

THE  
**PARENT'S MONITOR**  
AND  
**TEACHER'S ASSISTANT:**

CONSISTING OF  
BIOGRAPHICAL SKETCHES,  
AND OBSERVATIONS ON RELIGIOUS EDUCATION AND  
PERSONAL PIETY.

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COMPILED BY  
ARTEMAS BULLARD.

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**VOL. I:**

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## ADVERTISEMENT.

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THE design of this work is, to awaken in the minds of parents and Sabbath school teachers, a deeper interest in giving early religious instruction to the rising generation. The compiler is convinced, from personal observation, that many, in other respects consistent enlightened Christians, are greatly mistaken as to the time when permanent religious impressions may be first made, and as to the importance of vigorous persevering efforts to make them during any period of childhood. He has met with many who were ready to maintain that we have no reason to expect the conversion of children under ten, twelve or even fifteen years of age. Too many have been found, who believe with Jane Taylor, that "instances of Sunday school children's appearing seriously impressed, are rare, and, generally speaking, doubtful; though there have been hopeful exceptions. At any rate, teachers may be satisfied with imparting that knowledge, and forming those habits, which are so frequently followed, in after life, by the divine blessing."\* Should this volume, be honored as the instrument of correcting these dangerous erroneous impressions, and of confirming the promises of God to faithful obedient parents and Sabbath school teachers, the labor of collecting facts in unison with these promises, will be abundantly rewarded.

All the biographical notices of this work are authentic. The plan of the work was suggested by Baker's Parent's Monitor, from which the compiler has made copious extracts. That it may be a friendly monitor to the faithful parent, and a valuable assistant to the pious teacher, may the blessing of God ever attend it.

BOSTON, 1829.

\* Elizabeth Palmer, or Display, page 53.

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## PARENT'S MONITOR.

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### MEMOIR OF JOSHUA ROWLEY GILPIN.

(From "a Monument of Parental Affection," written by his Father.)

My dear son was born Jan. 30, 1788. Soon after his birth, it occurred to his dear mother and myself, that we were introduced, by this interesting event, to a new and important charge, to which a solemn responsibility was attached. We considered ourselves as but meanly furnished for the discharge of those sacred duties, which belong to the parental character; and we had observed, with concern, the miserable effects of indiscretion in the management of families.

Under these discouraging views, we derived comfort from this hope alone, that He, who had seen good to place the smiling stranger under our care and tuition, would furnish us with wisdom and grace sufficient for us. (After dwelling on his son's amiable disposition, his diligence; his love of order, his accuracy, and other qualities of his opening mind, he continues his narrative thus :) It was easy to perceive, that out of such

choice materials, a character of no ordinary worth might be produced, and my thoughts were daily employed in devising by what means I might most effectually contribute to this happy result.

My most anxious thoughts, however, related to the religious part of my son's education. And here, I must confess, that I found it no easy thing to determine at what period to begin, and in what manner to conduct, this better part of my son's education, a failure in which would have blasted all my fondest hopes. I can now assert, from an accurate review of my own experience, that *this important work can neither be undertaken at too early an age, nor conducted with too much simplicity and condescension.*

Out of many rules which I prescribed to myself, the following are among those, from which I never saw it good to depart; not to burden his memory with long forms of prayer, not to depress his spirits by the exaction of rigorous observances, not to weary his attention by frequent and tedious discourses. We began with the lowest round in the ladder of divine truth, and from thence we ascended to the sublimest doctrines of our holy religion. At every succeeding step our prospects became more extensive.

From the works of creation, we went on to the wonders of providence; from the goodness of God, to the unworthiness of man; from the depravity of human nature, to the redemption that is in Christ Jesus; and from this transient

state of being, to that eternal world, in which imperfection and infelicity shall have no place. As any of these views attracted our notice, it became the subject of free conversation.

When I first invited my dear son to mount with me the sacred ladder, I told him, with exultation in my countenance, that it would lead us from earth to heaven. *His excellent mother afforded much assistance in this great work, especially in its earlier stages.* She was skilled in all the proper methods of dealing with his gentle spirit, and could elevate his yielding thoughts to God, by the most familiar and engaging representations. She knew all the direct approaches to his heart, and was constantly watching the most favorable opportunities for making serious impressions upon his mind.

*By her piety, and her intimate acquaintance with the holy scriptures,* she was prepared to entertain him with both pleasing and profitable information; thus, *like a scribe instructed unto the kingdom of heaven,* she was daily bringing out of her treasures things new and old, for the improvement of her beloved son. Methinks I see him, at this moment, sitting in his little chair, by the side of his tender guardian, listening to her instructions with a face of eager attention. Many a time have I seen them so occupied, while I have silently solicited a blessing upon this happy employment.

Such were our joint labors to raise our willing child, step by step, towards the fountain-head of

blessedness ; and our efforts were crowned with more than ordinary success. But he has now gained an elevation far beyond our sight, leaving us to remind each other, how our hearts were accustomed to burn within us, while we conversed with him by the way.

Every day was a day of tranquil satisfaction, but the Sabbath presented us with peculiar consolations. We saluted every return of that holy day with joy, cheerfully laying aside all our usual studies and employments, except such as had a manifest tendency either to enlarge our acquaintance with, or to advance our preparation for, the kingdom of God. It was a day truly honorable in our eyes, as a season of sacred delight. Its various exercises, whether public or private, produced an exhilarating effect upon our minds. It was a kind of transfiguration day ; shedding a mild glory upon every object, and enabling us to view the concerns of time in connexion with those of eternity. Through all its happy hours, we sat as on the holy mount, looking backward with gratitude, and forward with confidence ; taking sweet counsel together for the advancement of our highest interests, and scarcely considering ourselves as inhabitants of this lower world. We gave an unlimited indulgence to all our affectionate and devotional feelings ; we congratulated each other as members of the Christian church, we rejoiced over each other as heirs of the same glorious promises. Some interesting passage of scripture, or some choice

piece of divinity, generally furnished the matter of our discourse.

While thus engaged, a divine light would sometimes break in upon us, satisfying our doubts, exalting our conceptions, and cheering our hearts. We have then, with one consent, laid aside our book, that we might uninterruptedly admire the beauties, and enjoy the sweets, of the prospect before us.

Through these flowery paths we have continued to allure each other onward, first one of us taking the lead, and then another, refreshing our spirits, and feeding our immortal hopes, amid a thousand glorious appearances; till the New Jerusalem itself has burst upon our eyes, even *that city which hath foundations, whose builder and maker is God, whose inhabitants are the spirits of just men made perfect, and from whose holy walls we heard the sound of harpers, harping with their harps.* Here we have solemnly renewed our vows, resolving, for *the joy that was set before us, to endure the cross, despising the shame,* in humble imitation of our adorable master.

(In the midst of these spiritual exercises and holy enjoyments, this amiable youth discovered symptoms of a dangerous disease, upon which his father piously observes)—We considered this attack as a solemn warning from above; and while we discovered in it the absolute uncertainty of our dearest earthly enjoyments, we

earnestly prayed for a growing submission to the divine will.

It afforded us unspeakable comfort, to mark the composure of our suffering child; *he neither despised the chastening of the Lord, nor fainted under his rebuke*; but, lying as *clay in the hand of the potter*, he meekly submitted himself to the disposal of a faithful Creator.

It was appointed that our Joshua should be separated from us, but he was to be withdrawn by almost imperceptible degrees. Many gentle warnings were to be given, and repeated alarms were to be excited, with long seasons of soothing expectation between. Such was the condescending goodness which He was pleased to exercise towards us, *who doth not afflict willingly, nor grieve the children of men*.

In his intervals of returning vigour, he formed many plans of improvement, and acquired much useful information. His occupations invariably tended either to the increase of his own knowledge, or to the advancement of our common happiness. In our social seasons, he was always an entertaining companion, and sometimes a modest instructor; he had either some important question to propose, some interesting anecdote to relate, some striking passage to produce, or some curious contrivance to exhibit.

He passed through earthly scenes as an amiable and modest stranger, on his way to a better country—a country to which he is now gone, not on a transient visit, but to abide there for-

ever. Dear gentle spirit! thou art ravished from my embraces, and removed from my guardian care! I shall meet thee no more in my solitary walks; but the time is hastening on, when I shall follow thee to thine upper abode, where thou shalt lead thy father through brightest scenes, and introduce him to more exalted society, than this world can afford! \*

While we took our social walks together, they were accompanied with many agreeable and endearing circumstances; but whenever his mother made one of the party, a new charm was thrown over the whole scene. Every object around us was now pleasantly noticed, and happily improved. She pointed out the peculiarities of some curious plant; she exhibited the minute form of some shining insect; she commended the song of some feathered warbler; or she admired the grandeur of some flying cloud; still inviting us upward, till she had fixed our thoughts, where she delighted to fix her own, among the unfading flowers and immortal fruits of the garden of God.

(His health being now apparently restored, young Gilpin prosecuted his studies with great approbation and success. But *the knowledge which puffeth up* was chastened by his modesty and self-abasement. His father observes,) While he *daily watched at Wisdom's gates, and waited at the posts of her doors*, he carried himself with an extraordinary degree of meekness, *doing nothing through strife or vain glory, but in*

*lowliness of mind esteeming others better than himself.*

Both at home and abroad, he appeared as one who had sat with advantage in the school of Christ, not without learning there the exercise of that divine charity, *which envieth not, which vaunteth not itself, which doth not behave itself unmeekly, which seeketh not her own.* In this sacred school he was my fellow student, and my eye was daily turned upon him with the tenderest solicitude for his advancement in every Christian grace. Nor was my earnest expectation disappointed; for, though his humility inclined him every where to take the lowest seat, it might be easily perceived that he was formed to fill a much higher station in this school of holy discipline, than that which was occupied by his father.

*(The clouds quickly returned after the rain.* The attacks of his disease were renewed with greater violence than ever. Yet, continues his afflicted biographer,) He met all the changes of his state with a smile of cheerful submission. No murmuring word was ever heard to fall from his lips. His happy portion was made up of *grace and peace.* He found favor in the sight of God, and that favor was better than life itself.

After having been for years a constant and conscientious attendant upon the public ordinances of grace, his Sabbaths were now passed in comparative solitude; yet he would never once permit his mother to be detained from church

on his account. At his first introduction to the house of God, which took place at a very early age, he discovered a great degree of reverential awe ; and in his stated appearance there, whether he listened to the sacred word or bowed before the altar, his whole carriage was marked with unfeigned piety. His place in the visible sanctuary was now unoccupied ; but, while the great congregation were worshipping in the house of prayer, he meekly presented himself in secret, before the Father of spirits, in whose sight places and forms are inconsiderable things. The concluding part of these holy days was spent in social worship, in which he ever took a cheerful share.

Our Sabbath suns still continued to go down with a glorious radiance, gilding even the gloomiest objects within our view, and giving us the promise of an everlasting day. As he approached the end of his course, he withdrew himself from every pursuit that might divert his thoughts from the great end of his being. While every earthly prospect was closing around him, *he pressed towards the mark, for the prize of the high calling of God in Christ Jesus.* He was ready either to live or to die, and appeared to have no will distinct from the will of God. In this happy frame of mind, he sat daily at the feet of some master in Israel, from whose piety and experience he might hope for a larger increase of divine wisdom.

At length the day arrived which we had so

long dreaded, and for the approach of which we were still so little prepared. He joined in our morning devotions with all his usual composure. Had the weather allowed, he was to have spent an hour abroad ; but being prevented by an unfavorable forenoon, he applied himself to reading. His ordinary gentleness was exemplary ; but, through the whole of his deportment on this day, there was a lamb-like patience, which filled us with admiration.

After dinner, it was customary for him to doze for a hour in his chair, while we silently guarded his repose, and sent up our supplications to heaven in his behalf. We were thus watching near him, when he suddenly turned upon us with an expressive look, which seemed intended to bespeak our attention—and, with his wonted calmness and deliberation, he spoke to the following purpose : “ I have long known my disease to be a dangerous one, and now I perceive the danger to be very great ; but I am resigned. I have daily hesitated to make you acquainted with my real state, lest I should add to the sufferings which I have already brought upon you. But, as we all must die, I think it unhappy, when a man is approaching death, that either he or his friends should fear to make it the subject of conversation. To meditate and speak upon death, is a part of our duty even in the days of health.

You have often led me to this serious duty in seasons that are past, and it becomes us not to shrink from it now. I see nothing in this state

worth living for. The whole world is replete with vanity, and I esteem it happy to be removed out of it at an early period of life. Much of my time has been spent in the study of one or two languages, to which we are apt to attach a high degree of importance." Then, turning a pleasant look upon his mother, he added, "But, in heaven, that labor will be known no more; for there, as Bunyan observes, they all speak the language of Canaan. Human studies and pursuits are generally of a trifling kind, and not such as we are likely to cultivate and perfect in the future world.

When I look back upon my past life, I see nothing in it but what is sinful; and it seems almost incredible to me, that a dying man should ever speak of himself as a harmless and innocent creature; though I have heard that this is sometimes the case. If such a case is really possible, it must surely be one of the most discouraging that can fall under the notice of a pious minister. I know myself to be a sinner: and I have not been, even to you, what you had reason to expect." Till this moment, he preserved his characteristic serenity: but now his tears flowed apace; his bursting sobs could be no longer suppressed; and his feeble frame was shaken with the tenderest emotions. This part of the scene was too distressing to be either endured or described; and it was happy that his mother could so far prevail, by her affectionate entreaties, as to assuage the anguish of our hearts.

In a short time, he wiped away the last tears he was ever to shed ; and, assuming his former composure, he thus resumed his discourse. " My complaint has been of long continuance, but I have reason to be thankful that it has not subjected me to acute pain ; for, under a state of bodily torture, it must be difficult to preserve the mind from distraction. I owe it to the goodness of God, that I have been permitted the free use of my thoughts through the whole of my sickness ; and I rejoice especially in this, that they have been directed to subjects of inestimable worth.

When I first took up Alleine's Alarm, I feared to find upon myself all the marks of the unconverted : but, though I was once under the dominion of some of the sins which are there enumerated, Alleine has taught me both the need and advantage of a Saviour, and I am now freed from their bondage."

Some hours after this most affecting conversation, we engaged, (says his pious mourning parent,) for the last time, in an act of family worship. Never, before, was the sacred exercise accompanied among us with so much solemnity and fervor ; and though it could not be performed without a struggle, yet our supplications and our praises ascended together. Many affecting considerations operated at this time upon our susceptible hearts ; a deep conviction of human frailty ; a strong perception of our dependence upon God ; a thankful remembrance

of past mercies; a soothing sense of present support; an enlarged view of the redemption that is in Jesus Christ, and an enlivening hope of future blessedness—all united to quicken our devotions at this awful period, humbling, melting, and animating us by turns, beyond all possibility of description.

The volume of truth was lying open before me, and as I turned over its sacred pages, my attention was powerfully called to a portion of the revelation of St. John. I perused in silence the seventh chapter of that mysterious book; and finding it particularly adapted to my present feelings, I repeated the concluding part of it to my listening companions. *These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

This sublime passage produced upon our spirits a sort of electric effect, while it offered to us the last delightful prospect in which we were allowed to participate below. We closed the book, and gazed upon each other in a holy ec-

stasy ; successively attempting to express what could not possibly be uttered. Heaven itself lay open before us. *The angels, the elders, the spirits of just men made perfect*, were all exhibited to our view in their shining forms. And, as their song of adoration came pouring on our ears, we found ourselves involuntarily rising from our seats, to ascribe, with them, *blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.*

Shortly after this amiable young man had retired to rest, " he was heard to cough, and his distressed mother went immediately down to visit him. After a few minutes' absence, she appeared again, inviting me to follow her. Her voice was scarcely audible ; yet it sounded like the midnight cry in the Gospel, *behold the bridegroom cometh !* and I hastened to embrace my Joshua before he should go forth to meet his Lord. I found him patiently sinking under the last efforts of his disease, with a countenance full of tranquillity and sweetness.

My approach produced in him a slight emotion ; but he had gone too far to return. Not able to endure the thought that our intercourse was wholly at an end, I joined my face to his, softly inquiring by what means I might yet minister to his comfort. He understood my feelings, and sought to repress them ; replying to my inquiry with a gentle request that I would cease to speak. After hanging over him for a

few minutes, in unutterable distress, I involuntarily repeated my question—when, in a tone of tender affection, he returned me the same answer, ‘*please not to speak.*’ He had already opened a communication with the interior world, and had fully surrendered himself into the hands of his invisible attendants; and, in these circumstances, he was unwilling to be recalled or interrupted by any importunities from without. We received his request as a sacred charge, and, binding ourselves to silence, we knelt about his bed in a state of trembling expectation.

A short and solemn pause succeeded; when, after a few soft groans, without the slightest change of posture, he peacefully breathed out his soul into the bosom of *his Father and our Father, his God and our God.* At this awful moment, all the opposition of our will to the divine proceedings was totally subdued; we sunk under an overwhelming sense of *his* supremacy, *whose judgments are unsearchable, and whose ways are past finding out; the mountains flowed down at his presence, and we laid our hands upon our mouth before Him.* We wished to be permitted, at once, to follow our beloved, *where mortality is swallowed up of life.*”

He concludes with some beautiful reflections—“It was the will of our adorable Lord, that we should be employed in training up *an heir of salvation.* Such an appointment was both happy and honorable; and it has occupied our most serious thoughts for eighteen years together.

During this interval, we have put forth many vigorous efforts, and tasted many extraordinary consolations, in the execution of our interesting commission. And though our conduct has been defective in many particulars, *we know not, had we our work to begin anew, that we could adopt a more promising course than that which we have so industriously pursued, which has been attended with such unexampled felicity, and crowned with such complete success.*

Our appointment is now withdrawn ; our work is done ; and our finished pupil is called away to shine in the court of his heavenly Father. *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord !*"

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## MEMOIR OF WILLIAM FRIEND DURANT.

(From a larger work written by his Father.)

MY beloved child, WILLIAM FRIEND, so named from his maternal grandfather, was born Jan. 7th, 1803. It was no sooner announced to me that "a man child was born into the world," than I most solemnly dedicated him to his Maker; *and from that day to the dreadful moment in which I heard he was gone beyond the reach, or the need of prayer, I never once, to the best of my recollection, offered my supplications to God in private, without distinctly remembering and mentioning him.*

I felt most deeply the importance of the charge which Providence had devolved upon me. Not utterly a stranger to the state of human nature, to the waywardness of the heart, to the dangers which beset every part of the path of life, I trembled, lest, through a defect in his education, or through any impropriety in our example, he might become an injury to the world, a dishonour to God. These apprehensions did not destroy the pleasure which our lovely boy produced. We called to remem-

brance the promises of God to the faithful ; the assistances which he had afforded many of our friends in training up their families ; and the happy success which had crowned labors as humble as our own. They gave, however, a tone of deep and anxious feeling to our hearts ; awakened within us the spirit of prayer ; and roused us to the exercise of our judgments respecting the pleasing, but solemn duties assigned us.

On many particular occasions did both his mother and myself jointly make *these* the special subjects of our petitions. Nor had we in after life, neither have I to this moment, reason to doubt, that " He who heareth prayer," approved and answered ours. Besides the abundant consolation which flowed to us from the word of truth, I found my burden most materially alleviated by a knowledge of the sound sense, cultivated understanding, affectionate heart, and christian principle of his beloved mother ; who possessed, in a high degree, almost every mental and moral excellency for which her son was afterwards so distinguished.

I knew, from experience, that she was deficient in no single qualification of a " help meet" for me in the education of our common charge. We deemed it imperiously necessary to form, while he was yet in his infancy, a plan of future management, to begin from the moment that he should emerge from that state. It was, I imagine, little more than that of all considerate parents ; and if more than ordinarily successful

in the application, it arose from the circumstance that *the plan was invariably pursued.*

We had determined, from the beginning, to *act in perfect unison*; and if there should, at any time, occur an unavoidable difference in opinion, never to let him perceive it. If I had been unreasonable in demanding more than was to be fairly expected, or in insisting on what was, in his circumstances, impracticable, his mother was uniformly silent before him, and showed me, when alone, the extravagance of my requisitions; thus affording *me* an opportunity of averting or correcting any evil that might have been threatened or produced; without begetting in his mind a notion that he might calculate on a rivalry, betwixt the sternness of a father and the excessive indulgence of a mother. He ever considered us as one; expected an equal share of tender affection from both; and was not, I trust, wholly disappointed.

It was an essential part of our plan *never either to deceive him, or suffer him to be deceived.* We carried this into every thing. One deception discovered by a child, will ever shake *that perfect confidence on which a parent has to calculate as the main assistant in a moral education.* On this we rested a large share of our hope, and it never disappointed us.

