, were broken asunder. The contagion seized on both the young and the old, and carried its devastation into every family. What were the thoughts and feelings of the faithful pastor on beholding this spectacle of destruction! He adored the sovereignty of God as manifested in all his ways, and traced, even in the midst of them, his designs

of mercy. Being persuaded that the whole will of God was good, that every development of it was perfect, and exactly suited to unfold his previous purposes, he saw in the strokes inflicted by this malady, a wide door set open before him, for proclaiming the mystery of the gospel, and for rendering those partakers of eternal life, whose bodily life was now threatened by the contagious malady.

Rieu heard the call, and he obeyed it; he was constantly to be found at the beds of the dying, and beside the graves of the dead. He there delivered the message with which he had been entrusted. He preached Him who is "the resurrection and the life," in the midst of these scenes of death and anguish. He announced to those whom this disease was about to separate from all they loved and all they possessed on earth, that God has bestowed a gift on the world, and that this gift is "life eternal," "that he that hath the Son, hath life, but that he that hath not the Son of God, shall not see life, but the wrath of God abideth on him," 1 John v. 12; John iii. 36. He besought them, by the mercies of God, to receive, ere they expired, this greatest of all gifts, which could abundantly supply the place of every other, and which the Son of God purchased for us, at the price of his own most precious blood. "It was by the side of the sick bed," writes one of the friends of the pastor of Fredericia, who was present at the last funeral discourse which he

preached, "it was while standing by those new made graves, which were daily opening to receive some fresh victim, that Rieu entreated his hearers with all the force of truth, and with an accent of earnestness and power which seems still sounding in my ears, to 'flee from the wrath to come,' conjuring them to be reconciled to God by Jesus Christ, and directing them to the Saviour, in order to obtain healing for their wounded souls."

It was just at this period that he wrote thus to one of his friends: "I must leave you now, dear brother, and go to console, to fortify, and to bear my testimony. I would fain give a voice to these corpses for those who yet survive. This is the moment in which to cry out loudly, 'Be ye saved!' The voice of the Almighty is powerful, and his hand is stretched out marvellously amongst us. Oh that it may be given to them to discern that hand, and to us to speak so as the Master would have us speak." We may be unable to say positively that the invitations of M. Rieu were listened to and obeyed; but we do not consider it as a matter of doubt. Even if his voice had not resounded effectually in the hearts of those by whom he was surrounded, it has been effectually heard elsewhere; it has resounded, even from his bed of death, in Switzerland, in France, in Germany, and in England. God was pleased to effect much by his sojourn while he remained on earth, and

still more by his departure from it. If the pastor of a small church in Jutland has been removed, it has been only that he might become a preacher to a far more extensive community. He, being dead, preaches still to all those who have or may become acquainted with the details of his last hours; and he will continue to preach as long as his name shall be remembered in the church of Christ. O Lord, thy ways are not as our ways, nor thy thoughts as our thoughts, Isa. lv. 8.

In the meanwhile, and in the midst of all these visitations of sickness and mourning, which, following one upon another, deeply afflicted the heart of M. Rieu, he perceived within himself the symptoms which conveyed the solemn, but not unwelcome warning, "Set thine house in order: for thou shalt die, and not live." This event could not be traced to his neglect of any of the precautions necessary against contagion, for he had consulted the physicians on the subject, and conformed to all their directions, before he visited the beds of the dying.

On Thursday morning, June 21st, 1821, M. Rieu perceived in himself the first symptoms of the disorder, and from the earliest moment he foresaw the issue. He looked upon death only as a blessed deliverance; he felt like one who throws off a heavy burden, and a sense of joy, the precursor and foretaste of joy everlasting, from that hour took possession of his soul. But while he

looked upward with a smile of serene joy, and hailed that heaven which was opening before him, he did not forget the work which remained for him to do in the present world. This forms a remarkable feature in his closing scene, and one which ought to be especially pointed out: for in it we behold displayed and shining with an equal lustre, the most exalted rapture of the Christian just about to receive his crown; and, at the same time, the most calm and minute attention to the practical duties of the present life. If, on the one hand, he was “caught up,” as it were, into “the third heaven,” to use the words of the apostle, and there tasted “the powers of the world to come;” he had learned also, like him, to be “gentle among his flock, even as a nurse cherisheth her children.”

It is not superstition and enthusiasm, but true spiritual religion, that can offer examples of calmness and perfect peace, even in the midst of the highest spiritual elevation of feeling. Christianity alone enables a man to be elevated without superstition, and to be abased without degradation. As soon as M. Rieu found himself attacked with the malady, he placed himself at his desk, and wrote the following paper, addressed to his beloved flock.

“ Fredericia, June 21, 1821.

“ Having been attacked this day with symptoms of the prevalent malady, by which

many of our number have been already conducted to the tomb, I think it advisable to leave with you some instructions relating to the most important subjects, in case it should be the will of God to take me to himself. I have not any very accurate knowledge as to the amount of my property at Geneva, but be it what it may, I would have it divided into two parts, the one for my dear parents, the other for my dear flock, who have become to me, in a manner, as my second family. This latter half I would wish to be added to the funds of the church; the other to be distributed by my beloved family, according as they may think best, seeing that I have not now time to enter into particulars as to its disposal, and that we are all pilgrims and strangers here, on the very verge of eternity. I wish all my papers of every kind to be forwarded to my family without delay, and I shall bless God if any edification may be derived from their contents.

“Now, my beloved parishioners, I have only one word more to say to you, and it is but a repetition of that which you already know, of that which will occupy my thoughts even to the end. It is this, that I have loved you, and that I do love you at this hour, with my whole soul; and that I have prayed for you, and will pray for you till I resign my breath. I think I have proved my attachment, by preaching to you the word of God, such as I believe it to be in my conscience, and as in his sight. Before

I prepared for your souls the nourishment I was appointed to give you, I constantly bowed my knees at the throne of grace, to entreat of the chief Shepherd, that he would himself speak to you by my mouth, and that he would not suffer me to utter a single thought, as of myself. Alas! I am well aware that had it not been for my want of faith, my God would more effectually have perfected his strength in my weakness, and would have spoken to you himself more exclusively. Nevertheless, I have this firm and perfect confidence, that He who has elected me, an unworthy creature, conceived and born in sin, and in a state of utter perdition, deserving death a thousand times over, and condemned to it by my transgressions, that He is faithful, having enabled me to build on the only sure foundation, Christ crucified; and that, disregarding for his sake, all the great deficiencies and defilements which have tarnished and disfigured every part of my work, he will keep that which I have committed unto him even to the end, and will preserve me unto his heavenly kingdom. And this I believe the more certainly, because I cast myself, at this hour, at the foot of the cross, making a full and entire renunciation of all merits of my own, for my 'righteousnesses are as filthy rags;' and declaring solemnly before God, that I acknowledge Jesus Christ, God blessed for evermore, as my only Saviour; who by his blood poured out on the cross, has

washed me from all my iniquities, and purified me by his Holy Spirit, so that I shall behold his face in righteousness. I smite on my breast with the publican, under the deep sense of my transgressions; and I cry to Him with the crucified and converted thief, 'Lord, remember me when thou comest into thy kingdom!' Truly do I look on death as the happiest event, though 'I am in a strait betwixt two,' wishing yet longer to instruct those whom the Lord has confided to my care, but still can I also declare from the ground of my heart, that I 'desire to depart, and to be with Christ, which is far better.' If He should be pleased thus early to take me home, this is certainly a favour for which I cannot sufficiently humble myself before him, while I pour forth anthems of grateful praise. What am I, O my God! that my conflict should be so soon terminated, before I have ever 'resisted unto blood, striving against sin?'

"My dear parishioners, look well to yourselves. I have declared unto you the whole counsel of God. It is true, (and I humble myself for it, and weep over it at the foot of the cross,) that it has been done amidst much infirmity, and fear of man. My conscience condemns me, especially for not having more closely imitated the example of the apostle, by exhorting each one of you, in private, from house to house; but notwithstanding this, you can all of you bear me witness, that I have never been ashamed of

Christ crucified in preaching his word to you from the pulpit. His kingdom, then, has come unto you ; the very walls of his temple will attest that it has. Oh, what would I give that all had listened to it, that all had received that word of life which alone can save the soul ! How delightful would it have been to me, if larger numbers of you had been really converted to Christ ! O hearken, hearken, to His voice, while it is yet day. I implore it of you, even as if I spoke to you from my grave. If you hearken not now, neither would you hear, ‘ though one rose from the dead.’ Heaven and earth shall pass away, but this word shall not pass away. O Christ, save them, plead for them, even as thou hast deigned to plead for me ! And now, adieu, my dear parishioners : ‘ I commend you to God, and to the word of his grace.’ ‘ Watch ye, and pray,’ ‘ for yet a little while, and He that shall come will come,’ and will come for you. We shall soon, very soon, meet each other before the judgment seat of Christ.

“ If time permit, I shall write also to my dear parents, and to my beloved friends in Christ. If I am unable to do this, they will, at least, know that it was my earnest desire, and you will communicate to them this letter. Oh that grace and peace may rest abundantly upon them ! and that they may all dwell much on the thought, that they too must very soon ‘ leave the world, and go to the Father :’ may they make haste, then, to unite

themselves to Christ, who is 'the Light of the world,' the Resurrection, the Way, the Truth, the Life!

"I bid adieu, also, to my beloved sister H. Should she survive me, and recover from the dangerous malady which now oppresses her, I commend her likewise to the grace of that Lord in whom she has believed, and by whom she is saved. I commend her, also, in this world, to the care of my dear flock, and to that of my beloved family, trusting that they will all endeavour to render her life as comfortable as possible. I bid her farewell. We are not separated.*

* Madame H. was a person about fifty years old, who had been the object of M. Rieu's devoted pastoral care, during a severe illness which for a long time was expected to prove fatal. God, however, was pleased to hear the prayers of this faithful and excellent pastor; and Madame H. had been restored not only to health of body, but had, at the same time, received that knowledge of God, which is the health of the soul. Her faith was simple, and very strong; the word of God was her delight, and her habitual nourishment, and Jesus Christ her only Saviour. About six months before M. Rieu's death, she was requested by his friends to undertake the management of his household. She watched over him with the tenderness of a mother, and over the people of his charge with the care of a kind Christian matron, visiting those whom he was unable to visit himself, and where his presence was not absolutely required. She imparted the most soothing consolations to the sick and afflicted, and greatly assisted in the good done by M. Rieu in the parish. During these frequent visits, she was seized with the prevailing malady, and breathed out her renewed spirit in the arms of her Saviour, three days only before the death of her beloved pastor and friend.

“Entreat all my relations to make every possible exertion to find a pastor to replace me in this church. Until my last breath I will offer up supplications to God for you all, for I love you with the tenderest affection. May grace, mercy, and peace be with you, and remain with you, now, and to all eternity. I remain, with the deepest sense of all the proofs of attachment you have given me, your devoted pastor,

CHARLES RIEU.

Doubtless the mind of M. Rieu was comforted after he had thus borne his dying testimony to his Saviour. On the following day, Friday, the disease increased upon him, and confined him to his bed. The greatest alarm was now felt throughout the colony; their beloved minister, their father, their brother, he to whom they all owed so much, and whom they loved so devotedly, was now himself taken ill. Filled with apprehension, they stood silent, tremblingly awaiting the issue. Two of his friends watched day and night beside him. All the female part of his flock vied with one another in their endeavours to be of use to him. One among them, of a great age, having no children, adopted, seemingly as her own son, him from whose lips she had heard the words of eternal life. She remained with him constantly, and would suffer no hand but her own to prepare his body for the tomb.

On Sunday, June 24th, at intervals, and

between the paroxysms of his disease, M. Rieu wrote with a pencil, from his bed of death, in characters often difficult to decipher, and sometimes in broken and unfinished sentences, the following journal.

“A journal addressed to my family in order to make them acquainted with the particulars of my present illness. Should it please the Lord, in his great goodness, to remove me out of the world, I wish it to be sent to them together with the letter finished on the evening of the 21st.

“Sunday, June 24. I did not wish to make you uneasy, my dear relations, by mentioning the epidemic sickness which was prevalent here during the last winter, and which redoubled its attacks in the spring, proving especially fatal to persons in the prime of life, both male and female. While I was absent at Copenhagen, many were carried off by it. The physician, however, asserted positively that a very slight degree of contagion remained. Notwithstanding this, I made a point of using all the necessary precautions, not remaining long with the sick, washing my face and hands with vinegar, etc. Madame H. did the same, but she sometimes visited as often as three times a day those persons who were very ill, when the frequent recurrence of funeral discourses, and addresses spoken over the graves, left me scarcely a moment of leisure. It was Madame H. who first fell sick, just at the time of our first communion, and on the

very day when our friends, the Monods, arrived. But we had not then an idea that her complaint was the prevailing epidemic, as she appeared to be tolerably well again on the Monday, and still more so on the Tuesday, so as to be able to make a short excursion to Christiansfeldt. On her return home, however, she was obliged to go to her bed, and as she had been peculiarly confided by the Lord to my care, it was clearly my duty to watch over Madame H. even as if she had been my sister, more especially here, under her circumstances of desolation and banishment from all her friends, as she had formed few ties, as yet, with the people of Fredericia. On Sunday, she seemed a great deal better, and we both partook privately of the Lord's supper. But alas! about noon, a change for the worse came on, a swelling in the throat rendered bleeding necessary; and I then wrote a few words to our friends the Monods, entreating them not to mention this, that you might be spared needless anxiety. The following days brought no change for the better; on the contrary, she became gradually worse. On Thursday, I began myself to experience a sensation of weight in the head; but I thought it might very naturally be attributed to my nightly watchings, and that a little rest would set all to rights. By the advice of the physicians, I delayed till the next day taking the emetic usually given at the commencement of this sickness. But the next day all the symptoms having

increased, I went to bed, and took, by the doctor's direction, the prescribed remedy, which exceedingly harassed me for many hours together, and brought on feelings of great weakness. Other medicines followed, which I need not particularise.

“To be brief, I wish now to converse a little with you from my sick bed, in case it should be God's will that I should never do it again in any other manner. I wish you to be fully convinced, dear relations, that I have not neglected one of the means placed by God within my reach, for the recovery of my health. I view it as my first duty, to attend, even in the minutest particular, to every thing the physician enjoins, precisely for this reason, that, having little confidence in man, I look upon the physician chosen for this place, (be his reputation high or low,) only as an instrument in the hands of God, by whom he executes his own will with regard to every disease. On this point I do not feel the slightest anxiety. The leading feature of this malady is a total prostration of strength, and frequent delirium; hitherto, I thank God, I have not had this last symptom, as it would deprive me of power to attend to the one thing needful, the only source of consolation. On Friday, we separated ourselves from our dear sister, Madame H., whom I had till then been able to visit, as often as prudence and my own occupations allowed. This dear sister is still hanging suspended between life and death, and seldom speaks any ration-

al words. The physician thinks me better to-day, (Sunday :) but as so many instances have occurred of the dangerous symptoms suddenly returning, I shall not regret in any case having written these sheets of paper, out of affection for you. My mind is filled with the most abundant peace and joy. If anything could incline me to think the probabilities were in favour of my recovery, it would be the immensity of the boon that would be conferred on me by so early a recal, even almost before I have begun the combat. What am I? I, the most unworthy and polluted of creatures! what am I, that love like this should be manifested towards me? Unquestionably I shall owe a larger debt of gratitude for this than for all the favours that have preceded it; I have done nothing to merit it. But what am I saying? Is it not all of grace, free grace, absolutely, entirely gratuitous? It is very sweet to me to write these short sentences thus rapidly to you; it seems to bring us together; and to speak to you of God; for it is to him alone that we must look in all this dispensation, that we may learn to know his voice and to follow it.

“ I have just been much affected by a few moments’ conversation with my young pupil, the schoolmaster, who called at the parsonage on his way to church; he made me feel so sensibly the deep interest they all take in my illness. ‘What will become of us,’ he said, ‘if the Lord should take you

away?’ I answered him that he might be assured I would never shrink back, like a coward from the battle, and that I was ready again to take up my cross, for as long a period as the Lord might appoint; that my only prayer was that of my Master, ‘Thy will be done,’ and that I should look upon it as a boon too great to be conferred on a miserable sinner like myself, thus promptly to be released, after so short a warfare. The good Favre also came in at the same time, all in tears, and seemed fully to enter into my meaning, when I told him that though I had felt joyful at the thought of my deliverance, it was not owing to any faint-heartedness or want of deep attachment to them all.

“Later in the day—Some symptoms of a graver character have appeared; but I feel the same unruffled peace. ‘I know whom I have believed.’ I descend into the dark valley with unutterable joy, for there I shall meet Jesus. I shall meet my God, even Christ who has conquered for us. All his promises seem now converging, as it were, to one point, pouring into my soul such gladness as I never felt before. Oh no! he has not deceived us. Blessed are those who having not seen, yet have believed! I am going to see him as he is. I see him even now. I feel his hand sustaining every part of my soul; in proportion as the body of clay perishes, the inward man is renewed. I am going to be changed into his image, to be made like him! There—where there is

no mourning! Oh that I could pour this joy into your souls! But it is from thence that you also will draw it for yourselves; and he it is who will even now comfort you, for we shall not be separated; I shall see you coming with Christ in the clouds of heaven! may you all fall asleep in him! adieu to you all! O my beloved, hope a little longer! It is come, then, even that happy moment for which I have so often languished, the thought of which was habitually my sweetest refreshment. Oh how good art thou, O Lord! In thy presence there is fulness of joy! . . . Resurrection and life! . . . Eternity! Eternity with Jesus! . . . So loved without having been seen! What will it be? . . . I sink under it. Oh that blood! . . . That cross! What peace is there in those last words to the thief, 'To-day shalt thou be with me in paradise!' Joy! joy without end! fulness of joy! He whom our souls love. . . For ever! To sing the song of the Lamb with the ten thousand times ten thousand who understand it, who have learned the new song! . . . To Him who has saved us! Before his throne. . . I burn with desire! When shall I pierce through the chrysalis of the flesh? Only a very little while! . . . How good he is! . . . Weep not, my friends! . . . The only thing which has latterly burdened my conscience was, to give a last warning to some notorious sinners; this I had neglected to do, owing to the pres-

sure of our recent circumstances. . . . I have now solemnly admonished them, through the medium of friends, so that I feel assured their blood will not be required of me.

“My peace is even now pure and perfect, . . . and without any alloy! . . . My joy surpasses all understanding! I only seek to make you acquainted with it, that you may all long after it for yourselves. Assuredly it can never be found in the giddy throng of the world; neither is the path that leads to it traced out by the philosophers of the present generation. Oh no! none but thyself can bestow it, O God! . . . God the Saviour! God the Comforter! . . . Blessed! Blessed—Blessed for ever be thy glorious name!

“Tender mother! dear uncle, dear aunt, dear brothers and sisters, nephews and nieces, friends in Christ, we are not separated—we shall see each other again very soon! I will not write more until to-morrow. Still Sunday morning!” Here the journal ends.

We will not stay to dwell upon this beautiful fragment. We will only remark, for the encouragement of others whose Christian course, or day of labour, may be commencing, that he who wrote thus, was not a believer advanced in age, and ripened for heaven by a long protracted warfare. He was a young man, not yet twenty-nine years of age, for whom there might have been reserved in this world an ample portion of enjoyment. Surely his untiring zeal, and affectionate

fidelity, may well furnish a powerful stimulus to every reader, to work like him while it is day, knowing that the night cometh wherein no man can work.

On Monday the 25th, M. Rieu became delirious, but not without lucid intervals. His restlessness was very great, the fever running higher in his case than in that of any of the other patients; his ardent mind, full of vigour, of youth, and of life, was naturally far more shaken by the disease than were the tranquil minds of the sober agriculturists around him. He spoke and moved eagerly in his bed. Sometimes he started up suddenly, wrapped himself in the sheets and coverlid, and assumed the attitude of a person setting out on a journey. "What do you wish to do, Monsieur le pasteur?" cried his agitated attendants. "I am going to my mother," he replied. Even to the last, together with the most ardent love to Christ, there glowed in his breast the tenderest filial recollections, and the warmest attachment to his country, his relations, and his friends.

At other times, that idea which had been the uppermost in his mind, during his residence at Fredericia, the sacrificing everything for the salvation of the souls committed to his charge, gained the ascendancy over every other. He had a witness within his breast, which testified that he had been faithful. He would put his arms out of the bed, turn up his sleeves, and presenting his hands to the elders who watched beside him, he would

say, "Look at these hands! have they not laboured for you? have they not been devoted to your service?" These good men, when they called to mind the frequent night watchings, and the unwearied and perhaps too arduous exertions of their beloved pastor, could only answer him by tears.

One of the friends who visited him on the day preceding his death, finding him perfectly collected, proposed reading some portion of the word of God. M. Rieu accepted the offer with joy. The chapter chosen was the 17th of St. John, that sublime prayer in which Jesus, affixing his seal, as it were, to his ministerial work, resigns it into his Father's hands, and intercedes for those whom He hath given to him; a very appropriate consecration of the departure of that faithful pastor and preacher, who was now about to finish his course also. After hearing the third verse, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent," M. Rieu repeated with a feeble voice, but with evident emotions of joy, "Yes; to know thee." At the close of the chapter he appeared quite revived. What a consolation to his friends to see him thus refreshed with those gladdening words of salvation and holy confidence, uttered, a short time before His death, by his Divine Master, when the same solemn hour was just at hand for himself! Shortly after, however, the fever returned with redoubled violence, and his mind became

again completely disordered ; still it was evident from the broken sentences he uttered at intervals, that his heart was already in heaven. A little before his death, he said, like Stephen, that he saw the heavens opened, and cried out, "I see the angels coming on the clouds of heaven, they are coming to take me, they descend, they stoop down ! they encircle my bed, they are come to guide me to their glorious abode !"

Soon after this, on Thursday the 28th, at half-past one P. M., the angels came indeed, and carried his spirit into his Saviour's bosom. He died the death of the righteous. May our last end be like his ! The cry which resounded through Egypt at the first passover, might be now heard in all the dwellings of Fredericia ; for verily "there was not a house where there was not one dead." There was not a single family that had not lost in M. Rieu a father, or a brother, or a friend. The whole city went out weeping to pay him the last tribute of respect. The Roman Catholic priest was desirous to have preached his funeral sermon, but a Lutheran minister had been previously entrusted with that office. The entire community put on mourning and wore it for a month. From the hour when M. Rieu sank under the disease, its ravages seemed to be at an end : his was the last grave that was opened.*

* At Fredericia, as in many other countries of the north, it is the custom to have the coffins expensively

A few days afterwards the following article appeared in one of the Copenhagen journals :

“ On the 28th of June, the reformed French colony at Fredericia sustained a deeply afflictive loss in the death of their beloved pastor, M. Rieu, of Geneva. After a residence among them of about five years, he was carried off by the contagious malady which had long prevailed there, and during which, daily, and from morning to night, he had prayed with and for the sick, and administered to them all, every possible assistance and consolation. The most unbounded liberality rendered him the father of the indigent. By his instructions, his preaching, his multiplied exercises of devotion, with the aged, the poor, and the ignorant, he proved himself to be a true shepherd of souls, in the noblest and most enlarged sense of the term. In order to dedicate himself wholly to his sacred vocation, and to labour for the

ornamented, and afterwards carried to the cemetery uncovered; the vanity of men thus blending itself even with that event which most forcibly proclaims his utter nothingness. M. Rieu had in vain endeavoured to put a stop to this custom, by which the family of the deceased were often deprived even of their last shilling. When extended on the bed of death, he made his elders promise that if the Lord received him, they would place his body in a simple and unadorned coffin, covered over with a black cloth, bought with his own money, and which should be left to the colony to be used in future for the same purpose. Thus his pastoral fidelity was occupied with details for the benefit of his flock even at the hour of death !

good of his flock, he made a voluntary sacrifice of all that he held dearest in the world, and he continued to be their benefactor even after his death, by bequeathing to them the half of his fortune. Besides the unseen memorial of him which remains enshrined in the recesses of their hearts, he has raised to himself an enduring and visible memorial, by the side of his tomb ; a noble building for the schools, entirely the result of his indefatigable exertions, he having collected funds for it from all the Protestant countries of Europe. He died in the Lord ; and his remains are deposited far from the land which gave him birth ; but in that common country, to which all his thoughts and desires continually aspired, ‘ his works do follow him ;’ he is there elevated far above all human praise, though accompanied by our tearful regrets, and most grateful recollections.”

The editor of this account has been at Fredericia. He has visited that church in which M. Rieu so often preached the word of life for the remission of sins. He has administered the sacramental bread and wine to those hungering souls who had not partaken of it since the hand of their beloved pastor presented it to them ; and has spoken to that widowed church of Him who said, “ I will not leave you comfortless ; I will come to you.” He has there seen that large building for the schools, which was the result of that pastor’s prayers and faith, and which he was to have opened on the day preceding

his death. Though a whole twelvemonth had elapsed, he found that church still mourning for their pastor, and saw the faces of the venerable elders bathed in tears while they spoke of him. "When you write to the mother of my pastor," said an aged matron, who never left him during his illness, and with her own hands performed for him the last sad offices, "tell her that there is one woman at Fredericia whose grief is equal to her own." He has seen that the name of Rieu is engraven on every heart, and venerated by every inhabitant, from the least to the greatest. He has witnessed the blessed fruits of his ministry. He has seen the old man on his bed of anguish, fixing all his hope on that Saviour whom this faithful pastor had taught him to know, and has beheld the young man filled with ardent desire, even at the very commencement of his career, supremely to love that Saviour, and devote his life to his service.

DR. MERLE D'AUBIGNE'S NOTICE OF RIEU.

EXTRACTED FROM "GERMANY, ENGLAND, AND SCOTLAND;
OR RECOLLECTIONS OF A SWISS MINISTER."

AFTER having remained in the cheerless principles of Unitarianism until nearly the conclusion of my studies at the academy of Geneva, I had been seized by the word of

God. I had believed in the divinity of the Saviour, in original sin, the power of which I had experienced in my own heart, and in justification by faith. I had experienced the joys of the new birth. I was yet, however, weak: I was willing to take up the cross of Christ; but I preferred regarding it as wisdom rather than foolishness. It was at this time that I arrived in Germany. Every theological journal I read, every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with Rationalism, so that the poison of infidelity was presented to me on all sides.

“I then entered upon a fearful spiritual struggle, defending with my whole strength my still feeble faith, yet sometimes falling under the blows of the enemy. I was inwardly consumed. There was not a moment in which I was not ready to lay down my life for the faith I professed; and never did I ascend the pulpit without being able to proclaim, with fulness of faith, salvation by Jesus. But scarcely had I left it, when the enemy assailed me anew, and inspired my mind with agonizing doubts. I passed whole nights without sleep, crying to God from the bottom of my heart, or endeavouring, by arguments and syllogisms without end, to repel the attacks of the adversary. Such were my combats during those weary watchings, that I almost wonder how I did not sink under them.

“It happened at this time (1819) that a friend of mine,* settled in Paris, was on the point of visiting Copenhagen, where his mother’s family resided. Another friend of ours, Charles Rieu, was the pastor of Fredericia in Jutland. We were all three Genevese; we had studied together at Geneva; and had come at the same time to the knowledge of the truth, although Rieu had outstripped us in all respects, especially in the simplicity of his faith and devotedness to the Lord. We agreed to travel together to Copenhagen, and to meet at Kiel the capital of Holstein.

“As steam-boats were not at that time very regular, we had to wait some days for the one in which my friends and I intended proceeding to Copenhagen. We were staying at an hotel, and used to spend part of our time in reading the word of God together. M. Monod and I chose Rieu for our chaplain. He was an ear of corn which the Lord had early brought to full maturity, and which was soon after carried to the everlasting garner. Two years after, I wept over his grave, amidst his desolate flock, with whom I celebrated the death of the Lord. I was at this time at Kiel, enjoying my last converse with this much esteemed friend. We all three communicated to each other our thoughts on reading the word, but it was Rieu who most abundantly brought out the hidden riches of the book of God.

“We were studying the Epistle to the

* The Rev. Frederic Monod.

Ephesians, and had got to the end of the third chapter, when we read the two last verses: "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory," &c. This expression fell upon my soul as a mighty revelation from God. "He can do by his power," I said to myself, "above all that we ask, above all even that we think, nay, exceeding abundantly above all!" A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and, although I had never fully confided to my friends my inward struggles, (for I dared not make them known to any but to God alone,) the prayer of Rieu was filled with such admirable faith, as he would have uttered had he known all my wants. When I arose, in that inn room at Kiel, I felt as if my "wings were renewed as the wings of eagles." From that time forward I comprehended that my own syllogisms and efforts were of no avail; that Christ was able to do all by his "power that worketh in us;" and the habitual attitude of my soul was to lie at the foot of the cross, crying to him, "Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it, thou wilt even do exceeding abundantly above all that I ask."

“ I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from that inward anguish which in the end would have destroyed me, had not God been faithful ; but the Lord “extended unto me peace like a river.”* Then I could “comprehend with all saints what is the breadth, and length, and depth, and height ; and know the love of Christ which passeth knowledge.”† Then was I able to say, “Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.”‡

* Isaiah lxvi. 12. † Eph. iii. 18, 19. ‡ Psalm cxvi. 7.

MEMOIR
OF
THE REV. JOHN CAMPBELL.

THIS truly excellent man was born at Edinburgh in 1766. His father, who was a native of Killin, and an individual of great piety, died when John, the youngest son, was only two years old. Thus deprived of the care of one parent, the children, three sons, were thrown upon the sole charge of their widowed mother, who, however, survived her husband only four years. On the death of their mother, the three orphan children went as boarders into the house of their uncle, Mr. Bowers of Edinburgh, "a pious and judicious Christian, who was an elder or deacon of the Relief Church." Placed under such guardianship, the utmost attention was paid not merely to the domestic comfort, but to the religious training of the young Campbells. John was educated along with his brothers at the High School, then under the rectorship of Dr. Adam, and he appears to have made considerable proficiency in the acquisition of classical knowledge, though, from failing to pursue such studies, in after years his acquaintance with the languages

of antiquity was by no means such as might have been expected from his early advantages. From his childhood he was characterised by habits of enterprise, and he was often accustomed to tell that his uncle thought him an unpromising scholar, because he was fonder of rambling about the Salisbury Crags, or of building turf huts, like the Africans, in the garden, than of attending to his lessons. The same disposition continued with him through life. He delighted in travelling, and the ample scope which he afterwards found for this propensity in the wilds of Africa, seemed to give fresh vigour and force to his active mind.

Under his uncle's roof, young Campbell was reared with a peculiar view to the formation of a decidedly religious character.

At this time Mr. Campbell was an apprentice to a goldsmith and jeweller in Edinburgh, and in this situation he conducted himself with the most exemplary fidelity and conscientiousness. Still, by his own confession, though he had enjoyed many religious advantages in his uncle's house, he was addicted in his boyish days to profane swearing. This, however, never settled into a habit; and, by the blessing of God upon the pious instructions and example of Mr. Bowers, he was led to forsake the company and the practices of those wicked associates who strove to ensnare him. The death of his uncle appears to have made a deep impression upon his mind. He began to be more

in earnest upon the subject of religion, and he strenuously endeavoured to acquire such a state of holiness as would recommend him to the Divine favour. In all this, he was seeking to establish a righteousness of his own, while he was neglecting to submit himself to the righteousness of God. He now set himself to study Dr. Doddridge's "Rise and Progress of Religion in the Soul." At the same time, he read Bunyan's "Grace Abounding to the Chief of Sinners." Neither of these well known treatises produced the desired effect upon his mind. He imbibed erroneous conceptions of the salvation of God, and he was kept in a most unhappy state of mind for nearly two years. As he advanced in the knowledge of the Scriptures, his views became clearer and more completely in accordance with Divine truth. For a long period, however, he was unwilling to recognise a crucified Saviour, as the *only* ground of his hope. From this condition of *legal* bondage, he was gradually delivered, chiefly by a careful and prayerful study of the Bible, and intercourse with pious acquaintances. A description of one of these worthy men is thus given in Mr. Campbell's own language :—

"I never met with two persons exactly alike, whether Christians or not ; shades of difference are perceptible, even where there is the nearest approach to resemblance. I have taken the pen to tell you a few things concerning a venerable man of God, the out-

lines of whose character differed from all I ever knew; and perhaps you will be surprised to hear that he was a gauger (or excise officer), an employment as much despised, in those days, in the north, as that of the publicans, or tax-gatherers, by the Jews in the days of our Lord. When his piety became generally known in the town where he lived, he had the honour of being distinguished by the appellation of ‘The Praying Gauger!’ In reference to his being a man of prayer, perhaps you will be startled at a remark I heard made by one of his most intimate and oldest acquaintances,—‘That he believed Duncan Clark (for that was his name) had not for the last forty years slept two hours without engaging in prayer.’ This was the nearest approach to literal obedience to the apostolic injunction, ‘Pray without ceasing,’ that I ever read or heard of. Was not such an one in downright earnest to obtain the blessings of salvation?