When about two years of age, he was afflicted with an inflammation of the lungs, which rendered respiration difficult. Incapable of transferring so precious a charge to other hands, we

sat up with him, watched, wept, and prayed over him, as he lay dozing or restless. It was necessary he should take medicine. This he refused, saying "I can't, papa, it makes me sick;" I answered, "My dear, *it will make you sick*; I know it is unpleasant, but it must be taken; you will be better for it afterwards." This reasoning making, as may be imagined, little impression, in opposition to his *feelings*, I deemed it necessary to add, in a tone perfectly understood, "Unpleasant as it is, you *must* and *shall* take it." As he never knew us promise or threaten in vain, the case was instantly decided; and he never, from that time, refused any draught, however nauseous. This saved us much future perplexity.

*He was never permitted to carry a point by importunity.* We strove early to establish in his mind a conviction of our superior wisdom, and disposition to do every thing, which, in our judgment, could make him happy. "Do you not think *we* know what is best for you?" "Yes." "Do you not know that we love you too well to keep from you any thing that would make you happy?" "Yes." "Well, then, why do you ask a second time for what we would have given you at once if it had been proper?" It was almost needless to say more. He might, perhaps, a few times, have urged a request, with the hope of subduing us; but after giving him two or three practical proofs of its inefficacy, there never was occasion to speak twice. Why

will any parents, to save themselves the pain of a momentary decision, encourage a practice which, when formed into a habit, is equally injurious to one party and vexatious to the other ! A child that can conquer, by cries or entreaty, once in twenty times, will be sure always to make the effort.

We were equally anxious *never to be conquered by his obstinacy*. As he was to reign only in our affections, our will, when once announced, was the law of the house. In cases where his mind was capable of perceiving the reasons of a decision, we often assigned them ; but anxious to convince him that there always were reasons, we demanded an entire acquiescence in our determination, whether he saw its reasonableness or not ; assuring him, that he would himself, when older and wiser, see that we had done right.

When about two years of age, the question was brought to a practical issue ; he obstinately refused for two hours to comply with a demand from his mother to beg her pardon for an offence. She was inflexible ; and at length, he modestly turned round, submissively fell on his knees at her feet, and, in the most penitential accents, said, " I beg your pardon, Mother, and will never be so naughty again." The consequence of this patient decision was permanent : I am confident, that from that moment to the hour of his death, he never meditated opposition

to our will, nor said or did a thing of which he feared we might seriously disapprove.

The most important light in which our dear child appeared to us was that of *a moral and immortal being*. And while we earnestly prayed for the advancement of his highest interests in time and eternity, we knew that it were mockery to offer prayer, did we not employ all the means in our power to enlighten, impress, and guide him.

We felt that an influence from heaven was necessary to render our labors effectual; that He, "from whom cometh every good and perfect gift," must be the primary agent in this great work; but that we had to hope for and calculate on that influence, only as we added our endeavors to our supplications. We determined, if possible, to present religion before him in her own charming and attracting form. He never saw gloom in us; and he soon learned that religion was at once the inspirer and the guardian of our happiness: a connexion, of great importance to his future character and peace, was thus early formed in his mind between godliness and pleasure.

We began very early to point out to him, the *proofs of the existence of God*, from Paley's Natural Theology; and at the same period, we made him acquainted with the *leading evidences of divine revelation*. He was familiar, from his childhood, with those "holy scriptures" which

made him "wise unto salvation, through faith in Jesus Christ."

*We made his Sabbaths always delightful*, by contriving to indulge him with such lessons and such engagements as should associate the idea of pleasure with those holy days. His opinion on the subject is preserved in an Essay, written at the age of eleven, and entitled, "The pleasures and advantages of a religious observance of the Sabbath." Time and experience only strengthened the opinion of his earlier days.

From the age of five, his mother was wont, on the Sabbath evening, to take him alone, upon her knee, to cause him to repeat what he could remember of the sermons which he had heard; and to pray over what he had recollected. He then said that hymn from Dr. Watts, "Lord, how delightful 'tis to see," &c. The prospect of this evening's engagement insured his attention at the place of worship; and the success with which he would, when so young, recapitulate almost every leading sentiment he had heard, gratified both his dear teacher and himself. These exercises he continued almost till his beloved mother's death; and never shall I forget the manner in which, when a great boy, of nearly fifteen, he would sit upon her knee and repeat his hymn, with his arm round her neck, and his head leaning on her bosom, precisely as they had been when the practice commenced with his childhood. Often have I entered their room at the close of their exer-

cises ; with rapture embraced them both, and enjoyed, in our ardent, holy, mutual affection, all but heaven. At these moments, we felt ourselves truly united, and as forming part of "the whole family of heaven and earth." Religion alone could so sublimate our domestic bliss ; and William ever looked back on these scenes as the sweetest and most profitable hours of his life.

It was also our custom *occasionally to retire with him*, especially on his birth-days, for the purpose of making *him* the almost entire subject of our thanksgiving and prayer : imploring also for ourselves that divine assistance which should enable *us* to discharge aright our important duties as parents. The effect of these retirements was great and salutary. They rendered us, if possible, dearer to each other, by bringing us into more immediate contact with our common Father in heaven, and with our everlasting home. They raised within us a livelier sense of our obligations to him, and of our duties to each other. I used, at these seasons, to enter into his circumstances and ours, with a minuteness which would have been improper at our family devotion ; and I have good reason to believe that he derived lasting benefit from these engagements.

William daily heard the scriptures read in the family, and as constantly knelt with us at our family altar. But we felt it extremely difficult to determine on the right method of teaching

*him how to pray.* Mrs. D. met with a passage in Zollikofer's sermons, which instantly approved itself to our understandings, and on which we proceeded to act. "Let your child be taught, in general, its relation to God, its dependence upon him, its obligations to him, &c. &c., then let it form a prayer for itself. This will require thought, recollection, views of the future," &c.

His mother would take him on her knee, and say, "now, my dear, think how good God has been to you to-day, in continuing to you your dear father, and me, and aunt, and other friends; in giving you health, opportunity for learning, &c. Think of what has been amiss with you; consider what you need—his protection, his favor, and his mercy." This would, at times, lead to a long conversation. At length he would kneel upon her lap, with his face in her bosom, and offer his prayers. They were at first short, singularly simple, but always conducted with the greatest seriousness. We were soon delighted, and made thankful to God, for many striking indications of his piety.

He seems to have felt the power of religion from the time that he could first form a notion of its nature. He was not a little indebted for this to a young woman, frequently in the habit of working, as a sempstress, at our house. She had, and still has, beyond most, the power of engaging the attention and the affections of children. Religion, than which nothing more delighted

him, formed their principal subject of conversation ; and I shall never cease to reflect, with pleasure and gratitude, that that female, who now mourns his loss with a tenderness of feeling scarcely inferior to my own, was so frequent an inmate of my family. She had her reward in the kindness of my son on earth ; she will have it more completely in that day, and in that world, where the fruit of all such labors of love shall be fully reaped.

How valuable are pious domestics ! *How careful should all heads of families be to choose inmates of holy principles and character, who may be blessings to their children both in time and in eternity !*

Amongst those early indications of religion which afforded us so much pleasure, was *his decided, invariable regard to truth*. We had ever studied to impress him with a sense of the divine presence and inspection. This supplied him with a motive for speaking truth in his intercourse with others as well as with ourselves.

We ever felt fully persuaded, that in education, *regularity, and the formation of general habits*, were of great and essential importance. We found that *order and steadiness of application* are the grand secrets on which so much of excellency depends. In his earliest days, we endeavored to impress him with the consideration—that his time and talents were bestowed upon him by God, and held in trust till that God should call him to give an account of his stew-

ardship—that it was both the duty and the happiness of a creature to “glorify his Creator in body and spirit”—that the capacity for usefulness generally bore a proportion to mental acquirements; as they enlarged our views, and created for us an influence among mankind, which might be employed for the general good.

When William was little more than fifteen years of age, he lost his inestimable mother.” After narrating some of the affecting circumstances connected with her death, the sorrowful and bereaved father adds—“My own house, though deprived of its chief ornament, had yet much to attach me—a sister, whose very infirmities gave her a stronger hold on my affections; and a son, who, on that occasion, became my chief comforter. Oh! how do those charming and eloquent conversations, with which he endeavored to raise my fallen spirits, as we paced arm in arm, about our garden, now recur to my recollection; and at once wound my heart, and soothe its anguish!

He once said, in the most serious and impassioned manner, “I would not, father—no, I would not part with my dead mother for any living mother in Europe. Let us think what she was in herself, what she has been to us and the world, and what she now is—and could we consent to exchange her for any one?” His affection towards his parents and friends was tender and ardent. He seemed ever to feel that he lived for us. Nothing charmed him so

much as to be about our persons, and to minister to our pleasures.

His disposition was remarkably sweet. Dr. Wardlaw, of Glasgow, under whose roof he passed three successive winters, bears this testimony,—“ He was the pleasantest of inmates ; temperate, regular, chaste, upright and faithful, ever ready to oblige, ever fearful of being troublesome, and thoroughly domestic in his habits ; he was a universal favorite in the family, with parents, and children, and servants.”

It will not be denied, that under God, *he may have owed a large portion of his religion to early domestic instruction.* What can be more reasonable, than to expect that education, in this, as in other departments, should be the great means of illuminating and informing the mind ? Under this impression, his parents conscientiously employed every method which appeared to them most calculated to inform him on religious subjects, and especially to impress him with awful and cheering views of the divine character. In our representations of infinite benevolence, we never dared to hide from him the irreconcilableness of sin with the divine nature ; and the impossibility of ever enjoying the presence of God, without that purity of heart which the Holy Spirit produces, and which it is equally our duty and our privilege to implore from heaven.

He never spoke of *the God of love*, but in terms of profound reverence ; and never could

contemplate that love apart from those other equally essential perfections of the divine character, at which a wise and thoughtful man must tremble, "for our God is a consuming fire." This view, without throwing a particle of gloom into his religion, rendered it deeply serious. He had, from an early period, been accustomed to read some of the most serious, searching, and experimental writers—as Baxter, Leighton, Jeremy Taylor, Saurin, and others—who lay open the heart, and show all the various exercises to which it is subject in the christian life. He knew that christianity, if effectual to salvation, must have a renovating influence; elevating the principles, purifying the affections of the soul, and regulating the conduct of life; and that which he *knew*, I trust he also *felt*.

In the midst of the highest enjoyments, and the brightest prospects, disease, commissioned from heaven, seized this excellent and accomplished young man, and in a few days removed him into the eternal world. His disorder being paralytic, his nerves were so much injured, and his utterance became so difficult and indistinct, that he spoke but little. However, his brief communications with the pious and affectionate pastor, under whose roof he died, indicated his faith, hope, and peace, and now administer divine support and consolation to his mourning friends.

Though, like the amiable and devout youth who is the subject of the preceding narrative, he

was cut off when his attainments and pursuits seemed to qualify him for much future usefulness, yet the great object was secured—the “one thing needful” was remembered, sought, and obtained ; and, though early dead, they still speak, for the instruction and encouragement of pious parents, assuring them, that the “labor” of a christian education never was, and never will be, “*in vain in the Lord.*”

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### MEMOIR OF RICHARD HOOKER.

(From Walton's *Life of Hooker.*)

**RICHARD HOOKER** was born at Exeter, about 1553, of parents that were not so remarkable for their extraction or riches, as for their virtue and industry, and God's blessing upon both ; by which they were enabled to educate their children in some degree of learning. While but a school boy, he discovered much modesty and serenity in his disposition, with a quick apprehension, so that the school-master persuaded his parents to let him continue at school longer than they at first intended, assuring them, that their son was so enriched with the blessings of nature and grace that God seemed to single him out as a special instrument of his glory. And the good man told them also, that he would double his diligence in instructing him, and would neither

expect nor receive any other reward, than the content of so hopeful and happy an employment.

This was not unwelcome news, as he was a dutiful and dear child, so they gratefully consented : and now his parents and master laid a foundation for his future happiness, by instilling into his soul, those conscientious principles, of loving and fearing God ; and an early belief that he knows the very secrets of our souls ; that we must be free from hypocrisy, and appear to man what we are to God. Those seeds of piety were so seasonably sown, and so continually watered with the daily dew of God's blessed Spirit, that his infant graces grew into such holy habits, as made him grow in favor both with God and man ; which, with the great learning that he did after attain to, both made Richard Hooker honored in this, and will continue him to be so to succeeding generations.

On leaving school, friends were raised up, by a kind and watchful providence, through whose bounty he was sent to college at Oxford ; where he continued several years, still increasing in learning and prudence, and so much in humility and piety, that he seemed to be filled with the Holy Ghost, and even, like John Baptist, to be sanctified from his mother's womb, who often blessed the day in which she bare him.

About the eighteenth year of his age he fell into a dangerous sickness for several weeks ; during which time, his pious and affectionate Mother earnestly begged his life from God ; her

prayer was mercifully heard—which Mr. Hooker would often mention with much joy, and as often pray *that he might never live to occasion any sorrow to so good a mother* ; of whom, he would often say, he loved her so dearly, that he would endeavor to be good, even as much for her's as for his own sake.

Immediately after his recovery, Edwin Sandys, bishop of London, chose him, though yet so young, to be tutor to his son : “ For,” said he, “ I will have a tutor for my son, that shall teach him learning by instruction, and virtue by example ; and my greatest care shall be of the last ; and, God willing, this Richard Hooker shall be the man into whose hands I will commit my Edwin.”

With respect to his deportment in the college, amongst other testimonies, this still remains of him, that in four years, he was but twice absent from the chapel prayers ; and his behavior there was such as showed an awful reverence of that God he worshipped ; giving all outward evidence that his affections were set on heavenly things. His conduct towards man was mild, grave, and exemplary ; never being angry, or extreme in any of his desires ; but, satisfied with a wise and holy providence, he resigned his will to that of his Creator and Lord. He had also another pupil, George Cranmer, a relation of the venerable archbishop of that name. Betwixt Mr. Hooker and his two pupils there was a sacred friendship. As the holy psalmist saith,

*they took sweet counsel together, and walked to the house of God as friends* : by which means, they improved this friendship to such a degree of holy amity, as bordered upon heaven.

When his pupils left him, and set out upon their travels, Mr. Hooker continued to pursue his studies at college, inquiring into the foundation of all laws, both sacred and civil ; and diligently searching the scope and intention of what God's Spirit revealed to mankind in the sacred Scriptures, for the understanding of which, he seemed to be assisted by the same Spirit with which they were written ; he that regardeth truth in the inward parts, making him to understand wisdom secretly. And the good man would often say, " that the Scripture was not written to beget disputation, and pride, and opposition to government ; but charity and humility, moderation, obedience to authority, and peace to mankind. Of which virtue," said he, " no man ever repenteth on his death bed."

" What admirable height of learning," observes Dr. Spencer, who knew him intimately, " and depth of judgment, dwelt in the lowly mind of this truly humble man ; great in all wise men's eyes, except his own ; with what gravity and majesty of speech his tongue and pen uttered heavenly things ; whose eyes, in the humility of his heart, were always cast down to the ground ; how all things that proceeded from him were breathed ~~as~~ from the spirit of love, let those that

knew him not in his person, judge by those living images of his soul, his writings."

When Mr. Hooker was about twenty eight years of age, he entered into holy orders; and after exercising his ministry, in various places, in a faithful, peaceable, exemplary manner, for nearly twenty years, he fell into a long sickness, from which he never recovered.

On the day before his death, one of his brethren in the ministry coming to visit him, found him deep in holy contemplation. Inquiring the subject of his thoughts, the dying saint replied, "that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh! that it might be so on earth." After these words he said, "I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by his grace, loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence to him, and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? and therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and

then take thine own time ; I submit to it ; let not mine, O Lord, but let thy will be done."

After which, he fell into a slumber ; when he awoke, he spoke only these few words : " Good doctor, God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me ; and from that blessed assurance, I feel that inward joy, which this world can neither give nor take from me ; my conscience bears me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service ; but cannot hope it, for my days are past, as a shadow that returns not."

More he would have spoken, but his spirits failed him, and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest, like Lazarus, in Abraham's bosom.

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## MEMOIR OF THOMAS READER.

THOMAS READER was born at Bedworth, in Warwickshire, in 1725. *His pious and worthy parents were principally concerned for the spiritual welfare of their children.* As the care of instructing the rising generation, in the earliest part of life, principally devolves on the mother, Mrs. Reader faithfully discharged this important trust. She was not satisfied with merely catechising her children, or instructing them in the leading principles of religion, but she would frequently take them, separately, into her chamber, and endeavor to impress their infant minds with a concern about their everlasting salvation.

Her pious labors were very successful, and she had the happiness of seeing the seed which she had sown soon spring up in the hearts of her children. Their eldest son, the Rev. Simon Reader, was educated under the amiable Dr. Doddridge; and became a minister of eminent learning and piety. The second son, Samuel, was an active and useful deacon.

Thomas, the youngest, is the subject of this narrative. When he was about eight years old, the house being one evening full of company, he had not a convenient place for his secret devo-

tions ; but unwilling to omit what he knew to be his duty, he went into his father's wool-loft, to enjoy the pleasure of communion with God. At first he felt some childish fears, on account of his lonely situation ; but afterwards his mind was so filled with thoughts of God, and the joys of religion, that he soon forgot the gloominess of the place.

During his childhood, a person being on a visit at his father's, Thomas was appointed to sleep with him. After the gentleman had retired to his chamber, the pious little boy knocked at the door, requesting him to let him go through his room to an inner closet, which he used to frequent for the exercise of prayer. The conscience of the visitor severely smote him. "What," thought he, "is this little child so anxious to obtain a place for devout retirement, while I have never prayed in my life?" It led him to serious reflections, which, through the divine blessing, were the happy means of his conversion ; and he afterwards became not only a true Christian, but a valuable minister of the gospel.

At the age of fifteen, Thomas was taken into the fellowship of the church, as his brother Simon had been at fourteen. It was his early prayer, which he frequently repeated, "that God would fill his head with schemes for his glory, his heart with his love, and his hands with his work ;" and the Lord very liberally granted his request.

He went through a course of studies, under

the Rev. John Kirkpatrick, M. A.; and gave such evidence of his abilities and piety, as was highly pleasing to his excellent parents. Soon after his entrance on the ministry, he was such an acceptable preacher, that he received invitations from four or five different churches. He began his pastoral work at Weymouth, in Dorsetshire, and in 1755 removed to Newbury, in Berkshire. Here his faithful ministrations, his heavenly deportment, and his salutary counsels, gave great satisfaction.

He was zealous for the glory of God and the salvation of souls. This sacred ardor appeared in his preaching, his edifying visits, and his exemplary deportment. *He was particularly anxious for the welfare of the young.* Hence, he stately instructed them in the Catechism; and *having the art of descending to the capacities of children, his efforts for their benefit were crowned with great success.*

In 1771, he removed to Taunton; where, for more than two and twenty years, he was a watchful and active shepherd over the flock which God had been pleased to commit to his care. His work and his rest were near together. On June 1st, 1794, he preached twice, with his usual animation; next morning he was seized with a violent pain, which, under the permission of the Most High, brought on his dissolution on the Wednesday following, when he was called to the bosom of his Lord.

## MEMOIRS OF THE REV. PEARD DICKINSON.

(Written by himself.)

I was born at Topsham, near Exeter, Nov. 16th, 1758. *I can never sufficiently adore the God of my life, that my parents had not only a sincere regard for vital religion, but the deepest veneration for the inspired writings, with which they endeavored early to impress the minds of their children.* My father was a man of strong reasoning powers, much addicted to mathematical studies, and acquainted with the municipal and common law of England. And as the whole force of his mind was directed to serious and important objects, so he could not endure any thing that was trivial in writing or conversation.

To such a parent, the cultivation of his children's minds could not be regarded as a matter of small moment. He therefore accustomed them to the pursuit of knowledge from their childhood. I have reason to bless God for having been trained, in this way, to serious application, from my earliest youth, and to some degree of economy in the distribution of my time.

The first moral principles which were strongly impressed upon my mind, were a solemn and constant regard to truth, and an abhorrence of all dissimulation and falsehood; the practice of

mercy universally, and a detestation of cruelty, as most diabolical in its nature; the thinking, speaking, and acting towards others, as I might wish them, in similar circumstances, to act towards me. These, with some leading principles of religion, were, as I distinctly remember, repeatedly inculcated upon me by my parents. *Nor was their labor lost*; for, though sin and folly were too often prevalent with me, and the corruption of my nature discovered itself in a variety of ways; yet much evil was certainly prevented, and, through the divine blessing, my heart was frequently attracted towards that which is good.