“He was the first person to whom I opened my case, when I was greatly alarmed about the state of my soul before God. I wrote to him a very simple letter, which he first showed to some of his intimates, for their opinion, and then wrote a cautious, brief answer, which he did not send off by post, but actually brought himself, and delivered into my hands in Edinburgh. He explained his doing so, by telling me that he had been at Dunfermline sacrament, to which place he carried it; and while there, he thought that,

being within fifteen miles of Edinburgh, he would just walk to it, and have a little conversation, as well as deliver the letter. He had walked more than twenty miles to the sacrament. He walked thus to save his money for the poor. He was accustomed to gather together the smallest crumbs on the table, opposite to where he sat, and to put them into his mouth ; very probably in obedience to our Lord's orders, ' Gather up the fragments, that nothing may be lost.' "

Amid the severe conflict to which Mr. Campbell was subjected, he was held in high esteem by many eminent Christians, and spent most of his leisure hours in visiting the sick and dying poor. At length, in 1789, he began to think of dedicating himself to the service of God, in the work of the ministry. On this subject he consulted the Rev. Thomas Scott, the commentator, who was not unfavourable to the proposal.

Mr. Campbell did not act upon this advice for several years subsequent to the date of this letter ; but he still continued to do all the good in his power. About this time he became acquainted with the Rev. John Newton, with whom he regularly corresponded for a long period. On all the stirring points of the day, whether ecclesiastical or political, he communicated his views to this excellent man ; and the advices and judicious counsels which he received in return, he felt to be peculiarly valuable. From one of the letters which formed a part of this correspondence,

we quote a passage, descriptive of the great change which, at length, after many years' hard contest with conflicting doubts and fears, took place in Mr. Campbell's views of the Gospel scheme of salvation:—

“Upon the evening of the 26th day of January, 1795, the Lord appeared as my Deliverer. He commanded, and darkness was turned into light. The cloud which covered the mercy-seat fled away! Jesus appeared as he is! My eyes were not turned inward, but outward! The Gospel was the glass in which I beheld him. When our Lord first visited Saul upon the highway, he knew in a moment that it was the Lord. So did I: such a change of views, feelings, and desires, suddenly took place in my mind, as none but the hand of an infinite Operator could produce. Formerly I had a secret fear that it was presumption in me to receive the great truths of the Gospel; now there appeared no impediment—I beheld Jesus as the speaker in his word, and speaking to me. When he said, ‘Come,’ I found no difficulty in replying, ‘Yes, Lord! thy pardoned rebel comes.’ If not the grace of God, what else could effect such a marvellous change? I chiefly viewed the atonement of Jesus as of *infinite* value, as a price paid for my redemption, and cheerfully accepted by the Father. I saw love in the Father, Son, and Holy Spirit, all harmonizing in pardoning and justifying me. The sight humbled and melted my soul. Look-

ing to what I felt was no *help* to my comfort ; it came directly from God, through his word.”

The suddenness of this gracious deliverance may appear startling to many readers ; but we ought ever to remember, that the Spirit is regulated by no certain and definite modes of acting. He gives no account of any of his matters. Some, as in the case of the Philippian jailor, are suddenly, and in a moment, called out of darkness into God’s marvellous light ; while others are gradually and imperceptibly led to see and to embrace the truth as it is in Jesus. Mr. Campbell from this period felt that he had become a partaker of that glorious liberty wherewith Christ makes his people free. He had now received the Spirit of adoption, whereby he could cry, *Abba, Father.*

Mr. Campbell was naturally of a humane and benevolent disposition. He delighted to search out, and, as far as possible, to relieve, cases of distress ; and, for this purpose, often did he repair to the dark and dirty hovels of the poor, warning, reproofing, exhorting, or consoling, as the circumstances seemed to warrant. That he might be the means of doing good more extensively, he published and distributed tracts, thus diffusing the truth as widely as possible.

His next scheme for the advancement of religion was the establishment of Sabbath schools, of which very few then existed in Scotland. He accordingly opened one of

these schools in the old Archer's Hall, on the south skirts of Edinburgh, and, as the plan succeeded to a wish, giving the highest satisfaction to all concerned, he opened another in the hall belonging to the Edinburgh Dispensary. The teachers selected by Mr. Campbell were, in both these cases, plain, sensible, pious men, who understood their Bible well, and instructed the children in the essential truths of the Gospel. Encouraged by his success, Mr. Campbell established a Sabbath school in Loanhead, a village a few miles distant from Edinburgh. This school, which was attended by about 200 scholars, he taught himself. The example soon spread. Schools were opened in the village of Bonnyriggs, in Dalkeith, Penicuick, and other places. In all these exertions to do good, Mr. Campbell received both counsel and encouragement from the venerable Countess of Leven, and indeed the whole Balgownie family, and others of the Scotch nobility. But while Sabbath schools were thus beginning to be planted, and to prosper in and around Edinburgh, they were almost entirely unknown every where else in Scotland. To suggest the idea in other places, Mr. Campbell set out on a week's tour, accompanied by his friend and coadjutor, Mr. J. A. Haldane. Setting out one Monday morning, they travelled to Glasgow, distributing tracts to rich and poor as they proceeded along the road. In Glasgow, Paisley, Greenock, and other towns in the west, they

succeeded in calling public attention to the peculiar importance of the institution of Sabbath schools; and they had the high gratification of learning, in three months afterwards, that the result of one week's exertion in itinerating for this great object, had been the formation of *sixty* Sabbath schools.

The next philanthropic plan to which Mr. Campbell devoted his energies, was the introduction of the preaching of the Gospel into villages and districts which had long been destitute of Divine ordinances. The first place of this description which attracted his notice, was the village of Gilmerton, in the neighbourhood of Edinburgh. Here he succeeded in establishing a regular Sabbath evening service, which was supplied by students of divinity and lay-preachers. Mr. Joseph Rate led the way in this good work, and was followed by Messrs Aikman, Haldane, and Campbell, who commenced their exertions as lay-preachers in Gilmerton. From this small beginning arose very important results, which, in fact, gave rise to a new era in the religious history of Scotland. We quote Mr. Campbell's account of what followed the selection of Gilmerton as a preaching station:—

“By and by this sphere of usefulness became too confined for them; they began to think of making a preaching tour over the whole of Scotland, north of Edinburgh. In the view of it, they commenced printing

large editions of tracts for distribution on the journey. They also purchased a strong horse, and a roomy chaise, capable of containing the three preachers, and portions of their tracts. Those which they could not take, were sent on before them to different towns by carriers, &c. Meetings, to pray for their success, were not neglected; for without the Divine blessing, all connected with the journey were fully convinced that no real permanent good would be effected. The novelty of it excited very general attention; for nothing of the kind had occurred in that country in the memory of man; for the short visits of George Whitefield, more than a quarter of a century before, only extended to Edinburgh, Glasgow, and a few other towns in their vicinity. They preached in the open air in every town and large village to the extreme north end of Scotland; and, crossing over to the Orkney Islands, they proclaimed the glorious Gospel over them all."

That such varied and exciting labours should have affected Mr. Campbell's health, is not at all surprising. Besides attending to his business as a hardware merchant—visiting the poor, the sick and the dying—preaching in the surrounding villages—teaching and superintending Sabbath schools—he carried on, at the same time, an extensive correspondence with the leading religious men and philanthropists of the day. In vain did his venerated friend, the Countess

of Leven, warn him to beware of overtasking his mind and body. He was young, ardent, and zealous in the good work, and he could scarcely be persuaded to spare himself. At length, however, painful necessity compelled him to pause in his exertions for a time; but no sooner did he regain his strength, than he set out anew, with redoubled efforts, on his work and labour of love. He soon saw the itinerating system, which he had been the first to introduce, assume a prominence in the public eye which he had not anticipated; and he never failed to speak in the warmest terms, even in his old age, of the unwearied labours of the Messrs. Haldane in preaching the everlasting Gospel throughout the whole extent of Scotland.

During his residence in Edinburgh, Mr. Campbell was indefatigable in his efforts to promote the cause of the Redeemer. He visited the sick—examined into and relieved, as far as he possibly could, the destitute and friendless—established and superintended Sabbath schools—preached in the surrounding villages—distributed tracts—wrote small books, for the instruction of the young. “Soldiers and sailors,” says his biographer, “wrote to him for advice; the needy and greedy, for money; the reclaimed outcasts, for prayer and counsel; dark villages, for itinerants; and chapel builders, for help; besides those who ordered their missionary magazines, books, and Scott’s Commentary, and paid their accounts through him.”

The acceptance which Mr. Campbell met with as a village preacher, led him to think of devoting himself wholly to the good work. He had been accustomed to associate with the godly ministers of every evangelical denomination in Edinburgh, and he was in intimate correspondence with the leading ministers both in England and Scotland. At the table of the late accomplished and excellent Rev. Dr. Buchanan, one of the ministers of the Canongate, he met with many distinguished men; in reference to one of whom, the late Lord Hailes, we find him narrating the following striking anecdote:—

“I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple (better known to literary men abroad by his title of Lord Hailes), a Scotch Judge. I had it from the late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such interest in it, that though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan’s own words:

“I was dining some time ago with a literary party at old Mr. Abercrombie’s (father of General Abercrombie who was slain in Egypt, at the head of the British army), and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents

have been recovered from the writings of the first three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

“ ‘ About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries? ‘ I remember it well, and have thought of it often without being able to form any opinion or conjecture on the subject.’

“ ‘ Well,’ said Lord Hailes, ‘ that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.’ Pointing to a table covered with papers, he said, ‘ There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses (I forget which), which satisfies me that I could discover them also. Now,’ said he, ‘ here was a way in which God concealed, or hid the

treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.' ”

When Mr. Campbell had at length formed his resolution to serve God in the work of the ministry, he repaired to Glasgow, where he studied under the Rev. Greville Ewing, who had shortly before left the Established Church and joined the Independents. Here Mr. Campbell's mind found ample scope for its exertion. Not only did he diligently prosecute his theological and classical studies, but “during all the time he was at Glasgow,” we are informed by his biographer, “he was absorbed with the cause of Home and Foreign Missions, and keeping up his extensive correspondence, as well as preaching or teaching almost every day.”

His desire to do good was unbounded; and, as an instance, we may quote the following statement in his own language:—

“I remember a young woman calling on me, that I might answer a letter her mother had just received from her son. ‘At the time of my father's death,’ said she, ‘my brother was a very thoughtless young man. Instead of helping her, he sold every thing he could lay his hands on; after which, he left us, and became a sailor. He tells us, that afterwards he was pressed, and put on board the *Barfleur*, of ninety-eight guns:

that some society had furnished him and others with a copy of the Scriptures,—which he had carefully read, and had thereby been brought to a conviction of the sinfulness of his past conduct, and repentance for it; that he had besought, and hoped he had obtained God's forgiveness, but he could not have peace till he had obtained his mother's also, for the great wrongs he had done her. He also solicited her advice.' It was that I might fulfil this last request, that she brought his letter to me. I wrote a letter, containing the best counsels I could offer, and sent it off to him, on board the *Barfleur*, at that time lying in Causand Bay. In about a fortnight I received a letter from eight sailors, including himself, who had all been affected in the same way, by reading the word of God, and who often met together for reading and prayer; and they requested I should write a letter addressed to them all, as a united band, which I soon did, and sent off; but as the fleet had sailed on a cruize off the coast of France, I heard no more from them for perhaps three months, when a letter did come, from twenty-four sailors, to which number the little band had increased during the interval; and these expressed a desire that I should address a general letter to the whole; and if there was any particular book I would wish them to have, that I would mention it in the letter. They also informed me that a similar work had taken place on board the *Thunderer*, and the *Terrible*, of

seventy-four guns. I did address a letter to the twenty-four, and said, that if the fleet should happen to put into Portsmouth, if any of them would call on the Rev. Dr. Bogue, with my compliments, he would most readily do what he could for them. I knew of none more capable of giving advice.

“The peace with France in 1802 took place a short time after sending off this, and a great part of the navy was paid off, and the seamen scattered in every direction; and I left Glasgow, so I never heard any more of the fruits of that charming display of the grace of God towards those poor sailors.”

No sooner had Mr. Campbell entered upon the new sphere of duty to which he was now called, than he set himself to devise plans for the spiritual benefit of his people. His attention was first directed to the instruction of the young. For their improvement, he set on foot “The Youth’s Magazine;” a publication which has been blessed to the diffusion of much useful knowledge among a large mass of juvenile readers. Mr. Campbell was editor of the first ten volumes; it was then committed to the charge of a small committee, who still continue to superintend it.

In the year 1805, though he had only been a few months in his new charge at Kingsland, Mr. Campbell spent four months in a preaching tour throughout various parts of Scotland. Long as this journey was, he

made another into the Western Highlands in the summer of the next year.

The period at which Mr. Campbell settled in London was one of peculiar activity in the religious world, and he was therefore called upon to take a part in the formation of various associations for Christian and philanthropic purposes, which were then formed. He was one of the favoured few who were privileged to be the founders of the British and Foreign Bible Society, of the London Hibernian Society, and of the Female Penitentiary. In every one of the religious movements of the time he took an active part. But while thus busily employed in promoting the best interests of his fellow-men, he had to betake himself to the drudgery of keeping a school at Kingsland, in order to procure a subsistence for his own support. The income derived from his congregation was small, and he found it necessary to resort to this expedient for the purpose of enlarging his income.

While thus discharging, at one and the same time, two laborious offices—those of a pastor and an instructor of youth—he was suddenly, and almost unexpectedly, called upon to occupy a very important work in connection with the London Missionary Society. That useful institution had been deprived, in the mysterious arrangements of Providence, of one of their most efficient agents in South Africa, the laborious and de-

voted Vanderkemp ; and, in consequence of this melancholy event, both the Hottentot and Caffre Mission had been reduced to a very critical state. In these circumstances, the Society resolved to send out a representative to inspect the actual condition of their missions in South Africa, and make such arrangements as might be deemed most prudent. Mr. Campbell was fixed upon to discharge this responsible office ; and, after mature deliberation and earnest prayer for Divine direction and counsel, he consented to undertake the mission. Supply having been procured for his church at Kingsland, and for his school, he was set apart to his new ministry in Miles' Lane Chapel. The venerable Dr. Waugh presided on the occasion, and the charge which he delivered produced a most electrifying effect upon the audience. The closing sentences of the discourse were singularly beautiful. They ran thus :—

“ Could I place the prophet Isaiah at the base of one of the lofty mountains in Africa, which you, my brother, are about to visit ; and if, whilst gazing on its varied scenery, an earthquake were to rock it upon its deep foundations, until, like the Numidian lion shaking the dew-drops of the land of Ham from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets of huts, and cliffs crowned with lichens and lign-aloes ; and were a whirlwind to rush in at that moment,

scattering the broken and falling masses in mid air, as if playing with the *sand*-clouds and columns of the desert; still, the voice of the prophet, could it be heard amidst the convulsive war of elements, would exclaim, 'Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation!' Go, my brother, and do thou the same, whatever dangers thou mayst meet in Africa. As God was with Vanderkemp, so will he be with thee, Campbell."

On uttering these words, the aged minister of Christ suddenly sat down, and buried his face in his hands. Under the influence of this striking appeal, Mr. Campbell set sail for Africa on the 24th June, 1812, in a ship bound for Calcutta. After a somewhat tedious voyage, he arrived at Cape-Town, Cape of Good Hope. It is unnecessary for us to detail the particulars of this visit to Africa, a narrative of which has been long in the hands of the public. Suffice it to say, that he minutely examined the various mission stations in South Africa, travelling about three thousand miles, in a savage country, amid dangers and difficulties of every kind. In the good providence of God, Mr. Campbell was preserved in perfect health and safety, and arrived in London in the beginning of May 1814, after an absence from England of scarcely two years.

No sooner had he returned to London, than he resumed his labours both in the chapel and

in the school. In all the public societies he took a warm interest, striving by his exertions and his prayers to advance the great cause in which he so much delighted. Little more than four years elapsed, however, when he again set sail for Africa on a similar errand as his former, accompanied by Dr. Philip, an active and influential Independent minister from Aberdeen. This second visit to Africa seems to have been peculiarly gratifying to the mind of our traveller. The influence of missions in promoting the progress of civilization and refinement had become quite apparent. Where he had formerly found ignorance, and immorality, and savage cruelty, he was now refreshed with the sight of an educated, industrious, and happy people.

After an absence from England of about two years and a half, Mr. Campbell reached London in time for the May meetings of 1821. He was quite the *lion* of the day, and both in the metropolis and throughout the provinces his presence at missionary meetings created a great sensation. Multitudes flocked to hear his racy, humorous anecdotes of the Hottentots and Bushmen in South Africa. Even in his sermons, occasional allusions were made throughout the whole of his future life to his African travels. His popularity, however, produced no injurious effect upon him; he still continued the same modest, unpretending man he had always been.

Shortly after he had resumed his duties at

Kingsland Chapel, he entered into the married state. This step, to all his friends, afforded much gratification, promising as it did to enhance his domestic happiness. He had hitherto lived with an aunt and a niece, who had been both of them remarkably attentive and kind. His aunt, however, having died, and his niece been comfortably married, he felt himself compelled to take refuge in the matrimonial state. When Mr. Campbell had gratified the country at large by his African visits, he was applied to by the Missionary Society to visit in the same way their Polynesian Missions. This proposal, however, he declined, at least for the present. Now settled at home, he set himself to an abridgment of his African Travels, in two small volumes, for the Tract Society, adding to them a similar volume, giving an account of his voyages. A small, unpretending, but useful little book followed, entitled "African Light;" the object of which was to illustrate passages of Scripture, by a reference to his own observations in South Africa. The work is in small compass, but it illustrates no fewer than *five hundred* passages in the Sacred Volume.

Notwithstanding the laborious life through which he passed, Mr. Campbell enjoyed remarkably good health until he was nearly seventy years of age. At that period, however, he began to decline. His medical attendant recommended a visit to Scotland. This was productive of much good; and he

returned so improved in health, as to resume his usual duties. A change was now perceptible in his pulpit discourses as well as in his private conversation. He was evidently ripening for heaven. An account of his last days is thus given by his colleague and successor, the Rev. T. Aveling :—

“ From 1821, up to the time of his removal from earth, he remained with his people, gathering around him a band of friends who loved him, and now mourn his departure from their midst. Their attachment towards him was evinced by the institution of an evening lecture, to relieve him from a third service, which continued until within the last two years. Some time before that, a proposition was made that permanent help should be afforded him by a co-pastor. To this he most cheerfully assented, desiring to see his people fixed with a successor before he died. Arrangements to that effect were made, and a co-pastor was obtained. When this had been done, he seemed to turn his thoughts more than ever towards his Father’s home, and the language of his heart was, ‘ Lord, now lettest thou thy servant depart in peace.’ He saw a prosperous Church, and a united people ; and was permitted to witness the accomplishment of an object which of late had much engaged his thoughts—the choice of three additional deacons, to assist the venerable and esteemed brethren who had grown grey in their Master’s service.

“It now remains for me to give you a very brief account of the last few days of his life:—

“For six months past he had been visibly declining, and his whole deportment evinced increasing spirituality of mind in an eminent degree. During that time he had been much engaged in writing the memorials of the chief events of his life; and the exercise often cheered him, as it carried him back in memory to the scenes of his childhood, and the friends of his youth and riper years.

“The declining state of his health, to which I have alluded as visible during the last six months, did not assume any alarming appearance until the second week in March. He was present at the united sacrament of the three Churches, when he presided. This was his last public service. There was an unction about his address, which struck most of his people, as did the last discourse he delivered, on the first Sabbath evening in the month; but there were also indications of extreme debility, which were remarked by many, and a fear expressed that they should see his face no more.

“On Thursday, March 12th, he felt very ill, and wrote for advice to his medical friend, Dr. Conquest, who kindly and promptly attended to his request. He rallied a little before Sunday, and although much pressed to remain at home, he attended public worship in the morning, fearing, he said, ‘lest his flock should be alarmed about him.’

That service was the last at which he was present.

“The following week his debility again returned, and gradually increased; and I believe he had then a kind of presentiment that he would not recover. I enjoyed many conversations with him during his illness, and noted down some of his expressions as he gave them utterance. They were indicative of extreme self-abasement, and humble reliance on the Saviour of sinners.

“I told him his people prayed very earnestly and affectionately for him. The tears came into his eyes, and he said, ‘O sir! I need it, I need it, I am a poor creature.’ He said his mind was much harassed by Satan, who told him he had not done half what he ought for his Master; and when I said, Depend upon it, sir, he would have been very glad if you had not done half what you have, he replied, ‘Ah! but I have not done what I *could*.’ Such were the low views he entertained of his labours in the service of Christ. This harassment, however, which, in a great measure, was attributable to his infirm state of body, speedily ceased.

“On one occasion, speaking of the preciousness of the Saviour, he said, ‘Oh! I love to be near the blood of sprinkling;’ and talked in an animated manner of the happiness drawn from the consideration of the unchangeableness of Christ. ‘All I want,’ said he, after we had been speaking of the

Saviour's atonement, 'is to feel my arm *round* the cross.' I told him I doubted not it was, and asked him if his heart was not there. He smiled, and said, 'Yes.' I told him, then, that I believed his *arm* was too, although a little benumbed with grasping hard. He smiled again, and then spoke of the wonderful love of God, in saving sinners by such a sacrifice as that of his Son.

"On Wednesday, April 1st, he took to his bed; and on my saying to him, when I visited him, that I hoped he was happy, he turned to me, and said, 'The *debt* is all paid; the sufferings of Christ have discharged it, and therefore I am free, and have peace with God.' From this time not a cloud obscured his mind. He steadily declined towards the grave, but nothing hung around his setting sun, or cast a shadow upon his hopes for the future.

"On his death-bed he was not forgetful of his ministerial character; for, addressing a beloved friend who stood by his side, he said, calling her by name, 'Oh! mind your soul.'

"When asked if he believed he should go to heaven, he said, 'I have no doubt of it.' Broken sentences repeatedly fell from his lips, such as, 'A full and free salvation,'—'How softly the waters flow;' most probably referring to his departure from earth, of which he was at intervals, during the last two days, quite conscious. When his mind a little wandered, he talked of Africa, and

missionary meetings, and friends with whom he had been associated in them.

“April 3d, when I stood by his bed, he recognised me, and said affectionately, alluding to our association in the ministry, ‘We have served as a father and a son in the Gospel. Now God will be a Father to you.’

“The following day, on which he died, I saw him in the morning, and leaning over him, I heard him whisper, ‘You see me in peace.’ These were the *last* words I heard from his lips. During the day, while his beloved wife was standing by his side, for a short time consciousness returned, and recognising her, he said, ‘Don’t grieve; there’s nothing melancholy in dying and going to glory.’

“In the course of the day he was heard exclaiming, ‘Let it fly! let the Gospel fly!’—the spirit of the minister and the missionary of Christ remaining to the last. Among his last coherent sentences was a prayer for his people and their junior pastor, ‘Lord bless the Church,’ he exclaimed, ‘and poor Mr. Aveling.’

“At a quarter past six in the evening of Saturday, it was evident that life was ebbing fast, and his friends were summoned to his bed-side to witness his departure. It was a sacred scene; the spirit of a good and truly great man was about to bid farewell to its earthly abode, and return to the God who gave it. To all, such an hour must be one of deep solemnity and momentous interest;

to him it was the hour of triumphant joy. The sun had just set, and the last gleams of light, struggling through the window, fell upon his bed. There was a sweet smile passing over his countenance as the curtain was removed; and as the attendant bent down over him, he drew two or three short and rapid breaths, and then lay motionless and silent. Again he breathed quickly and smiled; then heaved a gentle sigh, and all was still once more. It was the stillness of death. In the hush of the evening his happy spirit had passed away. ‘Precious in the sight of the Lord is the death of his saints.’”

Thus died this excellent and useful minister of Christ on the 4th of April 1840, at the advanced age of seventy-four. His loss was deeply felt by his congregation, his friends and family. Few men have been honoured to be more extensively useful in their day and generation. Most disinterested and generous, he kept his eye singly fixed on the promotion of his Redeemer’s glory. To accomplish this grand object, he counted no sacrifice too great to be made—no trials too heavy to be endured—no expense of time, of money, or of personal exertion, too costly to be surrendered. He lived *for* Christ, and having finished his work, he sweetly fell asleep *in* Jesus.

MEMOIR
OF
THE REV. PLINY FISK.

FROM the earliest period at which the attention of the Christian world was directed to the subject of missions, it has been an object of ambition to occupy Palestine, as a fitting field on which to rear anew the standard of the Cross. From the melancholy hour when the inhabitants of that once sacred soil crucified the Lord of Glory, nailing him to the accursed tree, the land has been peculiarly suffering under the weight of that fearful sin; and although the Redeemer, in his infinite compassion, issued forth to his apostles the merciful decree to go forth and preach the Gospel, beginning at Jerusalem, the Jews still continued to stumble on the same stumbling-stone, until at length it broke them to pieces. The cup of their iniquity became full to the brim, the Spirit of God ceased to strive with that rebellious and stiff-necked people, and they were scattered to all the ends of the earth, a proverb and a bye-word among all nations. Palestine thenceforward became the scene first of heathen idolatry, then of Mussalman superstition, and down

to the present time it has been emphatically the country where Satan's seat is, the chief province of his empire, the most impregnable of his strongholds. The very associations connected with its scenery have been converted into sources of the most unhallowed will-worship and idolatry. Nowhere have the finest feelings which God hath implanted in our bosoms been turned into instruments of greater rebellion against him. The ground on which the Saviour trod, the well on whose mouth he sat, the scene of his agony, his crucifixion, his burial,—all have been perverted into objects of superstitious reverence, in utter opposition to the very spirit which He himself inculcated ; and yet, the very love which the Christian entertains for his Lord, leads him to wish that the scene of his journeyings while on earth, should once more become the scene of the sacred triumphs of his Gospel. Accordingly, the Christian Church, when awakened to a desire for the propagation of divine truth, has often had its attention directed to the Holy Land. It was not until the year 1818, that the American Church came to the resolution of establishing a mission in that interesting country. **PLINY FISK**, the subject of our present memoir, was one of the first missionaries selected to occupy that important station. His high qualifications pointed him out as admirably fitted for the arduous duties which were to devolve upon him. He had not undertaken the office rashly, or

without due deliberation ; but strong in faith and firm of purpose, he had devoted himself, soul and body, to the service of his God ; and though called upon to stand forward in one of the high places of the field, he felt that the post of danger was a post of honour, and with unshrinking fortitude, therefore, he advanced to the very front of the battle ; and having fallen in his Master's service, he is now in possession of his everlasting reward. "To him that overcometh," says our now glorified Redeemer, "will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Pliny Fisk was born at Shelburne, in Massachusetts, on the 24th June, 1792. His parents, who were both of them marked by simple and unostentatious piety, trained up their children in the fear and love of Him who hath said, "They that seek me early shall find me." In early life Pliny exhibited a mild, and amiable, and cheerful disposition. To his parents he was affectionate, dutiful and kind, while to his companions he was remarkably friendly and obliging. He was diligent in acquiring knowledge ; and the quality which peculiarly characterised his youthful years was unwearied application. Whatever employment engaged his attention, he permitted no difficulties to slacken his exertions, but continued perseveringly to labour until he had accomplished his object. And this was the feature of character which,

more than any other, shone conspicuous in all the actions of his future life. Undeterred by the many discouragements which beset his path, he never shrunk from carrying out the plans which he had been led to form. Where other men would have hesitated, he was firm and decided. Where other men would have been overcome by the force of opposing obstacles, he rose above all difficulties, strong in the Lord and in the power of his might.

The instructions and example of his pious parents were not lost upon young Fisk. Even in childhood it was evident that his tender heart was not insensible to the impressions of religion. It was not, however, till his sixteenth year that he began to realize the power of divine truth as bearing upon his own personal character and condition. At that period he was seized with deep convictions of sin, and intense anxiety to find a solution to that all-important question,—“What shall I do to be saved?” This season of inward struggle and searching of heart lasted for several weeks, during which he prayed often, read much, and frequently attended religious meetings. At length the Lord was pleased to speak the word, and his servant was healed. “And O,” says he, “how sweet the joys of believing in Jesus! what pleasure didst thou, my soul, realize, when the light of God’s countenance first shone upon thee! What can compare with the joy and peace of believing

in Jesus? When compared with this, how mean are all the pleasures which honour, wealth, power and sensual gratification can afford!

‘ Could I command the spacious earth,
And the more boundless sea,
For one blest hour at Thy right hand,
I’d give them both away.’ ”

The mind of young Fisk being now brought to a firm and decided acceptance of the offer of mercy held forth in the Gospel, he made an open profession of faith, being received as a communicant in the church of his native town, under the pastoral care of the Rev. Dr. Packard. He was from this period desirous to be useful in conveying the truth to others, and he very soon determined on devoting himself to the work of the ministry. From the commencement of his studies he took a lively interest in the cause of missions. The subject was new to the American churches, and from the moment that Pliny Fisk had set his heart on being a missionary to the heathen, he kept this object in view with undeviating constancy. Having completed his preparatory studies, he offered himself, in 1811, for admission to Middlebury College, Vermont, and, after undergoing an examination, he was admitted.

His college career was passed amid much poverty and many difficulties, but the progress which he made in his studies was highly creditable to himself and gratifying to

his teachers. Though in classical acquirements he was rather deficient, he made great proficiency in his mathematical pursuits. On completing his academical course, he was licensed to preach the Gospel in January, 1815, by the Franklin Association of Congregational ministers. He was first called to labour in Wilmington, Vermont. Here he remained for eight months, discharging the duties of a faithful minister of the Lord Jesus. His pastoral visits to the families of his flock were peculiarly acceptable. Instead of wasting his time on such occasions in desultory and unprofitable talk, he directed the whole conversation into the channel of religion, leading his hearers to reflect seriously upon their eternal interests. He strove habitually to convince them that religion was a personal matter, in which every one was individually and deeply interested.

Though thus diligent and acceptable in his pastoral labours among the people of Wilmington, he resolved to carry forward his original purpose of devoting himself to missionary work among the heathen. He accordingly resumed his studies, entering the Theological Seminary at Andover. Here the pursuits in which he was called to engage were peculiarly congenial to his feelings, and he combined, with a diligent and close attention to study, the maintenance of habits of active piety. During the whole of the three years which he spent at Andover, his soul burned to enter the missionary field.

He was not without temptations of a worldly nature to induce him to give up his design of preaching the Gospel to the heathen. But all these he stedfastly resisted, declaring, that "if a man has devoted himself to the service of Christ among the heathen, and is accepted in this service, no church, no college, no body of men, ought to ask him to stay in this country." In this spirit he instituted a strict examination into his duty in connection with the wish which he had entertained since he was eighteen years of age; and after a solemn heart-searching inquiry, he wrote a communication to the American Board of Missions, offering himself to be employed under their direction in some part of the heathen world. This offer was accepted, the Palestine Mission was established, and Messrs. Fisk and Parsons were appointed to that station.

Before setting out, it was judged expedient that Mr. Fisk should make a tour through the southern section of the States, for the purpose of collecting funds for missionary objects, and interesting the people in the good cause. In this work he spent a full year, during which time he was instrumental in awakening, in many different places, a lively concern in the advancement of the Redeemer's kingdom. At the close of his itinerancy in the Southern States, an opportunity presented itself of sailing for Smyrna, on his way to the scene of his labours. In the prospect of his departure, he went to

Shelburne, for the purpose of paying a visit to his aged father, and his other friends. The scene was deeply affecting, but he was strengthened to bear up under the painful trial. The feelings which he experienced in prospect of leaving his native shores, are thus beautifully expressed in the concluding passage of a sermon which he preached in the South Church, Boston:—"Whether we shall be buried in a watery tomb; whether disease shall bring us to an early grave; whether the suspicion of Government or the bigotry of false religion shall shut the door against us; or whether a great and effectual door shall be opened before us, and the word of the Lord have free course and be glorified, as it is with you; whether we shall spend a long life in labours, and die having only sown the seed from which others may reap the harvest; or whether we shall see the truth prevail, and die surrounded by converts from error, who may soothe the bed of death, and weep over our tomb;—these are points to be decided, not by human sagacity, but by Him whose Providence calls us, whom we would cheerfully obey, and in whom we would trust for the future. The time has arrived when we are called, by the Providence of God, if its language is not altogether misunderstood, to leave the scenes of our childhood, and the country that is blessed, beyond any other country under heaven, with civil and religious privileges, not to find other privileges and friends like them in another

land, but to meet the uncertainties and difficulties attendant on a Christian mission among Turks and Jews. If any circumstances can affect the mind in health, as it is affected by a near prospect of death, it is perhaps thus affected with the prospect of leaving for life all who have ever been known, and all that has ever been seen. This prospect brings eternity near. It excites solicitude respecting that meeting which shall be an eternal meeting, or a prelude to eternal separation.”

On Wednesday morning, November 3d, 1819, Mr. Fisk, and his colleague, Mr. Parsons, bade a last farewell to the land of their birth. For some weeks he suffered much from sea-sickness, but as soon as he recovered, he devoted himself to study, in preparation for the great work in which he was about to be engaged. The ship touched at Malta in the course of the voyage, and the missionaries were treated with the utmost kindness by the Rev. Mr. Jowett, from whom they received letters of introduction to influential gentlemen in Smyrna and Scio. These they found to be particularly useful on their arrival at Smyrna, where they resided for a few months, after which they passed to Scio, for the purpose of studying modern Greek, and making inquiries and researches into the state of the surrounding countries, and the facilities which existed for the dissemination of scriptural knowledge. After spending about five months in that island, Messrs.

Fisk and Parsons returned to Smyrna. They now set out on a circuit of 300 miles, for the purpose of visiting the places where once stood the seven churches of Asia, and everywhere distributing Bibles and tracts. The spirit in which this journey was conducted may appear from the following remarks, extracted from Mr. Fisk's journal, in speaking of Ephesus :—

“I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii. 28. I addressed them in Romaic, but found they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labour. Not one of them could read, but they said there were priests and a schoolmaster in the village to which they belonged, who could read. I gave them some tracts, which they promised to give to their priests and schoolmaster. Tournefort says, that when he was at Ephesus there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. The candlestick is removed out of his place. ‘How doth the city sit solitary that was full of people.’

“ While wandering among the ruins, it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian, and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now ! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans, succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians—these Christians martyred, but their religion still triumphing,—pagan rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt, till finally Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of ‘ the only people whose sole occupation has been to destroy.’ ”

After much deliberation and prayer it was resolved, that, with the view of still further advancing the interests of the mission, the two colleagues should separate for a time, Mr. Fisk remaining at Smyrna, pursuing study, and making researches in the neighbourhood, and Mr. Parsons travelling in Judea, visiting

Jerusalem, and making inquiries as to the most eligible place for a permanent missionary establishment. It was, no doubt, a severe trial to part with his only Christian brother, but as duty seemed to call for such a trial, he received grace to endure as seeing Him who is invisible. Now that the whole burden of missionary labour in Smyrna devolved upon him alone, he redoubled his exertions, distributing tracts, visiting the schools, and in every way seeking to promote the cause of the Redeemer. In the seamen in the port of Smyrna he took a deep interest, visiting every vessel, for the purpose of religious conversation with the sailors.

The depression of mind to which he was occasionally subject on seeing so little fruit of his labours, is apparent from the following remarks, which occur in a letter to a friend in America:—"Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.' Oh, my brother, it is dreadful to be shut out from the Divine favour. I know that God is ready to grant the light of his countenance to all his faithful servants; and I trust that I sometimes enjoy it. I find indeed some moments of precious comfort. But they are short; and I generally live at a miserable rate. I hope it is not so with you. I hope you go to your closet, and find the Redeemer there. I hope your soul is sometimes greatly enlarged with a spirit of intercession for others. When it is so, I

know you do not forget us, and the mission in which we are engaged. I think there must be a great deal of earnest prayer for this country, before missions will be attended with general success. There are difficulties in the way, toward the removal of which we can at present do little or nothing but pray. When God exerts his power, the strong man will be disarmed.

“I love to be a missionary—love to labour in this country. Still I am seldom able to exercise that faith which is necessary, so that I can look over the mountains and through the clouds which surround us. I am often full of fear and trembling. I anticipate but little good to be accomplished at present. Perhaps it may be seen at some distant day, that these feeble and imperfect beginnings were important parts of that general system of means, by which the world is to be converted. This hope sometimes comforts and animates me.”

And again he adopts a similar strain in the following letter, written about the same period:—“The events of the past summer have made me think often of an early death. There is something which touches the mind in a most tender and affecting manner in the thought of leaving a mission, concerning which so much has been said and done, and in which so little has been effected. It must be hard to give up plans and hopes to which we have devoted ourselves, and on which we have meditated, till they have engrossed

our whole mind. There is something very solemn, too, in the thought of dying, of leaving this world for ever, and all who are in it, and all the privileges of probation; of having the soul depart for a new, untried residence; and of becoming at once acquainted with the full import of that awful word, *eternity*. In anticipating such an event, we need firm faith, and the consciousness of having committed our soul most sincerely and unreservedly into the hands of our Redeemer.

“ Sometimes I hope that, should I be called, I should be able to meet death as a Christian ought. At other times I tremble at the thought of dying. But I think we do not honour our Saviour as we ought, unless we receive his promises with such cordial confidence, that we can think of death at all times with composure, and triumph when it approaches. To feel, and speak, and act aright, in respect to death, while in health, when sick, and at the hour of dissolution, is a great part of the Christian’s duty, and one important method of exhibiting the excellence and value of true religion. Dear sister, may we be prepared, so that the approach of the last enemy may not alarm us, and so that we may honour God by our dying behaviour.

“ I perceive that I am filling up my sheet with reflections on a gloomy subject, and one which, to the gay and merry, would seem very unsuitable to a letter. But to you, I trust, it will seem neither unsuitable

nor gloomy. With all its terrors, death to a Christian is but deliverance from prison, and admittance to his Father's house. Let us then be diligent in our work, and wait with holy expectation for the moment which shall free us from sin, and admit us to the immediate presence of our God."

The health of Mr. Parsons having suffered from his residence in Judea, Mr. Fisk had the satisfaction, after a year's separation, of welcoming his brother back to Smyrna. It was recommended that Mr. Parsons should proceed to a warmer climate. Mr. Fisk accordingly set out along with him to Egypt. They left Smyrna on the 9th January, 1822. After a stormy voyage of five days, they arrived at Alexandria. While here, beside watching by the bed of his beloved friend, he took a particular interest in the spiritual welfare of the Jews. He distributed among them Hebrew tracts and Bibles, and wrote to America urging that a missionary should be sent without delay to labour chiefly among the Jews. He had not been many weeks in Alexandria, when the event took place, which for some time he had dreaded, and the Lord was pleased to deprive him of his beloved colleague and companion. The stroke, for some time, depressed and discouraged him. "For the present, at least," he says, "my expectations of earthly happiness seem to be destroyed." The following account of this melancholy event he gave in a

letter to a friend in America :—“ His symptoms continued favourable till the day before yesterday ; and our hopes were rather brightened. Yesterday he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening we spent a most precious hour in reading the Scriptures, prayer, and conversation. We read John xiv., and conversed some time about the 27th verse, ‘ Peace I leave,’ &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, ‘ I feel as though I could converse two hours longer. You don’t know how refreshing these seasons are to me.’ He then fell asleep, and I sat down to write. I soon heard him saying in his sleep, ‘ The goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth.’ After sleeping a while, he awoke ; and seemed about as usual at that hour. I proposed sitting by his side through the night, but he insisted on my going to bed ; said he felt as though he should have a quiet night ; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o’clock I bid him good night, and wished that God might

put underneath him the arms of everlasting mercy. He replied, 'The angel of the Lord encampeth round about them that fear him.'

"These, my dear sir, were the last words that I ever heard that beloved brother speak, the last that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half-past three, Antonio heard him speak or groan, and started up. He saw something was the matter, and called me. I was by the bedside in a moment. O what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side, and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident that he was dying. I attempted to commend his departing spirit to that Redeemer on whom he had believed. I pressed his hand, kissed his quivering lips, and spoke to him, but he gave me no answer, not even a look or a motion. He took no notice of me or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle,—it was the dissolution of the last ties that united soul and body,—it was

the soul breaking off its last fetters. His features then became placid again : his breath stopped : his pulse ceased to beat : his soul took its immortal flight.”

After remaining a few weeks longer in Alexandria, Mr. Fisk proceeded up the Nile to Cairo, having in contemplation a journey through the Desert to Judea or to Damietta and Jaffa. When he had reached Cairo, having heard of the arrival of Mr. Temple at Malta, he directed his course for that island and arrived on the 13th April, 1822. After remaining for some months on that island, he was joined by Mr. King, an American missionary, with whom he sailed for Egypt. They were also accompanied by the Rev. Joseph Wolff, and they carried with them two thousand copies of the Bible or portions of it, and a large quantity of tracts. Here, at Alexandria and Cairo, they employed themselves in distributing the Scriptures and tracts, and in conversing with the Jews.

Mr. Fisk remained in Egypt about three months, at the end of which he set out in company with Mr. King and Mr. Wolff, from Cairo to Jerusalem. In the course of his journey he passed through the same Desert which the ancient Israelites had traversed under the immediate protection of their covenant God, who was unto them a pillar of cloud by day, and a pillar of fire by night. After a laborious and perilous journey through the wilderness, Mr. Fisk and his brethren arrived safely at the Holy City,

where he hoped to be permanently settled as a missionary of the Cross. His feelings on entering Jerusalem he thus briefly notices: "With feelings not easily described, about four o'clock we entered Jerusalem. The scenes and events of four thousand years rushed upon our minds; events in which heaven, and earth, and hell, have felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sang the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage."

Mr. Fisk was naturally anxious to visit scenes hallowed by so many sacred associations, but still he did not fail to embrace every opportunity of rendering himself useful. A considerable portion of his time was spent in distributing the Scriptures and tracts, and in discussing religious subjects with Jews, Turks, Roman Catholics, and Greeks. Before finally establishing himself in Jerusa-

lem, Mr. Fisk thought of visiting some of the most interesting parts of Syria. He accordingly resolved to pass the hot season on Mount Lebanon, and to improve this period of retirement for the study of Arabic, a language the knowledge of which would be of essential service to him as a missionary in Palestine. During his stay in that cool and healthful region he made frequent excursions in company with Messrs. King and Wolff, for the purpose of becoming acquainted with some of the most important places in the neighbourhood. Mr. Fisk gives an interesting description of the far-famed cedars of Lebanon :—

“ Taking a guide, we set out for the cedars ; in about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain in what may be considered as the arena of a vast amphitheatre opening to the west, with high mountains on the north, south, and east. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. I walked around it in fifteen minutes. We measured a number of the trees. The largest is upwards of forty feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and

now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about ninety feet. The largest are not so high, but some of the others, I think are a little higher. They produce a conical fruit, in shape and size like that of the pine. I counted them, and made the whole number three hundred and eighty-nine. Mr. King counted them, omitting the small saplings, and made the number three hundred and twenty-one. I know not why travellers and authors have so long and so generally given twenty-eight, twenty, fifteen, five, as the number of the cedars. It is true, that of those of superior size and antiquity, there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling.

“ Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, ‘ It is as with miracles,—the wonder all vanishes when you reach the spot.’ What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of

naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees ; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of three hundred trees, such as the cedars actually are even at the present day, and he will confess *that* to be a fine comparison in Amos ii. 9, — ‘Whose height was like the height of the cedars, and he was strong as the oaks.’ Let him, after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the ‘goodly cedars.’ Psalm lxxx. 10.

“ A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice ; but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars in Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few

that remain may still be called, 'the glory of Lebanon.' ”

In his return to Jerusalem, Mr. Fisk was accompanied by the Rev. Mr. Jowett, and on their route thither they took occasion to visit Nazareth and Nain and Tiberias, and many of the other places which were the scenes of our Lord's personal and public ministry. On arriving at the end of his journey, Mr. Fisk resided in Jerusalem five months, during which he was occupied with his missionary labours. The interest which he felt in the Holy City is apparent from the language in which he expresses himself in writing to a missionary brother :—“ How my soul would rejoice, my dear brother, if instead of writing you, I could have you here this evening in my room. We would kneel together on mount Calvary, and adore that Saviour who *here* shed his blood to redeem us from sin. O what amazing events have taken place on this ground. But now the daughter of Zion sits solitary—the wrath of God burns hot against Jerusalem. It seems to me that if there is a city on earth that is peculiarly abandoned, and devoted to sin, it is this very city, where the blood of redemption flowed. True, there is no Juggernaut here, but there is idolatry almost as gross as that of India. Why does not the earth again quake, and the rocks again rend, and mount Calvary open to swallow up those who dare thus profane this sacred spot? We have wept and prayed, as we have cast our eyes

over the desolations of Zion. I think I never felt so strongly in any situation before, the necessity of trusting directly and entirely in God. I hope and trust he will cause our work to prosper.

“ I wish, dear brother, you could go with us once to mount Zion and to Gethsemane—take a few turns with me on the flat roof of the convent, and survey the places around us. But you are engaged in your work. And I must study Italian and Greek, and Arabic with its thirteen conjugations, and twenty ways of forming the plural, and thirty-three ways of forming the infinitive; with its consonants, without vowels, and its unnumbered dialects. And then I must sell Bibles, give away tracts, translate tracts to be printed, preach the Gospel to a Greek to-day, a Roman Catholic to-morrow, an Armenian the third day, and a Jew the day after, and the next day give a Testament to some learned Turk who calls to see me. Then I must pack up my baggage, and mount a camel, or a dromedary, or a horse or a mule, or an ass, as the case may be, and make a journey to Hebron, or to Jordan, or to mount Lebanon.

“ I am glad, that amidst all your cares, you find time to think of me, and that I have a quiet moment this evening to write to you. All is dark and silent around me. I am in my little room alone. The holy Sabbath is approaching. On Calvary it seems to have more than an ordinary sacredness. It was

here that Christ made the first day of the week holy, by triumphing, on that eventful morning, over death and the grave. O that many on the morrow may rise to newness of life in Him."

For some time he was permitted to prosecute his benevolent schemes in Jerusalem undisturbed by the interference of the public authorities. At length, however, the distribution of Bibles attracted the notice of the jealous Mussalmans. The Turkish governor caused the missionary to be apprehended and dragged before the judges. The devout servant of Christ was supported under the trial. He remembered the word, "It is enough for the disciple that he be as his Master, and the servant as his Lord." After a brief examination he was set at liberty, the governor professing that it was wholly an affair of the judge, and undertaken without his knowledge.

Having laboured for a considerable time in the capital of the country, Mr. Fisk undertook a journey to some of the principal cities in the north of Syria. In this tour he was accompanied by his friend and brother Mr. King. They visited Damascus, and then proceeded to Aleppo, where they took up their residence for a few weeks, Mr. Fisk devoting himself to the study of Arabic. Thence they passed on to Beyroot, where they rested a short time and travelled to Jaffa, at which city they took up their abode for a season.

On returning to Jerusalem they found that the pasha's soldiers had been plundering the city, breaking open houses, taking men prisoners, binding them, beating them, and casting them into prison. The whole city was in confusion and alarm, and in these circumstances it was judged advisable that the missionaries should leave Jerusalem and retire to Beyroot. There was some danger in encountering the journey at that time, but after due consultation and prayer they set out. The road was very perilous, being much infested by robbers, but by the Divine protection they reached the place of their destination in safety.

The first object which engaged Mr. Fisk's attention on reaching Beyroot, was the establishment of a school in that place for teaching Arabic grammatically. He had various plans in contemplation for the diffusion of a knowledge of the Gospel all around. But that God, whose ways are not as our ways, was pleased to cut short the labours and the life of his servant. The season was unhealthy, and fever was prevailing in the town when Mr. Fisk arrived. He was soon afterwards attacked with symptoms of fever, at first in a very mild form, but gradually becoming more severe. The last scene, which was deeply affecting, is thus described by Messrs. Bird and Goodell, American missionaries, who were then stationed at Beyroot.

“ At times he lay in a state of stupor, and seemed near death. In such a state he was,

when the hour of our usual Thursday prayer-meeting arrived. We proposed to observe the season by his bed-side, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes, but first I wish you to read me some portions of Mrs. Graham's 'Provision for passing over Jordan.'" We read, and he made suitable remarks. Where it is said, 'To be where thou art, to see thee as thou art, to be made like thee, the last sinful motion for ever past,'—he anticipated the conclusion, and said, with an expressive emphasis, 'That's heaven.' We then each of us prayed with him, and he subjoined his hearty 'Amen.' We had asked, what we should pray for, as it concerned his case. 'Pray,' said he, 'that, if it be the Lord's will, I may yet get well, to pray with you, and labour with you a little longer; if not, that I may die in possession of my reason, and not dishonour God by my dying behaviour.' He afterwards begged to hear the hymn which he had formerly sung at the grave of Mr. Parsons.

" 'Brother, thou art gone before us,
 And thy saintly soul is flown
 Where tears are wiped from every eye,
 And sorrow is unknown.'

"As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness

that reigned within him and around him, he spoke out, saying, 'I know not what this is, but it seems to me like the silence that precedes a dissolution of nature.' His fever began to creep upon him. We saw again the spasmodic affection of his muscles. 'What the Lord intends to do with me,' said he, 'I cannot tell, but my impression is that this is my last night.' We hoped not. 'Perhaps not,' said he, 'but these are my impressions.'

"The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting, commended her 'to Him that was able to keep her.' Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips; such as, 'The Lord bless you for all your kindness.' 'I shall wear you all out.' 'Were it not for these kind friends, I should already have been in my grave.' 'How different is this from poor B. (an English traveller who lately died); how different from Martyn; how different from brother Parsons in Syria!'

"The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, 'The Lord is more merciful to me than I expected.' 'Perhaps there may be some hope of my recovery,—the Lord's name be praised.'

He often checked himself for sighing, and speaking of his pains, saying, 'I know it is weak, and foolish, and wicked.' Once, after a draught of water, he said, 'Thanks be to God for so much mercy, and let his name be trusted in for that which is future.' On two or three occasions, he exclaimed, 'God is good, his mercy endureth for ever.'

"At midnight he asked the time, hoped it had been later, and at three A. M., (Friday 21) his fever gave way to a little quiet sleep. During the whole forenoon he remained so quiet that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked if he had been able during the day to fix his thoughts on Christ. 'Not so much as I could wish—I am extremely weak.' But when you have been able to do so, has the Saviour appeared precious to you? 'O yes, O yes, O yes! One of the sisters,' continued he, 'has been reading to me some precious hymns respecting Christ and his glory; then fixing his eye stedfastly towards heaven, he repeated the words, 'Christ and his glory.'"

The following day he appeared to rally, and as evening came on, the symptoms became milder, but towards midnight he sunk rapidly, and at three o'clock on the Lord's day morning, 23d October, 1825, he quietly and peacefully fell asleep in Jesus.

The loss of this excellent man and devoted missionary was deeply felt. He had gained

upon the affections of the people among whom he sojourned as in a land of strangers. "Some of the Arabs," says Mr. Goodell, "were deeply affected, as they stood around his dying bed. They were amazed at his peace of mind, and could not conceive it possible how any one could be so willing to die. They wept. We explained to them the cause of his tranquillity and joy, related to them much of his religious views and experience, and told them of Christ and heaven. Indeed we sometimes felt that Christ and heaven were present. It seemed but one step 'to Him that sitteth upon the throne, and to the Lamb,' where God himself wipes away all tears.

"The chamber where the good man meets his fate,
Is privileged beyond the common walks
Of virtuous life,—quite on the verge of heaven."

MEMOIR
OF
THE REV. JOHN ELIOT.

LITTLE is known of the early life of this truly apostolic missionary. He appears to have been a native of England, born in the year 1604. The religious education of his infant years must have engaged much of the attention of his parents, who sought to train him up in the fear of the Lord.

When he had finished the elementary branches of education, young Eliot was sent to the University of Cambridge, where he prosecuted his studies with great success. On leaving the University, he obtained a situation as usher of a school at Little Baddow, superintended by the Rev. Thomas Hooker, who afterwards became one of the most distinguished divines of New England. It was while at Little Baddow that Mr. Eliot experienced a decided change in his whole sentiments and feelings. Looking back upon the precious benefits he had enjoyed while residing there, he thus wrote:—"To this place I was called through the infinite riches of God's mercy in Christ Jesus to my poor soul, for here the Lord said unto my dead

soul, Live, and through the grace of God I do live, and shall live for ever." An interest in Christ and his salvation was now with him the one thing needful; and so deeply impressed did his mind become with the importance of religion, that he counted it his duty to devote himself to the work of preaching the Gospel to his fellow-men. But as he felt that the views which he entertained were such as would not then be tolerated in the Church of England, he resolved to set out for America; and, accordingly, he embarked for New England in the summer of 1631, and arrived at Boston in November of the same year.

Before leaving his native country, Mr. Eliot had agreed with a number of his Christian friends who intended to cross the Atlantic, that in the event of their doing so previous to his settlement over any other congregation, he would become their pastor. This engagement he afterwards fulfilled. On their arrival in New England they planted a colony about a mile from Boston, erected a town which they called Roxbury, and formed themselves into a church, of which Mr. Eliot was appointed minister. In the discharge of his pastoral duties he was remarkably conscientious and faithful, so that he was at once respected and beloved by his people. "He would sound the trumpet of God," says Dr. Mather, "against all vice, with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the

flashes of lightning therein displayed against the breaches of the law given from that burning mountain. There was usually a special fervour in the rebukes which he bestowed on carnality. When he was to brand the earthly-mindedness of church members, and the allowance and indulgence which they often gave themselves in sensual delights, he was a right Boanerges—he spoke as many thunderbolts as words.”

In the education of the young, Mr. Eliot took a particular delight, establishing schools, superintending them when formed, and composing catechisms of elementary instruction. When he entered a house, he was accustomed to call for the young people, that he might lay his hands on them, and bless them. “I cannot forget the ardour,” says Dr. Mather, “with which I once heard him pray at a Synod held in Boston, ‘Lord, for schools everywhere among us! That our schools may flourish! That every member of this assembly may go home to procure a good school to be encouraged in the town where he lives! That before we die we may be happy to see a good school established in every part of the country!’” Such was the benevolent spirit by which this pious man was actuated in his endeavours to benefit the community to which he belonged.

The first settlers in New England were placed in circumstances of peculiar difficulty, which called for their utmost exertions to procure a sufficient temporal subsistence, and

at the same time to promote their spiritual improvement and edification. While thus struggling, however, for their own preservation, they were by no means regardless of the poor ignorant savages by whom they were surrounded, and whom they saw perishing for lack of knowledge. In their benevolent endeavours to instruct them, they were not a little encouraged by an act passed by the General Court of Massachusetts in 1646, tending to facilitate the propagation of the Gospel among the Indians. It appeared that about the time when this act was passed, Mr. Eliot's mind was deeply affected with the deplorable condition of these ignorant heathens ; and at length, after much consultation with his brethren, and earnest prayer for the Divine direction, he resolved to dedicate himself to the work of a missionary among them. To qualify himself for this important task, he lost no time in availing himself of every means of acquiring their language ; and such was his success, that in a very short time he was able to address them in their own tongue. The motives by which he was actuated in this work, and the mode in which he commenced his labours, are thus stated by himself :—“ God first put into my heart a compassion over their poor souls, and a desire to teach them to know Christ, and to bring them into his kingdom. Then presently I found out, by God's wise providence, a clever-witted young man, who had been a servant in an English house, who

pretty well understood our language, better than he could speak it, and well understood his own language, and had a clear pronunciation ; him I made my interpreter. By his help I translated the Commandments, the Lord's Prayer, and many texts of Scripture ; also I compiled both exhortations and prayers by his help. I diligently marked the difference of their grammar from ours. When I found the way of them, I would pursue a word, a noun, a verb, through all variations I could think of : and thus I came at it."

The place at which he preached his first sermon to the Indians was situated about four miles from his house, at Roxbury ; and when he approached it, he was met by Waban, "a wise and grave Indian," and several of his friends, who conducted him to a large wigwam, where he had an opportunity of proclaiming the Gospel to a considerable number of poor Indians. The account of this first interview is thus given by Mr. Eliot :—

"Being all assembled, we began with prayer ; which now was in English, we being not so far acquainted with the Indian language, as to express our hearts therein before God or them. We hope to be able to do this ere long ; the Indians desiring it, that they also may know how to pray : but we begun thus in a tongue unknown to them ; partly to let them know that the duty of prayer was serious and sacred ; and partly for our own sakes, that we might the more

fully agree together in the same request and heart-sorrows for them, even in that place where God was never wont to be called upon.

“When prayer was ended, it was an affecting and yet glorious spectacle, to see a company of perishing and forlorn outcasts diligently attending to the blessed word of salvation then delivered, and professing that they understood all that was then taught them in their own tongue. For about an hour and a quarter the sermon continued; wherein one of our company ran through all the principal matters of religion, beginning first with a repetition of the Ten Commandments, and a brief explication of them; then showing the curse and dreadful wrath of God, against all those who break them, or any one of them, or the least tittle of them; and so applying the whole unto the condition of the Indians then present, with much affection. He then preached Jesus Christ to them, as the only means of recovery from sin, and wrath, and eternal death: he explained to them who Christ was, and whither he was gone, and how he will one day come again to judge the world. He spake to them of the blessed state of all those who believe in Christ, and know him feelingly; he spake to them also, observing his own method, as he saw most fit, to edify them, concerning the creation and the fall of man, the greatness of God, the joys of heaven, and the horrors of hell; and urging them to

repentance for several known sins wherein they live. On many things of the like nature he discoursed ; not meddling with matters more difficult, until they had tasted more plain and familiar truths.

“ Having thus in a set discourse familiarly opened the principal matters of salvation to them, we next proposed certain questions, to see what they would say to them ; that so we might screw, by variety of means, something or other of God into them. But, before we did this, we asked them if they understood all that which was already spoken ; and whether all of them in the wigwam did understand, or only some few. They answered to this question, with a multitude of voices, that they all of them understood all that which was spoken to them.

“ We then desired to know of them if they would propose any question to us for the more clear understanding of what was delivered. Whereupon several of them propounded presently several questions, to which we think some special wisdom of God directed them.

“ One asked, ‘ How may we come to know Jesus Christ ?’

“ We answered, that if they were able to read our Bible, the book of God, therein they would see most clearly who Jesus Christ was. But since they could not yet read that book, we wished them to meditate on what they had now heard out of God’s book ; and to do this much and often, both when they

lay down on their mats in their wigwams, and when they rose up and went alone into the fields and woods: so God would teach them; and especially if they used a third help, which was prayer to God. We told them, that, although they could not make long prayers, as we English could, yet if they did but sigh and groan, and say thus—‘Lord, make me to know Jesus Christ, for I know him not,’—and if they did say so again and again with their hearts, that God would teach them to know Jesus Christ: because he is a God that will be found of them that seek him with all their hearts, and hears the prayers of all men, Indian as well as English; and that Englishmen themselves did by this means come to the knowledge of Jesus Christ. And we advised them, as a farther help, to confess their sins and ignorance unto God; and to acknowledge how justly God might deny them the knowledge of Christ, because of their sins.

“These things were spoken by him who had preached to them in their own language,—borrowing, now and then, some small helps from the interpreter whom we had brought with us, and who could oftentimes express our minds more distinctly than we could ourselves; but this we perceived, that a few words from the preacher were more regarded than many from the Indian interpreter.

“One of them, after this answer, replied to us, that he was a little while since praying

in his wigwam unto God and Jesus Christ, that God would give him a good heart ; and that, while he was praying, one of his fellow Indians interrupted him, and told him, that he prayed in vain, because Jesus Christ understood not what Indians speak in prayer, because he had been used to hear Englishmen pray, and so could well enough understand them, but with Indian language in prayer he thought he was not acquainted, but was a stranger to it, and therefore could not understand them. His question therefore was, whether Jesus Christ did understand, or God did understand, Indian prayers.

“ This question sounding just like themselves, we studied to give as familiar an answer as we could, and therefore in this, as in all our other answers, we endeavoured to speak nothing without clearing of it up by some familiar similitude. Our answer summarily was therefore this : that Jesus Christ, and God by him, made all things ; and made all men, not only English but Indian men ; and, if he made them both, then he knew all that was within man and came from man, all his desires, and all his thoughts, and all his speeches, and so all his prayers ; and if he made Indian men, then he knows all Indian prayers also. We bade them look upon that Indian basket that was before them ; there were black and white straws, and many other things of which they made it. Now, though others who made not the basket, did not know what those things were,

yet he that made it must needs tell all the things in it : so, we said, it was here.”

The second meeting with the Indians was still more interesting, and during the concluding prayer, an event occurred which is well worth mentioning. “I cast my eye on one,” says one of Mr. Eliot’s friends, “who was hanging down his head weeping. He held up his head for a while,—yet such was the power of the word on his heart, that he hung down his head again, and covered his eyes, and so fell wiping and wiping of them, weeping abundantly, continuing thus till prayer was ended ; after which he presently turns from us, and turns his face to a side and corner of the wigwam, and there falls a weeping more abundantly by himself ; which one of us perceiving, went to him, and spake to him encouraging words, at the hearing of which he fell a weeping more and more ; so leaving of him, he who spake to him came unto me, being newly gone out of the wigwam, and told me of his tears ; so we resolved to go again both of us to him, and speak to him again. We met him coming out of the wigwam, and there we spake again to him, and he there fell into a more abundant renewed weeping, like one deeply and inwardly affected indeed, which forced us also to such bowels of compassion, that we could not forbear weeping over him also,—and so we parted, greatly rejoicing for such sorrowing.”

Before the third interview with them, Mr.

Eliot found that the Powahs or Indian priests had strictly forbidden the people to listen to the instructions of the English. The interference, however, of these wicked impostors was of no avail. The people still flocked to hear the devoted missionary, and many of them expressed a wish to have their children put under his care, that they might be educated in the knowledge of Christianity. Encouraged by the success which thus attended his labours, Mr. Eliot applied to the General Court of the colony in behalf of those who wished to be placed under his tuition. His application was successful : land was granted that they might build a town and enjoy the Christian instruction which they so much desired. From that hour civilization commenced among the Indians. A town was erected, surrounded by a stone wall, and containing a great number of neat comfortable wigwams. The women learned to spin ; the men were instructed in husbandry and the more simple mechanical arts ; and, in short, the whole settlement assumed an aspect of industry and activity.

The following letter exhibits, in a striking light, the self-denying character of this man of God, and his lively faith in the divine promises :—

“ God is greatly to be adored in all his providences, and hath, evermore, wise and holy ends to accomplish, which we are not aware of ; and, therefore, although he may seem to cross our ends with disappointments,

after all our pains and expectations, yet he hath farther and better thoughts than we can reach unto, which will cause us to admire his love and wisdom, when we see them accomplished. He is gracious to accept of our sincere labours for his name, though he disappoint them in our way, and frustrate our expectations in our time; yea, he will fulfil our expectations in his way, and in his time, which shall finally appear, to the eye of faith, a better way than ours, and a fitter time than ours. His wisdom is infinite.