*I daily see reason to bless God for having caused me to be instructed, from a child, in the way in which I should go, for I have proved it to be the way of peace and of happiness.* My father's situation affording him much leisure, he devoted a great deal of his time to the improvement of his children, whom he carefully instructed in various branches of useful knowledge. Nothing could exceed the pleasure which I felt in hearing his conversation. It was so instructive and rational, abounding in so many allusions to history, and was attended with such an air of piety and goodness, that it made a deep and lasting impression on my mind; and as its influence appeared in opening and invigorating the powers of the intellect, so it tended to attach my heart and affections so strongly to him, that I considered him as one of the wisest and best of men.

I can early, and distinctly, trace the influence of the divine Spirit upon my heart. I remember, in particular, that at three or four years of age, I had a solemn sense of the presence and power of God, and repeatedly felt the most awful convictions of the certainty and eternal duration of a future state. About this time my infant heart was often drawn out in prayer; and I then entertained no doubt, but that the great God condescended to hear even the voice of a child. Happy, indeed, would it have been for my early youth, had I improved these gracious visitations; but they were, alas! too soon opposed by the principles of degenerate nature.

After many terrors, and severe convictions, the influence of religion became more powerful and abiding. These beginnings of the divine life, which I had thus happily experienced, and the convictions which had been thus deep, genuine, and salutary, were the work of the Spirit of God alone. As they all sprung from the free grace of God in Christ, to Him be all the glory. *I now saw that I had reason to adore the divine Providence that I had been daily accustomed to hear the Scriptures read in my father's family.* These, with some of the most excellent writings of the Puritan divines, had often conveyed important instruction to my thoughtless heart. The Saint's Everlasting Rest had particularly struck me, and the account of the martyrs. What I once regarded with indifference, was now precious to me, and God

brought many of the truths which I had heard to my remembrance.

Having given an account of the manner and effects of Mr. Dickinson's religious education, it would be foreign from the design of this work to follow him through his studies at the university, and the various scenes of his active and useful ministry. I shall only observe that, after a holy, amiable, and devoted life, he expired in London, May 15th, 1802.

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## MEMOIRS OF MRS. MARY GENOTIN.

(From Burder's Lives of Pious Women.)

**SHE** was born at Walsal, in 1758. *Her mother was a woman of singular piety and devotedness to God, and her excellent example and instructions were rendered eminently useful to her children, particularly to Mary, who was the youngest.* When only seven years of age, she discovered an attachment to divine things, and a peculiar love to the Bible; for, before she was able to write, she would print different passages of scripture on the garden wall, in order that they might make a deeper impression on her mind.

She discovered a great aversion to sin, par-

ticularly to the sin of lying. At all times she adhered to truth, whatever might prove the consequence; and would seldom attempt to conceal her faults, but would confess them with sorrow. When very young, she was desirous of knowing how to pray, and earnestly inquired how she might learn. Her mother was anxious to cherish these serious dispositions, and permitted her dear child to be with her in secret retirement. The impressions produced upon her infant mind during these solemn occasions, were never erased. Often, in future life, did she mention with gratitude, the peculiar advantages derived from this privilege.

At the age of sixteen, she was admitted to the Lord's supper. In the year 1786, she was married to Mr. Daniel Genotin. Her conduct in this relation was truly exemplary. "*Her children arise and call her blessed; her husband, also, and he praiseth her.*" Some of her offspring died in infancy. *Those who were spared, she frequently and solemnly dedicated to the Lord.* Like pious Hannah, she took them to a throne of grace, and, having received them from God, she yielded them up to him; acknowledging his sacred right to them for ever. Her solicitude was great for their spiritual and eternal welfare. It was her usual custom, every Sabbath evening, to catechise and call each of her children to account for the sermons they had heard, and to examine what improvement they

had made in divine knowledge and experience. These exercises proved of great utility to all her children; and her constant endeavor to train them up in the nurture and admonition of the Lord, was attended with gracious tokens of the divine approbation.

Her affectionate disposition, sweetness of temper, and free carriage towards them, very much endeared her to their hearts. *Her pious example gave weight to her precepts, and made the ways of religion to appear amiable and attractive.* She frequently and fervently engaged in family prayer. In this respect, as well as in every other, she was truly a spiritual helpmeet to her husband, and a blessing to her family.

She was particularly anxious that all her household should lay worldly concerns aside as soon as possible on Saturday evening, and prepare for Sabbath duties. She has said, that she generally knew what kind of Sabbath she was likely to have, from the frame of her mind on Saturday evening. She gave herself unto prayer, reading, and meditation, and endeavored to impress a strict attention to these duties upon the minds of her children. She frequently inquired whether they retired into their chambers to pray; reminding them of our Lord's words, "*And thou, when thou prayest, enter into thy closet, and shut thy door, and pray unto thy Father who seeth in secret,*" &c.

It was her happiness to see her children walk-

ing in the truth ; which she considered as an answer to her many prayers, and those of her dear husband, who had so often pleaded with God in their behalf. Their being inclined to engage in Sabbath schools, and other societies for the promotion of religion or relief of the poor, afforded her inexpressible pleasure. She used to say, she would rather be able to assert upon a dying bed, "I leave a seed to serve the Lord," than to exult in the possession of thousands.

*Having herself derived substantial advantage from committing large portions of Scripture to memory in her youth, she earnestly recommended the practice to her children, and to all young persons.* Though remarkably cheerful in her disposition, yet she always endeavored to check any tendency to levity, either in herself or her family. During her last affliction, she enjoyed great peace and happiness. "Christ," said she, "was never so precious to me as on a dying bed." To those who attended her she was very grateful. When she received any mark of their kindness, she would say, "thank you ; thank you ; a full reward be given you by the Lord God of Israel."

She frequently exhorted her daughters to follow the Lord fully ; to labor to be useful in the world ; to be active in the Sabbath school, and much in secret prayer. "O !" she exclaimed, "could these walls speak, they would testify the pleasure I have enjoyed in communion with God,

particularly in morning exercises. I have found his morning smiles bless all the day. If you wish your souls to prosper, begin devotion as early as possible, before you engage in domestic concerns; it will fit your mind for unexpected circumstances of trial and difficulty, and will enable you to possess your soul in patience."

She selected a portion of Scripture (2 Cor. xiii. 11), containing four sentences, one of which she gave to each daughter, which she desired they would treasure up in their memories, and consider as given to them by their dying mother. To one, "*Be perfect;*" to another, "*Be of good comfort;*" to another, "*Be of one mind;*" to another, "*Live in peace.*" And she summed up all with, "*and the God of love and peace shall be with you.*" "Spend your youth for God, my dear daughters, and scatter the seed of the kingdom wherever you have opportunity."

When some one expressed surprise at her willingness to resign her family, and the composure she discovered when taking her final leave of them, she said, "I have a sweet family above, and I must go and see them; I can resign husband and children, because I hope they will soon follow me." She slept nearly the whole of the last day of her life, and when she awoke, her mind seemed peculiarly happy; a heavenly serenity beamed in her countenance, and glory appeared to be already begun in her soul. Though she could not speak, she looked

round once more upon every individual of her mourning family, and then sweetly fell asleep in Jesus, Feb. 10th, 1814—departing to be forever with the Lord.

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SOME ACCOUNT OF MISS HANNAH HIND-  
MARSH.

It was her happiness to have truly pious parents, whose great care in training up their children aright, has proved a special blessing both to themselves and their offspring. Five children were committed to their charge by their heavenly father ; and four of them are already recalled to mansions on high. Hannah, the youngest but one, was born at York, in 1780. From her infancy, she appeared to be devoted to God, and discovered, even at this early period, a good understanding, and an amiable disposition.

When about four years of age, she was frequently found praying alone. Instead of spending her leisure hours in folly, she would take her school companions into a secret place to pray with them. Never was she known to utter a falsehood. She was fond of reading, particularly the holy lives and happy deaths of christians ; but, above all other books, she loved and preferred the book of God.

When she was about eight years old, her father removed to Newcastle-upon-Tyne, where she manifested a growing delight in religion, and retained a holy fear of offending God. She has been known to resist temptations common to children, with a courage equal to that of many mature and established Christians. When she found any thing suggested to her mind, which she thought would be contrary to the will of her parents, she always regarded it as coming from the enemy of her soul. One day, when breaking sugar in a retired part of the house, a person, not belonging to the family, heard the child repeatedly saying, "No, Devil! I won't take it—I won't take it!" The person was surprised, and inquired the cause. She replied, the enemy was tempting her to eat of the sugar in her mother's absence, which she would not do.

She was always fond of going to divine worship; but at this time the Methodists at Newcastle had preaching only early in the morning, or late in the evening. Many parents were thus prevented from taking their children with them; and Hannah's health being delicate, she was often left at home in the winter; but while her parents were absent, she spent the time in praying, singing, or reading, and often said she was happy in being alone. One night in particular, upon her parents entering the house, she, with joy sparkling in her countenance, said, "O Father, I am pleased, I am pleased." Her parents had no doubt that the Lord had manifested him-

self to her soul, and this was her manner of expressing what she felt.

It is something very remarkable, that during her whole life her parents had never to chastise her for any fault! This was far from being the effect of inattention or over indulgence, for I may venture to say, that the care and method of Mr. and Mrs. Hindmarsh, in training up their children, were exceeded by few.

I shall instance Mr. H.'s usual method of correction. When a fault was committed, *he did not always inflict instant chastisement*, lest it should be thought to proceed from heat or passion; he threatened it, and his word was as true as the thing itself: in general, the succeeding day was the time for its execution; when the child, with only himself, retired into a private room, he expatiated largely on its conduct, in a serious and affectionate manner, after which, he proceeded to obey Solomon's injunction: then he again spoke of the painful work he had been put to, as his duty; adverted to the displeasure of the Almighty at sin; at last they both knelt down, confessed the fault to God, and intreated forgiveness for the child. This conduct was attended with the happiest consequences: it caused the child to revere and love its parents, and at the same time filled its mind with dread and abhorrence of sin. If a similar plan were generally adopted by christian parents, we might expect to see more piety and obedience in their children.

When Miss Hindmarsh was about twelve years of age, she was much harassed by Satan's suggestions, to repent of sins she had never committed: but a kind and seasonable caution from a friend, showing that it was a temptation, enabled her to surmount it. However, these very suggestions were overruled for good. They led her more earnestly to seek an *abiding sense* of God's favor, through faith in Christ Jesus.

In the year 1796, she was particularly alive to God, and drank deep into the spirit of perfect love. She enjoyed much of the power of grace; but believing that much more was to be attained, she prayed fervently to God, both in public and private, and her supplications met with divine acceptance. Her life and conversation were so exemplary, that all around her could say, "*Behold an Israelite indeed, in whom there is no guile.*"

During the last winter of her life, our young friend enjoyed better health than usual; but in the spring she was seized with cold, accompanied by a violent cough. From the commencement of this illness, she expected it to terminate in death, but was sweetly resigned to the will of God. She besought the Lord to give her an entire meetness for heaven. She was enabled to attend public ordinances until near death, and derived much benefit from the word of life. Until the Saturday before she died, she continued to go about the house, and spoke much on divine subjects to those who came to see her,

To some acquaintance, of whose spiritual state she was jealous, she spoke most solemnly of death and eternity, and exhorted them to holy diligence.

As her dissolution approached, her joy became more transporting. To a pious friend, she said, "all is nearly finished; I shall soon be joining my cheerful songs with angels round the throne." On the Sabbath, she proposed that a little wine should be brought, to commemorate together the dying of the Lord Jesus, for the last time on this side eternity. Upon receiving the elements, she, with a voice more clear and strong than I had heard her exert for a month before, began to express the many tokens of the grace of the Redeemer to her soul; but, as the strongest assurance of his love, she said, "I now feel he reigns within my mind; for your sakes, and his glory, for the last time I take this with you, in remembrance that he died for *me*, and in the fullest confidence, that the next I shall partake of will be the wine of the kingdom of his glory." Then she cried, "Glory, glory, glory, be to God, for ever and ever."

Human language fails to express our feelings on this solemn and delightful occasion. If ever christians were privileged to accompany a soul to the gates of heaven, we were at this time. Soon after this her father came in, and observing her just about to depart, he said, "Thou art ready to cross the river." "Yes, father," she replied, "I am on the very brink." Then em-

bracing him she appeared quite satisfied, as though her work was fully done. Being asked if she was easy, "Yes," said she, "*all is well and very comfortable*;" and in about eight minutes, the happy ransomed spirit took its flight to eternal glory.

She departed gently, as though falling asleep, on Sabbath afternoon, July 15th, 1798, in the 19th year of her age. I cannot conclude this account, without acknowledging the gracious support which the Lord vouchsafed in this trying dispensation, especially to her parents, in whose affections she had a special interest. They have indeed the best consolation, in reflecting on the piety, knowledge, faith, and resignation of their beloved child, and on the happy state to which she is now exalted. She studied to keep every thing from them that would cause them any grief. They esteemed her very highly, and the Lord was pleased to bless their pious endeavors, and to answer their prayers, in the salvation of her soul, and in her serene, joyful, and triumphant passage to the realms of bliss.

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EXTRACT FROM THE LIFE OF REV. PHILIP  
HENRY.

His mother was a virtuous, pious gentlewoman, "*that feared God above many.*" She looked well to the ways of her household, prayed with them daily, catechised her children, and taught them the knowledge of the Lord betimes.

*He often mentioned, with thankfulness to God, his great happiness in having such a mother, who was to him as Lois and Eunice were to Timothy, acquainting him with the Scriptures from his childhood: and there appearing in him early inclinations, both to learning and piety, she devoted him, in his tender years, to the service of God in the work of the ministry. This excellent parent died March 6th, 1645, when her son was not quite fourteen years of age.*

While his mother lived, and after her death, he attended regularly on the public worship of God, both on Sabbath\* and week-days, wrote down many of the sermons, and increased much, by the devout use of these opportunities, both in knowledge and in grace. Very deep impressions were made upon his mind, by the divine blessing on the discourses of Mr. Stephen Marshall. Of this minister, and his ministry, he would, to his last, speak with great respect and thankfulness to God, as the means by which he was, through grace, in the beginning of his days, "*begotten again to a lively hope.*"

“If ever any child,” says he, “enjoyed line upon line, and precept upon precept, I did. And was it in vain? I trust not altogether in vain. My soul rejoiceth and is glad at the remembrance of it; the word distilled as the dew, and dropped as the rain; I loved it, and loved the messengers of it, their very feet were beautiful to me. *Bless the Lord, O my soul! as long as I live I will bless the Lord, I will praise my God while I have my being.* Had it been only the restraint that it laid upon me, whereby I was kept from the common sins of youth, such as swearing, sabbath-breaking, and the like, I was bound to be very thankful; but that it prevailed, through grace, effectually to bring me to God, how much am I indebted, and what shall I render!”

He bore his testimony to the comfort and benefit of early piety, and recommended it to all young people, as a good thing, to bear the yoke of the Lord Jesus in their youth. He observed it concerning Obadiah,\**that he feared the Lord from his youth, and so feared him greatly,* 1 Kings, xviii. 3, 12. No man did his duty so *naturally* as Timothy, Phil. ii. 20, *who, from a child, knew the holy scriptures.* He would tell young people, “you cannot begin too soon to be religious, but you may put it off too long; manna must be gathered early.”

He would also recommend it to the care of parents, to bring their children betimes to public ordinances. He would say, “that they are

capable, sooner than we are aware, of receiving good by them." The scriptures take notice, more than once, of the little ones in the solemn assemblies of the faithful, Deut. xxix. 10, 11, and xxxi. 12. Ezra, x. i. Acts, ii. 39, and xxi. 5. If we lay our children by the pool side, who knows but the blessed Spirit may help them in, and heal them.

When he grew up to be a man, and entered upon his ministry, he was called *heavenly Henry*, by the country around.

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#### MEMORIAL OF THE REV. JOHN BELFRAGE, OF FALKIRK.

HE was born at Colliston, county of Kinross, Scotland, Feb. 2d, 1736. His father was distinguished by his good sense, and patriotic spirit; being particularly active in promoting improvements, conciliating differences, and managing the interests of the young committed by dying parents to his care. His mother was the only child of the Rev. ANDREW URE, minister of Tossaway. In her, good sense, enlargement of mind, and fervent piety, were associated with all the gentler dispositions.

*The tuition of such a mother must be of the greatest value to the young.* The tenderness of

her heart gives her peculiar powers of persuasion, and religion never appears so lovely to a child as when its ardor glows on a mother's countenance, nor its lessons so melting as when they are enforced by her tears, and followed by her prayers. She marked, with pleasure, her son's early inclination for the holy ministry. To prepare him for this sacred office, she labored to form pious sentiments in his mind, and to cherish devout feelings in his heart; and the symptoms of a gracious character which she discovered in the rising youth gave her the greatest delight. This desire for the ministry was strengthened by the visits which he paid to his grandfather.

Young as he was, he marked with deep interest the piety of his manner, the calmness of his dwelling, his studious habits, his delight in the service of God, and his beneficent care of his parish; nor did he ever forget the solemnity and kindness of the venerable man, when, like Jacob blessing his grandsons, he laid his hand on his head, and besought the God who had fed him all his life long to bless the child. At a suitable age, JOHN went to the college of Edinburgh; and while there, through preserving grace, and the divine blessing on a religious education, his conduct was exemplary.

Some time after this, he was deprived by death of his invaluable mother. The parting, after a visit which he paid her in her illness, was solemn and affecting to them both. She felt that she should see his face no more; and while he stood

weeping by her couch, she expressed her firm hope in Christ, soothed him by various assurances of divine guidance and consolation, exhorted him to a close walk with God, and with a voice which sunk into his heart, gave him a Christian mother's last blessing.

Sept. 6th, 1758, he was ordained to the pastoral care of a congregation at Falkirk, and in this situation he continued till his death. Here, for forty years, *he was a burning and a shining light*. His private life, his domestic conduct, and his public ministry, were all directed by the same holy principles. He was frequently deputed to restore societies at variance to harmony; and for this labor of love, he was singularly qualified by his meekness and prudence. By his influence, dissensions in families, in neighborhoods, and in congregations, have been healed; and he has left the place which had been the dark scene of animosity and strife, with blessings on his head, from those whose happiness had been restored by the return of concord and benevolence.

His mild and affectionate disposition prepared him for the enjoyment of social comforts. Two years after his ordination, he was married to a young lady in his own congregation, whom God made an eminent blessing to him and to their family. His home was the rest of his heart. His solicitude for the welfare of his partner and children was tender and constant. The seasons which he set apart for private devotion were

marked by the youngest with reverential interest; and from the closet of prayer he returned with a countenance the index of a heart sanctified and gladdened by piety, to bless his household by the intercourse of kindness and the counsels of wisdom. It was his delight to say or do whatever would contribute to its happiness.

His attention to the religious instruction of his family was not confined to the evenings of the Lord's day,<sup>4</sup> but was often manifested at other seasons. There was such a sweetness in his mode of teaching, that the scene and hour of tuition was never gloomy, but always pleasant. He listened to the tasks of his children, not merely with patience, but with evident interest. His advices were singularly solemn, tender, and appropriate; and the directions he gave them, as to prayer, were happily adapted to guide the youthful mind to devotion. It was his care to obtain for them suitable books, and to examine what information they had derived, and what impressions they had felt in the perusal: and such were often his inquiries after their attendance on religious ordinances.

These interesting duties were seconded with unwearied assiduity, by the pious and enlightened care of a mother whose heart was devoted to their best interests. When two of his sons, at the most promising season of life, were taken from him by death, like a truly christian parent he labored to assuage the grief of his family,

and thus expressed his devout acquiescence in the will of Heaven ; “ I must say with Jacob, Joseph is not, and Simeon is not, but with him I will not say, all these things are against me ; for that is no longer mine which God claims, and I believe that his darkest paths are mercy.”

His fourth son was educated for the ministry ; and never (to use his own words), “ never can he forget the solemn representations of his father, of the piety, wisdom, and zeal required in that office, of its tremendous responsibility, of the rewards promised to the faithful pastor, and of the doom of him who should disgrace that function by the spirit of the world, or the error of the wicked.” He felt the deepest interest in the progress of his studies ; and when he was licensed to preach the gospel, this was the animating charge by which he encouraged one so young, under a trust so solemn, “ *My son, be strong in the grace that is in Christ Jesus.*” When this promising young man was appointed to be his colleague and successor, Mr. Belfrage regarded it as the sanction of Heaven to a relation which should unite his son more closely to him. He rejoiced in it, not merely as what might be his solace in advanced life, and a comfort to his family, but as likely to maintain the peace of his congregation ; and most earnest were his prayers that it might contribute to advance their best interests.