“The Lord still smileth on his work among the Indians. Through his help that strengtheneth me, I cease not, in my poor measure, to instruct them; and I do see that they profit and grow in the knowledge of the truth, and some of them to the love of it, which appeareth by a ready obedience to it.

“The present work of the Lord that is to be done among them, is to gather them together from their scattered kind of life,—first into civil society, then into ecclesiastical. In the spring that is past, they were very desirous to have been upon that work, and to have planted corn in the place intended; but I did dissuade them, because I hoped for tools and means from England, whereby to prosecute the work this summer. When ships came, and no supply, you may easily think what a damping it was; and truly my heart smote me, that I had looked too much at man and means, in stopping their earnest affections from that bar which proved a

blank. I began without any such respect, and I thought that the Lord would have me so to go on, and only look to him whose work it is. When I had thus looked up to the Lord, I advised with our elders, and some others of our church, whose hearts consented with me. Then I advised with divers of the elders at Boston lecture, and Mr. Cotton's answer was, 'My heart saith, Go on, and look to the Lord only for help : ' the rest also concurred. So I commended it to our church, and we sought God in a day of fasting and prayer, and have been ever since doing according to our abilities. This I account a favour of God, that on that very night, before we came from our place of meeting, we had notice of a ship from England, whereby I received letters and some encouragement in the work from private friends,—a mercy which God had in store, but unknown to some, and so contrived by the Lord that I should receive it as the fruit of prayer.

“ The place also is of God's providing, as a fruit of prayer ; for when I, with some that went with me, had rode to a place of some hopeful expectation, it was in no wise suitable. I went behind a rock, and looked to the Lord, and committed the matter to him ; and while I was travelling in the woods, Christian friends were in prayer at home ; and so it was, that though one of our company fell sick in the woods, and we were forced home with speed, yet, in the way home, the In-

dians in our company, upon inquiry, describing a place to me, and guiding us over some part of it, the Lord did, both by his providence then, and afterwards, by more diligent search of the place, discover that there it was his pleasure we should begin the work. When grass was fit to be cut, I sent some Indians to mow, and others to make some hay at the place. This work was performed well, as I found when I went up with my man to order it. We must also of necessity have a house in which to lodge, meet, and lay up our provisions and clothes. I set them therefore to fell and square timber for a house. When it was ready, I went, and many of them with me, and on their shoulders carried all the timber together, &c. These things they cheerfully do, but I pay them wages carefully for all such works as I set them about, which is a good encouragement to labour.

“It cannot but appear there is some work of God upon their hearts, which doth carry them through all these snares; and if, upon some competent time of experience, we shall find them to grow in knowledge of the principles of religion, and to love the ways of the Lord the better, according as they come to understand them, and to yield obedience to them, and submit to this great change, to bridle lust by laws of chastity, and to mortify idleness by labour,—and desire to train up their children accordingly;—I say, if we shall see these things in some measure

in them, what should hinder charity from hoping that there is grace in their hearts,—a spark kindled by the word and Spirit of God, which shall never be quenched? and were these indwelling within them, who could gainsay their gathering together into a holy church covenant and election of officers? and who can forbid them to be baptized? And I am persuaded there be sundry such among them, whom the Lord will vouchsafe so far to favour, and to shine upon, that they may become a church and a spouse of Jesus Christ.

“The blessing of God upon this work doth comfortably, hopefully, and successfully appear in the labours of my brother Mayhew, in Martha’s Vineyard; insomuch that I hope they will be, after a while, ripe for this work of civilization, and dwelling together, if once they see a successful pattern of it. I doubt not but they will, ere long, desire church-fellowship, and the ordinances of God’s worship. The cloud increaseth, and the Lord seemeth to be coming in among them. They are very desirous to have their children taught, which is one argument that they truly love the knowledge of God. I have entreated a woman, living near where they dwell, to do that office for their children, and I pay her for it; but when they go to their plantation we shall be in a strait for help that way. The Indians so well like the persons who perform that service for them, that they entreat them to go with them, which I look

at as a finger of God. If the Lord please to prosper our poor beginnings, my purpose is, so far as the Lord shall enable me, to give attendance to the work, to have school exercises for all the men, by daily instructing of them to read and write, &c. Yea, if the Lord afford us fit instruments, my desire is that all the women may be taught to read. I know the matter will be difficult every way, for English people can only teach them to read English,—and for their own language we have no book. My desire, therefore, is to teach them all to write, and read written hand, and thereby, with pains-taking, they may have some of the Scriptures in their own language. I have one already who can write, so that I can read his writing well, and he can read mine. I hope the Lord will both enlarge his understanding, and enable others to do as he doth. If once I had some of themselves able to write and read, it might farther the work exceedingly, and will be the speediest way. Yours, in our Lord Jesus.

JOHN ELIOT."

Mr. Eliot's exertions were promptly seconded by the local government, who passed several acts for the further improvement and civilization of the Indians. The change in consequence soon became apparent, even to the most careless observer. Mr. Whitefield, who paid a visit to the town which these Indians had reared, was particularly struck with astonishment at their ap-

pearance, and declared that, from their correct behaviour and decent clothing, he could scarcely distinguish them from the English people.

Nor were the beneficial effects of Mr. Eliot's labours limited to the settlements where they were first begun. The Indians in various parts of the country were anxious to enjoy the same advantages. The work of Christianization and civilization went hand in hand, and so rapidly did the desire for instruction spread, that the missionary found it difficult, even with the assistance of some converted Indians, to comply with the numerous invitations which poured in upon him from all quarters, to come and communicate the glad tidings to various tribes of Indians. And in scarcely a single instance was the invitation made in vain. The indefatigable Eliot wandered from place to place, scattering the seed of divine truth with unsparing hand. "I have not been dry night nor day," he writes, "from the third day of the week to the sixth, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. The rivers also were raised so as that we were wet in riding through. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, 'Endure hardness as a good soldier of Jesus Christ,' with many other such like meditations."

Animated by the pure motives of the Gospel, he boldly encountered the manifold hardships and difficulties, and even dangers to which he was exposed; but in the spirit of his great Master, he counted not his life dear unto himself that he might accomplish the benevolent mission which he had undertaken. Intelligence of the wonderful success which every where attended his exertions soon crossed the Atlantic, and attracted considerable attention in England. Parliament was induced to take the matter under consideration, and an act was passed encouraging the evangelizing of the Indians, and supporting those engaged in the work. Large sums of money were in consequence collected in England, under the authority of the Commissioners appointed by Parliament. For these benevolent exertions on the part of his countrymen, Mr. Eliot was particularly grateful, and he conveyed his obligations to them in terms of the warmest affection.

Encouraged by the kindness and liberality of his friends in England, he made application to them in behalf of the schools which he was anxious to establish. Necessity alone compelled him to take this step. "I have not means of my own," he said; "I have a family of many children to educate; and therefore, I cannot give over my ministry in our church, whereby my family is sustained, to attend the Indians, to whom I give, and of whom I receive nothing." The instruction of the young, and the translation

of the Scriptures into the Indian language, appear to have been the great objects upon which he had set his heart. But he was not inattentive to the temporal comfort of the poor Indians. Desirous of instructing them in the arts of civilized life, he submitted to his friends a proposal about sending mechanics from England for that purpose. In suggesting this plan, the ultimate object which Mr. Eliot had in view was to erect a town, in which the Indians belonging to the settlement might live comfortably. He thus speaks in a letter, dated November 12th, 1648, of his success and his discouragements :

“ The work of preaching to these poor Indians goeth on, not without success. It is the Lord only who doth speak to the hearts of men, and he can speak to them, and doth so effectually, that one of them I believe has verily gone to the Lord : a woman, who was the first of ripe years who hath died since I taught them the way of salvation. Her life was blameless after she submitted to the Gospel. She died of a sickness which she took in childbed. I several times visited her, prayed with her, and asked her about her spiritual estate. She told me that she still loved God, though he made her sick, and was resolved to pray unto him so long as she lived. She said also that she believed God would pardon all her sins, because she believed that Jesus Christ died for her, and that God was well-pleased in him ; and that she was willing to die, and believed that she

would go to heaven, and live happy with God and Christ there. Of her own accord she called her children to her, and said to them, ‘I shall now die, and when I am dead, your grandfather, and grandmother, and uncles, will send for you to come and live among them, and promise you great matters, and tell you what pleasant living it is amongst them,—for they pray not to God, keep not the Sabbath, and commit all manner of sins, but I charge you to live here all your days.’ Soon after she died.

“For the further progress of the work among them, I perceive a great impediment. Sundry in the country, in different places, would gladly be taught the knowledge of God and Jesus Christ, and would pray unto God, if I could go unto them, and teach them where they dwell; but to come and live here, among, or near to the English, they are not willing. A place must be found somewhat remote from the English, where they must have the word constantly taught, and government constantly exercised, means of good subsistence, and encouragements for the industrious provided. Such a project would draw many that are well-minded together.

“Few of our southern Indians incline this way, only some of Tihtacut; our western Indians more earnestly embrace the Gospel. Shawanon, the great Sachem of Nashawog, doth embrace the Gospel, and pray unto God. I have been four times there this

summer, and there be more people by far than amongst us : sundry of them do gladly hear the word of God. But they are forty miles distant, and I can but seldom go to them.

“ There is a great fishing place upon one of the falls of Merrimack river, called Pantucket, where is a great confluence of Indians every spring, and thither I have gone these two years in that season, and intend to do so the next spring. Such confluences are like fairs in England, and a fit season it is to come then unto them. At those great meetings there is praying to God, and good conference and observation of the Sabbath, by such as are well-minded ; and my coming among them is very acceptable in outward appearance. This last spring I did there meet old Papassaconnoway, who is a great sagamore.* Last year he and all his sons fled when I came ; but this year it pleased God to bow his heart to hear the word. I preached from Malachi i. 11, whence I showed them what mercy God had promised to them, and that the time was now come wherein the Lord did begin to call them to repentance, and to believe in Christ for the remission of their sins, and to give them a heart to call upon his name. When I had done speaking they began to propound questions. After a good space, this old Papassaconnoway spake to this purpose, ‘ Indeed I

* A great chief.

have never prayed unto God as yet, for I have never heard of God before, as now I do. I am purposed in my heart from henceforth to pray unto God, and to persuade all my sons to do the same.' His sons present, especially his eldest son, who is sachem at Wadchaset, gave his willing consent to what his father had promised, and so did the other, who was but a youth."

When thus unwearied in his labours among the Indians, Mr. Eliot felt that he could scarcely give that attention to his own pastoral duties at Roxbury which their circumstances required. For some time his brethren in the ministry had kindly lent him their assistance; but at length it was judged expedient that a colleague should be appointed; and accordingly the Rev. Samuel Danforth was chosen to fill that office. The connection which Mr. Eliot thus formed was attended with great advantage to the congregation, and great comfort to himself.

The change which was effected in the outward aspect of the Indian settlement was soon remarkably striking. A town was built, which they called Natick, consisting of "three fair streets;" two of which stretched along the Boston side of Charles River, and one along the other. They were now constituted into a regular community; and, by a solemn act of covenanting, they dedicated themselves to the Lord. The Indians having thus formed a civil and religious community, the Honourable John Endicott, gover-

nor of Massachusetts, resolved to pay a visit to Natick, with the view of inspecting their real condition. The inquiry was in the highest degree satisfactory, and he declared, that “he could hardly refrain from tears for very joy, to see the diligent attention of the Indians to the word of God.”

The following account of the death of a converted Indian chief we give in Mr. Eliot’s own words:—“One of our principal men, Wamporas, is dead. He made so gracious an end of his life, embraced death with such holy submission to the Lord, and was so little terrified at it, as that he hath greatly strengthened the faith of the living. I think he did more good by his death than he could have done by his life. One of his sayings was, ‘God giveth us three mercies in the world; the first is health and strength—the second is food and clothes—the third is sickness and death; and when we have had our share in the two first, why should we not be willing to take our part in the third?’ His last words were, *Jehovah Anninumah Jesus Christ*; that is, ‘O Lord, give me Jesus Christ.’ When he could speak no more, he continued to lift up his hands to heaven, according as his strength lasted, unto his last breath. When I visited him the last time, I saw him in this world, one of his sayings was this,—‘Four years and a quarter since, I came to your house, and brought some of my children to dwell with the English; now, when I die, I strongly entreat you, that you

would strongly entreat elder Heath, and the rest who have our children, that they may be taught to know God, so that they may teach their countrymen.' His heart was much upon our intended work, to gather a church among them. I told him that I greatly desired he might live, if it were God's will, to be one in that work; but that if he should now die, he should go to a better church, where Abraham, and Isaac, and Jacob, and Moses, and all the dead saints were with Jesus Christ, in the presence of God, in all happiness and glory. Turning to the company who were present, he spake unto them thus:—'I now shall die, but Jesus Christ calleth you that live to go to Natick, that there the Lord might rule over you, that you might make a church, and have the ordinances of God among you, believe his word, and do as he commandeth you.' His gracious words were acceptable and affecting. The Indians flocked together to hear them. They beheld his death with many tears; nor am I able to write his story without weeping."

The next object to which Mr. Eliot turned his attention, was the formation of a Christian church among the Indians. For this purpose, he continued to visit them weekly—to catechize their children—and to instruct all, both young and adults, in the elements of divine truth. At first his wish to form a church among them was frustrated; but at length he had the happiness, with the appro-

bation of the New England ministers, of seeing a church formed at Natick.

In September, 1661, Mr. Eliot had the high pleasure of seeing an edition of the New Testament completed in the Indian language, and printed at the expense of the Society in England. This was followed in two years by an edition of the Old, published under the same benevolent patronage. Thus was at length accomplished, after much labour and unwearied exertion, an entire version of the Bible, in the language of the North American Indians; and when we reflect that John Eliot was among the first that ever completed such a work, we cannot but regard it as reflecting the highest honour upon his Christian zeal and diligence, in the cause of missions. "Behold, ye Americans," exclaimed Dr. Mathieson, witnessing the completion of this great work,—“behold the greatest honour that ever you were partakers of! This Bible was printed here, at our Cambridge; and it is the only Bible that ever was printed in all America, from the very foundation of the world.” The translation of the Bible was followed by that of the Psalter, several copies of which were bound up with the Bible, and then by several smaller religious works, which were extensively circulated among the Indians.

That the great work in which Mr. Eliot was engaged might be carried forward with still greater efficiency, he endeavoured, by all possible means, to induce others to embark

in the same holy enterprise. He was soon joined, accordingly, by several able and successful ministers; but what more than all other things tended to strengthen and encourage the heart of the apostolic Eliot, was the high privilege which he enjoyed of seeing his eldest son enter upon the same work. "He bore," says Dr. Mather, "his father's name, and he had his father's grace." This young man laboured much, both among the English and the Indians; but his labours were of short duration, for he was cut off in early life, and in the midst of his usefulness.

About two years before his son's death, Mr. Eliot published an Indian Grammar, which he dedicated to the Honourable Robert Boyle as President, and to all the other office-bearers and members, of the Society in England for Propagating Christian Knowledge in New England. With the view of still farther improving the understanding of the Indians in general, and of the teachers and rulers in particular, Mr. Eliot, about this time, established a lecture at Natick, in which he explained the leading doctrines of theology and logic. Keeping ever in view his grand object, the conversion of the Indians to the knowledge, the belief, and the obedience of the truth as it is in Jesus, he made use of all the means which Providence placed in his power, to promote the mental cultivation of the converts.

Mr. Eliot now directed his efforts towards the publication of a second edition of his

translation, first of the New, then of the Old Testament. This important work he was enabled to accomplish by the remittances which from time to time he received from England; and it appears to have been one of the last public employments of this indefatigable missionary. He had now reached the advanced age of fourscore years, and was so weakened by the extent and variety of his labours, that he was unable to preach to the Indians oftener than once in two months. An Indian pastor, named Daniel, presided over the church at Natick, and almost all the other Indian churches listened studiously to the instructions of pastors from their own tribes. Such a state of matters it had been Mr. Eliot's great wish to see, and the time had come when he was ready to say, like Simeon of old, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Feeling himself no longer capable of discharging his pastoral duties, Mr. Eliot wished to resign his charge at Roxbury. To this, however, his congregation would by no means consent. In suggesting the election of a colleague and successor, his conduct was truly disinterested.—" 'Tis possible," he said, when addressing them on the subject, "you may think the burden of maintaining two ministers may be too heavy for you, but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix that

upon any man that God shall make a pastor over you." His church, to their immortal honour, assured him, that they would count his very presence among them worth a salary, when he should be altogether unable to do them any farther service. The choice of the congregation having fallen upon Mr. Nehemiah Walter, a graduate of Harvard College, a young man of great piety and worth, the venerable pastor readily received him, and like another Elijah, threw off his robe and gave it to his successor. So completely satisfied was he, in fact with his youthful brother, that he could scarcely be prevailed upon to perform any public service for a year or two before his death. The last occasion on which he appears to have preached, was on the day of a public fast, when, after expounding with his wonted clearness and simplicity the eighty-third Psalm, he concluded with an apology to his hearers for "the poorness, and meanness, and brokenness of his meditations,"—adding, "My dear brother here will, by and by, mend all." When at last compelled to abstain from his public duties in the church, he would say with a tone peculiar to himself, "I wonder for what the Lord Jesus lets me live—he knows that now I can do nothing for him." But even when unable any longer to preach to the English, he still continued once a-week to catechise and instruct the Indians. At length it was evident, that, in the ordinary course of nature his end could

not be far distant. Having been attacked with a somewhat violent fever, he rapidly sunk under his disorder. While he lay in the extremity of his sufferings, seeing Mr. Walter come to him, and fearing that by petitioning for his life, he might detain him in the vale of tears, he said, "Brother, thou art welcome to my very soul. Pray retire to thy study for me, and give me leave to be gone." Having been asked how he did, he answered, "Alas! I have lost every thing; my understanding leaves me,—my memory fails me; my utterance fails me; but I thank God my charity holds out still; I find that rather grows than fails." When speaking about the propagation of the Gospel among the Indians, he remarked, "There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall that word, *my doings!* Alas! they have been poor, and small, and lean doings; and I'll be the man that shall throw the first stone at them all." He used many similar extraordinary and precious expressions in his dying moments. Among the last words he uttered were, "WELCOME JOY;" and his voice for ever failed him in this world, while he repeated, "PRAY, PRAY, PRAY." He departed from this life in the beginning of 1690, and in the eighty-sixth year of his age.

MEMOIR
OF
MRS. CATHERINE CLARKE.

WIFE OF THE REV. SAMUEL CLARKE.

CATHERINE OVERTON was born at Bedworth, in the county of Warwick, four miles from Coventry, February 25th, 1602, of religious parents. Her father was Mr. Valentine Overton, Rector of Bedworth, where he lived a constant and diligent preacher of God's holy word till he was almost 82 years of age. Her mother's maiden name was Isaverton: she was a most excellent woman, who took the whole burthen of family affairs, both within and without doors, from off her husband, that he might with the more freedom attend his holy calling.

It pleased God early to implant in her heart the seeds of grace, which first discovered themselves when she was about fifteen years old. The discoveries to which she was at that time led, of the corruption of her nature, made such a deep impression upon her tender mind, that whereas she was naturally of a cheerful, sanguine constitution, she now became serious and somewhat melancholy.

Hereupon Satan, that old serpent and enemy of our souls, assaulted her with many and various temptations, whereby he sought to quench these heavenly sparks. But, by frequent reading the sacred Scriptures, diligent attending to the word preached, and secret prayer, it pleased the all-wise God to support and strengthen her against him and all his devices. These conflicts continued the longer, because she had none to whom she durst unbosom herself, and make her case known.

When she was about seventeen years old, she was sent by her parents to Siwell, in Northamptonshire, to wait upon a young lady who was somewhat related to her. But this kind of life was so tedious and irksome to her, that, at the end of six months, she prevailed with her parents to send for her home again. Hear the narrative of it in her own words, as they were found written in her cabinet after her decease. "When," saith she, "I was but young, my father being at prayers in his family, I many times found such sweetness, and was so affected therewith, that I could not but wish that my heart might oftener be in such a frame. But childhood, and the vanities thereof, soon cooled these heavenly sparks. But my father caused me to write sermons, and to repeat the same; as also to learn Mr. Perkins's Catechism, which I often repeated to myself when I was alone; and therein especially I took notice of those places wherein

he had set down the signs and marks of a strong and a weak faith, being convinced in my conscience that without faith I could not be saved, and that every faith would not serve to bring me to heaven.

“Hereupon I fell to examination of myself; and though I could not find the marks of a strong, yet, through God’s mercy, I found the marks of a true, though weak faith, which was some comfort and support to me. And that God which began this good work in me, was pleased to quicken and stir me up to a diligent use of such means as himself had ordained and appointed for the increase thereof, as hearing the word preached, receiving the sacrament of the Lord’s Supper, and use of other private duties.

“But when I was about seventeen years old, my parents sent me to wait upon a young gentlewoman in Northamptonshire, the only daughter of Sir W. W.; at which time, being sent so far from my near and dear relations, and meeting with some other discouragements in the family, through want of the means of grace which I formerly enjoyed, I grew very melancholy. I began also to have great workings of conscience in me; and Satan, that deadly enemy to the health and welfare of our souls, who like a roaring lion walks about continually, seeking whom he may devour, took his advantage, through my ignorance of his devices, to raise up fears, doubts, and terrors of conscience in

me, by reason of my manifold sins, and for walking so unworthy of God's mercies whilst I did enjoy them, and for being so unfruitful under the means of grace, and so unable to obey God, and to keep his commandments ; and by reason hereof I had no peace nor rest in my soul, night nor day, but was persuaded that all the threatenings contained in the book of God against wicked and ungodly men did belong unto me, and were my portion, as being one of them against whom they were denounced ; inso-much that when I took up the Bible to read therein, it was accompanied with much fear and trembling ; yet being convinced that it was my duty frequently to read God's word, I durst not omit or neglect it.

“ Thus I continued a great while, bearing the burden of grievous temptations and inward afflictions of conscience ; yet durst I not open the wound, nor reveal my condition to any, as thinking and judging my condition and case to be like nobody's else. But God, who is rich and infinite in mercy, and Jesus Christ, who bought his elect at so dear a rate, would not suffer any of his to be lost ; and therefore he was graciously pleased to preserve, strengthen, and uphold me by his own power from sinking into hell through despair, and from running out of my wits. Thus, by reason of my continual grief and anguish of heart night and day, I was so weakened and changed within the compass

of these six months, that when I came home my dear parents scarce knew me."

Some years after her return, she, for the most part, continued in her father's family, where, by a diligent and conscientious use of the means, both public and private, she did thrive and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, as she increased and grew in days and years.

On February 2, 1625, (the same day on which King Charles the First was crowned), she was, with the consent of parents on both sides, married to Mr. S. Clarke, at that time minister at Shotwick, four miles beyond West Chester; who looked upon this match as the greatest outward temporal blessing that ever God bestowed upon him; whereby he could experimentally say, "that a prudent wife is the gift of God," and that in the possession of her he enjoyed more mercies than he could well enumerate. But we must descend to particulars, and proceed to notice some of those virtues and graces wherewith God had beautified and adorned her soul.

Her piety was signal and exemplary. She was a constant and diligent attendant upon the public ministry of God's holy word; and when she lived where she had the opportunity of hearing lectures in the week day, she made choice to attend upon those who were most plain, practical, and

powerful preachers; and when days of humiliation or thanksgiving came, she never failed to make one among God's people in the celebration of them. The Lord's-days she carefully sanctified, both in public and in private, rising earlier upon them than upon others, especially when she had many young children about her, that so she might have opportunity as well for secret as for family duties, before she was called away to the public. She was, like David's door-keeper, one of the first in and last out of God's house. Her constant posture at prayer was kneeling, thinking that she could not be too humble before God. Her usual manner was to write sermons, to prevent drowsiness and distractions, and to help memory. Of these she hath left many volumes; and her practice was to make good use of them, by frequent reading and meditating upon them; and if at any time she was cast into such places and company as were a hinderance to her in the strict sanctification of this holy day, it was a grief and burden to her.

There was no day that passed over her head, except sickness or some other unavoidable necessity prevented, wherein she did not read some portions of the Sacred Scriptures, both in the Old and New Testament, and of the Psalms; and in reading, she took special notice of such passages as most concerned herself. She was frequent and constant in secret prayer and meditation. She also read much in other good books, espe-

cially in the works of those eminent and excellent divines, Mr. Ambrose and Mr. Reyner; and in reading of them, she used to transcribe such passages as most warmed her heart.

She never neglected any opportunity of receiving the sacrament of the Lord's Supper, and before her coming to it, was very strict and serious in the duty of self-examination; and for her furtherance therein, at such times, she read some of those books that treated upon that subject. The fruits of her holiness manifested themselves in the exercise of those graces which God required of her. She was not a nominal, but a real Christian; a true Israelite, in whom was no guile. Her endeavour was to yield universal, constant, cheerful, and sincere obedience to all God's commandments, and wherein she failed and came short, it was her grief and burden. Her meditations upon what she heard and read were frequent; and her heart having "indited a good matter, her tongue was as the pen of a ready writer," taking opportunities to speak to the edification of those with whom she conversed.

She filled up every relation with the exercise of such graces and duties as were suitable thereto; knowing that where relative duties are neglected, and not made conscience of, there also our pretended religion is in vain. As a wife, she was singular and very exemplary in that reverence and obedience which she yielded to her husband, both in

words and deeds. In his absence, she would pray with her family morning and evening: the like she would do in his presence, in case of his sickness and inability to perform the duty himself. In that case, she was also a tender and diligent nurse about him, skilful and careful in making him broths and what else was needful for him. If at any time she saw him in passion, with sweet and gentle words she would mollify and moderate it. She was often a spur, but never a bridle to him in those things which were good. She was always well pleased with such habitations as, in their many removes, he provided for her; and with such apparel and diet as his means, which were sometimes short, would allow. She never murmured at any of those dispensations which God's all-wise providence carved out to them.

As a mother to her children, whereof God gave her nine, four sons and five daughters, she was most exemplary, nursing them all herself. She loved them dearly without fondness; was careful to give them nurture as well as nourishment, not sparing the rod when there was just occasion; and as soon as they were capable, she was vigilant and diligent to season their tender years with grace and virtue, by instilling into them the first grounds and principles of religion: and as they grew up, she did more freely discover her tender affection to them, by instruction, advice, and good counsel, as there was occa-

sion; and when they were disposed of abroad, by her gracious letters, and hearty instructions at their meetings, she laboured to build them up in grace and godliness. And God was pleased to let her see, to her great joy and comfort, the fruit of her prayers and pains, in keeping them from scandalous courses, and in working grace in most of their hearts.

As a mistress, she was careful, as far as she could, to bring such as were religious, at least seemingly so, into her family; and having occasion to be much in their company, she would take all occasions and opportunities to manifest her love and care of their souls by frequently dropping in good counsel and wholesome instructions, by catechising, inquiring what they remembered of the sermons they heard, reading her notes to them, encouraging them in what was good, and with the spirit of meekness blaming them for what was evil: and, for housewifery and household affairs, she instructed their ignorance, commended and encouraged what they did well; and herself being of an active disposition, and having her hand in most businesses, set them a pattern and gave them an example how to order the same. She was careful so far as possibly she could, to prevent all spoil, and to see that they did not eat the bread of idleness.

Towards her friends, and her own and her husband's relations, she was courteous and amiable in her deportment, free and hearty

in their entertainment. She would have plenty without want, and competency without superfluity; and all so neatly and well ordered, that none who came to her table, whereof some were persons of honour and quality, but commended her cookery, and were well pleased with their entertainment.

In her household furniture she loved not to want, nor desired more than was needful. It was, though not costly, yet cleanly, and she was frequent in repairing and mending decays and what was amiss. For her apparel, she was never willing to have that which was costly for the matter, or showy for the manner; rather under than above her rank. For the fashion of it, it was grave and exemplary, without levity. She followed Peter's directions which he gave to Christian women in his time, 1 Peter iii. 3, &c. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in old time, the holy women who trusted in God adorned themselves, being in subjection unto their own husbands."

She was very charitable to the poor wherever she lived, according to that estate wherewith God had intrusted her. She was ready to relieve such as were objects of

charity with meat or drink, and to lend them money, and to minister some physical things, whereof her closet was never empty, according as their necessities required. She had a very tender heart, and truly sympathized with the church and people of God, whether at home or abroad, in all their sufferings, and rejoiced in their prosperity.

Her humility was not inferior to her other graces. She had always a very low esteem of herself, and was ready to prefer others before herself, and would not take it ill when her inferiors were set above her. She well remembered the Apostle Peter's charge: "All of you be subject one to another, and be clothed with humility. For God resisteth the proud, and giveth grace to the humble." And that of Paul, Rom. xii. 10; "In honour preferring one another."

Her love to God, to his ordinances, and to his children, was hearty and without dissimulation. "She abhorred that which was evil, and clave to that which was good." She was of so sweet and meek a disposition, that she never used to speak evil of any, but was ever prone to forgive and forget wrongs.

She was very prudent in managing her household affairs to the best advantage. She would have divers dishes of meat with little cost, yet so dressed and ordered, as made them grateful and pleasing to all. She was careful to see that nothing was lost or spoiled. By her wise and frugal managing

her household, though her husband had never much coming in, yet at the year's end he could always save something: so that "her price to him was far above rubies. His heart trusted in her: for she did him good, and not evil, all the days of her life," Prov. xxxi. 10, 11, 12.

In her younger days she was healthful, of a cheerful and active spirit, and abhorring idleness. In her old age, though she was infirm, yet, whilst she could stand, she would be about one kind of work or other. She bore her weakness and afflictions with much patience and holy submission to the will and good pleasure of God. She was so uniform in the frame of her spirit, and so maintained her peace with God through her holy and humble walking, that when death, many times in her sickness, threatened to seize upon her, she feared it not, as knowing that it would be gain and advantage to her. Concerning which, hear what she herself left in writing, which was found after her decease.

"In my younger days, my spiritual afflictions and inward troubles continued long before I could attain to any assurance of my salvation; but of late years it hath pleased God, of his infinite mercy and free grace, to give me more assurance of his unchangeable love through faith in his rich and free promises of life and salvation, through Jesus Christ, who is precious to my soul, and who is the author and finisher of my faith, God

blessed for evermore: to whom be praise and glory, world without end. Amen."

In her converse with her friends, "she opened her mouth with wisdom, and in her tongue was the law of kindness," Prov. xxxi. 26, which made her company grateful to all, and burdensome or undervalued by none. Divers years before her death, upon catching cold, she had many fits of sickness and weakness, and some of them were so violent as brought her near unto death; yet the Lord had mercy upon her husband and family, in raising her up again almost beyond hope and expectation. And she was always a gainer by her afflictions, God making good that promise to her, Rom. viii. 28, "All things work together for good to them that love God, to them who are called according to his purpose;" for, after those fits, she walked more humbly, holily, fruitfully, and faithfully, both in her general and particular calling, as one that waited daily for the appearing of her Lord and Master. The winter before her death, she enjoyed better health than she had done for some years before.

May 25, 1675, some friends came from London to dine with her; and that morning, according to her usual custom in such cases, she was careful and busy in providing for their kind entertainment. But it pleased God, whilst they were at dinner, to strike her with a kind of shivering, which made her look paler than ordinary; and after din-

ner her distemper continued, so that she was soon confined to her chamber, and not long after, for the most part to her bed. But herein God showed her great mercy, and had respect to her weakness, in that during all the time of her languishing she was free from sickness and pain.

As to the state of her soul, during all the time of her sickness, she enjoyed constant peace and serenity, and had, through God's mercy, much joy and peace in believing; Satan, that roaring lion, who uses to be most strong when we are most weak, being so chained up by God that he had no power to molest her. She often cried out, "Hold out, faith and patience." She told her nearest relation, when she saw him mourning over her, that she was going to be joined to a better husband.