When the ordination took place, his exhortations on that occasion were solemn, affectionate,

and faithful, like those of David to Solomon, his son, when he said to him, *Thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off for ever.*

1 Chron. xxviii. 9. The youngest in the families of his charge said they loved him, he was so mild and so good. He was delighted to see them happy, and, by tracing their tempers and capacities, he would suggest his pious counsels, in language so simple as to be understood, and in the most engaging manner. Having attained a good old age, amidst the esteem and love both of his congregation and family, he was taken ill, and obliged to abandon his sacred work.

The venerable sufferer cheered and comforted his sorrowing household. To his wife, he said, *thy maker is thine husband; to his children, I have left you all on God.* On the last Sabbath of his life, when his son and some others of his family came in from public worship, he said, "My heart was with you; I am trying to raise it to the temple above, where a rest, a Sabbath, remaineth for the people of God. I have long preached salvation by Christ, my wish is to join the great multitude above." And, with his eye turned to his family, he added, "and to be joined by all I love on earth, in singing salvation to God and to the Lamb for ever."

He spoke frequently, in his illness, of his congregation ; expressed his satisfaction that they were not deprived of any religious ordinance by his affliction : commended them to the care of the shepherd and bishop of souls ; implored his gracious acceptance of his ministry, and earnestly prayed that the kingdom of Christ might flourish among them. To his son, he said, " I have been committing you to the care of the great Apostle and High Priest of our profession. He will be the guide of your youth, and in the light and grace of his presence, you shall not miss a father's counsels or kindness."

When he felt his end approaching, he expressed, in a faltering voice, his attachment to his family, declaring that Christ was all his hope ; and his parting intercession and blessing was his last expression of piety and love. In a short time after it, he entered into rest ; and, like David, having *served his generation according to the will of God, he fell asleep.*

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## THE CHARACTER OF AN AGED DISCIPLE.

(By Henry Belfrage, D. D.)

MR. J. S. was early attached to religion. He lived while a boy with a grandfather, who took great delight in instructing him. He used to tell, with deep interest, how that good old man frequently came to him into the fields where

he was tending the cattle, sat down beside him, addressed to him the counsels of piety ; how he was affected by the fervor with which he spoke of the excellencies and of the dying love of the Saviour ; and with his earnest injunctions to fear the Lord in his youth. After he left him, he used to kneel down in a lonely spot, and beseech the God of his fathers to fill him with the knowledge of his will and the spirit of his grace. To his last day his mind recurred to those scenes where it first opened to piety, and where God was pleased to accept the kindness of his youth.

He was distinguished for his attachment to religious ordinances, from which, even in old age, he was seldom absent ; (thereby confirming the truth of that divine and important promise, Prov. xxii. 6, *Train up a child in the way he should go, and when he is old, he will not depart from it.*) He used to say, that he was always happiest in the house of God ; and in his days of frailty, he tried to recruit his strength at the end of the week, that he might be able to repair to the gates of Zion on the Sabbath.

He was in the habit of writing down on the Monday morning, the text which had been illustrated, with any remarks which he recollected, and spent some time in earnest prayer for the blessing of God on his gospel. His bible is marked in a great many places, at the texts which God had blessed for enlightening and comforting him. It was delightful to see the

interest taken by his family in those portions of the word on which God had caused him to hope—they will be monitors to his descendants, to cultivate that piety which blessed all the years of his life, and all the changes of his lot; and while they learn from them to *know the Lord God of their fathers, and to serve him with a perfect heart, and with a willing mind*, may they find all the consolations which the sacred word richly imparted to him.

For a season, after the death of his wife, this good man was filled with painful apprehensions of the wrath of God. His fears were, however, graciously removed in answer to prayer. At this time, he felt much anxiety about his son, who was greatly affected by the death of his mother. He remarked, that the death of a mother was peculiarly trying, and that *the sorrow of one that mourneth for his mother* is mentioned by the Psalmist as a very bitter sorrow. With much affection he laid open to him the consolations of the gospel: and, while the tear in his eye showed how he felt the bereavement he had suffered, he exemplified, in his calm submission, the power of resignation and hope.

When the youth was laboring under strong solicitude about his eternal salvation, he, with much wisdom and kindness, directed his steps to the cross, encouraged him by setting before him the invitations and promises of the Saviour's grace, and combated, with great skill, tenderness, and patience, all the suggestions of fear

and despondency. He did not marry a second time, but wished his son to form such a connexion in marriage, as might prove a blessing to them both. His prayers for the guidance of Heaven to his son were happily answered; and he lived with his daughter-in-law, in uninterrupted harmony and comfort.

Her attentions to him were unwearied, and her language to him was always kind and respectful. While some old men are peevish and fretful, and give their daughters-in-law too much reason to complain that it is impossible to please them, he blessed God for bringing so kind a heart to his dwelling, and said that he loved her as his own child. This amiable woman was most devoted to his comfort, nursed him with the tenderest care, and wept for him as for a father. When he saw her weeping by the side of his bed, during his last sickness, he said to her, "Trust in God, and he will never forsake you; during my long life he has never left me comfortless; and I leave you and your children under his care."

It is a striking evidence of the sweetness of his temper, that his grandchildren were much attached to him, and they delighted to walk with their hands in his to church. They vied with each other to serve him. He took great delight in their progress at school, and his advice to them was solemn and affectionate. One of the boys, who was only six years of age, who had slept for some nights with him, said, with sobs

and tears, after his death, "I will never forget my grandfather; he taught me to pray, and encouraged me to love God; I wish to be a good man like him." Had this man been cold and austere, these little children would have thought of him with fear or disgust; but *his instructions dropped as the rain, and distilled as the dew; as the small rain on the tender herb, and as the showers on the grass.*

During his illness, they were, as he wished, placed by his bed-side every night, before they went to sleep, and he took each by the hand, and spoke to them, the words of kindness and of piety. He had a daughter who was married, who is distinguished by her father's temper and manners; and to her children nothing was so delightful as to visit their grandfather, and to receive his counsels. He was never seen, by his own family, in a bad humor. There were no poor families in the village that had not tasted of his bounty. The losses he met with in business never excited the least fretfulness; and when he was successful, he used to express his gratitude to God for his goodness; but there was no exultation in his own skill or activity. "Providence is putting it in my power to do something more for God and for man," was the devout reflection he made.

Though never devoted to the world, he was peculiarly detached from it for some time before he died, and spent a great part of his time in meditation in his garden, and in secret prayer in

his own apartment. Though always a humble man, yet he appeared visibly more lowly and contrite as he drew near the close of his life. He was much attached to his minister, and when he conducted the devotions of the family, prayed most fervently for the success of his labors, and the prosperity of his soul.

In meetings for prayer and religious conversation, he took great delight. His remarks were pertinent and judicious, and on questions of spiritual experience the reflections which he made showed the piety of his heart, and his acquaintance with the work of divine grace.

He was eminent in patience. He had a complaint in one of his eyes, which was very painful, and at last issued in the total loss of sight in that eye, yet he was never heard to murmur. On the contrary, this resigned and grateful saint blessed God that he had enjoyed sight so long, and that both eyes had not failed him. His last illness was not long, and he endured it in the same spirit. In the devotional exercises that were performed in his chamber, he joined with great earnestness, and was observed to be much occupied in ejaculatory prayer. His voice became inarticulate ; but, amidst the broken sentences which his family heard him attempting to utter, the name of Jesus often reached their ear ; and from some words which they caught, they could gather that, like Simeon, he was praying, *Now, Lord, lettest thou thy servant de-*

*part in peace, according to thy word; for mine eyes have seen thy salvation.*

It is a beautiful evidence of what an excellent father he had been, and of the kindheartedness of his family, that he breathed his last, supported by his son on the one side, and his daughter-in-law on the other; and when I saw his son and his grandchildren weeping by the side of his grave, and giving vent to the sorrows of nature, while they saw the dust covering him, I felt how dear the spirit of goodness makes a man to all that live within his circle, and the wish and prayer rose to heaven from my heart, that their impression of his worth might lead to the culture of his piety and meekness, and that religion might still be adorned in their dwelling, as in times past. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

H. BELFRAGE, Falkirk.

In this pleasing narrative, how many divine promises do we see fulfilled; promises which ought deeply to impress the minds of all parents, to instruct and encourage them with respect to the religious welfare of their dear children.

*And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.* Genesis, xvii. 7.

*And the Lord said, Shall I hide from Abraham that thing which I do? For I know him,*

*that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he hath spoken of him. Gen. xviii. 17, 19.*

*But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. Psalm, ciii. 17, 18.*

*One generation shall praise thy works to another, and shall declare thy mighty acts. Psalm, cxlv. 4.*

*I will pour my Spirit upon thy seed, and my blessing upon thine offspring. Isaiah, xlv. 3.*

*As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and forever. Isaiah, lix. 21.*

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## SAMUEL DAVY, Esq.

**THIS** pious gentleman, who was deacon of an Independent church, at Crediton, Devon, died July 28th, 1824. Descended from gracious parents, his infant steps were early led to the sanctuary of God, while his opening mind was directed to the sacred truths of the gospel.

Their instructions and prayers were blessed to his early conversion, and, like Obadiah, he feared the Lord from his youth. His future life was passed partly in foreign climes, but in every country *he walked with God*, and was ready to every good word and work. Bible, Missionary, and Tract Societies, Sabbath Schools, and other pious and benevolent institutions, found in him an active agent, and a generous, devoted friend.

He was enabled by divine grace *to use the office of a deacon well*. When the congregation with which he was united, was without a pastor, he conducted divine worship himself, reading the sermons of some faithful and evangelical preacher; and his labor of love has been blessed to the conversion of many. Several, who have since proved consistent and exemplary disciples of Christ, ascribed their first religious impressions to the kind services of Mr. Davy

One instance deserves to be perpetuated. Travelling in Cornwall, a few years since, on entering a bookseller's shop, he was accosted by

a highly respectable lady, who informed him, that a sermon of Dr. Watts's, on "Death a Blessing to the Saints," which he read in the place of worship where he was deacon, when she was merely a visitor at Crediton, was the means of her conversion. Long she remained an honorable member of the visible church, and afterwards died in the faith and hope of the gospel. Though Mr. Davy must have heard with delight of this happy example of his usefulness, yet his diffidence would not allow him to mention it, till within a few hours of his dissolution; and even then, in speaking of it to his pastor, he used the most humble and modest expressions.

He was pre-eminant for prudence, meekness, and integrity. Going daily from his closet, where he had enjoyed communion with God, and renewed his spiritual strength, into the walks of commerce and social life, he acted every where upon holy principles, and exercised himself to keep a conscience void of offence.

What he was in the domestic circle, his surviving relatives can testify. The law of kindness was ever on his lips, and in his heart. He was such a bright example of Christian excellence, that they delighted to reside with him. As a master, he was concerned for the salvation of those whom he employed. As one evidence of this, he gave a small religious volume to each of the persons in his extensive manufactory, as a solemn dying memorial, accompanying the gift with suitable counsels and admonitions.

In the midst of his activity and usefulness, it pleased God to lay him aside on the bed of sickness. From the nature of his disorder, he was precluded from much conversation; but, notwithstanding his pain and weakness, he could not forbear speaking for God out of the abundance of his heart. During his wearisome days and sleepless nights, it was delightful to see him so placid and resigned. On being questioned as to the state of his mind, he said, "I have a good hope, through grace, that all is well, and safe, in reference to eternity. That Saviour, whom I have feebly and imperfectly attempted to recommend to others all my life, will, I am sure, afford me support at this trying crisis."

At another time he said, "I have not a single cloud of fear." Reference being made to the atonement, he said, "I have no other refuge, and can die trusting there." The night before his removal, among other weighty sentences, he subjoined, in a manner never to be forgotten,

"Come, ye angelic convoys, come,  
And bear the willing pilgrim home."

Gradually he glided away from earth, and hardly had his venerable and sainted parent led the way to glory (she died in the month of May preceeding), when, lo! the son followed, to unite with her and all the blessed spirits above, in their holy and unceasing adorations of the supreme Godhead, in their happy songs of wonder, love, and praise.

**BIOGRAPHICAL SKETCH OF THE EDUCATION  
AND CHARACTER OF DR. DWIGHT.**

**TIMOTHY DWIGHT**, was born at Northampton, Massachusetts, May 14th, 1752. His father was a merchant of good understanding, and fervent piety. His mother was the third daughter of Jonathan Edwards, for many years the minister of Northampton, and afterwards President of Nassau-hall, well known, as one of the ablest divines of the last century.

She possessed uncommon powers of mind, and great extent and variety of knowledge. Though married at an early age, and a mother at eighteen, she found time, without neglecting the ordinary cares of her family, to devote herself with the most assiduous attention to the instruction of her numerous children.

It was a maxim with her, the soundness of which her own observation through life fully confirmed; that children generally lose several years, in consequence of being considered by their friends as too young to be taught.

She pursued a different course with her son; she began to instruct him almost as soon as he was able to speak; and such was his eagerness as well as his capacity for improvement, that he learned the alphabet at a single lesson; and before he was four years old was able to read the Bible with ease and correctness. With the

benefit of his father's example constantly before him, enforced and recommended by the precepts of his mother, he was carefully instructed in the doctrines of religion, as well as in moral duties. She taught him from the very dawn of his reason to fear God, and to keep his commandments; to be conscientiously just, kind, affectionate, charitable, and forgiving; to preserve on all occasions, and under all circumstances, the most sacred regard to truth; and to relieve the distresses, and supply the wants of the poor and unfortunate.

She aimed, at a very early period, to enlighten his conscience, to make him afraid of sin, and to teach him to hope for pardon only through Christ. The impressions thus made upon his mind in infancy were never effaced. A great proportion of the instruction which he received before he arrived at the age of six years, was at home with his mother. His school-room was the nursery. Here he had his regular hours for study, as in a school; and twice every day she heard him repeat his lesson.

Here, in addition to his stated task, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period was expired. During these intervals, he often read over the historical parts of the Bible, and gave an account of them to his mother. So deep and distinct was the impression which these narrations then made upon his mind, that their mi-

nutest incidents were indelibly fixed upon his memory.

His relish for reading was thus early formed, and was strengthened by the conversation and example of his parents. His early knowledge of the Bible led to that ready, accurate, and extensive acquaintance with scripture, which is so evident in his sermons and writings. At the age of six, he was sent to the grammar school. Here, for two years, he made rapid advances, when the school was discontinued, so that he returned again to the care of his mother. By this faithful and intelligent guide of his youth, his attention was now directed to geography, history, and other useful studies.

*This domestic education rendered him fond of home, of the company of his parents, and of the conversation of those who were older than himself. Even at this early period of life, while listening to the conversation of his father and friends, on the character and actions of the great men of the age, both in the colonies and in Europe, a deep and lasting impression was made upon his mind; and he then formed a settled resolution, that he would make every effort in his power to equal those whose talents and character he heard so highly extolled.*

In September, 1765, he was admitted as a member of Yale College, where, in 1771, he became a tutor, when he was little more than nineteen years of age. In 1777, he entered into the married state, and in the year following, he

received the afflicting intelligence of the death of his father. The new and important duties which now devolved upon him, he undertook with great readiness and kindness. He consoled his widowed mother under her painful bereavement, and assisted her in the support and education of the younger children.

In this situation he passed five of the most interesting years of his life ; performing, in an exemplary manner, the offices of son, brother, and guardian. He was emphatically the staff and stay of the family. The elder as well as the younger were committed to his care, and loved and obeyed him as their father. The filial affection, respect, and obedience which he showed towards his mother, and the more than fraternal kindness with which he watched over the well-being of his brothers and sisters, deserves the most honorable remembrance. To accomplish this object, 'though destitute of property, he generously relinquished his proportion of the family estate ; labored for five years with a diligence and alacrity rarely exemplified ; and for a long time afterwards, he continued his paternal care and liberality.

Often did his mother, who died only about ten years before him, acknowledge, in language of eloquent affection and gratitude, his kindness, faithfulness, and honorable generosity to her and her children. The respect which she felt and manifested towards him, resembled the affection of a dutiful child towards her father, rather than the

feelings of a mother for her son. Well was this invaluable parent repaid for all her care in his religious education, for she declared with joy, a little before her death, that *she did not know the instance in which he ever disobeyed a parental command, or failed in the performance of a filial duty.*

As a husband and a father, his life was eminently lovely. The education which he had himself happily received in his youth, he conveyed, as a rich inheritance, to his own children. His highest earthly enjoyment was found at the fire-side, in the bosom of his family. To his brothers and sisters, he supplied, as far as possible, the loss they sustained in the death of their worthy father. When that mournful event happened, ten of the children were under twenty-one years of age. For their comfort and support, he superintended the farm, frequently working upon it himself, taught an extensive school, and regularly preached on the Sabbath. For two years he represented the town of Northampton, in the legislature of the State.

In 1783, he became the pastor of a church and congregation at Greenfield, in Connecticut, and remained in that situation till 1795, when, to the sorrow and disappointment of an affectionate people, he entered on the important office of President of Yale College. This seminary, in which he himself completed his education, was at that time in a languishing and unhappy state. Discipline was relaxed, the

number of students was greatly reduced, and what was much worse, many of them had imbibed loose and profane sentiments on the subject of religion, and even went so far as to assume the names of well known infidels.

The president applied himself vigorously to remove this awful evil. He boldly met and refuted all the cavils and arguments of the students, though he gave them free liberty of debate; and, through the smile of heaven on his abilities and faithfulness, infidelity was compelled to flee into its native darkness, and restored truth appeared in its true dignity and splendor.

From the age of seventeen to sixty-four, he was almost constantly engaged in the business of education; and during that period, he had between two and three thousand pupils under his care. He presided over the college for more than twenty years, with honor to himself, and advantage to the students. They honored and loved him as a father, and still revere his memory.

The course of divinity, which he delivered for their instruction, is extensively circulated in England, and worthy of a cordial recommendation. For the last few months of his life, he endured much pain and languor. His constitution sunk under incessant application. His spirit was resigned, his mind serene, and his attachment to the precious truths of revelation more strong and ardent than ever. These re-

vived and supported him, in the near prospect of death and eternity. His conversation to the last was serious, devout and edifying. On Sabbath morning, Jan. 11th, 1817, he bade adieu to this vale of tears, aged sixty-five. The memory of this enlightened and useful man is still held in honorable remembrance, and his loss is universally bewailed, as a great public, as well as private calamity.

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#### MRS. MARY PEDLEY.

SHE was a woman of much prayer. This delightful exercise was her chosen refuge, and the strong armor of her soul in the day of trial; and it deserves to be recorded, for the encouragement of religious parents, that the youngest of her children, who was her companion in the night watches, being on one occasion wakeful, though her mother thought she was asleep, was so powerfully impressed by overhearing the prayers of this excellent woman, for each of her children, when she employed the hours of the night in intercession for her offspring, that, she believes, her first saving and abiding impressions were made on her own heart by this very circumstance. *While they are yet speaking I will hear.*

About two years before her death, this pious and affectionate parent was removed from Walworth, to the house of her daughter at Banbury, in Oxfordshire, and on her departure, she thus addressed one of her children whom she left behind; "My dear daughter, the precious promises have been the staff upon which I have leaned while passing through the wilderness; they have supported my mind through a long widowhood. '*They are all yea and amen in Christ Jesus,*' and I have lived to see them fulfilled, even to the third generation. I have strong consolation in the happy death of my grandson," (an excellent youth, who was early called to the heaven he sincerely sought;) she then exclaimed, "*Bless the Lord, O my soul, and all that is within me, bless his holy name,* for he has heard and answered prayer."

Her last illness was short; the two nights previous to her departure were spent in praising and blessing God. She was perfectly sensible that her earthly days were numbered, and her departure at hand; she sighed for deliverance, often repeating these words, "Blessed Jesus, when will the happy hour arrive, that I shall be with thee?"

When asked, if she would take some refreshment, she said, "No, I want nothing but glory, glory. I shall soon be with my blessed Saviour in glory." She continued in this peaceful and happy frame of mind till articulation had nearly ceased, when one of her daughters caught

a few broken sentences, in which she was commending her departing soul to God, and then, after a short conflict, she expired without a sigh.