Her youngest son taking his leave of her the day before her death, she gave him much heavenly counsel for the good of his soul, and blessed him, and all his, as she did the rest of her children and grand-children. She earnestly desired to be dissolved, and breathed after a fuller enjoyment of Jesus Christ, which she accounted best of all. She would sometimes say, "that it was a hard thing to die; and, "this is a hard work." Her understanding, memory, and speech, continued till within two minutes of death; and a little before, her daughter speaking to her of Jesus Christ, she replied, "My God and my Lord;" and so, June 21, 1675, about

five o'clock in the morning, she fell asleep, exchanging this life for a better, without any alteration in her countenance, but only that her colour was gone. She closed up her eyes herself, as who should say, "It is but winking, and I shall be in heaven." She "changed her place, but not her company." She was seventy-three years and about four months of age, and had been married almost fifty years.

After Mrs. Clarke's decease, there was found in her cabinet a paper which, by frequent using, was almost worn out. It contained a collection of these several texts of Scripture, which she had recourse to in times of temptation or desertion.

"Who is among you that feareth the Lord ; that obeyeth the voice of his servant ; that walketh in darkness and hath no light : let him trust in the name of the Lord, and stay upon his God," Isa. l. 10.

"For the name of the Lord is a strong tower : the righteous run unto it, and are safe," Prov. xviii. 10. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee," Isa. xxvi. 3.

"Blessed is the man that maketh the Lord his trust," Psa. xl. 4.

"Blessed is the man to whom the Lord imputeth not sin," Psa. xxxii. 2.

"Though our hearts may fail us, and our flesh may fail us, yet God will never fail us," Psa. lxxiii. 26. "For he hath said, I

will never leave thee nor forsake thee,"
Heb. xiii. 5.

And again, "I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. vi. 18.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa. xlv. 25.

"My grace is sufficient for thee: for my strength is made perfect in weakness," 2 Cor. xii. 9.

"By grace ye are saved through faith, and that not of yourselves," Eph. ii. 8.

"I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand," John x. 28.

"Who are kept by the power of God, through faith unto salvation," 1 Peter i. 5.

"The foundation of God standeth sure, having this seal: the Lord knoweth them that are his," 2 Tim. ii. 19.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," Rom. viii. 1.

"Christ is the end of the law for righteousness to every one that believeth," Rom. iv. 10.

"It is God that justifieth: who is he that condemneth?" Rom. viii. 33, 34.

"The promise is to you, and to your children, and to all that are afar off; even as many as the Lord our God shall call," Acts ii. 39.

“The gifts and calling of God are without repentance,” Rom. xi. 29.

These texts of Scripture having been as so many cordials to her in times of temptation, it is hoped that they may prove so to others, and therefore for their sakes they are here set down. And hereby it appears that she was not without some shakings; but, through God’s mercy, they were such as made her strike root the faster; and by her prudent and seasonable holding forth the shield of faith, and the sword of the Spirit, she became more than a conqueror through Him that had loved her.

In a little book, which was found after her death, she gives this account of herself, and of God’s gracious dealing with her.

“From the beginning of God’s showing me mercy in my conversion, I here set down God’s gracious dealings with me, not for mine own praise, but for the glory of God, and to stir up my heart to true thankfulness for such invaluable mercies.” After setting down the time, manner, and means of her conversion, she thus proceeds:

“What have been my experiences of God’s gracious dealings with me, at several times, under afflictions; as when personal afflictions have lain upon me, in regard of bodily sickness or spiritual distempers; or, family afflictions, when God hath taken away my dear children; or, when I have been under fears that God would take away my dear husband, by some dan-

gerous sickness which he lay under; or, when I have been under great fears in the time of our civil wars; or when I have been under spiritual desertion, by God's hiding his face and favour from me; or, by reason of weakness, and wants in grace; or, by reason of strong and prevailing corruptions; or, by reason of Satan's temptations."

The memorial records God's gracious dispensations towards her, under these varied circumstances. Some extracts are subjoined.

"It pleased God for many years to keep me for the most part in a sad and disconsolate estate and condition, not clearly evidencing the certain assurance of his love to my soul; so that many times I questioned whether I was a child of God or not; whether I had part in Jesus Christ or not: whether I should ever attain to life and salvation or no: and this made me walk with a drooping and disconsolate spirit, so that I could take no true comfort in any thing. But though 'heaviness endured for a night, yet joy came in the morning,' when the Lord caused the light of his countenance to shine upon me, which was better than life.

"It pleased God, upon the death of my youngest child, that it lay very heavy upon my spirit, insomuch that I was brought oft upon my knees to beg support from God, and to crave his grace and assistance, that I might not break out to speak or act any thing whereby God's name might be dis-

honoured, or the gospel discredited; and that he would be pleased to make up this outward loss with some more durable and spiritual comforts. And I found a seasonable, gracious, and speedy answer to these my requests: for, though I lay long under the burden of that loss, yet in this time did the Lord sweetly manifest his special love to my soul, assuring me that he was my gracious and reconciled Father in Christ, whereby my love to him was much increased, and even inflamed; so that by his grace, it wrought in me more diligence and carefulness to maintain and preserve these evidences of his love, and to yield a holy submission unto his will, as well in suffering as in doing; as also by avoiding whatsoever might provoke him to withdraw the evidences of his love from me, without the sense whereof I could take little or no comfort in any thing.

“And furthermore I bless God for it, and speak it to the praise and glory of his rich and free grace, my prayers and earnest desires have been answered by God’s giving me comfortable assurance, both from the testimony of his holy word and the witness of his blessed Spirit, of my eternal and everlasting salvation, in and by Jesus Christ. Yet have I not been without fears and doubtings many times, through want of looking over my evidences, or by neglecting to keep a narrow watch over my heart; or from weakness of my faith; and all through my own fault and negligence. The Lord pardon it,

and make me more circumspect for the time to come.

“By all these I have gained this experience :

“First : That God is true and faithful in making good all his promises seasonably unto us ; as, that all things shall work together for our good ; and that God will never fail us nor forsake us, &c.

“Secondly : That it is not in vain to wait upon God, and to seek unto him in our straits, who is more ready to hear than we are to ask.

“Thirdly : That I desire to see, yea, and the Lord hath showed me the vanity and uncertainty of the most satisfying comforts that this world can afford, and what an emptiness there is in them, that so I may, and I desire so to do, keep weaned affections towards them, and to sit loose from them, that I may be ready to part with them when God calls them from me, or me from them.

“Again, in regard of bodily weakness and sickness, my experiences have been these :

“First : That as a broken shoulder can bear no burden, so the least distemper, when the heart is not in a holy frame and temper, is a burden insupportable. If God hides his face from us, and withdraws the evidences of his love, and denies to assist us by his strength, we can neither do nor suffer any thing. And on the contrary I found, by experience, that I could with much cheerful-

ness, holy submission, and willingness, bear great distempers, when I enjoyed the favour of God in them : so that then I could readily say, ‘ Good is the *work* of the Lord,’ as well as his word. And, ‘ I will bear the indignation of the Lord, because I have sinned against him,’ Mic. vii. 9. And, ‘ though he slay me, yet will I trust in him.’ Job xiii. 15.

“ Secondly, I found by experience also, that by my pains and sickness I was the better able to sympathize with, and to pity and pray for, others in the like case.

“ Thirdly, Hereby I learned the more to prize health : and that, because in health we have liberty and opportunity to enjoy the public ordinances with others of God’s people, whereby the graces of God’s people are quickened, strengthened, and increased in us : which otherwise, by reason of our corrupt natures, are apt to grow cold and languish, as will our bodies when they want food ; because in health we enjoy the benefit and the comfort of sweet and quiet sleep, which much refreshes and cheers, and which commonly we want in sickness : because in health we find sweet satisfying comfort in the use of God’s good creatures ; whereas in sickness the daintiest food is loathsome and troublesome. The consideration of these things made me the more to prize health ; to be very thankful for it, and the more careful to employ and improve health and strength to God’s glory, and the furtherance of mine own salvation.”

“In regard of public dangers, I have had a great deal of experience of God’s goodness towards me and mine several ways, and at several times. For,

“First: When, in the beginning of our civil wars and distractions, I was sometimes overwhelmed with base and distrustful fears, occasioned by my not acting faith upon the promises, and not remembering my former experiences, nor considering God’s love, power, and fidelity to his children, in performing his so many gracious promises, made unto them in all estates and conditions, and to me among the rest: hereupon I resolved, by God’s grace and assistance, not to give way to this distrust and diffidence, praying God to assist me therein, and I found more courage than formerly, so far as I know mine own heart; though truly the heart is very deceitful, as I have found by sad experience. The Lord teach and enable me to rely upon him with more courage and constancy, and more to live by faith upon his promises than formerly I have done.

“Indeed, I have been apt to fall into new fears upon approaching dangers; yet, upon successes and glorious deliverances, I have oft resolved never to distrust God again, and yet my naughty heart hath deceived me and made me ready to faint. But this I found by experience, to the praise of my God’s free grace, that as troubles have abounded, my consolations have much more abounded: for God brought seasonably into my mind many

precious promises, which were as so many sweet cordials which much supported and comforted my heart, and upheld my spirit; when also new storms have arisen and unexpected deliverances have followed, I have resolved and do resolve, by God's grace, not to distrust him any more. Yea, though more and greater dangers shall arise, yet will I trust in and stay myself upon him, though, as Job said, 'he should slay me.' The good Lord establish my heart in this good and holy resolution, who is able to keep us to the end, and hath promised that he 'will preserve us by his power, through faith, to the salvation of our souls.' "

"In regard to Satan's temptations, especially concerning my coming to the sacrament of the Lord's Supper, my experiences have been these:

"Finding often that I was very unable to fit and prepare myself for a comfortable approach to that sacred ordinance, I used to desire the prayers of the congregation unto God in my behalf, and I used the best endeavours I could in private, as God enabled me, though I came far short of what was required, and of what I desired; so that I did trust and hope, through God's mercy, to find a comfortable day of it, and to have it a sealing ordinance to my soul. But, on the contrary, I found much deadness and little spiritual taste, relish and comfort in the use of it; so that my spirit was oft much troubled and cast down in me, fearing lest I had some

secret sin undiscovered and unrepented of, which caused the Lord thus to hide his face from me.

“ But then my gracious God brought this into my mind, that the Lord doth sometimes afflict us for the exercise and improvement of our graces, as well as to humble us for our sins. I also considered, that as the Lord doth tender great mercies to us in this sacrament, renewing his covenant of grace, and sealing unto us the pardon of our sins in the blood of Christ; so he gives us leave to engage ourselves, by renewing our covenant with him, to believe in him, and to trust upon Christ for life and salvation: and it pleased God to give me faith to apply this in particular to my own soul; and a while after to show me and to make good to my soul that precious and comfortable promise, that though ‘he hide his face from us for a little moment, yet with mercy and loving-kindness he will return to us again. This was a wonderful comfort and support to my dejected heart. Blessed be the Lord for ever! I desire to treasure up these experiences, that for the future I may resolve in the like case to put my whole trust and confidence in him, that so Satan may not entrap me in his snares through unbelief, but that I may resist ‘him steadfast in the faith:’ for I am not altogether ignorant of his devices. God’s promise is, that ‘in all these things we shall be more than conquerors, through him that hath loved us,’ and hath said, that ‘this is the victory which

overcometh the world, even our faith.' ” 1 John v. 4.

“ In the year 1669, there came to us the sad news of the death of my second son, Mr. John Clarke, a godly and faithful minister, rector of Cotgrave, in Nottinghamshire, who died the 18th of September. Thus, as the waves of the sea follow one another, so God is pleased to exercise his children with one affliction after another. He sees that whilst we carry about with us this body of sin, we have need of manifold trials and temptations, as saith the Apostle, 1 Pet. i. 6, ‘ Now for a season ye are in heaviness, if need be, through manifold temptation ;’ to keep us under, and to make us the better to remember ourselves.

“ Indeed, it hath been the Lord’s course and dealing with me ever since he stopped me in the way as I was posting to hell, to raise up one affliction or other, either inward or outward, either from Satan, the world, or from mine own corrupt heart and nature ; not having grace and wisdom to behave and carry myself as I ought under his various dispensations and providences, as appeared at this time by his laying so great and grievous an affliction upon me, in taking away so dear a son, from whom I had much soul-comfort, and ardent affections, which he manifested by his fervent prayers for me, and by his spiritual letters and writings to me, wherein he applied himself suitably to my comfort in those inward troubles of heart

and spirit which lay upon me. This caused my grief and sorrows to take the greater hold of me, upon the loss of one who was so useful to me; yet, hereby I do not derogate from my elder son, from whom I have the like help and comfort.

“ Upon this sad occasion my grief grew so great that I took no pleasure of any thing in the world; but was so overwhelmed with melancholy, and my natural strength was so abated, that little food served me, and I judged that I could not live long in such a condition.

“ Hereupon I began to examine my heart why it should be so with me, and whether carnal and immoderate affections were not the great cause of my trouble, which I much feared; and having used many arguments, and laid down many reasons to myself to quiet and moderate my passions, and yet nothing prevailed to quiet and calm my heart, and to bow me to the obedience of his revealed will; and withal, considering that it was God only that could quiet the heart, and set our unruly and carnal affections into an holy frame and order, and that he was ‘a present help in times of trouble;’ I often and earnestly sought unto the Lord with many prayers and tears, beseeching him to quiet my heart, and to overpower and tame my unruly affections, so as to be willing to submit unto him, and to bear his afflicting hand patiently and fruitfully, and to be ready and willing to submit, either in doing or

suffering, to whatsoever he pleased to impose upon me, and to be ready to part with the best outward comfort I enjoyed, whensoever he should please to call for the same.

“And it pleased God seasonably to hear my prayer, to regard my tears, and to grant my requests, by calming and quieting my heart and spirit, and by giving me much more contentedness to submit to his holy will and good pleasure, who is a ‘God of judgment,’ and knows the fittest times and seasons to come in with refreshing comforts, and who ‘waits to be gracious’ unto those that trust in him. Yet surely I was not without many temptations in this hour of darkness, from that subtle adversary, who always stands at watch, to insinuate and frame his temptations answerable to our conditions, and like a ‘roaring lion walks about continually, seeking to devour’ poor, yet precious souls. Then I ‘called upon the Lord in my distress, and he answered me and delivered me.’

“Bless the Lord, O my soul! and all that is within me bless his holy name!” For he hath remembered me in my low and troubled estate, because ‘his mercy endureth for ever.’

“Having thus had new experience of God’s readiness to hear and help when I called upon him; and having found that it is not in vain to seek to and to depend upon God in all our straits, I could not but record these things, that so ‘every one that is godly may seek unto him in a time wherein he may be

found,' who is a 'present help' in times of trouble, and who doth for us 'abundantly above what we can ask or think.'

"The Lord knows that I write these things for no other end, but that God may have the glory, and that others, especially my relations, may be encouraged to seek God in their straits, and to trust in him at all times. Amen."

MEMOIR
OF
LADY HUNTINGDON.

SELINA, Countess of Huntingdon, was the daughter of Washington, Earl Ferrers. She was born August 24, 1707, and married June 3, 1728, to Theophilus, Earl of Huntingdon.

When about nine years old, seeing the corpse of a child about her own age carried by to the grave, she was led to attend the funeral; and there the first impressions of deep concern about an eternal world laid hold of her conscience; and with many tears she cried earnestly on the spot to God, that whenever he should be pleased to call her hence, he would deliver her from all her fears, and give her a happy departure. She often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

Though no clear views of evangelical truth had hitherto been opened to her mind, she frequently retired to her closet, and poured out her heart to God. When she grew up, and was introduced into the world, she constantly prayed, that if she married it might be into a serious family. None

kept up more of the ancient dignity of English nobility, or were more amiable in a moral view, than the house of Huntingdon, with the head of which family she became united. Lady Betty and Lady Margaret Hastings, his lordship's sisters, were women of singular excellence.

Her sister-in-law, Lady Margaret, was brought to the saving knowledge of the gospel under the preaching of the zealous Methodists of that time. Conversing one day with Lady Margaret on this subject, Lady Huntingdon was very much struck with an expression which she uttered, "That since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." To any such sensations of happiness, Lady H. felt that she was as yet a stranger. A dangerous illness having soon after this brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. Under these affecting circumstances, the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing all other hope, to cast herself wholly upon Christ. She lifted up her heart to Jesus the Saviour in prayer, on which her distress and fear were removed, and she was filled with joy and peace in believing. Her disorder soon took a favourable turn, and she was not only restored to perfect health, but, what was infinitely better, to newness of life, and deter-

mined thenceforward to present herself to God "as a living sacrifice, holy and acceptable," which she was now convinced was her "reasonable service."

The change which Divine grace thus wrought upon her, soon became observable to all around, by the open confession which she made of the faith once delivered to the saints, and by the zealous support which she gave to the cause of God, amidst all the reproach with which it was attended. She had set her face as a flint, and was not ashamed of Christ and his cross. There were not wanting indeed some who under the guise of friendship, wished Lord Huntingdon to interpose his authority; but, however he differed from her in sentiment, he continued to show her the same affection and respect, and, on his demise, left her the entire management of her children and of their fortunes.

Some of the dignified clergy were not so candid and liberal, as appears from the following authentic anecdote. Her ladyship, one day, in conversation with Dr. Benson, bishop of Gloucester, (who had been the tutor of Lord H. and had ordained Mr. Whitefield,) pressed him so hard with the articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station, that his temper was ruffled, and he rose in haste to depart, bitterly lamenting that he had ever laid his hands on George Whitefield, to whom he imputed,

though without cause, the change wrought in her Ladyship: "My Lord," said she, calling him back, "Mark my words: when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacence." It deserves remark, that bishop Benson on his dying bed sent ten guineas to Mr. Whitefield, as a token of his favour, and begged to be remembered by him in his prayers.

During Lord Huntingdon's life, his countess warmly espoused the cause of God and truth, though her means of usefulness were necessarily circumscribed, and her family engagements occupied much of her time and attention. Become her own mistress, she resolved to devote herself wholly to the service of Christ. Her zealous heart embraced cordially all whom she esteemed real Christians, whatever their denomination or opinions might be; but being herself in sentiment more congenial with Mr. Whitefield, than the Mr. Wesleys, she favoured those especially who were the ministers of the Calvinistic persuasion, according to the literal sense of the Articles of the Church of England. With an intention of giving them a greater scene of usefulness, she opened her house in Park-street for the preaching of the gospel, supposing that, as a peeress of the realm, she had an indisputable right to employ, as her family chaplains, those ministers of the church whom she patronised. On the week days, her kitchen was filled with the poor of

the flock, for whom she provided instruction ; and on the Lord's-day, the great and noble were invited to spend the evening in her drawing-room, where Mr. Whitefield, Mr. Romaine, Mr. Jones, and other ministers of Christ, were heard with apparently deep and serious attention.

The illness of her younger son, which proved fatal, had led her Ladyship to Bright-helmstone, for the sake of sea-bathing. There, the following singular circumstance occurred, which Lady H. related to Mr. Top-lady, and which is published from his own manuscript in his posthumous works. A gentlewoman, who lived in the vicinity of Brighthelmstone, dreamed that a tall lady, whose dress she particularly noticed, would come to that town, and be an instrument of doing much good. It was about three years after this dream, that Lady H. went down thither, on the occasion already mentioned. One day, the above gentlewoman met her Ladyship in the street, and, on seeing her, exclaimed, "O, madam you are come!" Lady H., surprised at the oddity of such an address from an entire stranger, thought at first the woman was out of her senses. "What do you know of me?" said the Countess. "Madam," returned the person, "I saw you in a dream three years ago, dressed just as you appear now,"—and related the whole of the dream to her. In consequence of the acquaintance which was then formed between them, Lady H. was

made instrumental in her conversion, and she died about a year after in the triumph of faith.

In selecting preachers for the supply of her chapels, Lady Huntingdon at first confined herself to the ministers of the Established Church, many of whom accepted her invitation, and laboured in the places which she had opened. But her zeal enlarging with her success, and a great variety of persons throughout the kingdom begging her assistance, in London and many of the most populous cities, she purchased, built, or hired chapels for the performance of Divine service. As these multiplied through England, Ireland, and Wales, the ministers who had before laboured for her Ladyship were unequal to the task; and some were unwilling to move in a sphere so extensive, and which began to be branded as irregular, and to meet great opposition. Many, however, persevered in their services, and were content to bear the cross. In order to provide proper persons for the work of the ministry, her Ladyship now retired to South Wales, and erected a chapel and college in the parish of Talgarth, Brecknockshire. The chapel was opened in 1768. The college was provided with able teachers, and soon filled with students. From that retirement, Lady Huntingdon despatched the requisite supplies for the increasing congregations under her patronage; and as the calls were often urgent, her students were too frequently thrust forth

into the harvest, before they had made any considerable proficiency in the languages or in sacred literature, in which it had been her intention that they should be instructed. Few of them knew much more than their native tongue; yet, being men of strong sense and real devotedness to God, their ministry was greatly blessed, and the accounts of their success animated her to greater exertions. They were itinerant—moved from congregation to congregation in a rotation; and her correspondence with them, to regulate and provide a constant supply, was a labour to which her active spirit alone was equal. The seminary in Wales ceased at her ladyship's death, the lease being just expired, and no endowment being left, as her income died with her.

Her Ladyship still devising plans for the diffusion of the Gospel, especially in places where Satan had his seat, erected, in the year 1769, a chapel at Tunbridge Wells, so much frequented at that time by the great and gay of the metropolis, and still a place of fashionable resort. Nor was the metropolis itself, that emporium of error and dissipation, forgotten by her benevolent and ardent mind. A large building in Spa-fields, called the Pantheon, had been erected for entertaining parties of pleasure, especially on the Lord's-day. The Rev. Herbert Jones and William Taylor, two clergymen under the patronage of Lady Huntingdon, engaged the place for religious worship; and it was

opened, July 6, 1777, with a sermon by the former clergyman on the appropriate text, Gen. xxviii. 19, "And he (Jacob) called the name of that place Bethel; but the name of that city was called Luz at the first." The place will contain more than two thousand. This chapel, however, soon became an object of dislike to the strict members of the Establishment. Accordingly, a suit was instituted by the minister of the parish of Clerkenwell, in the consistorial court of the Bishop of London, against the two clergymen who officiated there. To that spiritual court they were summoned, and were forbidden to preach there any longer on pain of expulsion from the Church. They chose to obey God rather than man; and Lady Huntingdon having purchased the chapel, several clergymen seceded from the Established Church, and put themselves under the protection of the Toleration Act. These clergymen drew up and subscribed a confession of faith: which was afterwards signed by all the ministers in her Ladyship's connexion, and by candidates for ordination. The first six were ordained in Spa-Fields Chapel, March 9, 1783, by the Rev. Messrs. Wills and Taylor. The doctrines taught in all the Countess's chapels are strictly evangelical, and the Episcopalian mode of worship is adhered to, though some alterations are made in the liturgy, and in the offices for baptism and burial.

Some years afterwards, Lady Huntingdon

purchased another large place in Whitechapel, which had been intended for a theatre, and was constructed accordingly. No material alterations were deemed necessary; and it was, perhaps, proper to show, by substantial and permanent signs the triumph of wisdom and goodness over folly and vice. The dressing-rooms for the actors were converted into a vestry, and the pulpit is erected on the front of the stage. The pit is filled with the poor, to whom the gospel is preached; while the galleries exhibit the more respectable hearers. The place will hold five thousand persons; it received the name of Sion Chapel. These were her Ladyship's principal chapels. There are several others of less note.

Though Lady Huntingdon devoted the whole of her substance to the Gospel, yet it is not a little surprising how her income sufficed for the immense expense in which she was necessarily involved. Her jointure was no more than twelve hundred pounds a year; nor was it till after the death of her son, a few years preceding her own, that she had the addition of another thousand. She often involved herself in expenses for building chapels, which she found it burdensome to discharge; but Divine Providence brought her always honourably through her engagements, and provided a supply when her own was exhausted.

Lady Huntingdon's person, endowments, and spirit, were all uncommon. She was

rather above the middle size: her presence noble, and commanding respect; her address singularly engaging; her intelligence acute; her diligence indefatigable; and the constant labour of her correspondence inconceivable. During forty-five years of widowhood, she devoted her time, talents, and substance, to the support and diffusion of the Gospel. To the age of fourscore and upwards, she maintained all the vigour of youth; and though, in her latter years, the contraction of her throat reduced her almost wholly to a liquid diet, her spirits never seemed to fail her. To the very last days of her life, her active mind was planning still greater and more extensive schemes of usefulness, for the universal spread of the Gospel of Christ.

Her most distinguishing excellence was, the fervent zeal which always burned in her bosom, to make known the Gospel of the grace of God. This no disappointments quenched, no labours slackened, no opposition discouraged, no progress of years abated: it flamed strongest in her latest moments. The world has seldom seen such a character. Thousands and tens of thousands will have reason, living and dying, to bless her memory, as having been the happy instrument of bringing them out of darkness into marvellous light; and multitudes saved by her instrumentality, have met her in the regions of glory, to rejoice together in the presence of God and of the Lamb.

But it may be asked, Was she a perfect

character? This is not the lot of mortals on this side the grave. When the moon walketh in her brightness, her shadows are most visible. Lady Huntingdon was in her temper warm and sanguine: her predilections for some, and her prejudices against others, were sometimes too hastily adopted, and by these, she was led to form conclusions not always correspondent to truth and wisdom. The success attending her efforts, seemed to impress her mind with a persuasion, that a particular benediction would rest upon whomsoever she should send forth; which rendered her choice not always judicious, though seldom have there been fewer offences in so extended a work. She had so long directed the procedures of her ecclesiastical connexion that she too seldom asked the advice of the judicious ministers who laboured with her; and bore not passively contradiction.

For many years, Lady Huntingdon had two female companions, who lived with her on terms of the most cordial friendship, Miss Scutt, and Lady Ann Erskine; the latter, sister to the Earl of Buchan, and to the two famous counsellors of that name. These ladies, particularly the latter, co-operated with the countess in her work and labour of Christian love. Both were constantly present during her last illness.

In the month of November, 1790, Lady Huntingdon broke a blood-vessel, which was the commencement of her last illness. Being then asked how she did, by the Lady Ann,

she replied, "I am well; all is well! well for ever! I see, wherever I turn my eyes, whether I live or die, nothing but victory." As death drew nearer, though it was delayed for some months, she often repeated with great emphasis, "The coming of the Lord draweth nigh! O Lady Ann, the coming of the Lord draweth nigh!" adding, "The thought fills my soul with joy unspeakable, whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to him." At another time: "All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy, affect not the settled peace and joy of my soul."

To a friend who called on her a few weeks before her death, she said, "I see myself a poor worm drawing near to Jesus. What hope could I entertain if I did not know the efficacy of his blood, and turn as a prisoner of hope to this hold? How little could any thing of mine give a moment's rest to a departing soul! So much sin and self mixed with the best, and always so short of what we owe!—'Tis well for us that he can pity and pardon; and we have confidence that he will do so.—I confess, my dear friend, I have no hope, but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all." He replied, "Madam, I cordially join you, and

feel with you, that though our lives may be devoted to the work of Jesus, and our deaths the consequence of his service, it is not to these sacrifices we should look “for comfort in a dying hour.” She replied, “No, verily;”—and enlarging, on the idea of the mixture of infirmity and corruption which tarnished all our best-meant services, she added; “That a sinner could only rest satisfactorily on one foundation, and would find nothing in the best works of his best days, that he could dare to produce before God for its own sake; sufficiently blessed and secure, if he could but cry, God be merciful to me a sinner, and let me be found in the Beloved, and complete in him.” To these, in the course of a long conversation, were added many like words of truth and grace.

During the whole of her illness, her pains never made her impatient; but she seemed more concerned about those who attended her, than about herself. She said tenderly to Lady Ann Erskine and Miss Scutt, whose long, faithful and tender attachment to her is well known, “I fear I shall be the death of you both,” (alluding to their constant watching with her);—“it will be but a few days more.”

But a few days before her decease, Lady Huntingdon said to a friend; “I cannot tell you in what light I now see these words: ‘If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with

him.' To have in this room such company, and to have such an eternal prospect! I see this subject now in a light impossible to be described. I know my capacity will be then enlarged, but I am now as sensible of the presence of God, as I am of the presence of those I have with me."

On the very day of her death, she conversed about sending missionaries to Otaheite. She had often in her lifetime mentioned, that, from the first moment that God set her soul at liberty, she had such a desire for the conversion of souls, that she compared herself to a ship in full sail before the wind, and that she was carried on by such a Divine influence as was not easily to be described. Almost her last words were, "My work is done, I have nothing to do but to go to my Father." Her Ladyship died at her house in Spa-Fields, next door to the chapel, June 17, 1791, in the 84th year of her age.

MEMOIR
OF
MRS. TALBOT.

THIS excellent lady was married to the Rev. Wm. Talbot, rector of St. Giles's, Reading, Berks; a truly evangelical and exemplary clergyman, whom she survived eleven years. He was the immediate predecessor of the celebrated Mr. Cadogan.

Mrs. Talbot was a pattern to women professing godliness, and one that adorned the doctrine of God her Saviour in all things. As a real helpmeet to her worthy husband, she assisted him in the useful but unfashionable employment of visiting the sick and needy, and catechizing the children; and, so far from doing these kind offices with the least degree of ostentation, humility shone forth in her whole deportment. Ever encouraging her amiable partner to take up his cross, and go forth without the camp, she rejoiced to share with him in that reproach which is the certain badge of the followers of the Lamb.

The Rev. Mr. Talbot was indeed an extraordinary man, both for piety and gene-

rosity. His labours were extensively blessed; it is supposed that, in the few years he preached at Reading, he had not less than two hundred seals to his ministry. But so mysterious are the ways of God, that in the prime of life, and in the midst of usefulness, this faithful and successful minister was suddenly removed to glory. He had not long left home to go to London on business, when tidings were brought of his being ill of a putrid fever, which, it is supposed, he had contracted before he left Reading, by attendance on a person there, who lay ill of that contagious disorder. The distress of mind which Mrs. Talbot endured on receiving the intelligence, was extreme; but, at length, a sweet calm succeeded. With inexpressible composure, she resigned her husband into the Lord's hands, whether for life or death; and from that moment there was not a single murmur. "Thy will be done!" was the language of her whole heart. It was judged most proper, by the faculty and his friends, that she should not see him, lest his mind should be too much agitated by the interview. His illness was of short duration; and full of faith and hope, after a severe conflict with death and the enemy of souls, he died at the house of the late Mr. Wilberforce. Mrs. Talbot received the tidings of his dissolution with such a perfect serenity of mind, as astonished the Earl of Dartmouth, their particular friend, who kindly undertook to communicate the sad intelligence to her.

On his Lordship's leaving her, having, at her own request, remained alone for some time, she sent for the mistress of the house, and desired her to sing a hymn, in which she joined; when she seemed more like an angel rejoicing to receive this new inhabitant into heaven, than a destitute widow, who had lost her beloved partner, and her all on earth. On her return to Reading, after the funeral, she was immediately attended by her Christian friends, whom she called her children. But, though they had met for the purpose of comforting her, they were themselves so overwhelmed with grief, that they could scarcely utter a word; whilst she, on the other hand, administered every consolation to them on the happy translation of their spiritual father, pastor, and friend. She went the same day to the church, to see where her beloved husband lay; and with all imaginable composure gave directions about her own interment, whenever it should please God to remove her. It deserves to be especially remarked, that, prior to this period, Mrs. Talbot had been much oppressed with doubts and fears, and often went mourning without the sun; but, thenceforward, her faith was vigorous, her joy abundant, and her spiritual experience rich and refreshing.