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MISS H. H. COOPER,

DIED Sept. 6th, 1825, triumphing in her blessed *Saviour, Jesus Christ, who hath abolished death, and brought life and immortality to light by the gospel.* Of her it might be truly said, she was trained up *in the nurture and admonition of the Lord.* She appears, indeed, to have been sanctified and set apart for God, from her very birth. At a very early period she was deeply impressed with a humbling and penitential sense of her lost state by nature. Her anxious parents endeavored to lead her to an experimental and saving knowledge of the sinner's friend, and God blessed them in their pious attempts to bring their child to himself. For a season, she experienced that *godly sorrow which worketh repentance*; and then, to use her own words, "she obtained joy and peace through the sorrows of Jesus, and life by his death."

In her estimation, Christ was *the fairest among ten thousand, yea, altogether lovely.* To her redeemed soul, he was *all, and in all.* As she

grew up, she discovered an amiable, meek, and modest disposition. Affliction imparted a tenderness and seriousness to her character; and, for many years, almost incessant pain exercised her graces, and tried her submission to the will of her Father in heaven. But though her bodily frame was decaying, her spiritual strength was renewed day by day, and her ransomed soul was becoming meet for that better state, where *the inhabitants shall no more say, I am sick.*

She prized very highly all the means of grace, especially communion with her God and Saviour in the closet: there she carried her sorrows, there she poured out her soul unto God; and many times did she bear witness to his faithfulness, as a God that heareth prayer, exclaiming with the Psalmist, *In the day when I cried, thou answeredst me, and didst strengthen me with strength in my soul.* Her diary records many precious seasons, which she enjoyed in public and private, and she seems to have prized them more highly (when permitted to enjoy them) the last few months of her life.

Early in the spring, her parents, and medical friend, discovered the harbingers of her approaching end, in the symptoms usually accompanying a consumption; and she seems to have been herself impressed with the sentiment of Job, *the graves are ready for me.* Her sufferings were very great, but she was enabled to bear all with holy resignation. If at any time she felt dispo-

sed to repine, she would immediately check herself, in the language of the poet—

“ I suffer all my Father’s will,  
But all his will is love.”

“ Oh !” she would say, “ what a mercy it is for me, that I have my hopes fixed on the rock of ages !” As the end drew near, her faith was in lively exercise, her hope was full of immortality, and her love to Jesus, and all that are his, was strong and ardent. A short time before she died, she expressed a wish to see her pastor, adding, “ If I should not see him again, tell him I find Jesus very precious ; I cannot tell you how happy I am.”

On the day she died, the Rev. Mr. Clayton visited her, and conversed with her some time, when she requested him to improve her death ; “ for,” said she, “ it may do good to the living, and especially to the young.” She then summoned her weeping friends to her bedside. To her father she said, “ My dear father, I have given you my Bible, as you requested ; let me beg of you to read in it every day as long as you live : I wish my dear mother to close my dying eyes,—but no,” added she, “ that will be too painful for her, so I will do it myself.”

To a young friend she said, “ My dear, you have been very kind to me. The Lord bless you. Oh seek him in early life ; you will find him a present help, a safe refuge. I have found him so. Be sure, my dear parents and

sisters, be sure, mind you meet me in heaven. Cleave to Christ; look to him. I wish to be interred in Bunhill fields; and when my body is laid beneath the clods of the valley, then my spirit will return to God who gave it; and I *shall have an entrance, yes, an abundant entrance, administered unto me into his kingdom and glory.*

I wish my pocket money to be sent to the Missionary Society, that it may be employed for the good of souls." Then she added, "The valley is very dark, but dying is not so hard work as you may think it to be. *Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff, they comfort me.* Come," said she, "salute me once more, but be quick;—now all of you kneel down, and pray that the Lord will receive my spirit—*Lord Jesus, receive my spirit; Lord Jesus, come, come quickly!*" and thus, while her weeping relatives were on their knees, around her dying bed, she literally fell asleep in Jesus.

## MEMOIR OF DR. KIDD.

THE REV. JAMES KIDD was born in the county of Down, in Ireland, Nov. 6, 1764. His parents were in humble life, but of respectable character. Soon after his birth, he had the misfortune to lose his father, *so that he owed his education to the careful attention of his excellent mother.* He was taught the alphabet from the first leaf of the Shorter Catechism; and after spelling and reading each question, in rotation, he committed the whole to memory.

Thus religious principles were first impressed upon his youthful mind. His mother now provided him with a New Testament, and carefully superintended his perusal of that sacred volume. The pious mother caused him daily to commit to memory the passage he had just read; but what he found to be most useful in after life, was the particular manner in which she pointed out Jesus Christ, in every passage where his sacred name is mentioned, uniformly inquiring of her pupil "who Christ was? what he did? what he said?" showing how mysterious he was as God and man, and how graciously and powerfully he exhibited himself, in all his parables and miracles. This was, indeed, real and precious instruction.

Animated by the example and precepts of such a parent, he began ardently to love the Holy

Scriptures. He reposed with the New Testament under his pillow at night. It was his last care when going to sleep, and his first when he awoke. He could now repeat many chapters and psalms. His sacred knowledge was at once his treasure and delight. When he attended divine worship, his good mother regularly required him to repeat the texts, the passages of Scripture quoted, and the heads of the sermons which he heard.

When about eight years of age, he went to the meeting-house at Brough's-lane, on a communion Sabbath. The grave and reverend appearance of the minister, the white covering of the sacramental table, the view of the holy elements, the solemnity of the subject, and the devotion of the people, made an indelible impression on his young mind; and he has been frequently heard to declare, that, on that day, and in that place, he formed the resolution of using every endeavour to become qualified for being a preacher of the gospel of Christ. Many difficulties presented themselves in the way of attaining this high and sacred object, chiefly arising from poverty; but being kindly assisted by some ministers and elder students, and using unparalleled diligence, he was enabled to make progress in learning and piety, and after filling various situations, both in America and Scotland, he was licensed for the ministry by the presbytery of Aberdeen. After lecturing for five years in Trinity Chapel, he was appointed to a larger

pastoral charge; and for the last twenty-five years, has preached to perhaps the most numerous congregation in Scotland.

As professor of Oriental Languages in the University of Aberdeen, many students and ministers have studied the originals of the sacred Scriptures under his care. In his important situation, Dr. Kidd still displays the same ardour and industry by which he has been distinguished from his childhood. The instruction given to him by his conscientious and affectionate mother in the morning of his days, was first made a blessing to himself, and then a blessing to others. It has enabled him, under divine guidance, to rise out of obscurity, and to shine as a light in the world, holding forth the word of life.

Thus he has afforded another striking instance of the inestimable advantages of a religious education. The ideas early imparted to his mind, and the impression then made, through divine grace and parental care, upon his heart, have preserved him amidst the dangers of the world, led him to usefulness and honor, and, we trust, will finally prepare him for a happy immortality.

## JOHN BAILEY.

JOHN BAILEY was born Feb. 24th, 1643, near Blackburn, in Lancashire. His pious mother dedicated him, even before he was born, to the service of God. *From a child he knew the holy Scriptures*, and was by them made *wise unto salvation, through faith which is in Christ Jesus*. He gave evidence of his gracious state, by his habitual fear of God, and the practice of daily prayer. This was attended with one very remarkable and happy effect. His father was a wicked man; and his mother took him while he was a child, and calling the family together, caused him to pray with them. His father hearing how the child prayed with the family, was so struck with conviction, that it proved the beginning of his conversion to God.

This serious and hopeful youth, after receiving a careful education, about the age of twenty-two entered, at Chester, on the public preaching of the Gospel. In Ireland, in Boston, Mass. and other places; he afterwards labored with great success, and suffered much in his master's cause. He was a man of great holiness, and of so tender a conscience, that if he had been but innocently pleasant in the company of his friends, it cost him afterwards some sad reflections, through fear that unwarily he had grieved the Holy Spirit of God. On one occasion he em-

phatically said, "O that I might not be of the number of them, that live without love, speak without feeling, and act without life! O that God would make me his humble, upright, and faithful servant!"

The holy word of God was very dear to him, as it is to every spiritual man. We have the following passage in his diary, Jan. 11th; "I finished the reading of the Bible in my family as formerly—O 'tis a dear book, 'tis always new. At the beginning of every chapter 'tis good to say, *Lord, open mine eyes, that I may see the wonders of thy law!* And when we shut it up, to say, *I have seen an end of all perfection, but thy law is exceeding broad.* O how terrible are the threatenings, how precious are the promises, how serious are the precepts, how deep are the prophecies of this book!"

He also would frequently use such expressions as these, "O that I may glorify God with all I am and have, even with all the faculties of my soul, all the members of my body, and in all the capacities and relations I stand in, as man, master, minister, husband, kinsman, and neighbour. O, I stand in need, both of a justifying Christ, and a sanctifying Christ! When shall I sensibly find Christ swaying his sceptre in my soul?" In his diary, a little before his death, he wrote thus; "I do more see into the great mystery of our justification by faith, merely of grace; Jesus Christ having wrought out a redemption for us, and made a tender of it in the gospel, it becomes

mine by my acceptance of it, and relying on it alone for salvation. And shall I not accept of it? God forbid!"

His last words were speaking of Christ. "O what shall I say? He is altogether lovely. O, all our praises of Him are poor and low things!" And then added, "His glorious angels are come for me." Upon the saying of this, he closed his own eyes, on the Lord's day, Dec. 12th, 1697.

His youngest brother, Thomas, was his assistant in the ministry, and died some years before him, Jan. 21st, 1689, in the faith and hope of the gospel. "He died well," said his mourning brother, "which is a great word: so sweetly, that I never saw the like before." Thus these children, brought up for God by an exemplary mother, lived holy, useful lives, and then entered into rest.

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### JOHN GRAY.

JOHN GRAY, senior minister of the associate congregation of Brechin, was born March 23d, 1739, at Byrno, near Edinburgh. Few have enjoyed greater privileges than fell to his lot in the days of his youth; an affectionate father endeavored to train him up *in the nurture and ad-*

*monition of the Lord*; a tender mother tried to show him that *Wisdom's ways are ways of pleasantness*. A faithful servant labored to promote the spiritual welfare of the child committed to her charge; she read the Bible to him, she explained it in her own familiar but impressive manner, and set before him the example which she wished him to imitate all his life.

These instructions and restraints were at first irksome; but at length God gave him a new heart, and caused him willingly to bear the yoke in his youth. He began to study for the ministry, was ordained in 1768, and after laboring thirty three years with patience, diligence, and success, he departed in peace, September 8th, 1802.

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#### GEORGE BELL.

GEORGE BELL was born near Jedburgh, in North Britain. The risings of early depravity and folly were checked in him by the unwearied care of a mother, of singular piety and prudence. Long after her death (for both his parents died while he was young), and, indeed, to the close of his own life, he used to speak of his singular obligations to the care and corrections of his mother. The blessing of God so powerfully attended her

chastisements, that, as he expressed it to a brother minister, "he never needed to be twice corrected for the same fault." While he was thus passing under the maternal rod, God was bringing him under the bond of the covenant, for he gave many pleasing evidences of religion, even at that early age.

Some years after the loss of his parents, he became a student in the University of Edinburgh, where he made great proficiency, especially in sacred learning. After completing his course at college, he was admitted to the study of divinity, under the care of the Rev. John Brown, of Haddington. There, for the space of five years, he bent his unwearied attention to the mystery of godliness, and stored his mind with large treasures of divine truth. Thus prepared by gifts and graces from above, he now went forth to preach the gospel. The congregation at Wooler, in Northumberland, was placed under his pastoral care. The people there were of a humble and teachable spirit, they thirsted for the waters of life, and manifested a cordial regard for their instructor and guide.

The retired situation suited his love of study, and he felt a warm attachment to his plain, serious, affectionate flock. His sermons were truly evangelical—Christ crucified, the foundation of the sinner's hope; Christ on the throne, the lawgiver of the redeemed; Christ, by his word and Spirit in the heart, the believer's life; Christ, in glory, the object of the saint's expecta-

tion and desire. On these sacred subjects, he delighted to dwell. The candor and liberality of his mind were exemplary: he was the peacemaker of the village. He loved the faithful ministers and servants of Christ, to whatever denomination they belonged. Hence he enjoyed the friendship of those around him, both in the Establishment and among Dissenters.

By diligent application, he enriched his mind with much solid and useful knowledge. His library, at his death, consisted of seven hundred and twenty well chosen volumes. But in his preaching there was no ostentatious display of his erudition. Strangers, after hearing him, would go away, saying, "That man knows nothing but Christ and him crucified." As he lived and preached, so he finished his course.

On the Monday before his decease, he said to one of his elders, "Though I do not enjoy such triumphant views in the prospect of death as the Lord is pleased to grant to some of his people, yet *I have a good hope through grace*. Being not yet out of the enemy's ground, the Lord may see meet to withdraw the light I have, and make me to walk in darkness, or, he may be pleased to grant me such a manifestation of his love, as I have never before experienced. But, however this may be, I cleave to the Lord Jesus, trusting in him for redemption through his blood, which will cleanse me from my sins."

A little after he added, "I have preached the gospel to you for twenty-three years, in much

weakness, indeed, but, God knoweth, to the best of my abilities, having the testimony of my conscience, that in simplicity and godly sincerity, I have had my conversation with you ; I die in the faith of those doctrines I have preached unto you, laying down this mortal body in union with Christ, to be raised a glorious body on the morning of the resurrection. I have nothing of my own righteousness to plead before God. But *the blood of Jesus cleanseth from all sin.*" Quietly waiting his dismissal from the earthly tabernacle, on Lord's day morning, Nov. 2d, 1800, he entered the heavenly temple, to keep and enjoy an everlasting Sabbath with the people of God.

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REV. W. B. CADOGAN.

(From Cecil's Memoirs of the Hon. and Rev. W. B. Cadogan.)

Mr. CADOGAN was born in London, Jan. 22d, 1751. It was his privilege, like Timothy, to have a grandmother and a mother who were both piously disposed and who instructed him from his infancy in the Holy Scriptures. While a child he had gotten by heart the 139th Psalm, which he used to repeat with peculiar satisfaction in later life. When placed at Westminster school, he there thought seriously of the scriptural instruction he had received at home.

I am persuaded, from the impressions made by a pious mother on my own mind when a child, but which were studiously concealed, that very few parents sufficiently *aim*, or sufficiently *hope*, in their religious endeavors with their children. His serious discourses with his mother concerning the way of salvation, though they seemed to have no immediate effect, yet lay in his mind, as good seed sown in the earth. Certain it is, that while at Oxford, his religious impressions became more deep and lasting. He devoted much time to retirement, and to the study of the Bible, and often watered his couch with his tears : after he entered into orders, he frequently read the Scriptures on his knees ; and at length the Holy Spirit led him into the way of life, and enabled him to be a faithful witness to the truth, until he finished his course, Jan. 18th, 1797.

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MEMOIR OF THE ELDEST DAUGHTER OF THE  
LATE REV. THOMAS SCOTT,

Who died in her childhood, at Weston Underwood, in May, 1780, showing the happy effects, through the divine blessing, of giving religious admonition and instruction to children, at a very early age. *Written by her father.*

At the age of three years and a half, she had a most extraordinary and distressing illness ; I had little expectation of her recovery ; but I

had a full and deep conviction, that all the human race are incapable of happiness hereafter, without regeneration by the Holy Spirit. This, if actually wrought in childhood, I was satisfied would begin to show itself about the time when children become actually sinners, by personal and wilful transgression : and I was fully assured that she had become an actual sinner.

Seeing, therefore, no ground to believe that any gracious change had taken place in her, I was greatly distressed about her eternal state ; and I repeatedly, and most earnestly, besought the Lord that he would not take her from me, without affording me some evidence of her repentance, and faith in his mercy through Jesus Christ. To the surprise of all, she recovered, and lived just another year.

Half of this year was remarkable for nothing, except the proofs which she gave of a very good understanding, and the readiness with which she learned whatever was taught her. Indeed she almost taught herself to read. About the middle of the year, on my return home one evening, my wife told me that her daughter had behaved very ill, and been so rebellious and obstinate, that she had been constrained to correct her. In consequence, I took her between my knees, and began to talk to her. I told her she had often heard that she was a sinner against God ; that sin was breaking the commandments of God ; that he had commanded her to honor and obey

her father and mother ; but that she had disobeyed her mother, and this made him angry at her, far more angry than her mother had been : that she had also often heard that she must have a new heart, or disposition ; that if her heart, or disposition, were not wicked, she would not thus want a new one ; but that her obstinate rebellious conduct to her mother, with some other instances which I mentioned, showed that her heart was wicked ; that she therefore wanted both forgiveness of her sins and a new heart, without which she could not be happy in another world, after death.

I went on to talk with her, in language suited to her age, concerning the love, and mercy, and grace of Christ, in a manner which I cannot particularly describe ; but my heart was much engaged ; *and out of the abundance of my heart my mouth spoke* ; and I concluded with pressing it upon her, constantly to pray to God to forgive her sins, to give her a new heart, and not to let her die till he had indeed done so.

I have good ground to believe, that from that time to her death, no day passed in which she did not alone, more than once, and with apparent earnestness, pray for the pardon of her own sins ; adding petitions for her father, mother, and brothers ; and for her nurse, to whom she was much attached. At times we overheard her, in a little room to which she used to retire ; and on some occasions, her prayers were accompanied by sobs and tears. Once she was guilty of an

untruth; and I reasoned and expostulated with her on the wickedness of lying. I almost seem now to hear her subsequent confessions, in her retirement; her cries for forgiveness; her prayers for a new and better heart; and that she might not die before her new heart came. She could scarcely proceed for weeping.

In short, there was every thing, in miniature, which I ever witnessed or read of in an adult penitent; and certainly there were *fruits meet for repentance*; for nothing reprehensible afterwards occurred in her conduct. Just at this time the Olney Hymns were published; and without any one putting her upon it, she got many of them by heart; and for some months, the first voice which I heard in the morning was her's, repeating those hymns, and those of Dr. Watts; and frequently she would come to me, to tell me what a beautiful hymn she had found, and then repeat it without book.

I might recite many of her sayings, which were very striking from one so young. The servant, who has been mentioned, sometimes used the name of God, or Lord, in an improper manner, and the child would affectionately remonstrate with her, and say, "Do not use such words, Kitty; you will certainly go to hell if you use such naughty words." She evidently understood the great outlines of the plan of salvation. "Pa," she said, "you preached, to-day, concerning the Lamb's blood." I answered, "what does this mean?" She replied, "The blood of

Jesus Christ, the Lamb of God, which taketh away the burden of sin out of our hearts."

The day preceding her death, she read to me a chapter of St. John, in which the Jews charged Jesus with breaking the Sabbath. On this, she paused, and said, "Pa', did Jesus Christ ever break the Sabbath?" I answered, "No; but he did good on the Sabbath day, and his enemies called that breaking the Sabbath." "I thought so," she said, "Jesus was always good; but we are all naughty, till he makes us good. Peter was a good man; but Peter was naughty till Jesus Christ made him good."

When any minister or pious friend came to see me, no play, or amusement, would draw her away from us, when our conversation was on religious topics. She would stand fixed in attention, and evidently interested in what was said. She seldom spoke on these occasions; but would sometimes ask me questions, afterwards, on what she had heard.

The Rev. Mr. Pooley engaged to come to see me, and preach in the evening. After dinner I employed myself, as I frequently did, in sawing wood for fuel. She came and prattled with me, and several times got so near me, that I feared the large pieces of wood would fall on her. I sent her further off; yet still, intent on our talk, she crept near again, till at length, a very large log, which could scarcely have failed to kill her, had it fallen upon her, rolled down, and only just missed her.

While very thankful for her preservation, little did I think that a few hours would deprive me of my darling child. I had scarcely got into the house, to prepare for my visitant, when she came to me, and said, "I am very sick; what must I do?" I said, "You must pray for patience." She asked, "What is patience?" and before I could answer, she was so ill that she could only go into the next room to the servant, where the most violent symptoms followed. Various means were used; but without effect. She expired at ten o'clock the next morning, while repeating the Lord's prayer, the concluding words of which were the last she spoke. She died on the Thursday morning, and on the next evening, at my lecture, at Ravenstone, the text which came in course was Job i. 21, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* And on this I preached, notwithstanding the death of my child.

It would be in vain to attempt to describe either my anguish or my exultation, on this trying, yet animating occasion. Sorrow and joy succeeded each other in the highest degree, and often in the most rapid manner, that I ever experienced, and sometimes they were pathetically, dolefully, yet sweetly intermingled. Prayer and thanksgiving, seemed my main employment. I never obtained such a victory over the fear of death, as by looking, for a long time together, on her corpse. Gradually, sorrow abated, and joy prevailed; and I often said, I would not ex-

change my dead child for any living child in the world, of the same age.

A sweeter child, and dearer to her parents' hearts could scarcely be ; and whilst I looked upon her promising advances in knowledge, Christian converse, temper, and conduct, I promised myself good comfort in her ; and did not understand, that the Lord, by bringing her forward so very much beyond her years, was only preparing her for himself, and ripening her for glory.

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#### MISS CAROLINE E. SMELT.

IN her eighth year she was called to experience a most afflictive dispensation of divine providence, in the death of a darling sister, who was three years younger than herself. She was greatly grieved, but displayed much resignation to the will of God ; and directed her sympathy, and affectionate condolence, to the consolation of her afflicted mother.

Mrs. Smelt had enjoyed but feeble health for several years, and her mind had been deeply exercised, in seeking to secure the best interests of her own soul. This bereavement laid her low in the valley of humiliation. She was visited by many pious friends and ministers of the gospel.

When her mother was engaged in conversation with them, reading the Scriptures, or other religious works, little Caroline would give her whole attention to the subject ; and she has since told her mother, that from this period she dated the first perceptible operations of divine grace upon her heart. "For," said she, "so clear was my comprehension of the plan of salvation through a Redeemer, that I understood it as well, and believed it as firmly, at eight years of age, as I do now upon my death bed."

She was always attentive to religious instruction. Her mother never asked her to retire with her for private prayer, without finding her immediately willing to attend, let her little engagements be what they might. She would bow her little knees, with so much sweet humility, and so silently and patiently engage in this solemn duty, as to afford her affectionate mother the greatest delight, particularly when she saw her, at the close of the duty, wiping the precious tears from her infantile cheeks.

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### MEMOIR OF THE REV. J. S. SMITH.

(By the Rev. Jonathan Edmondson.)

MR. JOHN SUGDEN SMITH, was the eldest son of Robert and Ann Smith, and was born at Braithwaite, near Keighly, in the West Riding

of Yorkshire, in September, 1760. There his father occupied a small farm, and reared a large family, in a way which did him credit; and his mother, who was truly pious, and a pattern of industry and neatness, used every means in her power to plant the principles of Christianity in the hearts of all her children.

Her maternal care, excellent advice, and pious example, were never forgotten by Mr. Smith. He loved and honored her while she lived; her memory was dear to him after she was numbered with the dead; and when he was placed in dying circumstances, he observed to his colleague in the ministry, "I shall soon meet my mother in the kingdom of glory."

The temper of Mr. Smith, in early life, was remarkably serious, regular, and sedate. He never ran into those excesses of folly, which mark the conduct of many young people; and he frequently declared, in riper years, that he could not recollect the time when the fear of God was not, in some measure before his eyes. In his boyish days, he used means to reform his companions from a gross profanation of the Sabbath. Of his zeal in this respect, the following is a pleasing instance. It is a common practice, in that neighborhood, for boys to go out into the fields on the Lord's day, to play at foot-ball. Viewing this practice as a great evil, he resolved, if possible, to put a stop to it. To accomplish his purpose, he called several of them together, expostulated with them on the impropriety of

their conduct, urged them to renounce it for ever, and advised them to attend some place of worship on the sacred day.

This was his first attempt to reform the manners of others, and it succeeded beyond his expectation. With regard to himself, he was obedient to his parents, diligent in business, and circumspect in his behavior. In the eyes of those who knew him best, he appeared an excellent youth, and worthy of imitation.

About the year 1780, under the preaching of the gospel, he became deeply convinced that no regularity of outward conduct, or attention to the forms of religion, could restore him to the favor or image of God. Hence he earnestly sought salvation by Jesus Christ, and after many fears and sorrows, he found *peace and joy through believing*. Filled with love to perishing sinners, he soon began to engage in public prayer and exhortation, and in about two years, after much hesitation, he ventured to preach the gospel to a lost world. In this sacred and important work, he labored for upwards of forty years, and was made a blessing to many. The usefulness with which he was favored, afforded him much consolation in the last hours of his life.

In the beginning of 1825, his infirmities obliged him to relinquish preaching, and to call in medical aid. He then observed, in a letter to one of his daughters, "I feel great peace of mind; religion is all. *On earth man walketh as a vain shadow; eternity is all!* there our joy

will be for ever full." On one occasion, addressing himself to a friend, he said, "tell Mr. Edmondson, I have sheathed my sword, and laid my trophies at the foot of the cross. Tell the dear people, that I feel the religion I have preached to them to be no cunningly devised fable. My hope is steadfast, immoveable, and full of glory. O how happily, how sweetly I am employed, in contemplating the mansions that are in my father's house! They are very splendid, very magnificent; but the most humble would be best suited to me."

To one of his daughters, he said, "I shall soon see those blessed hands and feet which were nailed to the cross. What glorious realities! you must often talk of them to your dear mother and sisters." One day he said to Mrs. Smith, "My dear, how thankful I am for our union! It has been one of uninterrupted happiness: but I am now enabled to give you up, and my dear children; I can lay you all at my Redeemer's feet; I am a sinner saved by grace: what condescension in my adorable Saviour to accept of me!" The last words he addressed to his sorrowing partner were, *in his presence is fulness of joy; at his right hand there are pleasures for evermore.*

The last words he articulated were, "All is clear before me; the prospect is bright; *Jesus is the way, the truth, and the life.*" And having said this, like the blessed Stephen, he fell asleep.—A man is best known in the bosom of his own

family, and there this departed saint shone with distinguished lustre. He was an affectionate husband, and a kind parent, ever solicitous to promote both the temporal and eternal welfare of his beloved wife and children. His house was a house of prayer and praise, of peace and love, where God was adored, and where much happiness was enjoyed. I recollect with pleasure, a conversation we had on this subject, at one of our conferences, in which he expressed his thankfulness to God for domestic comforts; he spoke in the highest terms of his wife, and of the affection and obedience of his daughters; and I may add, their high regard for him was shown on all occasions, both in life and death.

Miss Smith, speaking of her honored father, in a letter now before me, says, "How often present to my imagination is that time, when I possessed an affectionate parent. His words and actions, advice and admonitions, prayers and blessings, will never be effaced from my memory. The removal of such a character is a real calamity to the domestic circle of which he was the guardian and protector."

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Extract from a Letter by Mr. Williams, of Kidderminster, to a young Lady, who had been one of his family.

DEC. 12th, 1747. Dear Miss,—I remember still that you was once my charge. Though I cannot say I have been the instrument of your conversion, yet the share an indulgent providence allowed me therein, affords me many a delightful reflection. How transporting is the hope I have, that no less than seven young souls under my roof have been born, in a spiritual sense, within the space of two or three years! It is the life of my life. I have indeed growing hopes, that *every child of mine is a child of God, and every domestic servant of mine is a servant of Christ*, besides two others who were only sojourners with me; and I do and will rejoice therein. It is more to me, than all that outward prosperity with which it hath pleased my bountiful Lord to bless me. And are you, dear Miss, of that happy number? You will never be able to pay that mighty debt of gratitude and love you owe to him who hath saved you, and called you with an holy calling.

In another letter to a pious relative, Mr. Williams remarks:

“ I HAD a letter from each of my dear children. The youngest, who has not yet finished her fifteenth year, melted my very soul with the expressions of gratitude and duty, a sense of her privileges and obligations, and her ardent aspira-

tions in favor of her parents. After magnifying her peculiar advantages, these are her expressions; 'My dear Pa', I again return you more grateful thanks for your earnest concern for my soul's prosperity. Surely it shall not all fall to the ground. God will reward you for all your tender care and diligent watchfulness over your children's souls. I would desire to make it always my most earnest petition, that my dear parents may have blessings, doubled and redoubled, returned to them again.'

None but a parent knows the heart of a parent. Nevertheless you cannot be insensible, that to a fond father the contents of this letter must be very grateful. Blessed be God for all his consolations."

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### EDWARD HITCHIN.

EDWARD HITCHIN had the advantage of pious parents, who gave him the inestimable privilege of a religious education. By their precepts and example he was instructed, warned, and edified; and, through divine grace, preserved from those sinful follies of youth, so hard to be thrown off in riper age.

God was pleased so to bless their endeavors, that he was very early and deeply concerned to

obtain salvation. With such seriousness of spirit, and a fine natural understanding, he desired to be employed in the work of the ministry, as the highest service to God and to mankind. He preached in London, faithfully and acceptably, to his death, which took place, Jan. 14th, 1774, in the forty-seventh year of his age. Having experienced the care and mercy of the Lord in his own youth, he cheerfully committed his children into the hands of his Heavenly Father, hoping to meet them with joy at the great day.

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#### ANTHONY CROLE.

**ANTHONY CROLE** was born at Fettercairn, in Kincardineshire, Scotland. When he was seven years of age, he lost his father, who was a serious man : nevertheless he enjoyed a religious education. His pious mother discharged the important trust that devolved upon her, and watched for the souls of her children as one that knew she must give an account. Her instruction and example made a deep and lasting impression upon his mind ; and he would frequently mention the familiar, but striking manner in which she encouraged her children to seek the God of their father, saying, " God loves to hear children pray."

From this early period he never wholly omitted prayer, and was always afraid of sin. Indeed, tenderness of conscience appeared in him through life. To the pious labors of a worthy schoolmaster, under whose care he was placed, Mr. Crole ascribed, under God, much of his early improvement in religious knowledge. This good man used to catechise his pupils, and with great seriousness would explain and inculcate the important truths and duties of religion in a manner adapted to the understanding of his juvenile auditory.

When Mr. Crole, many years afterwards, visited the place of his nativity, he had the satisfaction to find his venerable preceptor still living; and his heart, which was peculiarly susceptible of kind affections, exulted in an opportunity of testifying his gratitude to the instructor of his childhood. Age had deprived the old gentleman of his sight, but had not impaired his faculties; and he enjoyed the exquisite pleasure, not only of hearing his former pupil preach with great acceptance, but also of receiving from him every expression of affectionate and grateful remembrance.

On leaving school, Anthony was apprenticed to a cabinet-maker; and in this situation, his conduct was very exemplary. So far from being an eye servant, he conscientiously exerted himself to the utmost for his master's advantage, and was always grieved when he observed a contrary conduct in others. He carefully at-

tended on the means of grace, and at the age of sixteen received the Lord's Supper.

When his apprenticeship was expired, he left his native country; and though he passed through scenes of great temptation, he still retained a strong sense of religion, and was very circumspect in his morals. When established in business for himself, it pleased God to prosper his industry; but he was still fervent in spirit, serving the Lord. Soon after this, he was persuaded to exercise his talent in expounding select passages of Scripture in the religious society to which he belonged. The unaffected simplicity, seriousness, and ability with which he delivered his sentiments on these occasions, not only gained him the esteem of his hearers, but convinced them that he ought to be employed in the service of the sanctuary.

It was a considerable time, however, before Mr. Crole would exercise his gifts more publicly; nor would he fully engage in the work of the ministry, till he had studied three years in Lady Huntingdon's College at Trevecca. From the testimony of his fellow-students, it appears, that such was his diligence in study, so edifying his spirit and conduct in the family, so evident his superiority in knowledge and experience, that they revered him as a father. For some time Mr. Crole itinerated; and in this service his abundant labors were crowned with considerable success; while his zeal, prudence, and fortitude, were worthy of the best times of Christianity.

About the year 1776, he returned to London, and for about twenty-six years was the beloved and diligent pastor of the church of Christ committed to his care; preaching three, and occasionally four times on the Lord's day, besides a lecture on Wednesday evening. One evening in the week he catechised the young in his flock, being remarkably fond of children, and feeling strongly the worth and importance of the rising generation. He died in peace, at the age of sixty-three, and was buried at Bunhill-fields, on Wednesday, July 14th, 1803.

By a clause in his will, he expressly desired that the officiating minister at his interment should present his cordial thanks to the church and congregation for their steady attachment, affectionate sympathy, and unwearied patience, particularly during his long affliction; and, above all, for the many prayers they had offered on his account. This just tribute to christian friendship was accordingly paid by the Rev. Alexander Waugh, who delivered the funeral oration.

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#### JOSEPH WILKINS.

JOSEPH WILKINS was born at Uley, Gloucestershire, in 1730. His exemplary parents were solicitous to bring their son up in *the nurture*

*and admonition of the Lord*; nor were their labors of love in vain; for their son, like Joseph of old, *feared the Lord from his youth*, and served the *God of his father with a perfect heart and a willing mind*. He early manifested a desire to enter into the sacred office, which was cordially approved by his religious friends. After a suitable education, he was ordained to the ministry, and after presiding over one congregation with honor and usefulness for more than forty-five years, he departed in peace, Nov. 15th, 1800, in the seventieth year of his age.

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#### MARY OWEN.

MARY OWEN was born in the year 1788, and was the subject of early serious impressions. While yet a child, she was led to frequent and solemn thoughts of death and judgment, and was thus mercifully preserved from many of the temptations and follies of youth. Through the goodness of God, *it was her invaluable privilege to have a pious mother*, who frequently prayed for the salvation of her children. In future life, Mary derived much comfort from the persuasion that these repeated, earnest supplications in her behalf were heard and answered.

Ye who are parents, whether rich or poor, pray daily for your dear children: their souls are committed to you as a most precious and sacred charge. Bring them early to the mercy-seat; continually implore the blessing of God upon them. This will guard them in danger, console them in affliction, enrich them in poverty, and be their best inheritance when you are gone before them into the eternal world! Her mother dying while she was yet young, Mary was left to the care of her father, who, alas, like too many others, was unmindful of the eternal welfare of his offspring, and afforded them neither pious instructions nor a holy example.

His daughter now became unhappy, and might perhaps have lost her early convictions, and have finally departed from God, had she not been providentially brought to a Sabbath school, where she enjoyed, for many years, the precious advantages of regular religious instruction. In due time she became a teacher, in which arduous, but honorable and useful employment she continued, until severe affliction rendered her unable to discharge its duties. In this office, her example was worthy of imitation; patient, serious, and persevering, *she was not weary in well-doing, knowing that in due season she should reap if she fainted not.* Not satisfied (as it is to be feared some teachers are) with enabling her scholars to read the letter of the Scriptures, she sought to convey to them the *knowledge of God, and of Jesus Christ whom he hath sent,*

*and to guide their youthful feet into the way of peace.*

When scarcely twenty years of age, she joined herself in fellowship to the church of Christ, and was a steady and exemplary member of it, until called by the angel of death from the church militant to the church triumphant. The seeds of divine knowledge and grace, which had been sown in her mind during the blooming spring season of life, brought forth abundantly *the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.*

Through her uniform course she was kind, humble, circumspect, and useful; and in her latter years, was eminent for patience and fortitude under severe and long-protracted suffering. On her dying bed, she devoutly expressed her gratitude to God that she had been taught in her youth *to fear him, and to keep his commandments.*

On one occasion, when her minister with her old and much respected Sabbath school instructor called on her together, she thanked her teacher, in a very solemn and affecting manner, for his care and attention to her during so many years. So valuable did a religious education appear in her estimation, when drawing near to the eternal world. She manifested the power of faith and hope, under an extraordinary measure of affliction; and finally died in peace and joy, *looking for the mercy of Jesus Christ unto eternal life. She remembered her Creator in the days of her youth, and when the days of darkness came, he*

remembered her in mercy, supported her under every trial, and at last received her into his heavenly kingdom. She entered into rest, Dec. 5th 1825, aged thirty seven years.

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### JONATHAN JEPHCOT.

JONATHAN JEPHCOT was born near Coventry, in 1577. Through the instructions of his pious mother, he discovered a deep sense of religion when he was but five or six years of age. His parents were desirous to educate him for the ministry; but, being in low circumstances, could contribute little towards it. However, a kind providence opened the way. He was serious, diligent, and frugal, and they afforded all the help in their power. The pious student became a very able and profitable preacher. In addition to his ministerial work, he kept a school, and trained up numbers of youth in learning and piety. He suffered much for his non-conformity, but bore poverty and persecution with Christian humility and resignation. He had peace at the last, and died in a heavenly frame, in Nov. 1673, at the great age of ninety-six.

## MISS SARAH BLACKBURN.

**THIS** interesting young person was the daughter of Henry and Anne Blackburn; and was born at Liverpool, March 22d, 1805. From her earliest years, she was happily devoted to God. One incident which displayed her infant piety is preserved. When she was between three and four years of age, and had learned to read a little, an acquaintance brought her a halfpenny book, the whole of which she attentively read. With great concern, she showed it to her father, saying, "Father, here is nothing about the Lord in this book." He looked at it and answered, "No, love, this is not a book of that kind." She seemed still more disappointed; and without speaking went out of her parent's presence, and threw the little book away. "I shall never forget," says her father, "the impression which this trifling circumstance made upon my mind."

All parents should be deeply interested in every sign of gracious influence on the hearts of their children; and should lead them, by every scriptural means, to choose God in Christ for their friend, their happiness, and portion. At the age of four, Sarah could read her Bible, and repeat from memory the Assembly's Catechism, and Watts's divine songs. Her pious parents, in obedience to divine authority, attended carefully to her religious education, and observed,

with great interest and delight, the progress of their beloved charge.

Never has a course of moral and spiritual discipline been pursued in vain, when followed according to the precepts of Holy Scripture, and in humble, believing dependence upon the promised blessing of heaven. Of what consequence are the early years of every human being! Childhood is the spring-time of immortality, in which the seed should be sown for a better and happier state. As a proof that this amiable child was "taught of God," the following hymn may be given, composed when she was only seven years old:—

"I dedicate myself to thee!  
 Dear Lord, in mercy look on me;  
 And sway thy sceptre o'er my heart,  
 That I may ne'er from thee depart.  
 O Lord, who hear'st the humble pray,  
 Can'st thou an infant cast away?  
 Oh, no, let me thy mercy prove,  
 And find my interest in thy love.  
 I would be thine, most mighty Lord,  
 And feed upon thy holy word:  
 Take me, O take and make me thine,  
 And make me in thy graces shine!"

When little more than ten years old, Sarah wrote the following interesting letter:

*"November 28th, 1815.*

MY DEAR FATHER,

I write this to inform you that I should be greatly obliged to you, if you would talk to me

about the state of my soul to-morrow morning. I wish to see my own insufficiency, and the all-sufficiency of Christ. I wish to think more about him than I do; and to have an interest in him. I know that no other can save me. O that he would impress on my mind the necessity of such a Saviour as he is!

Give me an interest in your prayers; and above all things, pray that I may not deceive myself in the hopes of heaven. Frequently when I find myself inclined to think on serious subjects, Satan tempts me to let it alone; tells me, I need not begin to think of God so soon, it is time enough yet. May the Lord enable me to resist his temptations, which are very numerous. I desire that you will talk with me once a day at least; and let it be always in private, for since this morning I have been thinking on what you said to me. Hoping you will excuse these lines, and gratify my request, I remain your affectionate and dutiful daughter,

S. BLACKBURN."

With what emotions must a father peruse such a communication from an inquiring child! What cause for joy, for thanksgiving, and for persevering diligence! Many children have doubtless similar exercises and desires, but have not courage to express them to their friends. Parents should encourage the cheerful, familiar, entire confidence of their families. If children were drawn by gentleness, kindness, and prudence, to unbosom their feelings without reserve,

it would contribute very essentially to domestic happiness, and to the safety, experience, and usefulness of the young in particular.

Soon after this, Sarah became a teacher in a Sabbath school, and was very earnest and anxious to convey to the souls of others the religious advantages which she herself enjoyed. Her diary contains many passages of this nature:

“ Bless my poor endeavors in the Sabbath school. O that I may be made the happy instrument of bringing some of these dear children from darkness unto light.”

“ Next Sabbath will be the first in the new year. Pray for me, that I may be enabled to set out afresh for God, and endeavor to instruct the dear children more earnestly in the important ‘ things that belong to their peace.’ ”

“ Evening.—An examination of the children at two o’clock, conducted in an agreeable manner. Lord, grant that our dear little infant charge may be made ‘ a seed to serve thee.’ ”

She writes thus to a friend, on the same subject :

“ The Sabbath school is much upon my mind, and I feel frequently a depression of spirits which I cannot describe, when I look around, and consider that those dear children are all hastening to the eternal world; that they must soon quit the school, and perhaps may never again have an opportunity of being instructed in the things of salvation; and above all, when nothing appears to affect their minds! But the

work is God's to prosper. O that it would please him to pour out his Spirit upon teachers and scholars, and make both more earnest and zealous.

"Will my friend, in her supplications, sometimes put up a petition for Ellesmere Sabbath school? I know she will; I am certain it will afford her great pleasure to hear, that yesterday I enjoyed uncommon liberty in speaking to the children."