The Lord now appeared in a wonderful manner for her, in a temporal way also, to the astonishment of her friends. Hereby she was enabled to assist the poor and needy, and send meat, from her own table, almost

daily, to the sick: at the same time, like a nursing mother to her late husband's flock, she was as constantly speaking of Christ, like Anna of old, to all them that came to her. For she felt it her duty not to remove from the spot where her husband's labours had been so signally blessed; but to strengthen and comfort the numerous young converts, who daily came to her for instruction. Her house was open for religious exercises. Mr. Romaine, Mr. Newton, and other ministers who visited her, expounded to the people; and prayer was continually offered up under her roof, for the conversion of the new vicar, the Hon. and Rev. Mr. Cadogan, who, during some years, preached salvation by the deeds of the law, and was a violent enemy to evangelical sentiments and experimental religion. The old congregation were soon dispersed, as sheep without a shepherd. Some, unwilling to leave the church, attempted to convince him of his errors; but their conversation and letters, being sometimes too sharp, made his spirit more acrimonious. Mrs. Talbot, however, incurred his deepest resentment. Offended with her conduct, he frequently remonstrated; and various letters passed between them. To all his bitter reproaches, she returned answers full of wisdom and kindness; for she was not only pious and prudent, but sensible, polite, tender, and every way fitted to treat a person in his circumstances. While Mrs. Talbot conversed with Mr. Cadogan calmly on the

nature of the Gospel, he saw in her the power of it. While she enlarged on the doctrine of the cross, he saw in her its healing and comforting efficacy on the heart and life. She spake much of the True Vine, while he recognized the living branch and its fruits; and beheld with irresistible conviction, in her character, "the doctrine which is according to godliness." Puzzled, therefore, as this honest inquirer had been with the rough draught of Christianity, he was charmed with the finished portrait. Her judicious treatment, elegant manners, and bright example, formed both a contrast and an antidote to the rudeness he had met with in others. And this should teach us to set a due value upon every talent, natural or acquired, which Divine grace employs; though we ourselves may happen not to possess it, and though every talent, without that grace, must be employed in vain. To the last moment of his life, he confessed, to the praise of God, that Mrs. Talbot's letters, spirit, and example, were the principal means of leading him to the saving knowledge of Christ.

From the time of his conversion, Mr. Cadogan became her friend, companion, minister, and one of the almoners of her bounty; for Mrs. Talbot's charities were large; and, considering her circumstances, surprising. It ought not to escape remark, that she was as just as she was generous,—scrupulously exact in her accounts and payments,—particularly careful to owe no man

any thing but love, and to pay this debt as punctually as every other. She was affectionately attentive to her neighbours of all ranks. To her servants, she was a mother, as well as a mistress; but managed her kindnesses so as to produce in them the most grateful subjection, not indecent familiarity. To her relations she was strongly attached; she loved them with the love of Christ, and mentioned them daily in her prayers.

Her house indeed seemed a Bethel. Such a heavenly calm sat on her countenance, so spiritual was her conversation, so lowly in her own eyes, so dead to the world, and so ripe for glory, that, as a noble friend often expressed herself, she never saw Mrs. Talbot, but she seemed quite ready for her heavenly journey; with every thing packed up, and the carriage at the door, having nothing to do but to enter it, and take her flight to glory. Thus daily waiting for her summons, she was not surprised nor unready when it came. She knew in whom she believed; Christ was her life; and, through his blood and righteousness, the sting of death was taken out, and she happily obtained victory over the grave.

On the day she was seized with her last illness, being exhorted to look to Jesus, she said; "This Jesus is all in all." Her daily testimony from this time to her death, was, that she had no other refuge, nor desired any other, but Christ, whom she found an all-sufficient Saviour for such a sinner as she

knew herself to be. A very familiar and striking expression, her minister observed, she often made use of—"That she felt as though all behind her head were darkness and sorrow; and all before her face light and gladness." On the Saturday night before her death, she said; "No more Sabbaths to be enjoyed by me on earth; but, oh that blessed Sabbath of rest above!" She attempted to sing;

"Other refuge have I none,
Hangs my helpless soul on thee!"

and went on till her strength was exhausted. The next morning, she began speaking of the precious views she had, the preceding night, of the New Jerusalem; and added with a sweet smile, "Shall those gates of pearl be opened to unworthy me? And shall I obtain that crown of righteousness, laid up for all those that love the appearing of my dear Lord!" Father, Son, and Holy Ghost, she usually expressed by name, when she ascribed to Jehovah, her Covenant-God, the whole glory of her salvation.

Not long before her death, she was asked by her minister, the Rev. Mr. Cadogan, in the apostle's words, "Who shall separate us from the love of Christ?" She answered, with uncommon rapture, "Nothing, nothing, nothing!—Jesus," she added, "is my all." "Oh sweet death!" was her constant expression. In her parting blessing to two or

three select friends, she said, "God bless you all!" and to her faithful servants, whom she loved as a mother, she added, "God bless you, my dear children!" And then, the last words she was heard to utter distinctly, were, Pray, pray, pray! Her lips were still perceived to move, as though in prayer, and faintly uttering the words "Shepherd and Guide!" Death was now upon her countenance, and in its loveliest form. It was impossible to refrain from looking at her: it was a sight calculated to confirm the hope of every Christian. All who were present kneeled round her bed, while in broken accents Mr. Cadogan committed her spirit into the hands of the Lord God of truth. Surrounded by her weeping friends and servants, she fell asleep without a groan, November, 1785, about the sixtieth year of her age.

MEMOIR
OF
MRS. HANNAH WOODD.

MRS. HANNAH WOODD was born at Richmond, in Surry, on the 19th of April, 1736. In July, 1759, she was married to Mr. Basil Woodd, who was also born at Richmond in 1730, and with whom she had been acquainted from her infancy. Such a union, cemented by long endearment and similarity of disposition, promised a scene of much temporal felicity; but a mysterious dispensation of Divine Providence determined it otherwise. The January following, Mr. Woodd, being then from home on a visit, was seized with a violent fever, and died on the 12th of that month. So great a shock, to a mind of her sensibility, could leave no faint impression; but it pleased God to support her in this keen trial, and on the 5th of August following, she was delivered of a son. Providence wonderfully interposed in her favour; and both root and branch, though then apparently withering, were preserved together, just as many years longer as she had then lived.

The afflictive circumstance of her hus-

band's death, nevertheless, proved an eventual blessing, though conveyed in the disguise of woe. By one stroke her mind was severed from worldly prospects, and being rent from the love of the creature, she now began more anxiously to seek the knowledge and love of the Creator. She had from early life been of a devout turn of mind, a strict observer of moral duties, and the ritual of religion; but now, in the day of adversity, she was brought to deeper views of the depravity of her heart, and the need she stood in of a Saviour. She perceived the insufficiency of her own righteousness, and the necessity of being born again.

Pious friends, who had sympathized in her late affliction, now observing the spiritual concern of her mind, availed themselves of this opportunity to bring her under the ministry of the Gospel. Amongst these were principally the late Mrs. Conyers and Mrs. Wilberforce, with whom her acquaintance had commenced at school, and by whom she was about this time introduced to the acquaintance of Dr. Conyers and the Rev. Mr. Venn. In the spirit of true Christian friendship, they lamented that she had hitherto had no better instruction than mere moral essays, and brought her acquainted with sound evangelical principles. These proved indeed the spiritual food which her soul hungered after: she received them in faith and love, adorned them in her life, and found them her triumph in her dying hour.

From this happy period, to a disposition naturally benign and amiable, were added the graces of the Holy Spirit; and the Christian motive of love to the Lord Jesus gave life and spirituality to her moral duties. Religious exercises, which hitherto she had not regarded higher than as a devout form of godliness, now became her soul's delight. She ordinarily retired three times in the day for private prayer; at morning, noon, and at evening. Love to God her Saviour led her with cheerful feet to the courts of the Lord's house;—a privilege she so highly valued, that she rarely permitted inclement weather, or the late decay of her health, to interfere with it.

Though filial affection may be suspected of exaggerating a mother's excellence, yet, it is but justice to say, that, in every department, she was a lovely ornament of the truth as it is in Jesus; particularly as a daughter, a mother, and a mistress. As to the former relation, she constantly attended her father till his death, at the advanced age of 87;* who, though he was very much prejudiced against her religious principles, yet lived to have his mind greatly won by her uniform conduct; and on his death-bed, he regretted that he had ever opposed her; and acknowledged in the most affecting manner his long experience of her filial duty.

As a mother, the Rev. Dr. Conyers fre-

* September 1st, 1778.

quently said, that he never saw such an instance of maternal affection. Her son says : " This is a subject on which, I hope, I shall never think without heartfelt gratitude to her and to God, who so favoured me. The whole of her deportment was calculated to win my early attention to religion. I saw in her what it could do ; how happy, how cheerful, how humble, how holy, how lovely in life, and afterwards in death, how full of mercy and good fruits it could render the happy possessor. As I was the only son of my mother, and she a widow, she might perhaps lean to the side of over-indulgence. Yet, if my heart do not deceive me, in trusting that I love the ways of God, I am indebted, through Divine grace, for that inestimable benefit, to the impression of her great and tender kindness, her uniform example, and particularly her pious and affectionate letters, when I was about thirteen years old. Such, indeed, has been the impression of her parental affection, that though my friends, I believe, have never charged me with filial negligence, yet, since her decease, I have regretted very frequently that, in many little instances, I conceive I might have shown her still more respect and affection."

As a mistress, she exhibited not less excellence. If she erred, her error was the excess of kindness and humility. In the few changes which happened in her service, her first attention was to the spiritual welfare of a new servant. And by the Divine blessing

on her pious conversation, the religious books which she put in their hands, and the kindness of her deportment towards her inferiors, three of her servants were conciliated to become followers of her, as she was also of Christ Jesus.

If there was in any of her acquaintance the least appearance of incipient piety, it is well remembered with what tender anxiety she would pray, would weep, would warn, would encourage, and strive all in her power to fan the spark, and prevent its expiring. In a word, as an eminent minister said of her, when informed of her decease, and what a glorious testimony she had given on her death-bed: "It was indulgent in God to grant it, but Mrs. Woodd needed no such testimony: her life had been one continued testimony to the truth, and no particular testimony was requisite at her death. There is not a person in the parish, who has heard the report that Mrs. Woodd *is dead*, but has instantly observed, Well, *that woman is gone to heaven.*"

Yet, with this amiable lustre of character, while no one doubted of her eternal safety, she was full of doubts and fears herself. Self-suspicion and a dread of judging too favourably of her own state, pervaded all her experience. Sermons which urged and assisted self-examination, as well as those which exhibited the glory and free grace of the Saviour, were to her ears peculiarly acceptable. "Try me, O God! and search

the ground of my heart," was her earnest supplication. She had a hope, which she would not give up; but still she rejoiced with trembling. Hence, until it pleased God to afflict her with bodily infirmities, her attainments in this respect rarely exceeded an humble confidence.

In the year 1779, was laid the foundation of the disorder which at length occasioned her death. A severe fit of illness confined her to her room six or seven months. From that time, she was much afflicted with a species of rheumatic gout, which occasioned great pain, weakness, and swelling in the joints. She made trial of sea-bathing, and repaired to Harrowgate, Buxton, Bath, &c. Various means were used, but the remedy remained unknown. The last year of her life she was unable to rise from her seat without assistance, and was almost in a state of helplessness. The disorder at last attacked her stomach. An entire loss of appetite took place, and a perpetual sickness, which baffled all medicine.

God now visited her soul with more peculiar manifestations of the light of his Divine countenance. She believed her end to be approaching, and seemed to be gradually filled with unspeakable joy, as the day drew nigh, which for ever terminated all her sorrow.

Since her decease, upon looking over a kind of diary which her humility forbade any one to open in her lifetime, we have

met with the following meditation on the last birth-day she spent on earth, which will inform the reader of the state of her mind, better than any vague description. It is transcribed, without one alteration, in her own easy, familiar style.

“ *April 19, 1784.*

“ This is the day of my birth. Oh, my gracious Lord, make me sensible of thy mercies ! I would be all praise and thanksgiving. I would praise thee for my birth, for there thy mercies began, and they have followed me all my days. Dearest Lord ! I cannot express my thanks ; but thou seest my heart, and, I trust, seest me longing to be thankful ! Oh that I could render praise and gratitude to thee, who, I humbly trust, hast new-created my soul. This, this alone, makes the day of *natural* birth to be looked back to with comfort. Oh for a grateful heart ! Help me, gracious Lord, to praise thee for all that is past ! My heart is full.— I want words. Oh help me to look forward ! I have lived here a long time ; help me to look beyond the grave ; to look to thy right hand. Increase my faith. Help me to believe that thou hast indeed called me by thy grace, begun the good work, and that thou wilt carry it on, and keep me ; that where thou, my blessed Jesus art, there thy poor unworthy servant shall be ! Oh ! glory be to thy name, the work is thine own, and my trust is in thee ! Oh keep me and save me,

blessed Lord ! I give myself to thee ! Oh bring me to those blessed mansions of peace, where I shall be able to praise thee ; where I shall be delivered from the painful clog of this body, which weighs down my soul ! Prepare me for thy coming ! Oh make me watchful and ready to meet thee, when thou shalt please to send thy messenger, death, for me ! Make the pain I continually feel of use to me. Sure, I cannot be long here ! O quicken my soul ! Fix my affections on heavenly things. Give me clearer views. Oh give me a sense of pardoned sin ! Wash me in thy precious blood. Clothe me with thy perfect righteousness. Conform me more to thy Divine image ; and help me to meet death as a kind friend, come to fetch me home to thee ! Amen, amen, thou dearest Lord !”

Religion shines in every situation and circumstance of life ; but, as an incontestable evidence of its own purity and power, it is most transcendent on the eve of dissolution. The Christian then, “like the sun, looks largest when he sets.” Humanity naturally trembles at the idea of death. To close the eyes on the most beloved objects ; to become a pale, lifeless corpse ; and, concealed from mortal view, to be consigned over to the prey of worms and corruption, are circumstances which we shudder at the thought of inevitably experiencing. But to see a soul with all these views before it, not merely armed with fortitude, not merely made wil-

ling by resignation, but smiling with calm delight at their appearance, and rejoicing with unspeakable joy at their sensible approach; is not this a fact that speaks for itself? Is not this an argument incontrovertible, an undeniable proof of the support which true religion can impart to its sincere votary? Is it not an animated comment upon the promise, "I will never leave thee; no, nor ever forsake thee?" The subject of this memoir was one whose feelings in a striking manner described the above portrait, without exaggerating or overcolouring the piece.

On Sunday, the 7th of November, Mrs. Woodd dictated the following letter to the Rev. Dr. Conyers:

MY VERY DEAR SIR,

I have loved you dearly in the Christian bonds: I now long to let my dear Dr. Conyers know, that I am dying, and not afraid. I trust I am going to my dear Father's house. I was never so happy in all the days of my life. I would write to tell you what my soul feels in this blessed prospect, that I might bear my testimony to his grace; that I might refresh your soul, who have so often refreshed mine, and tell you what joy I feel in this prospect. I do not doubt of meeting you in heaven, and my dear child too.

Your true Christian friend,

HANNAH WOODD.

Greenwich Road, Nov. 7, 1784.

Evidence of the joyful state of her mind may be collected from what she said on her death-bed. On her son's return from St. Peter's, Cornhill, that evening, she took hold of his hand, and seemed much animated. "God," said she, "my dear, has been very gracious this afternoon: he sent my son from me, but he sent himself to me. O, I am very happy! I am going to my mansion in the skies. I shall soon be there; and oh! I shall be glad to receive you to it. You shall come in, but you shall never go out; no never!"

Pausing a little, she said: "If ever you have a family, tell the children, they had a grandmother who feared God, and found the comforts of it on her death-bed. And tell your partner, I shall be glad to see her in heaven: when you come to glory, you must bring her with you. Let me tell you, by my own experience, when you come to lie upon your death-bed, an interest in Jesus will be found a precious possession. O what a mercy of mercies, that we should be brought out of the bondage of Egypt, and united together in the kingdom of God's dear Son! I exhort you to preach the gospel: preach it faithfully and boldly. Fear not the face of man. Endeavour to put in a word of comfort to the humble believer, to poor weak souls. I heartily wish you success: may you be useful to the souls of many!"

Being fatigued, she rested some little time.

As soon as supper was over, she renewed her triumphant language; and after she had dictated the preceding letter, she was elated into transports, in speaking of the boundless love of Christ and his salvation. "It is," she cried out, "a glorious salvation! a free unmerited salvation! a full, complete salvation! a perfect, eternal salvation! It is a deliverance from every enemy. It is a supply of every want. It is all I can wish for in time. It is all I can now wish for in death. It is all I shall want in eternity."

She went on in this strain for a long while, with an amazing quick succession of ideas. Then, upon seeing her son, she changed the subject, and, in the same elevated style, went on for about ten minutes, blessing and praising God for the great comfort they had experienced in each other, the union which subsisted between them, and the blessed hope that, though they were now about to part for a season, they should one day meet again for ever. In this last instance, her feelings were worked up to more than she could well sustain; and she spoke with such rapidity, that it was impossible to take down, or recollect one half of what she said. In the afternoon, she had taken a most affectionate leave of some of her friends, to whom she expressed a full assurance of her eternal felicity, and wished them much happiness till she met them in a better place.

Sunday night, she had but little rest. Monday morning, she desired a person to

read to her the verses on the death of Mrs. Conyers. After hearing them with great pleasure, she exclaimed, "I shall see that dear friend of mine again, and her dear partner; we shall unite in praise for ever."—Adverting to the adorable Redeemer, she repeated with great feeling those lines of Mr. Cennick's:

"I long to see those hands which made me blest,
Those feet which travelled to procure my rest;
I long to see that dear, that sacred head,
Which bowed, when on it all my sins were laid.
The angels wait; my Saviour calls;—Farewell!
I go, with him in endless peace to dwell."

After a short pause she proceeded:

"I long to behold him arrayed
With glory and light from above;
The King in his beauty displayed,
His beauty of holiest love.

"I trust, through his grace, to be there,
Where Jesus has fixed his abode,
Oh when shall we meet in the air,
And fly to the mount of my God?"

A short time after, she asked a friend, whether she had a good hope for her; and whether, in the opinion of her friends, her life had been consistent with her profession. Her friend replied in the affirmative, and added: "Why should you make yourself anxious about what others think of you? Have you not a good hope for yourself?"—

“Yes,” said she, “thank God, I have a hope built upon the Rock of ages.”

She desired that all who came to the house might see her. This request, however, a desire to preserve her life a little longer forbade complying with. Accidentally hearing the name of one who called, she entreated earnestly she might see him: upon his coming into the room, she took hold of his hand, and said, “Ah! my friend, I am dying; but I am going to glory; I shall soon see my dear heavenly Father. God bless you, and be with you, till I meet you there. I shall be glad to see you. Farewell.” After his departure she said, “I hope it will please God not to permit me to dishonour his cause. I trust, my death will show how God can support a poor weak believer. If it be his blessed will, I hope I shall die in triumph, and leave behind me a testimony of his grace. I long to tell others what joy I feel, what God has done for me, and what God will do for all that trust in him.”

A friend of hers happening to call, who had lost a pious son in the prime of life, she addressed her with great affection; “Ah, Mrs. Mason, I shall soon be in glory; I shall soon see your dear child Samuel; I loved him dearly; we shall soon meet again; and in God’s time you shall join us.”

That same afternoon, she was seized with a strong convulsion fit, which greatly alarmed her friends. When she came to herself, she did not seem the least sensible of what had

happened, and proceeded in the same animated manner as before. Soon after her recovery from the fit, a friend came in, and having felt her pulse, remarked, there was nothing to be immediately alarmed at. She replied with great eagerness, as if she felt injured at the expression, "I am not alarmed; no, I am not afraid: I am going to heaven." Perceiving her son near her, she said, "Now do you vouch for me: am I alarmed? No, I know I shall be happy."

After a little time, she recollected the circumstance of a person's saying, in great agony of mind upon his death bed, to one who was present, with much horror, "Woman, how shall I go through this great scene?" She repeated the sentence, paused on it for a few minutes, but then exclaimed with great triumph, "It is no great scene to me; no, it is a blessed scene; it is a glorious scene to me. I am going to my God. I shall see the King in his beauty; I shall be for ever near him; I shall for ever sing his praises."

Her heart was again much elated, and was almost overpowered with sensations of gratitude in reflecting upon God's goodness towards her.

"God," she said, addressing her son, "has greatly indulged my desires; has answered my prayers in a wonderful manner. How has he dealt with me in sparing me so long, to see you, my son, settled in life! I remember, when I used to express my anxiety for your eternal welfare to a friend of mine,

he always said, in allusion to the story of Monica, the mother of St. Augustine, 'Go home and make yourself easy; the child of those tears can never perish.' Now, my dear, when God has removed me, imitate St. Augustine's behaviour after the death of Monica; do not be dejected; think of the happiness I shall then be enjoying, and say, as he said, when some wondered at his cheerfulness, 'My mother is not a woman to be lamented.'

She then desired to hear the fifty-fourth chapter of Isaiah. At the fifth verse, she cried out with rapture, "My Maker is my husband, the Lord of Hosts is his name!" And again, "God called me as a woman forsaken and grieved in spirit." After this, she lay seemingly much fatigued the rest of the evening; her mind seemed wholly conversant with heavenly things, but she was too much exhausted for more conversation. At a quarter before twelve, the fit came on again; and she was in strong convulsions, with some short intermissions, until half-past four, during which space she had in all five fits. In the intervals, her mind seemed to retain its elevated state. She spoke with great pleasure of her speedy departure; and dwelt with rapture upon her glorious inheritance. "O how happy shall I be," said she, "to see you all there!"

She desired a friend, who sat up with her, to sing the following hymn:

‘ From all that dwell below the skies,
 Let the Creator’s praise arise ;
 Let the Redeemer’s name be sung,
 Through every land, by every tongue.

Eternal are thy mercies, Lord,
 Eternal truth attends thy word ;
 Thy praise shall sound from shore to shore,
 Till suns shall rise and set no more.”

She attempted to join herself, but her voice faltered. When this was finished, and she had again expressed the great joy she felt in the prospect of death, “Come,” said she, “sing me another, sing me this :

‘ Hosannah to Jesus on high,
 Another has entered his rest ;
 Another escaped to the sky,
 And lodged in Emanuel’s breast.’

Her friends were too much affected for such a strain as this ; therefore it was not attempted. The last fit she had on this morning greatly impaired her strength, and left her in a kind of stupor. Her face grew very pale, her eyes lost their vivacity, and her change seemed approaching very fast. She lay in this state the whole of the day, and appeared not to recollect any about her, excepting now and then. By what little could be made out, she seemed very composed and happy, though her strength was greatly debilitated. She said at one time, “I shall see him as he is : I shall be for ever near him, and behold his face : my eyes shall behold him : I shall see him for myself, and

not another." But this she spoke with great weakness and languor, and seemed on the verge of experiencing the blessings she was speaking of. In the evening she had another fit, in which she lay about twenty minutes, and continued all the night partly in a doze, and partly insensible.

Wednesday, she continued in the same state, and had three very strong fits. Upon listening very attentively to her, she was heard whispering to herself, "Blessed be God! blessed be God!" She seemed perfectly calm and happy: but these intervals of sense were diminished by each fit. About nine in the evening, her son spoke to her, to see if she knew him: she seemed sensible for a few minutes, called him by name, and expressed how tenderly she loved him. During the night, she was almost incessantly convulsed, but no regular fit came on till about half past two: before breakfast time, she had five fits. In the interval of the fifth, he addressed her, "My dearest mother, do you know me?" She replied, "My dear son Basil, I am afraid you will make yourself ill;" alluding to his having sat up with her. This was the last time she spoke. From this hour she drew her breath with great difficulty; and between this and eleven at night, she had no fewer than thirty fits; but in all these, it was evident she felt no pain; nor was she sensible, or in the least conscious, that she had been so attacked.

The hour was now approaching, in which

her friends were to part with this valuable woman, whom they had been so long endeared to, whom they highly respected as a mother, sincerely loved as a friend, and admired as a real Christian. Still, the assured confidence of her eternal salvation would not permit them but to rejoice in the approaching felicity of one, to whom they had been so nearly allied. They reflected on the goodness of God, in that her valuable life was so long spared, and that they had for so many years the benefit of her instruction, example, and prayers. She expired on the 12th of November, 1784.

MEMOIR
OF
LADY GLENORCHY.

WILHELMINA MAXWELL, Viscountess Glenorchy, was the younger of two daughters left by Dr. William Maxwell, of Preston, a gentleman of high respectability and large fortune in Galloway, North Britain; and was born at Preston, Sept. 2, 1741. Dr. Maxwell died four months before the birth of his youngest daughter; and his widow, (afterwards Lady Alva,) wishing to perpetuate the name of a husband so dear, called the fatherless child, Wilhelmina. The eldest daughter was married at Edinburgh, in April 1761, to William, Earl of Sutherland: the youngest, who is the subject of these memoirs, was married at London, some months afterwards, to John, Lord Viscount Glenorchy, only son of the Earl of Breadalbane.

Lady Glenorchy was only in her twentieth year, when, dazzled with the fascinations of grandeur, she complied with the wishes of her friends, who had pushed on this splendid match. With fine talents, which had been improved by a very liberal and expensive education, she combined an agreeable person,

a temper vivacious and peculiarly formed for hilarity, a considerable share of wit and pleasantry, and every accomplishment which could render her an object of admiration in the circles of fashion. She was esteemed one of the first amateur musicians of the day, and had a charming voice. The year after her marriage, she accompanied Lord Glenorchy in a tour through France and Italy, where they spent about two years. On their return, she became involved in all the dissipation of high life, till her health began to suffer, and seasons of indisposition brought leisure for solemn reflections. Early in the summer of 1765, while at Taymouth Castle in Perthshire, the seat of the Earl of Breadalbane, she was seized with a dangerous putrid fever. On her convalescence, a train of serious thoughts and reasonings was produced, followed by convictions and purposes, which ended in a complete renovation of heart and of conduct. She had been taught in early youth that form of sound words which is contained in the Assembly's Catechism; and now, the first question and answer occurring to her, "What is the chief end of man?"—"Man's chief end is, to glorify God and to enjoy him for ever"—she was involuntarily led to muse on the words, and to put to herself the important questions; Have I answered the design of my being? Have I glorified God? Shall I enjoy him for ever? On reviewing her life of thoughtless gayety, she could come to no other

conclusion than that there was no connexion between such conduct, and the glorifying and enjoying of God, and that consequently, hitherto, she had not answered the chief end of her existence. The result will best be given in her Ladyship's own words, as contained in her diary. They occur in the memorandum made on her first birthday after the period at which the manuscript commences.

“*September 2.*—I desire this day to humble myself before God, and to bless him as my Creator, who called me into being from the dust of the earth; who hath been my preserver in the midst of many dangers; and who hath, ever since my birth, loaded me with tender mercies and loving-kindnesses. But above all, I would bless his holy name, that he hath not left me in the state of alienation from him in which I was by nature, but that he hath of his free grace and mercy brought me out of darkness, and shown me the glorious light of his gospel, and caused me to hope for salvation through Jesus Christ. Many a time was he pleased to convince me of sin in my early years; but these convictions were as the morning dew that soon passeth away. A life of dissipation and folly soon choked the good seed. Carnal company and diversions filled up the place in my soul that was due alone to God. The first twenty years of my life were spent after the fashion of this world. Led

away by vanity and youthful folly, I forgot my Creator and Redeemer; and if at any time I was brought by sickness or retirement to serious reflection, my ideas of God were confused and full of terror: I saw my course of life was wrong, but had not power to alter it, or to resist the torrent of fashionable dissipation that drew me along with it. Sometimes I resolved to begin a godly life,—to give all I had in charity, and to live only to God;—but I was then ignorant of God's righteousness, and went about to establish a sort of righteousness of my own, by which I hoped to be saved. God was therefore gracious in letting me feel how vain all my resolutions were, by allowing me to relapse again and again into a life of folly and vanity. My ignorance of the gospel was then so great, that I did not like to hear ministers preach much about Jesus Christ; I saw neither form nor comeliness in him, and thought it would have been more to the purpose, had they told us what we should do to inherit eternal life. My idea of Christ was,—that after I had done a great deal, he was to make up the rest: this was my religion! How marvellous is thy grace, O Lord! to pardon such a worthless creature, who thus depreciated thy great sufferings and meritorious death, and endeavoured to rob thee of the glory which belongs to thee alone.

“But this was not the only way in which I tried to rob God of his glory. I claimed

great merit in the patience with which he enabled me to bear the severe trials and afflictions he was graciously pleased to send upon me, to bend my stubborn heart to his yoke. I thought I had not deserved such a lot;—and thus I secretly rebelled against the good will of the Lord. About this time I got acquainted with the Hawkstone family. Some of them had the reputation of being Methodists. I liked their company and conversation, and wished to be as religious as they were, being convinced that they were right; but I still loved the world in my heart, and could not think of secluding myself from its pleasures altogether. I would gladly have found out some way of reconciling God and the world, so as to save my soul, and keep some of my favourite amusements. I used many arguments to prove that balls, and other public places, were useful, and necessary in society,—that they were innocent and lawful, and that the affairs of life could not go on well without them. The Lord, however, followed me with convictions. My own thoughts became very uneasy to me, the burden of my misfortunes intolerable. My health and spirits at last sunk under them, and for some time before I left off going to public amusements, (where I appeared outwardly gay and cheerful,) my heart was inwardly torn with anguish and inexpressible grief. The enemy now suggested to me, that I had no resource left, but to give myself up entirely to the gayeties of

life, and seek consolation in whatever way it presented itself, without paying any regard to those maxims of wisdom which hitherto had kept me within some bounds. To the best of my remembrance, it was the very same night in which this thought was suggested, that I was seized with a fever, which threatened to cut short my days; during the course of which, the first question of the Assembly's Catechism was brought to my mind,—What is the chief end of man? as if some one had asked it. When I considered the answer to it, To glorify God and enjoy him for ever, I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea of what was meant by enjoying him for ever. Death and judgment were set before me,—my past sins came to my remembrance. I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another. In this dismal state I continued some days, viewing death as the king of terrors, without a friend to whom I could communicate my distress, and altogether ignorant of Jesus the friend of sinners. At this time, the Lord put it into the heart of Miss Hill to write to me. I received her letter with inexpressible joy, as I thought she might possibly say something that would lessen my fears of death. I immediately wrote to her of my sad situation, and begged her advice. Her answer set me

upon searching the Scriptures, with much prayer and supplication that the Lord would show me the true way of salvation, and not suffer me to be led into error. One day, in particular, I took the Bible in my hand, and fell upon my knees before God, beseeching him with much importunity to reveal his will to me by his word. My mouth was filled with arguments, and I was enabled to plead with him, that as he had made me, and given me the desire I then felt to know him, he would surely teach me the way in which I should walk, and lead me into all truth,—that he knew I only wished to know his will in order to do it,—that I was afraid of being led into error; but as he was truth itself, his teaching must be infallible. I therefore committed my soul to him, to be taught the true way of salvation. After this prayer was finished, I opened the Bible then in my hands, and read part of the third chapter of the Epistle to the Romans, where our state by nature, and the way of redemption through a propitiatory sacrifice, are set clearly forth. The eyes of my understanding were opened, and I saw wisdom and beauty in the way of salvation by a crucified Redeemer. I saw that God could be just, and justify the ungodly. The Lord Jesus now appeared to me as the city of refuge, and I was glad to flee to him as my only hope. This was in summer, 1765. Since that time, I have had many ups and downs in my Christian course, but have never lost sight of Jesus as the

Saviour of the world, though I have often had doubts of my own interest in him. I can safely say, that I would not give up the little knowledge I have of him for any thing on earth. And although I have already suffered reproach for observing his precepts, and shortly expect to be scoffed at by all my former acquaintances, and to have my name cast out as evil, yet I rejoice in that he thinketh me worthy to bear his cross. And I now beseech thee, O Lord, to accept of my soul, body, reputation, property, and influence, and every thing that is called mine, and do with them whatever seemeth good in thy sight. I desire neither ease, health, nor prosperity, any further than may be useful to promote thy glory. Let thy blessed will be done in me, and by me, from this day forth. O let me begin this day to live wholly to thee. Let thy grace be sufficient for me, and enable me to overcome the world. And to thee be ascribed the honour and glory, now and for evermore. Amen and amen."