Happy would it be for the rising generation, and for the interests of religion, if all teachers of the young were actuated by the same holy principles, and breathed the same devoted spirit. In her eighteenth year, Miss Blackburn became a member of the visible church of Christ. On that important occasion, she presented a written statement of her views and experience. In that document she observed,—

"Having been favored with a religious education, I was, at a very early period, the subject of convictions. If the Lord has begun the good work in me, it has been in so gradual a manner, that I cannot relate the particular time; but I hope it is my sincere desire to glorify him by all my future conduct. The means chiefly blessed to do me good, in the Lord, has been the preaching of the gospel. I feel convinced that true happiness is no where to be found, but in the ways of God; and, therefore, humbly desire to give myself up to the Lord, and to his church, according to the divine appointment."

Nov. 10th, in the same year, she heard a sermon, in which it was particularly remarked, "That, with many, there is a family pride for their estates to descend entire from one generation to another, but how seldom is this principle evinced in the concerns of religion! Though Scripture puts special honor on the piety of successive generations, alas! how few among our congregations exhibit 'the third and fourth generation' truly devoted to the Redeemer!" "Let me be thankful," she devoutly adds, "for the blessing of pious parents, and may I never act unworthy of the child of so many attentions and prayers!"

After a short, but lovely and exemplary course of piety and usefulness, she gently breathed her last, early in the morning of May 17th, 1824; and was removed to flourish in that heavenly paradise, for which she had been diligently trained up by her faithful and conscientious parents.

## JOHN WATSON.

JOHN WATSON was born June 23d, 1725. His parents were conspicuous for prudence and piety. Through the divine blessing on their instructions, example, and prayer, John was early brought to feel deep concern for the salvation of his soul. About the age of fifteen, he was placed as an apprentice with a pious uncle, Mr. Joseph Williams, of Kidderminster; this situation was eminently conducive to his mental and spiritual improvement.

When his apprenticeship expired, he joined the church of Christ there, then under the pastoral care of the Rev. B. Fawcett. Of this church he was a member fifty-seven years, and a deacon nearly fifty. Here, divine providence directed him to a lady of superior understanding and piety, who became the partner of his life. She watched over their numerous family, and constantly maintained a truly Christian deportment. After many years of remarkable comfort and prosperity, they were severely tried by the death of their eldest daughter, an accomplished and exemplary young lady, when just on the point of marriage.

Some years after, they lost a son of amiable temper, considerable talents, and decided piety. These mournful events were quickly followed by the death of two other daughters. All these children gave pleasing evidences of being pre-

pared for heaven ; which, while it opened to their pious and affectionate parents the richest source of consolation, rendered the loss of them more severe. A few days before the decease of this aged servant of Christ, after he had taken some refreshment, one of his children said, " I hope now my father will fall asleep ;" he replied, " I hope, child, I shall fall asleep in Jesus ! " In this calm and waiting frame he continued, till *mortality was swallowed up of life.*

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### REV. PLINY FISK.

(From Memoirs of his Life, by Rev. A. Bond.)

PLINY FISK was, from early youth, distinguished by an engaging disposition, and unusual sobriety. Though generally disinclined to youthful vanities, he was not destitute of vivacity and humor. A prominent trait in his early character, and one that was distinct in his subsequent life, was persevering application. Whatever the business might be, to which his attention was called, he did not shrink from it on account of difficulty or labor ; but promptly applied himself to it, and persevered till his work was done. As a child he was faithful, dutiful, and affectionate. Pleasure as well as duty moved him to meet with readiness the wishes of his parents ; and he was

one whom they fondly hoped to retain with them, to be the staff and solace of their declining years. Hence it was not without some reluctance that they listened to the expression of a desire on his part to receive a public education—an event which they had some reason to anticipate from his early partiality for books and study. His literary advantages during the first seventeen years of his life, were confined to a common English school; but these were diligently improved. Great industry and perseverance characterized his earliest application to elementary studies. Soon he manifested a taste for mathematical science. His predilection for this science was such, even in childhood, that it was thought advisable for him to defer attention to it, till he had made competent proficiency in the other elementary branches. He obtained permission, however, to devote his evenings during a winter quarter to the study of arithmetic, and at the close of the term he had acquired a good knowledge of the principal rules.

The christian example and counsel of pious parents made, at an early period, such deep impressions on his mind, as were favorable to the susceptibility of the stronger convictions of religious truth. In his sixteenth year he was led to realize his lost condition, and to feel that he must be in earnest about his salvation. After a season of pungent convictions and great anxiety of mind, he discovered with the eye of faith 'the Lamb of God which taketh away the sin of the

world,' and believing he rejoiced with joy unspeakable. At this time he manifested a very thorough acquaintance with the operations of his heart, uncommon clearness in his religious views and feelings, and was able to give distinctly 'a reason of the hope' he began to cherish. It was very soon perceived that his piety would be ardent and active.

The following account of his religious experience was written by himself about two years after he began to hope that he was a Christian.

"I consider the whole of my life till my sixteenth year, as having been one continued course of rebellion against God. Not one holy affection can I find by examination during the whole period. Never did my heart exercise any love for God—never was I willing that God should reign a sovereign on his throne. I have even wished there were no God, or that he would annul the penalties of guilt, and proclaim impunity to offenders. As I was educated in a religious family and heard much conversation about the things of religion, I often felt alarmed at the prospect of dying in my sins, and going down to destruction. Such fears, however, though frequent, were of short duration. Often did I resolve to become a pious, prayerful youth; but these resolutions were forgotten, as soon as I renewed my intercourse with thoughtless companions. Although convinced that delays are dangerous, yet I cherished the fond hope, that at some future period, when others should be seen turn-

ing to the Lord, or when the time of trial and distress should come, or when I was laid upon a dying bed, I should make my peace with God. So astonishing was my stupidity, that I supposed a few weeks of seriousness would, at any future time, ensure my conversion. Destitute of a sense of dependence on the renewing influences of the Holy Spirit, I was trusting to works, to be performed at a future day, and under the influence of a carnal mind which is enmity against God.

“ In the summer and autumn of 1807, it being a season of general stupidity among Christians, I indulged myself in sin with less restraint, than I had ever felt before. Never did the concerns of religion make so light impressions on my mind. I was busily employed in plans of vain amusement and sinful pleasure. I longed to be released from the restraints of parental authority, that I might feel more free to pursue my career of youthful folly;—and yet I wished to avoid all those appearances that would lower me in the estimation of the sober part of society. But God in mercy did not suffer me to proceed to such lengths in wickedness, as my depraved heart would, unrestrained, have led me.

“ While many professed Christians were thus sleeping, and the youth were pursuing their career of sin with unusual levity, a few of Zion’s friends, alarmed for the cause of religion and the souls of sinners, commenced a meeting for prayer. Though at first but few attended, the

number soon increased ; and after a few weeks they were frequent and full. On the first day of Jan. 1808, I met an intimate associate, with whom I had spent much time in sin, and he thus addressed me ;—‘ Remember, you have an immortal soul that must exist beyond the grave either in happiness or wo !’—I knew not till then of any change in his feelings. His address took hold of my heart ; and after much reluctance, and many hard struggles for a few days, I determined to forsake the vanities of youth and seek religion. I endeavored carefully to keep my mind on religious subjects, I read much, prayed often, and frequently attended religious meetings. I began to conclude that I was a subject of genuine conviction and should soon be converted.

“ The person who first addressed me, after a season of anxious inquiry, which continued about three weeks, was relieved from his burden of anxiety and distress, and gave evidence of having ‘ passed from death unto life.’ This was to me a trying time. The hope of being soon relieved from my fears of hell had afforded me some comfort, which now was gone. I had been serious and anxious, quite as long, I imagined, as persons generally were previously to conversion. But I did not feel, as I had expected I should. I therefore began to fear that my expectations of being converted were delusive. This led me to more diligence and earnestness. I began to think that what I had considered

conviction, was not ; and that something more was necessary to constitute a Christian, than anxious thoughts, or convictions of sin. I now realized, in some measure, the power of the doctrines of grace. I found myself to be ' dead in trespasses and sins'—I had no heart to love God—I was vexed that a just God possessed all power, and would do his pleasure, without regard to the dictates of his creatures. During all this time, though wearisome days and nights were appointed me, I continued in rebellion against God, and refused to accept of mercy on the terms of the Gospel. And I am fully persuaded that I should have continued in my sins, and rejected the Saviour, and grieved away the Spirit, had not God, of his own good pleasure, applied to my heart ' the washing of regeneration and the renewing of the Holy Ghost.'

“ ‘ Bless the Lord, O my soul, and all that is within me, bless his holy name,’ who was pleased, as I humbly trust, to deliver me from the servitude of sin, in which I must otherwise have perished with the enemies of God. I had spent my living upon physicians, and when I was ‘ nothing better, but rather grew worse,’ then, as I hope, the Lord was pleased to speak the word, that I might be healed. And, O how sweet the joys of believing in Jesus ! What pleasures 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 honor, 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.’

“ Give me ‘ affliction with the people of God,’ rather than ‘ the pleasures of sin for a season.’ Let the Lord be my God, and may I never be unfaithful in his cause. I devote myself, O Lord, to thee. Wilt thou accept the offering ? Cleanse me from my sins—save me from stupidity—keep me humble—prepare me for thy service, and make me an instrument of good in the world. May thy kingdom come, and thy will be done in earth as in heaven ; for thine is the kingdom, and the power, and the glory, forever. Amen.”

After a season of trial and self-examination, young Fisk professed religion, and was received to the church in his native town, under the pastoral care of the Rev. Theophilus Packard, D. D. From this time he manifested a deep solicitude for the salvation of sinners, and often exhorted, and affectionately urged them to immediate repentance. At an early period he was requested to assist in the services of private religious meetings, and his performances, though but a youth, were appropriate, judicious, and impressive. To religious meetings of this kind he was always partial ; and such was his facility of communi-

cation, his earnestness, and faithfulness, that he rendered them in a high degree profitable. Many will long remember, how on such occasions he warned them with entreaties and tears to be reconciled to God.

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### MEMOIR OF MISS SUSAN A. KOLLOCK.

(Furnished by a surviving Relative.)

Died in Norfolk, Virginia, September 7, 1828, SUSAN A. KOLLOCK, daughter of the Rev. S. K. Kollock, of that place. She was only eight years of age when she left the world, and her life and death have furnished a striking comment on Matt. xx. 16, "*Out of the mouths of babes and sucklings, thou hast perfected praise.*"

In the spring of 1825, she was placed under the care of a pious aunt, in Elizabeth-town, N. J. where she remained until a few months before her dissolution. In this situation, every means which an enlightened and christian female could use to impress her, early, with a sense of religion, were diligently employed; and upon these efforts to "direct her infant gaze to the Star of Bethlehem," Providence evidently smiled. She was scarcely six years of age, when her friends hoped that her heart was renewed by the Spirit

of God. Her conversation, so different from that of children of her age—her devotion in family and public worship—her self-denial—her strict observance of the Sabbath—her attention to the Scriptures, and her delight in reading them—her love of prayer, and uniform attendance on the closet—her strong sense of the divine presence :—all evinced that she was a regenerated child.

In the month of April, 1828, she returned to her father's house, and there evinced the same influence of religious principle. Her pious friends, who knew her well, saw her daily ripening for Heaven, and foreboded a premature admission into the mansions of rest.

Soon after her return to the parental roof, she was called to witness the last hours, and the triumphant death of her loved mother. She was much impressed by the scene, and said, " Let me die the death of the righteous ; and let my last hours be like hers." Little did she or her friends, then think that her wishes would be so soon fulfilled. The week after the departure of her parent, she was taken violently ill, and at once told her friends that she could not recover. But she was not alarmed at the thought of death. She talked of it as she did of every thing else, with great composure. From that time to the period of her removal, which was many days, with a mind generally rational, and with a voice strong and full, she manifested to all around her, her love to God, her reliance

upon the Saviour, and her full preparation for Heaven.—The nature of her disease was such as to occasion the most acute sufferings; but God disposed her to bear them with patience. When a paroxysm of pain was approaching, she folded her little hands, and looking up, exclaimed, “O Lord, deliver me out of my pain and trouble, or give me patience to bear it—patience to bear it.”

On one occasion it was thought necessary to renew a blister which had been applied to her body, and which had given her much pain—at first she manifested some reluctance, but when reminded that it was God’s will, she instantly said, “O, I will have it on then, though it will hurt me much—yes, I will be patient, because it was God who made me sick, and I will do what he wishes.” Many of those texts of Scripture, which she had learned privately and at the Sunday school, she would often repeat, and dwell upon them with delight. “Christ has said, I will not leave you comfortless; I will come unto you; and now he does not leave *me* comfortless—he comes to me.” She loved to contemplate Jesus Christ in the relation of a Shepherd, and often repeated that part of the 10th chapter of John, in which he is thus represented. More than once she repeated the whole of the 23d Psalm, and took great pleasure in conversing on it. One morning after awaking from sleep, she said to her aunt, “I will tell you the text of mama’s funeral sermon, which you were not

present to hear :—It was in 1st Corinthians, 7th Chap. 29, 30, 31 verses. But this I say brethren," &c. adding at the conclusion, "Yes! all passeth away, all passeth away." Soon afterwards she said, "If it be the will of God, I shall yet get well, but if not, I shall die, and go to Jesus, and you will all meet me there." On another occasion, she said to her aunt, "Such horrible thoughts sometimes come into my mind, that I am almost afraid to go to sleep." Her aunt said to her, "Why should you fear any thing? Jesus always watches over his children in sickness, and at all times; do not you love him, and can you not trust him?" "O yes! my dear aunt, I do love him; he brought me salvation; I do love him, and will trust him forever."

A most interesting scene occurred one Sabbath, that will never be forgotten. She expressed an anxious desire to see her father, who was, at the time, engaged in preparing for the sanctuary. She renewed her requests until he was sent for. When he entered the room, she said, "papa, I have sent for you to pray with me." "Certainly my dear, we will all unite in praying *with* you and *for* you." After prayer, in which she said she "tried to unite with all her heart," her father said to her, "My dear Susan, you will not be long with us, God is taking you away." "Yes," she replied, "but I am going to heaven." "But how do you expect to get there? Have you done any thing to

deserve heaven?" "No! only through Jesus Christ, the Lamb of God." "Do you, my dear, really love Jesus Christ?" "Yes! I do." "Why?" "Because he died for me upon the cross." "And why do you wish to go to heaven?" "Because God is there, and Christ is there."

It was thought that on that day she would leave the world. She herself thought so, and often said, "How sweet, and yet how solemn is it to die." She spoke individually to the friends who were with her; "papa, aunt L. Mrs. W. you will meet me in heaven." She sent for one of the servants, a coloured woman, who had been her nurse, and to whom she was particularly attached. "Mammy" (it was in this familiar manner that she always addressed her) "I am going to heaven. Will you not prepare to meet me there; now mind what I say, and do prepare to meet me there."

But God did not then take her away, as was expected. He preserved her some days longer, still more to glorify his name, to perfect the praise of the Redeemer, and to furnish even richer consolations to her surviving friends. Her sufferings returned with renewed violence, giving her patience an opportunity to "have its perfect work." It was indeed affecting to hear her prayers, under her excruciating pains; "Gracious Father, restore me to health, and ease this dreadful pain, or take me to thyself. O! Father, help me to say, thy will be done, which

no one can say under such sufferings, unless taught by thy Holy Spirit." She often said to her friends, "You know I love you all very much, but I love Christ more." The nearer she drew to death, the deeper was her sense of sin. Frequently would she say, "O! Lord, I am a great sinner; but have mercy on me, and pardon all my sins for Christ's sake."

Often would she express her gratitude to God for his converting grace, and say that she was once "a great sinner, a little, ignorant, sinful child; but he has brought me nigh by the blood of Christ." Not long before her departure, she spoke much of the resurrection, and evidently contemplated it with great delight. "My dear aunt, I wish you would read the Bible to me, and read the 11th chapter of John, where the resurrection of Lazarus is mentioned." While the chapter was read, she listened with unusual attention, and when it was finished, said, "If Jesus is the resurrection and the life, he will raise me up at the resurrection, as he did Lazarus." The next day she was suffering much pain.—Her father said to her, "My daughter, God will soon relieve you; in heaven there is no pain." She instantly said, "Neither sorrow, nor crying, nor death, but God shall wipe away all tears from our eyes." The last conversation which her father had with her, on this subject, was just before her dissolution. He said to her, "Though you have lived much longer than we expected, yet we cannot even hope that you will

recover." "O! no, papa, it is impossible. But I am going to heaven. I shall see God there, and Christ, and my dear Mother, and my little sisters who have died, and my aunt L." "Not your aunt L. my dear, she is with you here." "I know it, but she will follow me, and meet me there."

It was thus that this little child thought, and spoke, in view of eternity. It was early one Sabbath morning, that she was permitted to enjoy that heavenly rest, which she had for some weeks been anticipating. Just as the light was purpling the east, she seemed to say to those around her, "Let me go, for the day breaketh;" and bursting the bonds which united it to the body, her spirit soared to her Father, and their Father, to her God, and their God. Her little body was laid in the same grave in which her mother and her sister were deposited, only six weeks before, that "in death they might not be divided," and that, at the resurrection, they might rise together to life eternal.

THE morning flowers display their sweets  
 And gay their silken leaves unfold,  
 As careless of the noon-tide heats,  
 And fearless of the evening cold.

Nipt by the wind's unkindly blast,  
 Parch'd by the sun's directer ray,  
 The momentary glories waste,  
 The short-liv'd beauties die away.

So blooms the human face divine,  
 When youth its pride of beauty shows ;  
 Fairer than spring the colors shine,  
 And sweeter than the virgin-rose.

Or worn by slowly-rolling years,  
 Or broke by sickness, in a day  
 The fading glory disappears,  
 The short-liv'd beauties die away.

Yet these, new-rising from the tomb,  
 With lustre brighter far shall shine ;  
 Revive with ever-during bloom,  
 Safe from diseases and decline.

Let sickness blast, let death devour,  
 If heaven but recompense our pains ;  
 Perish the grass, and fade the flower,  
 If firm the word of God remains.

### DEATH OF A SABBATH SCHOLAR.

(Communicated to the Editor of the Western Recorder, by Rev. R. Cushman.)

**DIED**, in Manlius village, New York, Oct. 4, 1827, after a long and painful illness, **HARRISON STILLWELL**, son of Mr. R. Stillwell, aged 14 years.

The piety and early death of this lovely youth have very clearly illustrated the value of religious instruction to children. He had been a scholar in the Sabbath school several years; and during the revival in this place two years ago, gave pleasing evidence of a change of heart. Although his parents and friends then cherished a strong confidence that he had passed from death unto life, they did not encourage a public profession of religion at that time. From the time of his conversion until his last sickness, nothing interesting occurred. There was however manifestly a change in him. At an early period of his sickness, he became sensible that he should die. Of his own accord, he spoke of death and eternity—was sensible of his own sinfulness and unworthiness; but soon had very clear views of the atonement and righteousness of Christ, and of the fulness and freeness of his salvation. His sickness was long and painful. The agonies he endured can hardly be conceived by one who did not witness them. Through the whole he manifested the most perfect submis-

sion ; a complaint never escaped him ; neither did he betray a moment's impatience. During the intervals of most distressing spasms, he would often speak of the presence of Jesus. In his prayers, which were frequent and fervent, he always presented his own case as that of a miserable sinner, and seemed to lose himself in the fulness of Christ. He prayed for every member of the family separately.

When asked if he was happy he replied—“ O yes, sweet Jesus ; He is close by me ; he holds out his arms to me. I shall soon be with him in heaven.” It was melting to hear his prayers for persons around his bed who were not pious. He urged his young companions and classmates most feelingly to seek religion when young. He manifested the most tender affection for those who took care of him ; particularly for his parents. He was pained that he caused them so much anxiety and fatigue. He prayed most fervently that God would bless them. When near his end, his father said to him—“ My son, can you speak to me ? ” “ O yes, I can speak of Jesus.” To his weeping friends he said—“ Weep not for me, but weep for yourselves.” He said, “ I have often asked for a drop of cold water ; but I shall soon be where are rivers of living waters flowing.”

Almost with his last breath, he sung—“ *I am bound for the kingdom.*” After his sight failed, he prayed—“ O Lord, permit me to look back on earth once more, and bless my dear

parents." Finally he said—"The glory of the Lord shines round about us;" and expired.

This is another instance of the value of Sabbath school influence, connected with that of pious parents. Under God, these means were instrumental in giving to this youth peace in death, and we believe glory in eternity. Said his pious mother, "I always esteemed the Sabbath school, but never so highly as now."