Great Sugnal in Staffordshire, where Lord and Lady Glenorchy sometimes resided, is at no great distance from Hawkstone; and the families had by these means become acquainted with each other, so far as to exchange visits. At this period, several of the younger branches of the Hawkstone family, Mr. Richard Hill, the Rev. Rowland Hill, Miss Hill, and a younger sister, afterwards Mrs. Tudway, were decidedly pious; and they bore and braved the reproach ordinarily

drawn down by a religious character, from the thoughtless, the formal, and the profligate. Lady Glenorchy was not yet twenty-four, and Miss Hill was not much older, when, by this correspondence, their slight intimacy was ripened into a warm and permanent friendship. Nothing could be more judicious, faithful, or affectionate, than the first letter which Miss Hill wrote in answer to the unexpected communication from Lady Glenorchy, in which her once gay friend laid open the agitated and anxious state of her feelings under deep religious convictions. By the blessing of God, that letter was attended by the happiest effect: it was the means employed by Divine grace to rescue her from despondency, and to direct her to the "city of refuge." From that moment, without conferring with flesh and blood, Lady Glenorchy resolutely turned her back on the dissipated world, and devoted herself, and all that she could command or influence, without reserve, to the service of her Redeemer, and the glory of God. The correspondence between these friends, which was carried on without interruption from 1765 to 1768, was doubtless of the utmost benefit to both. None of Lady Glenorchy's letters, however, have been preserved: they were probably destroyed by Miss Hill, who survived her only a few years, on account of their containing much delicate communication.

Her Ladyship passed the winter of 1765-6, in London and Bath, where every means

was employed to induce her to return to the circles of dissipation : but neither severity nor artifice, both of which were put in practice, could divert her from her steadfastness. We find Miss Hill, in one of her letters, congratulating her on the resolution and fortitude she had displayed in resisting all places of public amusement at Bath, from a consciousness of the vast danger she was in of being again entangled in the world. Lord Breadalbane, her father-in-law, although he did not enter into Lady Glenorchy's views in matters of religion, highly respected her integrity and talents, and entertained for her to his latest hour the warmest esteem. But she was exposed to much that was painful and trying from other quarters, and was visited with some severe domestic trials. The loss of her only sister Lady Sutherland, in 1766, must have been aggravated to her by the melancholy circumstances attending it. The death of their eldest daughter had so deeply affected Lord and Lady Sutherland, that leaving their seat at Dunrobin, they repaired to Bath, to seek relief in a change of scene and the amusements of the gay world ; but they found it not. Soon after their arrival, his Lordship was seized with a putrid fever, with which he struggled for fifty-four days, and then expired. The first one and twenty days and nights, his Countess never left his bedside ; but at length, overcome with fatigue and anxiety, she sunk a victim to her affection and fidelity, seven-

teen days before the death of her Lord. Lady Alva, her mother, uninformed of the event, was on her way to join her daughter at Bath, when, alighting from her carriage at an inn, she saw two hearses standing. On inquiring whose remains they contained, she was told they were those of Lord and Lady Sutherland on their way to the royal chapel of Holyrood-house.

The winter of 1766-7, Lady Glenorchy passed in the country, at a distance from all her religious friends, deprived of almost every outward means of religious instruction or comfort, and exposed, thus singly, to all the odium and unkind accusation which the singularity of consistent piety never fails to provoke. Every effort appears to have been made to reason, or to laugh her out of her convictions. She was charged with hypocrisy and superstition; and she felt these reproaches with an acuteness which occasioned the most poignant distress. Her health appears at length to have been affected by the conflict of her feelings. But her mild perseverance and resignation appear to have met with their reward. She never lost her influence over Lord Glenorchy, and at length obtained his tacit acquiescence in her plans. On her return to Taymouth in the summer of 1767, she frequently invited clergymen to the castle, to conduct domestic worship, and to preach on the Lord's day, after canonical hours, to the household and as many of the neighbours as chose to attend.

When in Edinburgh, she formed one of a select religious party, who used to meet at first at each other's houses, and afterwards at the house of the Rev. Mr. Walker, then senior minister of the High Church at Edinburgh, and colleague to the celebrated Dr. Blair. Among the distinguished ladies who used to assemble there, were the Marchioness of Lothian, the Countess of Leven and Northesk, Lady Banff, Lady Maxwell, Lady Ross Baillie, and others of rank and fortune. Mr. Walker, on these occasions, usually either expounded the Scriptures, or delivered a sermon; and the meetings were continued weekly by him to the close of his life.

It was about this period, probably at these meetings, that Lady Glenorchy contracted that intimacy with Lady Maxwell, which, notwithstanding their subsequent difference of opinion relative to the Wesleyan preachers, continued unbroken to the close of her life. The Diary, to which we have already referred, begins abruptly in this same year (1768.) Lady Glenorchy had previously commenced, however, the practice of committing to paper her religious sentiments and varied experience. This document exhibits, in the amplest manner, the fervent piety, guileless sincerity, and tenderness of conscience, by which this illustrious lady was characterized; and the practice was no doubt highly conducive to her own edification, and even encouragement, when, by this means,

she was enabled to retrace the dealings of God with her soul, and to ascertain her progress in the divine life. But her Ladyship's Diary is open to the objection which lies too generally against these private records; that they are more occupied with retracing frames and feelings, than with those considerations which are adapted to excite and maintain the feelings that are sought after; and that thus they have a tendency to fix the attention of the mind on its own operations, rather than on the great objects of the believer's faith and joy.

In the year 1770, Lady Glenorchy first conceived the design, in union with Lady Maxwell, of opening a place of worship at Edinburgh, in which ministers of the Gospel, of every denomination who held its essential truths, might preach. With this view she hired St. Mary's Chapel, which was opened by the Rev. Mr. Middleton; one of the six students who, a year or two before, had been expelled from Oxford for attending private religious meetings. This gentleman having received orders in the Church of England, officiated at this time in a small Episcopal chapel at Dalkeith. It was Lady Glenorchy's intention, that Divine service should be performed on the Lord's-day evenings, alternately or indifferently by Presbyterian and Episcopal ministers, and that one day in the week, Mr. Wesley's preachers should be allowed the use of the chapel. The different opinions of the persons employed to offi-

ciate, never could, however, in the nature of things, coalesce. Large congregations were collected, and good was done to individuals; but the design, which was at that time quite novel in Scotland, met with much disapprobation from the religious public. The ministers of the Establishment refused to preach in it, on account of the admission of Mr. Wesley's preachers, who were by no means generally acceptable. And at length, soon after the Rev. Mr. De Courcy had accepted the appointment of domestic chaplain to Lord Glenorchy, and minister of the chapel, her Ladyship came to the determination to give up all further connexion with the Wesleyan preachers. Her letter on this occasion to her friend Lady Maxwell, who was the intimate friend and correspondent of Mr. Wesley himself, deserves to be inserted on account of the excellent spirit which pervades it.

“Wednesday Evening.

“My dear Madam,—Your letter gives me real pleasure, as it affords me some hopes, that you will not wholly withdraw from me that friendship which I hitherto have, and do still esteem a singular blessing. The taking any step which endangered my losing it, was the greatest act of self-denial to me; and I do not think any thing less than the clear conviction I have for some time had of the propriety of it, could have supported me under the struggles I felt between the desire of

your approbation, and what I thought duty to the cause in which I am engaged. I am sorry if I have offended you by saying, 'We boasted too much of a Catholic spirit.' I know that I have found fault with others for being too narrow-minded, who, I now see, acted from more knowledge of the religious world than I had; and I am not ashamed to acknowledge, that I have in many things acted too hastily, and judged rashly. I hope the Lord will preserve me from this for the future. By what I have done, I would not have it supposed that I do not think the Methodists the people of God. Far be this from me. I only think they do not all preach pure doctrine, and therefore I would not have all of them to preach in my chapel; else I should frustrate my intention in opening it. Though I desire to have it open to every sect and denomination, yet there is but one doctrine I would have taught there,—and it is this, and this alone, which obliges me to do what I have done. If I have erred, I pray God forgive me; and I trust he will, as it is, I hope, more from ignorance of his will, than a rebellious spirit. I have now to beg once more, my dear Madam, that you will continue me some share of your friendship and prayers. 'This last you are bound to do as a Christian, if you think me out of the way of truth. I feel that I am very ignorant, weak and helpless; and it is my desire that the will of God may be done in me and by me at all times. Help me then, by your prayers,

to obtain more strength and knowledge of the Lord Jesus; and I also beg, that you will write to me as often as you can, and say whatever you think may tend to stir me up to more diligence in the work of the Lord, or to keep me from that spiritual slumber to which my heart is very prone. I shall not have time to call on you before I set out for Taymouth. I pray that the Lord may bless you with every spiritual blessing, and return a hundred-fold all the prayers and good offices you have bestowed on your most obliged and affectionate friend and servant,

W. G.”

In the year 1771, Lady Glenorchy became a widow. His Lordship had been seized with a fit in the month of October of that year; alarming symptoms returned in the beginning of November; and on the 11th instant, while Mr. De Courcy was praying for him, he expired. He was aware of his situation, and his last days afforded evidence that the religious sentiments with which Lady Glenorchy had endeavoured to impress his mind, had not been lost upon him. Nothing could show more unequivocally his Lordship's confidence in her, and his affectionate sense of her real worth, notwithstanding any difference in their religious views, than the disposition which he made of his property. His will gave Lady Glenorchy his whole real or landed estate of the baronies of Barnton and King's Cramound,

and other lands, and all things belonging to him, in full right, constituting her sole executrix and legatee; with full power to convert the whole into money, and to employ or bestow the whole or any part "for encouraging the preaching of the Gospel, and promoting the knowledge of the Protestant religion, erecting schools, and civilizing the inhabitants in Breadalbane, Glenorchy, and Netherhouse, and other parts of the Highlands," in such a way and manner as she shall judge proper and expedient. Of the existence of these deeds, Lady Glenorchy was completely ignorant till they were produced after his Lordship's death. She was thus, at the age of thirty, left her own mistress, with an independent fortune of between two and three thousand pounds a year, under circumstances which called for the exercise of all her prudence, firmness, and discretion.

The first use which Lady Glenorchy made of the wealth with which she found herself thus unexpectedly endowed, was the erection of a chapel at Edinburgh, which she designed to be in communion with the Established Church of Scotland. The first stone was laid in the month of August 1772. It was, however, many years before her design was fully realized by the settlement of a stated pastor. Early in the following year, it having been represented to her by the minister of the parish, that the district of Strathfillan was in urgent need of additional means of religious instruction, her Ladyship lost no

time in repairing the chapel there, endowing it, and placing it under the direction and patronage of the Society in Scotland for propagating Christian Knowledge. The chapel still remains, and continues to be useful. She also procured two missionary preachers of the Scottish Establishment, under the sanction of the same Society, to go at her own expense through the Highlands and islands of Scotland.

Her Ladyship's charities were very extensive, but many of them were distributed with such secrecy that the benefactress could hardly be traced. She sometimes expended hundreds of pounds in relieving indigence, and placing whole families in situations of comfort and usefulness. Her attention was much directed to the most useful of all charities, the religious education of youth. For this purpose she employed different teachers of acknowledged piety and abilities, by whom hundreds of children have been trained up in the knowledge of our holy religion, and fitted for useful stations in society. Many of them are now doing honour to their noble benefactress, as teachers in different departments. Some of them, we trust, are reaping the happy fruits of a pious education in the heavenly state. And very many indigent youth will, we hope, be indebted, in like manner, to the means which she has provided for the benefit of future generations. To her ladyship's chapel in Edinburgh, is added a free-school, where are

taught reading, writing, and arithmetic, which also she endowed. Many young men of piety she educated for the Christian ministry. To some able and faithful ministers, whose congregations were in poor circumstances, she paid the whole of their salaries; to others, a stated annual sum in part; to many, occasional donations as she saw needful. In private, the widow and the fatherless, the stranger and the distressed, experienced her abundant beneficence. To enable her to prosecute these schemes of benevolence, she herself carefully looked into all her affairs, and studied the strictest economy; and though her dress, her table, her attendants, her equipage, always corresponded to her station, yet, she denied herself the splendour which her fortune and rank could well have afforded and excused.

The state of her health rendering it necessary for her to pass the winter in a warmer climate, Lady Glenorchy spent the close of 1776, and great part of the following year, in various parts of the West of England, where her zeal displayed itself in constant efforts to promote the propagation of the Gospel. At Exmouth, she purchased a house, and fitted it up as a chapel, in which a congregation of some hundreds was soon collected. She returned to Edinburgh in the summer, but, from this period, continued to spend part of every year in the West of England. In the year 1781, Lady Henrietta Hope, on the death of her father, the Earl

of Hopetoun, took up her abode with Lady Glenorchy; and the two friends, who were of one heart and mind in all things, went hand in hand in their labours of benevolence and works of charity. Though an invalid like herself, Lady Henrietta's happy temper, prudence, and sagacity, rendered her society an invaluable acquisition to her friend. In passing through Carlisle, this year, on her way from Buxton, observing an old Presbyterian meeting-house shut up, Lady Glenorchy, after due inquiry, purchased and endowed it, taking care to provide an evangelical minister. The meeting-house has since been enlarged, and continues to flourish. Some years after, being compelled to remain at Matlock over the Sabbath, in consequence of the delay occasioned by her carriage having broken down, she found the state of religion in that village, on inquiry, very low, and immediately determined on the purchase of a chapel and house adjoining, which she ultimately accomplished. This chapel also has been the means of much good to the neighbourhood. Hope Chapel, erected at Bristol Hotwells, was undertaken at the joint expense of Lady Glenorchy and Lady Henrietta Hope; but the latter did not live to see her design carried into execution. She bequeathed 2500*l.* however, for this purpose, and Lady Glenorchy gave it that name in memory of her friend, regarding it as her most suitable monument. Lady Glenorchy appears also

to have been instrumental in opening a new place of worship somewhere in Devonshire.

Lady Henrietta's death, though not unexpected, was a severe stroke to her friend; but the separation was but short. In June, 1786, Lady Glenorchy once more set out on her return to Scotland. In her way, she visited Workington in Cumberland, where, having purchased ground for the erection of a chapel, she saw the work commenced. On her arrival at Edinburgh, her friends observed an unfavourable alteration in her appearance. On the 14th of July, she was seized with the first symptoms of alarming indisposition. In the forenoon of the following day, the curtain of her bed being drawn, a relative approaching as softly as possible to ascertain whether she slept, heard her say, "Well, if this be dying, it is the pleasantest thing imaginable." She spoke but little after this, continuing to sleep softly through that night, and great part of the following day, till, near noon on the 17th of July, she breathed her last, the attendants being scarcely able to perceive the change. Her Ladyship was in her forty-fourth year. Her remains were deposited, agreeably to her own request, in a vault beneath her own chapel at Edinburgh, where a neat marble slab, with an appropriate inscription, has been erected by her executrix, Lady Maxwell.

Lady Glenorchy left more than 30,000*l.* in money, of which she bequeathed 5000*l.* to

the Society in Scotland for propagating Christian Knowledge; 5000*l.* to the Rev. Jonathan Scott, of Matlock, for the educating of young men for the ministry in England, and other religious purposes; and to her mother, Lady Alva, and other relatives, large legacies and annuities amounting to half of her fortune. She left a sealed letter to her executrix, requiring her to finish Hope Chapel at Bristol Hotwells, and to aid her chapels, and other institutions at Carlisle, Workington, &c.; which directions were religiously attended to; and not long before her death, Lady Maxwell had completely exhausted all the funds which Lady Glenorchy had left at her disposal.

MEMOIR

OF

MRS. ANNE THORNTON.

MRS. ANNE THORNTON, whose maiden name was Ford, was the wife of Mr. John Thornton, High street, Borough of Southwark. She was born of respectable parents, in that neighborhood, Nov. 1741, and was married to Mr. Thornton in July, 1772.

About the age of nineteen, she received her first abiding religious impressions.

Mrs. Thornton was favoured with a strong, comprehensive, and active mind, which was improved by a good education, and she had a taste for literature; but this did not prevent her from paying a diligent and exemplary attention to the duties of domestic life. She was much respected in the characters of a wife, a mother, a friend, and a mistress. By her literary attainments, she was well qualified to educate her own children; to which important employment she devoted much of her time.

The following particulars relate to the manner in which she bore the long and painful illness which closed a useful and honourable life.

During the whole of her trying indisposition, her deportment was uniform and consistent. Deeply convinced of the vanity of all human learning and acquirements, she repeatedly declared to those around her, "There is a knowledge that must be given up." All knowledge that does not spring from the knowledge of Jesus Christ, and him crucified, or that has not a direct reference to him, will prove at last, to an immortal soul, impertinent as a dream, and unsubstantial as the smoke which the wind driveth away. She said, "if God were pleased to prolong her life, she would chiefly confine her studies to that one precious book, the Bible." She trusted for her acceptance, with God, and for happiness in the invisible state, (of which she had cheering prelibations while yet upon earth,) to nothing she had done in her past life, but wholly and solely to the atonement and mediation of her Saviour. As she had lived as becometh a saint, aiming to regulate her temper and conduct by the precepts and example of her Lord, so she died as becometh a Christian, renouncing her own righteousness, and simply relying upon Him who was made sin for us, though he knew no sin, that we might be made the righteousness of God in Him. She expressed her solid hope and her stable peace, in terms perfectly agreeable to what the Scriptures teach us, to expect from those who are rooted and grounded in the faith of the Gospel, and who can rejoice in God as their strength and por-

tion, when flesh and heart are fainting. There was a striking elevation and dignity, combined with simplicity, in her manner and language. Knowing whom she had believed, and expecting to be soon with him to behold his glory, she employed the remnant of her breath in praising Him, in praying for others, in instructing, admonishing, and comforting her children and friends who were with her. With these views she often continued speaking, till, through extreme weakness, she could speak no more. But, as soon as her strength was a little revived, she resumed the same pleasing employment till within a few hours before her happy dismissal.

From July 1798, Mrs. Thornton's health had been gradually declining; but, at the first, neither she nor her family were apprehensive of danger. The Bath waters being recommended, she cheerfully complied with the desire of her friends. When she had been there a fortnight, she said to a friend, "Before I left home, the doctors had little hope of my recovery. I may say, I came hither under a sentence of death from two of them. I heard what they said, with perfect calmness of mind. I felt a sweet composure. I am in my Lord's hands; and, should he call me home, I believe that He, whose goodness and mercy have followed me all my life hitherto, will perfect what is lacking, and take me to be for ever with himself. And if what I feel is a breaking up of nature, it

is a gradual one. My Lord deals gently with me.”

The Bath waters afforded little relief: her complaints increased upon her. On the 12th of February, some friends from Bristol went to visit her, and found her very poorly. After remaining quiet for about an hour, turning to them, she said, “We have not followed cunningly devised fables, but blessed realities, which now yield me Divine support. My illness has been a pleasant time. I am thankful that I am not to live here always. I look forward with joy to the world to come. I have thought much of, and have felt great nearness to, my friends who have already gained the port. It often seems as if a group of them were ready to receive me. Blessed be God, I can readily leave all my dear friends and relatives, if He call me. My children I dearly love, but I am willing to leave them. I hope they will follow me to heaven. I have endeavoured to recommend the best things, and can only lament that I have not set them a better example. But if any infirmity or sin they have seen in me, have proved a hinderance to them, I pray God to take the remembrance of it from their minds, and enable them to look to that perfect Pattern, who has left us an example how we ought to walk. I can only recommend to them to do the things which he requires, and which he has promised to give those who seek him, power to perform.”

After this, she thanked God for bringing

her to himself in early life, and said: "What mercy and love have been manifested to me all my life long! Had I been in the world, and wished to be introduced to persons of refined sense, fine taste, and cultivated minds, should I ever have found any of more refined taste and more improved intellects than some of those with whose friendship I have been favoured? With those I have conversed on the sublimest subjects, and I expect to renew the pleasing employment in eternity."

A friend said: "There we shall all meet,—not only our contemporaries, but the holy, the wise, the pious, and the good of all ages. There we shall see Abraham, the friend of God, Moses, Isaiah, and Daniel." She replied, "Yes. Whom do we expect to meet in heaven? Not Alexander; not those who conquered, but those who renounced the world."

She then took up the character of Abraham, and enlarged upon it, particularly on his condescension to Lot, in yielding the choice of situation to him, for the prevention of strife. She spoke largely on the excellency of the Holy Scriptures. To her daughter, she said: "Study the Scriptures, not only as containing truths which are able to make you wise unto salvation, which they do in the fullest manner; but read them for rules of life, for history, for description of characters, for geography, for every thing. One thing which gives history its excellence, is its authenticity; another, is the character

of the author. Now the Bible is infallibly true; the Bible is the book of God. It not only instructs us in the knowledge of God, of ourselves, and of the way by which we may approach him with hope, but in whatever it is needful for us to know; and it will both please and profit every person who reads it with attention and prayer."

She desired a friend to repeat Gambold's *Mystery of Life*; and remarked on the last verse, as peculiarly suitable to herself:

"Oh! what is death? 'Tis life's last shore
Where vanities are vain no more;
Where all pursuits their goal obtain,
And life is all retouched again."

In the course of the evening she once or twice mentioned the names of two departed friends, saying, that she felt great nearness to them in spirit. It often seemed to her, she said, as if they were almost visible. She reflected with pleasure on the many happy hours they had spent together on earth, and rejoiced in hope of their friendship being matured in the kingdom of glory. Referring, at another time, to the death of one of those ladies, she remarked on the peculiarly deep sense of the Divine presence felt by the friends who witnessed the scene, at the moment of her departure, and for some time after; "It was as if heaven was opened, and the angelic guard all but visible." She added: "What a blessing is it, that we have as full and clear an evidence of the influence

of good and happy spirits on our minds, as we have of the power of wicked spirits upon bad men !”

Feb. 15. This morning, she strongly expressed her confidence in the Holy Scriptures. After a pause, she broke out in the words of the prophet Isaiah, “Comfort ye, comfort ye, my people, saith your God ; speak ye comfortably to Jerusalem.” She then added, “What condescension in God, thus to address his creatures ! The Bible is the best book. It is the truth. Lately I have read little else ; and should I live, it shall be my *one* book. It contains every thing. I feel my weakness, and it calls upon me to trust in the Lord Jehovah, for in him is everlasting strength. I know not what our Lord is about to do with me. I grow weaker ; and if he takes me home, it will be from the evil to come. If he should spare me, I trust it will be to bring me to a nearer acquaintance with himself.” She then desired a friend to read Isaiah xxvi. and to pray with her. It seemed like worshipping before the throne. How near is earth to heaven !

On the 17th, being told that it was a fine day, she said : “The fine weather was to do much for me, *and so it will.*” One saying, “We are hastening where there is summer without winter, and day without night,” she immediately cited those lines :

“The winter’s night, and summer’s day,
Glide imperceptibly away ;
Too short to sing thy praise.”

And a few minutes after,

“I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my noblest powers :
My days of praise shall ne'er be past,
While life, or thought, or being last,
Or immortality endures.”

A little while after, she charged her daughter Maria to tell her other children, that, living and dying, their mother loved them : “ You have been good and pleasant children to me ; and I pray you, take the Apostle's advice, Be ye kindly affectioned one towards another ; be ye holy, harmless, and undefiled.” Then, addressing her daughter, she said : “ My dear Maria, you have nursed me affectionately, and now you are called to an affecting scene, a dying mother parting with a child she dearly loves. After I am gone, and you retire in secret to weep, perhaps your mother may be looking on. I charge you and your dear sisters, let not a thought enter your minds, that you have neglected any thing that could have been done for me. You have all been kind. I have had every attention shown me, that could have been given. The Lord bless you all. Next to my children, I love my nieces, and I hope you will always love each other. Do not expect too much from each other, and then you will live in love.” After a short silence, she said : “ The mystery of the cross contains our all of good. Our Redeemer, our great De-

liverer, is our surety and our peace. I have no hope, no plea, but *Lord, thou hast died*. Oh, Maria, he must be your salvation: expect only to be saved through him!"

On the entrance of her physician, accompanied with his sister, Mrs. Thornton reached out her hand, and said: "And his good sister too!—We are all sisters in Jesus: some are gone home, others are going, and others will follow. We have fathers, mothers, sisters, and brothers, and you, sir, (looking at the doctor,) have children in heaven. When I came hither, some of my friends did not think I should recover, nor did I know how our Lord would deal with me. But here I am, waiting with patience and resignation to meet his good pleasure. He has brought me low, but he deals gently with me." Then turning to Dr. L., she said, "O sir, you know much, you have read many books, but there is no book like the Bible. That blessed book contains the mystery of the cross. O that precious blood! that precious blood! It bought our all of good, our blessedness for ever!"

Soon after the doctors had left her, she said, "I fear they do not think I shall go soon." Being told, that they thought she might linger a little, but that they should not be surprised if a sudden change took place, she said; "I hope my dear children will not think I love them the less, because I am willing to leave them."

On the 18th, she said, "My Lord will take

me home soon. Though he seems to delay his coming, he has not forgotten to be gracious." Soon after, being in expectation of Mr. Thornton, she said, "My earthly, and perhaps my heavenly Bridegroom will come to day." In about half an hour, Mr. Thornton and his two daughters arrived. She was so much affected as not to be able to speak for some time. After a while, turning to him, she said, "My dear husband, you are come once more to take me in your arms, and lay me down that I may die." Upon which, he lifted her upon the sofa. In a few minutes, she said,

‘Not a doubt doth arise, to darken the skies,
Or hide, for a moment, my God from my eyes.’

She then called her children, and said: "My sweet Annie! (I cannot say, my dearest child, for you are all equally dear to me;) my precious Harriet! seek the God of your fathers. He is my support, and my all; my faithful God." Seeing them much affected and weeping, she said: "I love your tears; they are precious because they are tears of affection. But you may weep too much. Take care that you do not indulge excessive grief."

On the morning of the 19th, addressing herself to Mr. Thornton, and her children, she spoke to the following purport:—"I have often thought of a subject which I wished to mention before I left this world;

but I forbore, because it was an affecting one. I have not written any thing concerning it, except in my last birth-day poem. I always disliked funeral pomp. I wish to be buried in a plain, decent manner. I should like to be buried in a country church-yard. I have thought so in years that are past, as well as of late, since I have been so much at Epsom. I used to take pleasure in walking in church-yards, and reading monumental inscriptions. They have their use; I do not condemn them; but I beg there may be nothing of this kind for me, but my name, age, and a sentence of Scripture. The Scriptures contain every thing, and I know no part of them I should rather choose, or think more proper, than Rom. vi. 23. "The wages of sin is death; but the gift of God is eternal life." I feel what a poor, vile, helpless, unworthy sinner I am; as Gambold says, 'No deed of mine, but proved me worse.' In one sense, *all I have done is sin*. In another, it is not. I thank God for any good he enabled me to do; but the good that is done upon earth, the Lord doeth it. I wish you to have proper views of your own being. I think some people deficient herein. They have not a right sense of the importance of their own being. I have gloried in my being a redeemed creature; this dignifies human nature. St. Paul gloried in the cross: it was this that raised him up. And St. Peter says, 'We have not followed cunningly devised fables, when we made known unto

you the coming and power of our Lord Jesus Christ, but were eye-witnesses of his majesty,' &c. No, faith apprehends realities; faith opens the world to come. This life is but the beginning of our existence: when we begin to live here, we begin to die; and when we die (in the faith,) we enter into a fuller enjoyment of the blessed realities which faith now apprehends. O may the Holy Spirit impress these truths upon your hearts, my dear children! Without his influence all is nothing." Then, leaning her head back, she said, "Lord, now take me to thyself. Let me depart in peace according to thy word, for mine eyes have seen thy salvation. Lord Jesus, receive my spirit."

She was now quite exhausted, and sank into a fit, which threatened her dissolution. But she revived; and on being offered some refreshment, she said: "He that giveth a cup of cold water for the Lord's sake, shall in no wise lose his reward. How well it is to be employed in acts of kindness, of which our Lord takes such notice! I have thought of that text, 'Henceforth I will drink no more of the fruit of the vine, till I drink it new with you in my Father's kingdom.' What a parting meal was that of which our Lord partook with his disciples! What condescension! What intimate familiarity! This scripture, and others, have led me to consider the similitude and connexion between earth and heaven; such as, 'I am the vine, ye are the branches.' What a union!

It is a subject that has often afforded me pleasure and profit." A person said, "You used to reason from analogy." She replied; "Yes, I used to love to compare reason with faith, and nature with revelation. And though some persons may think these things strange, I have had such openings into them within these few days, as I did not expect in this life. But many people laugh at what they do not understand." Her pillow being a little moved, she said: "My mother used to say, If I were a queen, I could not be better attended. I am sure I may say so. But I have often felt pain that I did no more for her; though I paid her all the attention in my power. She was a blessed woman, and I sometimes think she will be one of the first happy spirits to welcome me home. How I shall rejoice in a future day, to present my children to her in glory!"

In the afternoon, she turned to her daughters, and said, "God has been better to me than my fears. You little expected to see your mother dying with so little fear. I have had many fears," (alluding to a complaint which threatened her with painful consequences for many years,) "but my Lord has been good to me. My fears drove me to prayer; and what pain I did feel, has often drawn me nearer to my God. Dr. L. brought me good news, when he told me, I was going home to my God. Lord, suffer me not to be impatient: thy time is best; thy will be done!"

The room being dark, she asked for a light, saying, "Light is sown for the righteous, and joy for the upright in heart." In the evening, being in much pain, she cried, "Lord, have mercy upon me: do thou help me: let thy rod and staff comfort me. Thou hast prepared a table for me in the wilderness." Soon after, she prayed fervently; and calling upon the Saviour of sinners, said,

"Son of God! thy blessing grant;
Still supply my every want."

"I did not think that nature could have held out so long; but, Lord, thou showest me that thy time and manner are the best. Give me strength and patience, and let thy will be done."

On the 20th, in the morning, she said, "I am waiting for my dismissal. My Saviour, my God, my All! perfect what thou seest lacking in my soul, and take me to thyself. Remember the word in which thou hast caused me to trust. I will trust, and not be afraid, for the Lord Jehovah is my strength and my song."

Being informed that a friend had sent her kind sympathizing love to her, she was awhile silent, and then said, "I love her; the very hearing of her name revives me. We know little of the value of love here, to what we shall in eternity."

Being told that Miss Martha More had frequently called when she was too ill to see

any one, she said: "I love her, and all that family. They fill an important station. There are but few people of talents, who can bear to know their own importance. But it ought to humble us, and stimulate us to use them; for talents, for the good of others, are an awful trust committed to our care. It is not at our option whether we shall use them or not. I have often had serious thoughts upon this subject. It is seldom we see such a family as the Mores. I have many thoughts in my mind concerning them, if I had but strength to arrange them." Feeling herself a little better, she desired that Miss More might be sent for. On her arrival, she addressed her to this effect: "I am glad to see you. When I came hither, I seemed nearly as well as you are now. One day, before I left home, the doctor seeing me walk across the room with apparent strength, said something concerning me, from which I thought I should probably slip through your hands; but the thought was not painful. I felt no fear. Now *I am* going. And though I do not think that any thing I am able to say, can have much weight as coming from me, yet, I wished to see you. Yours is a singular family. God has given great talents to you all; and it is true wisdom to know the part we are called to act, and to fulfil it. We are little aware of the loss we shall sustain, if we do not properly fill up the place for which we are fitted. I have had awful views of this, such views as have influenced

my intentions. I have aimed at using what was committed to me, to the glory of God ; and though I have fallen far short of my aim, yet, I am now thankful that my endeavours were directed to what at this important moment my mind fully approves. I am a weak, helpless creature, and do not speak because I have filled my place, or done the work assigned me ; no, I have only aimed at it ; but I speak because of the sluggishness of my nature, and because I wish every one had a proper sense of the increasing enjoyment they may gain by a right use of their time and talents. The necessity of this appears from the Apostle's words, ' Press towards the mark ; covet earnestly the best gifts ;' and from our Lord's account of the ten virgins. They were all intrusted with talents, all had light, and all had gifts ; but five were wise, and five were foolish. The former improved, the latter neglected their talents. You are engaged in a good work ; may you go on and prosper ! If he that giveth a cup of cold water shall not lose his reward, the service of those who seek the spiritual good of their fellow-creatures shall surely be remembered. God is faithful. I am a poor worm, but I have found him so, beyond what I could have hoped. Often in my chamber have I prayed,

' When pain o'er my weak flesh prevails,
With lamb-like patience arm my breast ;
When wounding grief my soul assails,
In lowly weakness may I rest.'

I have had a strong assurance that it would be so ; insomuch that I have often returned to my knees to thank God for what I believed he would do. I have often poured forth my soul in prayer respecting the hour which now draws near. I had reason to believe He would be with me ; and now He is answering my faith. If a petition has been presented, we know it was accepted, if the thing petitioned for be granted. Does it not amount to a certainty ? Spiritual things are realities. Faith produces effects. God is faithful to his word."

Then, turning to her children, she said, "My dear children, let no one cheat you out of immortality." Miss More was much affected, and thanked her for her prayers and counsel. She replied ; " We often ask other's prayers ; but we have only faint conceptions of the love and benevolence of the prayer of Jesus for us. O precious, precious Saviour ! How great is thy love ! May he help you to go on in the good work in which you are engaged ! True wisdom, I again repeat it, is to know our calling, to live in it, to be holy and useful. So shall an abundant entrance be administered unto us into the heavenly kingdom."

She was now quite exhausted, and fell back into one of the fits which we often thought would have taken her home ; but she sank into sleep ; and afterwards, though very ill all day, continued testifying of the unbounded love of God our Saviour, often

saying, "Lord, now lettest thou thy servant depart in peace," &c.

Soon after, mentioning a pious individual, she said, she remembered that several years ago, he had a fever, which produced delirium, during the whole of which, his conversation was about spiritual things. "I have often thought of him," she added, "since I came hither. My thoughts, through my weakness, have not been always under the control of reason. How thankful should I have been, to have known nothing but what I would wish to think!" A friend standing by said; "I have often been struck with the rich variety of spiritual sentences and verses of hymns, with which your memory is stored, and in which you now so readily express yourself; and I have thought, I will endeavour more than formerly to advise young people to store their memories with what they would wish to think of in a dying hour." It was told her, that one of her nieces was committing to memory Gambold's "Mystery of Life;" on which she gave a smile of approbation, and turning to her children, entreated them to fill their minds with the good things which might be useful to them on a dying bed.

She then asked a person present, if she had known the good man above referred to: the reply was, "Yes, I have often met with him." Mrs. Thornton continued: "I well remember the precious times we used to enjoy in that society. A few simple-hearted,

spiritual people met together: several of them had little learning, but they used to speak in a manner which would not have disgraced persons of the greatest abilities. Mr. W. was a man of good plain sense. How many persons of fine strong intellects will one day wish to change places with him! Religion is the one thing worth seeking after."

Near midnight she was in great pain, and prayed most fervently that our Lord would take her to himself. She complained of the room being dark: and when told that there were candles in it, and that it was owing to her illness that she did not see the light, (for, at the approach of her fits, her sight was much affected,) she said, "I am glad you tell me so. I hope it is a proof that I am not far from my heavenly inheritance. I always loved light, because I thought it was typical of spiritual light. I hope, if one of my natural senses is closed, it is a prelude to my spiritual senses being more fully opened: perhaps it may be soon."

On the 22d, she seemed to be in great pain. She was much engaged in prayer, and often expressed her strong confidence in God. While we were fanning her, she said,

"From Sion's tops the breezes flow,
And cheer us in the vale below."

For some days she dozed much, and had

several fits. On the 28th, she said, "How comfortably the Lord has kept me this week! I could not have thought I could have been so comfortable in such a state of weakness. Let patience have its perfect work in my soul. Lord, make me perfect and entire, lacking nothing. Sometimes the enemy thrusts sorely at me with a temptation, to fear that all is not right with me, that after all, I may fail. But he is not suffered to distress me. In thee, O Lord, do I put my trust.

"Thy mighty Name salvation is,
And keeps my soul above;
Pardon, and peace, and power it brings,
And everlasting love."

A friend said: "God is faithful: you know he is so. Having loved his own, he loves them to the end." She answered, "Yes, he is faithful. In years that are past, when fear has assailed me, I have prayed to the Lord, my heart has been poured out before him, and he has permitted me to talk to him, as a man with his friend. He has comforted me, and now he is answering my prayers. By night on my bed have I sought thee, and thou art my Rock and my Refuge. I renounce all my righteous and my unrighteous deeds. I have no hope or plea but in Thee." On that text being mentioned, "All things are yours, for ye are Christ's, and Christ is God's;" she took up the words; "Yes, ye are Christ's, and Christ is God's: and when

Christ who is our life shall appear, then shall we also appear with him in glory." Then looking affectionately on her children, she said; My dear children, you see your dying parent bearing testimony to the truths of God." Soon after, being in great pain, she said; "If my continuing here sometime longer may be of use to any person, I am willing to stay. These our light afflictions, which endure but for a moment, work out for us a far more exceeding and eternal weight of glory." A person repeated the following verse, "While we look not at the things which are seen, but at the things which are not seen;" and added, "You now are between both worlds, and see the things that are invisible." She replied, "I do indeed. Lord, my sure trust is in thy word, and thou wilt not suffer me to be confounded. I trust in thee, and know in whom I trust."

Towards the close of life, her weakness was extreme. She said little, except in those blessed words which our Lord himself has taught us, frequently repeating the Lord's prayer, or detached sentences from it; particularly, "Our Father—Thy will be done: for thine is the kingdom, the power, and the glory, for ever and ever. Amen and amen." For nearly forty-eight hours before her happy spirit took its flight, she took little notice of any thing around her. She expired without the least struggle, on the 12th of March, 1799. In a few days, her remains were removed to Camberwell; and on Thursday,

the 21st, they were, according to her desire, interred in Epsom churchyard; where a stone was erected, inscribed with her name and age, and the last verse of the sixth chapter to the Romans: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

MEMOIR
OF
MISS HANNAH SINCLAIR.

HANNAH SINCLAIR was the eldest daughter of the Right Hon. Sir John Sinclair, Bart. of Ulbster, in the county of Caithness, North Britain. Her mother was the daughter of Alexander Maitland, of Stoke Newington, Esq. She died during Miss Sinclair's infancy. The subject of this memoir was born Feb. 1. 1780. During the early years of her childhood, she was distinguished by a thirst for superior knowledge, and a comprehensive understanding, directed even to abstruse subjects. At the age of ten, she had read through a great number of volumes in a library belonging to her father at Thurso Castle, where she and her younger sister resided with their grandmother, Lady Jenet Sinclair. Her delight was, to read a new book; and on whatsoever subject it treated, history, fiction, divinity, philosophy, her young mind seized upon it with avidity. She never took pleasure in the common amusements of children, and was often to be seen climbing on chairs to search for what

even many grown persons would think very dry reading. One day, she took a clergyman into her nursery, and opening her Bible, requested him to explain a passage which she did not fully understand. He did so; but, not satisfied with the explanation, she argued the point, and he left her with much astonishment at the depth and acuteness of intellect displayed by a child not yet ten years of age. Her memory was as retentive as her understanding was clear. One Sunday, the clergyman of the parish being present at dinner, Hannah was asked for an account of the sermon. She went so regularly through the heads of the discourse, and what was said upon each, that the minister, who, contrary to the usual practice in the Church of Scotland, read his sermons, declared that he could not have told half so much about it himself. At this period, she often spoke about religion, especially to the servants; and would converse, and even argue about faith and works, in a style which evinced the distinctness of her theological views. But the early expansion of intellect must not be confounded with the genuine operations of Divine Grace. It is of the highest importance to give an early direction to the infant mind as to the essentials of Christian knowledge; but orthodoxy is not piety. It was Miss Sinclair's deliberate acknowledgement, that, at this period, she had not experienced the regenerating power of the Gospel.

In her eleventh year, Miss Sinclair came, with her grandmother and younger sister, to reside at Edinburgh. Here, she attended the ministry of the Rev. Dr. Walter Buchanan of the Canongate church, for whose sermons she soon testified a partiality; yet still, according to her own subsequent views of the progress of religious principle in her heart, during the three years which were then passed in Edinburgh, an intellectual, rather than a decidedly spiritual attachment to the truths of the Gospel, characterized her feelings, and was displayed in her deportment.

At thirteen, she was placed at a boarding-school at Stoke Newington, near London, where she made rapid progress in every branch of education which called forth the energies of her mind, taking especial delight in the study of astronomy. As she grew up, good sense and benevolence were manifested in her whole demeanour; and to those who are unconscious of the true nature of Christian holiness, Hannah Sinclair would have appeared, at this period, in every respect, a real Christian.

She returned to Edinburgh at the age of sixteen, and was restored to the accustomed privilege of attending on the ministry of Dr. Buchanan. Not long afterwards the time arrived, when the great concerns of eternity began to interest her heart in a manner to which it had hitherto been a stranger. The truly scriptural and impressive instructions

of her esteemed pastor, seemed in an especial degree to be accompanied with a blessing from Him, "with whom is the preparation of the heart." The value of an immortal soul, the uncertainty of human life, the approach of another state of existence, the fall of man, the corrupt state of the sinner, the wrath of God against sin, the awful consequences of spiritual ignorance and error; were subjects which now occupied her thoughts, and led her to contemplate with seriousness and solemnity, that great question, 'What must I do to be saved?'

Amidst many feeble notions, and dark conceptions, as to what real religion was, and what it was not, she formed the deliberate resolution of becoming religious, of devoting herself to God, and seeking in right earnest for him, who is "the way, and the truth, and the life." The doctrines of the cross were no longer viewed as subjects of a mere acquiescent speculation, but as the soul and substance of present and eternal happiness.

She afterwards often looked back, and was filled with astonishment, that so small a seed should bring forth any fruits. But He, that planted, nourished it; and to Him alone she ascribed the rise, progress, and increase. She now felt the decided conviction, which was strengthened by the deliberate conclusions of her future and matured judgment, that she must, on scriptural grounds, from this period, date the holy and happy change of "passing from death unto life," through

the renewing influences of the Spirit of God upon her soul.

From this time, although nothing very striking, or observable, to those around her, might be apparent, yet there was a great and felt alteration in her views, desires, and pursuits. Her devotional exercises, although they had never been externally omitted, were now performed with a regularity and earnestness which gave them an entirely new character. The Sabbath was not only more punctually observed, but its essential privileges were duly and gratefully prized. The faithful preaching of the gospel was now ardently desired, and beneficence to the poor became a more fixed principle. Until then, she had not comprehended the force and meaning of the apostolical injunction, "Whatsoever ye do, do all to the glory of God;" nor to apply to it, in what are usually considered the more trifling concerns of daily occurrence. Now, that precept was written upon her heart, and became the regulating motive of her conduct.

Under such circumstances, nothing could be more favourable to her Christian progress, than the constant attendance on Dr. Buchanan's ministry; for which she felt, to the end of her life, that she never could be sufficiently thankful. His affectionate manner was well calculated to make a deep impression; and his truly Christian spirit forcibly struck her, as indicating that there is, in true religion, somewhat infinitely beyond what appears in

the lives of even the decent and moral: that there is an uniting principle, by which the sinner obtains an interest in all that the Saviour is, and all that he has done for man.

The great fundamental points of scriptural doctrine, such as the utter depravity of human nature, salvation through a crucified Redeemer, the necessity of the continual influences of the Holy Spirit, and of holiness of life, had long been subjects of mental acquiescence on the part of Miss Sinclair; but they had never, until this period of her life, produced that solicitude and desire which binds them on the conscience, and makes them the actuating principle of the affections. Like Job, she had previously heard of God "by the hearing of the ear," and had lived in comparative self-complacency; but now, her "eye saw him" in his grace and truth, and the result was similar; she "abhorred herself, and repented in dust and ashes."

To the interesting sermons of her esteemed pastor, under the immediate blessing of God, she ascribed the disposition to make the religion of the Bible the object and business of her life. No book to which she then had access, so fully accorded with the sentiments which her heart approved, as "Orton's Sermons." These were attentively and prayerfully studied. Shortly after, Mr. Wilberforce presented her father with his admirable 'Treatise on Christianity. She was overjoyed to find that the views, now so endeared to her mind, were no less clearly defined, than

beautifully enforced, in that volume. She read it again and again, often observing, that she could never be wearied with repetition. The ideas of its author on the practical parts of Christianity, in a peculiar manner delighted her. They accorded well with the benevolence of her own heart, and her convictions what the religion of Christ must really be.

Miss Sinclair lived at this time, as much as was in her power, in retirement. Although possessed of qualifications which would have been deemed ornamental to the most polished circles, yet, she sought not her happiness there. She had no relish for worldly company or amusements, and with the pious she had little opportunity of intercourse. Her much valued minister she occasionally saw, but it was in company with others; and he had, at this period, no particular knowledge of the change which had been wrought upon her character. But, in the bosom of her family, she found a salutary and useful employment for her mind. She now took upon herself the task of instructing the younger part of her father's second family; and the happy art she had of making instruction agreeable by the interesting mode of communicating it, made her little pupils as eager for a lesson as children commonly are for a holiday. She was so modest and gentle in her temper, so free from the assumption of superiority, that it was necessary to be thoroughly acquainted with her, to discover how much her mind excelled the

ordinary standard. Her taste for simplicity was shown in the consistent neatness of her dress. She had a perfect indifference to finery and ornament, not unfrequently remarking, how wearisome it was to hear the subject of dress so constantly spoken of, and expressing a wish that there was but one fashion, which should never change. Yet, she affected no singularity; and her economy was dictated by a wish to appropriate the more to purposes of beneficence. She acted upon the principle, that Christian charity loses its appropriate distinction, if unaccompanied with self-denial. Her sound judgment was displayed in the mode in which she discharged the duty of alms-giving. She considered it to be a duty to add the labour of investigation to the indulgence of a benevolent spirit; and thus, with limited means, she was enabled to do much more extensive good than by an indiscriminate charity.

It will not excite surprise in any person conversant with the experience of real Christians, that a mind constructed like Miss Sinclair's should have been exercised with deep and anxious speculations on mysterious points, connected with some of the great doctrines of the Gospel. It is the trial by which persons of her turn of mind are more especially liable to be visited. Occasionally, darkness and confusion on some points produced much disquietude, which she, for a considerable time, kept to herself. It was not till about the age of twenty-one, that she communica-

ted to a confidential friend, how much she had suffered; and she long afterwards told that same individual, that there was not one doctrine of the Gospel, in the belief of which she had not at some period or other been shaken. "But," remarks her biographer, "let not this case be misapprehended. Hers was not the hesitation or unbelief of the infidel, but the doubts of an inquiring mind, anxious to arrive at the truth. All this while, she appears to have been convinced of the reality of the Christian system in the aggregate, but felt a solicitous uncertainty as to some particular tenets. She was even daily and usefully instructing the young members of the family in many essential points, before she had cleared up others to her own satisfaction. The judicious friend, to whom she unbosomed her inmost thoughts, was often distressed at the state of her mind; but seldom argued with her, and rather talked of the lovely features of Christianity; the beauties of holiness, as exhibited in the life of our Lord, and in a faint degree, in that of his people; the grandeur and magnificence of the scheme of redemption; and the things that belong to our everlasting peace. Her friend felt assured, that as religious principles gained strength through study of the Scriptures and prayer, her doubts would vanish, and only prove a prelude to a solid and permanent peace of mind. Hannah repeatedly said, how much she was benefited by these observations, and expressed

the most affectionate anxiety not to lose the advantages which they afforded her. Accordingly her mind became gradually and substantially composed, in regard to each and every one of those difficulties, which for a season had disquieted her. So true is it that, "Then shall we know, if we follow on to know the Lord," (Hosea vi. 3.) Through mental trials of such a description, God exercised her faith and patience for a while, only that his own glory might be the more abundantly promoted, by her happy attainment of that "peace which passeth all understanding." It is "thus that he giveth his beloved rest," (Psa. cxxvii. 2.) Religious friendship and intimate communication of heart, founded upon mutual experience of divine mercy and love, are means of grace, which in the secret, and, for the most part, undeveloped history of private Christians, promote much of their growth and advancement in the divine life. Such opportunities can never be too highly prized: their remembrance will ever be sweetly cherished, whilst we live on earth, nor does it appear probable, that they can be forgotten in glory.

In the year 1806, Miss Sinclair, then in her twenty-sixth year, was first seized with symptoms of the complaint which ultimately proved fatal; the result of a neglected cold. During her illness, those around her expressed their surprise at the calmness and patience she exhibited, and inquired the cause. Her reply was, that it proceeded from trust in

God, who, she knew, would manage much better for her, than she could for herself. She never entirely recovered her health, but was for some years tolerably well, especially during the summer season. And now, no more was heard of doubts: the doctrines of the Gospel had become the ground of her simple dependence, and her unshaken trust was reposed on the Saviour.

In the year 1814, Sir John Sinclair and his family left Scotland, and came to reside on Ham Common in Surrey. Here Miss Sinclair had the privilege of cultivating the friendship of a few very estimable and pious individuals; and, while the state of her health admitted of it, she became the diligent visitor of the sick, and instructor of the poor, in the neighbourhood, of her father's residence.

In the summer of 1816, she visited an endeared relative in Scotland. Of the frame of her mind at this period, we have an illustration in the record which has been preserved, of an observation which she made to Lady Colquhon early one morning. "I have never," she said, "been so happy as last night. I was not able to sleep, and began to meditate on the employment of saints and angels around the throne. I ruminated until I thought I saw the multitude of the redeemed, which no man can number. I fancied I heard their angelic voices singing the song of Moses and the Lamb. Methought I joined with them; and at last I concluded by praying that I might be soon,

if not immediately removed, to unite my note of praise with theirs.”

In 1817, Miss Sinclair first commenced a Diary. Her reasons for adopting this practice are stated at the beginning of the Journal, the existence of which was unknown to her friends till after her decease: a few extracts are subjoined, as throwing light upon her character and the exercises of her mind, at this period.

Ormly Lodge, Jan. 5, 1817.

“As it appears from the memoirs of many eminent Christians, that it has been their practice to keep a diary or journal of their religious experience, and that they have derived much benefit from that practice; I propose (in humble dependence on the divine blessing) to follow their example in that respect. May that great and glorious Being, without whose assistance I can do nothing aright, guide my pen! May he open my eyes to discern my sins and failings of every kind, and to record them with sincerity and truth! May he also enable me to record with real heart-felt gratitude the mercies with which he may be pleased to favour me; and when exercised with vexations or disappointments, may he enable me to receive them, and to write about them, without a murmuring word or thought, saying, as Job did, ‘Shall I receive good at the hand of the Lord, and shall I not also receive evil?’

“It is my duty at all times to dedicate myself to the service of my God and Redeemer; but I would desire to do so especially now, at the beginning of a new year. O! that this year may be better spent in every respect, than those which have preceded it! Do thou, I beseech thee, O! my God, give a check to the wanderings of my mind, and enable me to love thee with more sincerity, and to serve thee with more fidelity, than I have ever yet done!”

“January 12. Read Hervey’s Theron and Aspasio. Earnestly wished and prayed that I may obtain that precious faith which he so well describes. Heard something in the course of the day which much hurt me. Endeavoured to feel resigned.”

“January 13. Awoke this morning in a better frame, and felt during the whole day more disposed for the duties of devotion than usual. Lord, I thank thee for this great mercy. In the afternoon I heard an attack made on some of the doctrines of the Gospel and did not say much in their defence. But, Lord, thou knowest I was kept silent only by the fear of doing more harm than good. Thou knowest I highly prize thy Gospel.”

“January 20. This day my mind was full of fears and doubts of various kinds. Read Hervey, Newton, and Chalmers’ Evidences. Prayed earnestly for a confirmed and assured faith.”

“January 21. The day being mild, I ventured to take a walk in the garden: every

thing there looked dull and withered; but soon, O my God! may we expect to see the face of Nature revive at thy command. O that thou wouldst be pleased also to revive the power of religion in my soul, and cause it to grow, and to flourish more than it has ever yet done!"

"February 1. I have this day, Lord! as thou knowest, completed my 37th year. O! that I could add, that every one of these years, since I became capable of knowing thee, had been indeed devoted to thy service. But when I reflect on the manner in which they have been spent, I cannot but blush, and be confounded, in thy awful presence. I can only address thee in the words of the publican, 'God be merciful to me, a sinner!' Yet, Lord, I cannot but hope that, in the course of the year which is past, I have made some little progress in thy good and holy ways, that my faith is confirmed, my desires to love and serve thee more sincere and lively. Surely if it be so, I have much cause for gratitude to thee. Thou knowest, that my most earnest wish is to grow in grace, and in the knowledge of my God and Saviour, Jesus Christ. In him would I desire to place all my hopes, and surely, Lord! they shall not be disappointed."

"July 20. I have lately made a very valuable acquaintance in Miss —, who has every appearance of being a real Christian. Lord, bless our intercourse, and grant

that I may derive true and spiritual benefit from it!"

"August 3. In the course of last week was introduced by Miss —— to some poor people in the neighbourhood, and determined to visit them occasionally, and to read the Bible to them. On Saturday I went to one of them; read and explained the second chapter of Ephesians. Lord, enable me to keep this resolution, and grant that these readings may prove beneficial, both to myself and my neighbours. Read Leighton on the Psalms to-day, an interesting book lent me by ——, and heard the children in the evening."

"August 10. The weather unfavourable, so that I could not go to church. In the course of last week visited several of my poor neighbours; read and explained the Scriptures to them. Hope to derive benefit from this exercise. In the forepart of this day I felt very cold and dull, but in the afternoon better disposed for devotion. Read the Bible, and Leighton. In the evening heard the children read, and was particularly pleased with some observations made by one of them."

"September 21. Was at Kingston church. Felt too much of a cold and careless frame while there, and during the whole day. Alas! Lord, I know not at all what to say for myself! I fear such conduct must be very offensive in thy sight! O, cause me, I beseech thee, to return unto thee. Grant that thy word may come home to me with

the demonstration of the Spirit, and with power, and may be the means of reviving the power of religion in my treacherous heart, of which I have still cause to complain !”

“October 5. Heard a beautiful sermon from Mr. ———, on Ephes. v. 18, and afterwards partook of the Sacrament, which he administered in the most impressive manner. Surely, Lord, I have now every assistance that means can afford me, but, I well know, that all will be ineffectual, without thy blessing. Be thou graciously pleased to impart that inestimable blessing, which maketh us indeed rich, both in this world and in that which is to come, and which addeth no sorrow with it. Heard the young people, as usual, in the evening.”

“October 19. Was occupied, during a great part of the day, in writing a letter to my sister Catherine, at her request, explaining the evangelical system of Religion. Do thou, I beseech thee, O my God ! grant me the powerful assistance of thy Holy Spirit in the composition of this letter, that I may be enabled to explain clearly, and to enforce earnestly, the interesting and important truths which I have undertaken to illustrate. O ! that all my hopes with regard to this letter, and in every respect, may be in thee ; for without thee I can do nothing !”

“November 2. Heard to-day a truly interesting sermon from Matt. v. 6. Grant, I beseech thee, Lord, that I may indeed hun-

ger and thirst after righteousness, in the various senses which Mr. — described, and that the promise in the text may be fulfilled in my experience.—Presented to Catherine this evening the letter which I have been writing to her. O! that it may be blessed by thee for her spiritual benefit, and for that of the other members of our family!”

The Letter referred to in the last paragraph, has been published since Miss Sinclair's death, and has obtained a very wide circulation with the happiest effects. It contains a simple and comprehensive survey of the leading doctrines and precepts of Christianity, and will long perpetuate the name of the writer. Miss Sinclair was solicited by a friend to allow it to be printed anonymously as a tract for distribution among the poor; but her modesty prevented her from complying with the proposal. The evangelical character of her sentiments, as well as the clearness of her views, will appear from the following paragraphs:

“The first of these doctrines, and the foundation of all the rest, is that of the deep depravity and corruption of human nature. This doctrine, in the main, is not, I believe, denied by any; but the evangelical preachers explain it in a different manner from what others do. By others it is considered *as a slight taint*;—by them it is represented *as a deep pollution*;—a total alienation of the heart from God, which is most culpable, and wholly inexcusable, in his sight. So far

is man, in a state of nature, from loving God above all things, that there is scarcely any thing which he does not prefer to God. To the majority of the world, what duty is so irksome as that of prayer? What day so wearisome as the Sabbath? What time so long as that which is spent at church? What books so uninteresting, as those which treat of religion?

“Besides this dislike and repugnance to the exercise of devotion, or, in other words, to all manner of intercourse with God, there is, in fallen man, a spirit of disobedience and rebellion against his Maker. It is true, that many of the persons here described do fulfil various moral duties, and so far obey his commands; but they do not obey them *because they are his commands*. Generally speaking, some motive of interest, pleasure, or vanity, of self-gratification of one kind or other, secretly influences them; or if they do pay any regard to God at all, it is the fear of his wrath which prompts them. They do not obey from a sincere filial desire of pleasing him, but from dread of a power which they know cannot be resisted. Such is man by nature, without any exception. This charge may be brought with as much justice against the decent and moral, as against the vicious and profane. Nay, even the most eminent Christians, though this is no longer their character, will most readily acknowledge that it was once so. They can all of them remember a time, when they were

exactly in the condition here described. Now, as God has repeatedly declared in Scripture, that he will on no account admit into his presence those who are thus alienated from him, it follows of course, that if we live and die in this state, we must perish for ever; or, to use our Saviour's own words, 'Except a man be born again, he cannot enter into the kingdom of God,' John iii. 3. The change which our Saviour alludes to in these words, is described in the Bible under a great variety of figures and phrases, such as 'being renewed (2 Cor. iv. 16. Ephes. iv. 23. Col. iii. 10.) and sanctified (1 Cor. i. 2; vi. 11. Rom. xv. 16.;) being adopted into the family of God (Rom. viii. 15. Gal. iv. 5, 6. Ephes. i. 5.;) being no longer under the law, but under grace (Rom. vi. 14.;) having passed from death to life, (John v. 24. 1 John iii. 14.,) &c. &c.; and St. Paul expressly says, 'If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new' (2 Cor. v. 17.;) by which is plainly signified, not only that the change must be great, but that it must be universal; 'that all things must become new.'

“To describe, as plainly and distinctly as I can, wherein this change consists, shall be the purport of the remainder of this letter. May God grant that you, my dear Catherine, and every member of the family to which we belong, may know by experience what it means! for I must again remind you, that

unless such a change be made upon every one of us at some period or other of our lives, we are assured by the Saviour himself, 'That we cannot enter into the kingdom of heaven.' (John iii. 3.)

"In describing this change, the first thing which I shall mention is, that every true convert becomes much more sensible than he ever was before, of his need of a Saviour. Though all are ready to acknowledge themselves to be sinners, yet those who are in a state of nature are not fully sensible of what St. Paul calls 'the exceeding sinfulness of sin' (Rom. vii. 12. ;) but divine grace opens our eyes in that respect, shows us our deep depravity, humbles us in the very dust on account of our manifold transgressions, and compels us to acknowledge there is justice in the sentence which condemns us to everlasting punishment. For, to those whose eyes are thus opened to behold their guilt and danger, the Gospel becomes a joyful sound, and the Saviour is indeed precious. They can enter into the meaning of St. Paul's words when he says, 'That he counts all things but loss that he may win Christ, and be found in him; not having his own righteousness, which is of the law, but the righteousness which is by faith in him.' (Philip. iii. 8, 9.) Instead of their former apathy and indifference about religion, they delight in reading about the Saviour—in thinking of him—in listening to those sermons of which he is the theme—and the chief desire, the

most earnest wish of their hearts, is, that they may be admitted to a further acquaintance, and to an intimate union with him.”

After treating of the way of justification, and the nature of true faith, Miss Sinclair proceeds to show the tendency of the Gospel to produce in the heart all the virtues and graces of the Christian life.

“But, first,” she remarks, “let me remind you, that sanctification is a gradual work. The change I am describing, from sin to holiness, from the love of the world to the love of God, is not instantaneous, ‘but resembles the morning light, which shines more and more, unto the perfect day.’ (Prov. iv. 18.) *An established Christian* differs in many respects from a young convert; and, generally speaking, that difference is in no respect more visible, than in their feelings and experience relative to the pleasures of religion. A young convert is usually beset with doubts, anxieties, and fears. He feels and knows himself to be a sinner; is depressed by a sense of his own guilt and infirmities; and has not yet learned to rejoice in Christ Jesus, and to cast all the burden of his sins upon him. But, by degrees, more light is communicated to his mind;—he perceives how God can be just, and yet the justifier of him who believes in Jesus;—he applies all the promises of the Gospel to himself;—he looks to Jesus, not merely as the Saviour of sinners, but as his own Saviour; and believes, not merely that he died for mankind in general,

but for himself in particular ;—and thus he learns to look forward to Heaven, as ‘his own certain portion and inheritance,’ not for any works of righteousness which he has done, but solely because he is united by faith to the all-sufficient Saviour.

“Some perhaps may tell you, that this is not consistent with humility ; but they mistake the nature of Christian humility, which does not consist in believing that we are going to hell, but that we deserve to go there. Who was ever more humble than St. Paul? He disparages himself in almost every page of his writings ; yet he speaks of his own salvation with the utmost confidence—expresses a wish to be ‘absent from the body, that he might be present with Lord ’ (2 Cor. v. 8.)—says, ‘That he had a desire to depart, and to be with Christ, which is far better’ (Phil. i. 23,) and ‘That to him to live is Christ, and to die is gain.’ (Phil. i. 21.) And he describes Christians in general, as those ‘who rejoice in Christ Jesus, and have no confidence in the flesh,” or in themselves (Phil. iii. 3.)—plainly showing that these two feelings are no way inconsistent with each other. A criminal may believe himself to be worthy of death ; yet, if he receives a pardon, he no longer fears death. Thus it is with Christians—they believe themselves to be pardoned for Christ’s sake.

“It is true, indeed, as I formerly observed, that young converts do not usually view things in this light ; for faith, generally speak-

ing, is a gradual attainment. It is also true, that established Christians may have their seasons of doubt and dejection; but this is owing to the weakness of their faith, and these seasons are their worst seasons. A variety of circumstances also, such as nervous and other diseases, temptations, and misfortunes of various sorts, may depress the spirits of Christians; but, notwithstanding all these exceptions, for which due allowance should be made, it is perfectly true, that the spirit of the Gospel is a spirit of hope, peace, and joy, and that the 'children of Zion are not only humble, but 'joyful in their King.' (Psalm cxlix. 2.)"

In the month of January 1818, Miss Sinclair had been engaged in some visits of piety and benevolence, when she took fresh cold, which produced an alarming aggravation of consumptive symptoms. The flattering nature of the disease might probably have led her not to anticipate that death was quite so near as it proved to be. But the tranquillity, resignation, and devotedness of her mind, testified how ready she was to depart, whenever it should please her heavenly Father to call her home. It had been a favourite sentiment with her, "that a lingering is better than a sudden death, as it gives the real Christian an opportunity of doing good to others, by the example of resignation and piety." Her wish was gratified, and she did not fail to avail herself of the opportunity thus afforded, of edifying those around

her. A younger sister one day lamented that her sufferings were so great. She replied: "I would cheerfully suffer it all over again, that you might enjoy the same consolation from religion in the same circumstances." This gave rise to a conversation on the impossibility of any sufferings of ours procuring, for ourselves or others, either temporal or spiritual benefit, and the necessity of the anguish which Christ endured on our account. Her uncommon patience struck every one. When it was noticed that she never complained, she said: "It would be a wonder if I were not patient, when I have so many mercies to be thankful for." After lingering for about four months of gradual decay, she expired, without the least struggle, on the 22d of May, 1818, in the thirty-ninth year of her age. A few minutes before her death, a faithful and pious servant, who was her constant attendant, asked her if she should turn her. "No," was the reply, "I am so comfortable and happy, I had better remain as I am." She then appeared to be sinking in sleep, but it was presently discovered that the spirit had fled, leaving on her placid and serene countenance an emblem of the inward peace she experienced.