Let parents remember, and *feel* too, that children *can be pious*. Let them direct all their instruction and their influence to this one point. Let teachers of Sabbath schools also aim, first of all, to guide their pupils to Jesus Christ. Then the history of our Sabbath schools would be interwoven with many instances of early piety. Then, when the names recorded in the book of life shall be reckoned before assembled worlds, we should hear pronounced the names of the dear children around our fire-sides, and in our Sabbath schools: and their immortal tongues would mingle in the anthem of redeeming love—"Worthy is the Lamb that was slain, and hath redeemed us to God by his blood."

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## ANN WALES.

ANN WALES, of Gamlingay, Cambridgeshire, departed this life October 12th, 1824, in the thirteenth year of her age. Young as she was she had made considerable progress in divine knowledge and christian experience, and has left her dying testimony to this glorious truth ;

“ Jesus can make a dying bed,  
Feel soft as downy pillows are.”

This amiable and pious child was in the Sabbath school about six years, which, so long as she was able, she regularly attended, and by her dutiful behavior, and attention to her learning, she gained the affection of all her teachers. Even in her manner of repeating the portions of scripture and hymns which she learned, the teacher to whose class she belonged, could not help noticing something singular—something that convinced her she was very different from children in general.

From her own account it appears, that as much as five years ago it pleased the Lord to work a saving change in her soul. At that early period she began to walk with God, and was enabled by the power of divine grace, to continue in the way of holiness and of life till October 12th, when she fell asleep in the arms of her Redeemer.

Few have labored under greater bodily afflic-

tion, than the deceased during the three last years of her life; but few have experienced sweeter comforts while in the furnace. No doubt many young people considered her an object of pity, one that was debarred from every comfort. In this, however, they were greatly mistaken. She could say, "It is good for me that I am afflicted."

"Sweet affliction, sweet affliction,  
Thus to bring my Saviour near."

Never was the deceased heard to utter a murmuring word; she repeatedly, indeed, cried out, "O what a great sinner I am;" but not once did she complain of her sufferings. When her mother said to her, "Your affliction, my dear, seemeth not to be joyous, but grievous," she replied, "Yes, but it yieldeth the peaceable fruit of righteousness." She repeatedly expressed her gratitude for her affliction, and said, had it not been for that, she like other young people, might have been too much carried away by the vanities of the world.

So long as she was enabled, she attended the Sabbath school and the house of God. She never, like many young people, wanted an excuse for absence; on the contrary, her heart longed, yea even fainted for the courts of the Lord; and she would not, if possible to prevent it, be five minutes too late at school.

The last nine or ten weeks of her life she was entirely confined at home, and her sufferings

were very great. But even to the last day they were borne with exemplary patience and fortitude; and as she drew nearer her end, Christ evidently became more and more precious to her, the attractions of the heavenly world grew stronger, and her breathings after heaven more ardent. The expressions which she uttered, especially during the last week of her life, will not soon be forgotten by those who visited her.

On the Thursday before her death, she said to a friend, who at her request went to see her, "O how I love Christ. He hath indeed done great things for me, whereof I am glad. I want to love him more; I long to be in heaven, for

‘ There shall I see his face,  
And never, never sin;  
There from the rivers of his grace,  
Drink endless pleasures in.’ ”

On the Friday her mind was composed and happy. She was conscious indeed that the time of her departure was at hand, and that soon she must put off her earthly tabernacle; but so far was she from being alarmed at the thought of dying, that she even longed for her dismissal. To a friend, who asked how she was, she said, "I am going home, and there I shall behold the Lamb of God."

On the Saturday she evidently was much worse, and it was expected, both by herself and friends, that she would exchange this mortal state for immortality. Indeed she not only ex-

pected, but expressed her desire on the Saturday evening, that she might die that night, that she might spend the next Sabbath in glory. "O," she said, "if I should die to-night, what a Sabbath shall I spend—an eternal Sabbath!" One of her teachers asked her, whether she had any fear of death? She answered, "No; the sting of death is taken away: I know that my Redeemer liveth: I long to be with him in heaven, and there I hope to meet you."

On the Sabbath morning several of the children of the Sabbath school went to see her, and the interview was truly affecting. She exhorted them to attend to the things that belonged to their eternal peace. She said "I can pray for you, but that will not save you, you must pray for yourselves. Read your Bibles, attend to what your teachers say, and mind religion young ;

'Tis religion that can give,  
Sweetest pleasures while I live,  
'Tis religion does supply,  
Sweetest comforts when I die.' "

The souls of her dear sisters also lay much upon her heart, and she would be often praying for them and speaking to them. She entreated them to seek an interest in Christ, to remember their Creator. She reminded them of the judgment day, "When," said she, "my spirit and your spirits must appear before God."

One of her teachers spent the Sabbath afternoon with her, and at her request, read several

hymns, and among others, the 89th of the Sunday Scholar's Companion. As soon as the teacher had read that verse,

“When with life's heavy load oppress'd,  
I bend the trembling knee ;  
Then give my suff'ring spirit rest,  
Dear Lord—remember me.”

she exclaimed, “What a sweet verse—how beautiful that is.” And on the same day, when told that her affliction appeared to be very heavy, she said, “Yes, but

‘Though painful at present, 't will cease before long,  
And then, O how pleasant the conqueror's song.’”

After the public services of the day were over, her minister, being informed that she desired to see him once more, went, and found her very weak in body, but quite happy in mind ; longing to be released from her body of sin and death ; and to rise, and wing her way to Jesus. She said, “I hope my death will be sanctified to all my young friends. When I am gone, preach to them from that passage, ‘Remember now thy Creator in the days of thy youth.’” When her minister was about to leave her, he took her by the hand, and said, “If I should not see you again in this world”—there she stopped him, and with a smile on her countenance, said, “Ah, if you do not, I hope we shall meet in heaven, and there we shall never part.”

After the Sabbath evening, she conversed but little ; nature was almost exhausted, but while

flesh and heart were failing, it was evident that God was the strength of her heart. She met her dissolution with as much composure, as if she were retiring from the fatigues of the day, and about to seek rest and refreshment in sleep. When dying, her mother asked her whether she was happy, she whispered, "Yes," and shortly afterwards fell asleep in Jesus.

She was followed to the grave on the next Sabbath afternoon, by the children of the Sabbath school, when her funeral sermon was preached from Eccles. xii. 1, to a numerous and attentive auditory.

After this brief account, let my dear young readers say, whether true religion be not profitable, which, while it secures happiness on earth, prepares for the closing scene of life, makes a death-bed easy, and introduces the soul to the enjoyment of glory, honor, and immortality. Whatever therefore, my young friends, you neglect and despise, let it not be religion. Seek the possession of it, and seek it *now*. "*Now* is the accepted time, *now* is the day of salvation." "Remember *now* thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

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## JAMES FITHIAN.

JAMES FITHIAN, a little boy who was a Sabbath scholar at Newcastle, Delaware, died August 1st, 1827. Although very young, he was the subject of serious impressions for two years before his death—and these impressions were first made in the Sabbath school. A person who addressed the scholars, once related several anecdotes of little children, who loved and served the Saviour, and had died triumphant deaths—and of those also, who lived in sin and disobedience, and had come to a miserable and untimely end. James went home much affected, and told his mother, that he would “never again be so wicked as to swear and tell lies, for the minister had said all such sinful children would be wretched forever—but that he wanted to be good, and go to heaven when he died.” He was enabled to keep this good resolution. He was never known afterwards to use improper language, was uniformly dutiful to his parents, and affectionate to his sister and brothers. The harmony in which he lived with them was remarkable; and his attachment to an infant brother, who survived him but a few weeks, very uncommon. He would forsake his play, or make any sacrifice, that he might rock his cradle, or contribute to his amusement.

His mother was sometimes exceedingly af-

fectured at his solemn conversations with her, on the subjects of death and heaven: these were frequent and favorite topics with him. During his last sickness which was long and severe, he was truly patient. He would lie quiet any length of time, in a scorching fever, while his brother would read to him from the Bible, a tract or Sabbath school book. He thought he should not live, and often spoke of meeting a little sister, who had gone before him, and (as he expressed himself,) resting with her in Abraham's bosom. A few hours before the final struggle, his mother observed to him, that he was going *to die*, he replied, "yes ma'am." She desired him to say something, and he immediately uttered the short but humble petition, "Lord have mercy on my little soul." A friend observed, "but are you quite willing to leave your dear mother, brothers and sister?" "Yes, for I had rather go to Jesus," he replied, and after requesting his mother not to weep, "for he was going to heaven," he calmly fell asleep in death, aged only six years and six months.

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## REV. THOMAS SPENCER.

(From Memoirs of his Life, by Rev. Thomas Raffles.)

THE REVEREND THOMAS SPENCER, was born at Hertford, Eng. Jan. 21, 1791.—He occupied the third place out of four who surrounded his father's table, but shared equally with them in the tender and affectionate solicitude of parents, who, placed in the middle sphere of human life, were respectable for their piety, and highly esteemed in the circle in which a wise Providence had allotted them to move. It cannot be expected that any thing peculiarly interesting should mark the early childhood of a youth, retired from the observation of the world, and far removed from the presence of any of those circumstances which might be considered as favorable to the excitation of latent talent or the display of early genius. And yet the years of his infancy and childhood were not undistinguished by some intimations of a superior mind, from which a thoughtful observer might have been induced to augur something of his future eminence, and which his amiable father it appears did with silence watch. He himself observes, in a hasty sketch of his life, which now lies before me,—

“As far back as I can recollect, my memory was complimented by many as being very retentive, and my progress in knowledge was more considerable than that of my school-fellows; a natural curiosity and desire of knowledge, I

think I may say, without vanity, distinguished even the period of my infancy. I now remember questions that I asked when about four years old, which were rather singular, and which were confined chiefly to biblical subjects. No child could be more attached to places of worship, or could be more inquisitive about their concerns than myself, and I may add, more given to imitate the actions of the minister and clerk."

When he had completed his fifth year, he suffered the severest earthly privation a child can know, in the loss of an affectionate mother. Though then too young correctly to appreciate a parent's worth, he deeply felt the stroke; and in the liveliest manner he recalls the impression which at that early period this melancholy circumstance produced upon his tender mind. "When the funeral sermon was preached I could not help noticing the grief which seemed to pervade every person present. Deeply affected myself, I recollect, that after the service, as I was walking about our little garden with my disconsolate father, I said to him, 'Father, what is the reason that so many people cried at the meeting this afternoon.'—He, adapting his language to my comprehension, said, 'They cried to see little children like you without a mother.' " This event, which shed so deep a gloom upon his family, seems to have excited emotions of a serious nature in his mind never totally effaced.

From this time he applied himself with diligence and delight to the business of his school.

There was at this early age something amiable and engaging in his manners ; and this combined with his attention to his learning, soon secured the esteem and approbation of his respective teachers, and gained him, together with the first place and highest honors of his school, the character of "*a good boy.*"

Whilst a school boy, he became passionately fond of novels, histories, adventures, &c. which he devoured with the greatest eagerness in numbers truly astonishing. The perusal of these he always preferred to play and other amusements adapted to his years. He delighted much in solitude ; nor did he know a happiness superior to that of being alone, with one of his favorite books. He took no delight in the games of his companions, nor did he ever mingle in their little feuds. His natural levity, however, was excessive ; and his wit, fed by the publications he so ardently perused, would often display itself in impurity of language to the laughter and amusement of his fellows. Yet he was not without his moments of serious reflection, and that of a very deep and dreadful kind. He was often overwhelmed with religious considerations, and the solemn sermons he sometimes heard, filled him with terror and alarm. So intolerable at one period were the horrors of his mind, that in an agony of despair, he was tempted, as many have been before him to destroy himself. Thus at an early age he became intimately acquainted with the depravity of his nature ; and from the

deep waters of spiritual distress through which he was called to pass, his soul imbibed an air of humility and a habit of watchfulness, which enabled him to meet with firmness the dangers of popularity, and to maintain a steady course, notwithstanding the press of sail he carried.

To these deep convictions of his early years may perhaps be traced the peculiarly pressing and impassioned manner of his address, when he strove to arouse the slumbering conscience, or direct the weary wanderer to the cross of Christ.—The sacred poems and the passages of holy writ, which most he loved, were those of a cast similar to that of his own fervent mind; and I have heard many tell, with tears, of the animation and rapture with which he would often repeat from that beautiful hymn of Henry Kirke White, his favorite author, whom in many shades of character he much resembled, and alas! too much in his early and lamented fate—

‘ Once on the stormy seas I rode,  
 The storm was loud, the night was dark;  
 The ocean yawn’d, and rudely blow’d  
 The wind that toss’d my found’ring bark.

Deep horror then my vitals froze;  
 Death-struck, I ceas’d the tide to stem,  
 When suddenly a star arose,  
 It was the star of Bethlehem.

It was my guide, my light, my all,  
 It bade my dark forebodings cease;  
 And through the storm of danger’s thrall  
 It led me to the port of peace.

Now safely moor'd—my perils o'er,  
 I'll sing, first in night's diadem,  
 For ever and for ever more,  
 The star!—the star of Bethlehem.'

At about the age of twelve years, Mr. Spencer considers himself to have become the subject of serious impressions of a deep and permanent kind, and to have felt something experimentally of the power of religion. This most interesting circumstance he simply states in the memoir of his life before referred to, but mentions no particulars respecting the mode in which these impressions were wrought upon his mind, or in what way they operated upon his character, his conduct, and his views. The *general* effect, however, he distinctly records to have been that of heightening his desire of the Christian ministry, for which, it was strongly impressed upon his mind, God had destined him.

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We need not stop to tell the subsequent history of Mr. Spencer. We will only ask every parent and Sabbath school teacher to remember, that the Lord may have intrusted to his care, one who is shortly to become an efficient minister of the gospel or missionary of the cross.

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## HAPPY DEATH OF A LITTLE GIRL.

(From the Sabbath School Treasury.)

The parents of this little girl are unwilling that her name should be given; but the Editors of the Treasury vouch that the statements are correct.

The subject of this notice was born May 29th, 1824. She was from her birth a very feeble child, and subject to fits of sickness which much weakened her constitution. From this cause she never engaged in boisterous and rough plays, like other children, but preferred such as were of a quiet kind. For the same reason she was very backward in her learning; ill health seldom permitting her to attend school with constancy. She was however of a very reflecting turn of mind, which she manifested by asking an explanation of subjects which she did not fully comprehend.

Her mother one day was reading to her from 2d Kings, chap. 4th, an account of the death of the Shunammite's child: and in that part of the narrative which says, "he sat on her knees till noon, and then died, and she went up, and laid him on the bed of the man of God," she inquired; "How it could be in its mother's lap when it was dead?" Her mother endeavored to explain the nature of death, by telling her that the soul or thinking part was separated from the body. She seemed to understand this, and ever afterwards, when speaking of a person's

dying, would say ; " Their *think* has gone to heaven." But she did not entirely understand it, for she would ask, " how we could see in heaven without eyes, and if we should have other eyes given us."

The subject of death and a future state evidently made a great impression upon her mind. A few weeks before her death, she said, " Mother, they have mouths in heaven." Her mother replied, " What makes you think so ?" She answered, " Because they are all the time singing praises in heaven, and they must have mouths to sing with." She inquired, in her last sickness, what " wicked" meant ; and would frequently inquire the meaning of words which she did not know.

Her disposition was affectionate. She loved but few, for she knew but few ; but to those whom she did love, she was ardently attached. She manifested much fondness for her little school mates, and spoke of them with affection, but her heart seemed to be bound up in her mother, under whose more immediate care sickness often brought her ; and she never was so happy as when near her.

She was a very conscientious child. She was a child of truth, and would not say she liked a person if she did not.

She never omitted saying her prayers without showing great grief for it. Once, when sickness had prevented her attending to this duty for some time, she said in a sorrowful tone, " Mother,

I have not said my prayers for a great while." She never would say her prayers while lying in bed, but would either get out of bed, or kneel at the foot near the bed post, to say them.

She had also a great regard for the Sabbath. She never desired to hear stories on that day, but was pleased with attending meeting, though when in meeting, she was so nervous, she never could sit still a long time together. When in the country on a visit, she observed a man riding on the Sabbath by the house, and said, "Mother, is it right to ride on the Sabbath?" Her mother told her it was right to ride to meeting on the Sabbath. She then pointed to the man and asked if he was going to meeting; and was answered that he was not, and that it was wrong for him to ride. One Sabbath evening, during her sickness, the woman who was to watch with her, brought to her bedside a piece of silk, and told her she would make her a bag if she would be a good girl during the night. At this she testified at first a great deal of pleasure, but after a pause she said, "Mother, is it proper to sew on the Sabbath night?"

Most of her deep impressions were of a religious kind. She had committed to memory those verses in Mark, x. beginning, "Suffer little children to come unto me," and always heard them read with pleasure, and usually smiled and took an interest in them, as if she understood that the invitation contained in them was addressed to her. She was fond of hearing

and repeating hymns, and was particularly pleased with one in the book called "Hymns for Infant Minds," commencing with the words,

" I saw the glorious sun arise  
From yonder mountain grey," &c.

She was seized with the disorder of which she died on the 1st day of Oct. 1828, and departed this life on the 9th of the same month, aged 4 years and 4 months. In the morning of the last day, after an unsuccessful operation, she was much distressed, and it became evident that she could not continue long. Her mother, in whose lap she was, told her that she thought she was going to her Redeemer. She at first took no notice of this, but after being laid upon the bed she said, "I want to go to Jesus." She said, "Sit down by me, Mother, and take hold of my hands as you used to, and lay your head upon the pillow by me." She then said, "Why have you tears in your eyes mother?" Her mother replied, "Because you are going to leave me; you are going to heaven, and I hope your mother will follow you there; are you willing to leave me and go to Jesus?" She answered, "Yes." She inquired, "Shall I die to-night?" Her mother said, "I think you will not wait till night, I think you will die to-day." She had no fear of dying, but was anxious that Jesus should come. She asked, "How will Jesus come to take me, will he take me in his arms? Shall I see Jesus' face to-day—will it be very bright?"

Shan't I go to Jesus to-day? Shan't I die to-day?"

At one time, when greatly distressed, she said, "When will Jesus come?" She soon after raised herself in bed for the sake of ease, and when in that posture she raised her eyes to heaven and said most emphatically, "Come, come, come." She observed to Miss H. the person who had watched with her during the night, "I want to die in your lap, and have mother sit down by me and talk to me about dying. Mother can't hold me, she is not strong enough." Then addressing her mother she said, "I want you to sit by me and talk to me about God and Jesus." After she had been taken into Miss H.'s lap, she said, "All the persons in the room may sit down and see me die." During her sickness she had always desired that all persons would leave the room except those necessary. She said she was going to heaven and mother was coming afterwards. "I shall always be happy there, mother says I shall; I shall be always happy in heaven, mother?"

Her mother asked her to kiss her. She put her arms around her neck and kissed her most affectionately. Her mother asked her if she should pray for her. She replied, "Yes," and lay very still while her mother repeated the Lord's prayer. She was afterwards very still and attentive while her father prayed with her. Soon after, one of her little friends came in to see her, to whom she bid "good bye."

In a short time she became senseless, and soon breathed her last; leaving to her afflicted parents the blessed hope that, according to her prayer, she had found her way to the arms of her Saviour.

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### MRS. SUSAN HUNTINGTON.

(From *Memoirs of her Life*, by Rev. B. B. Wisner.)

MRS. SUSAN HUNTINGTON was the youngest daughter of the Rev. Achilles Mansfield, of Killingworth, in the State of Connecticut. She was born January 27, 1791. Her childhood was marked by sensibility, sobriety, and tenderness of conscience, and a taste for reading. Her education was chiefly, under the paternal roof, and at the common schools in her native town. The only instruction she received from any other source, was at a classical school kept in Killingworth, during two seasons. Her parents, however, devoted much of their time and attention to her instruction. And, as her constitution was delicate from infancy, she was suffered to gratify her inclination, in devoting most of her time to the cultivation of her mind, by reading and efforts at composition.

In reference to the formation of her religious character, a friend of her youth remarks in a

letter to the compiler, "Blessed as she was with a tenderness of conscience, very unusual, from her earliest years, which was exhibited in all her intercourse, at home and abroad, and with the faithful instructions of her parents, who were living examples of what Christians ought to be, and were constantly endeavoring to instil into the minds of their children sentiments of piety, of the deepest reverence towards God, of love to the Saviour, and of universal benevolence and good-will towards men,—it is difficult to fix on any precise time when her serious impressions commenced. She appeared to have been, in a measure, sanctified from her birth, and, from the first dawn of reason, to need only to be informed what her duty was, to perform it." There is evidence, however, that, for a time at least after she was capable of understanding her duty and her obligations to God, her heart was not devoted to him. In a letter to her son dated Jan. 13, 1823, she speaks of having a distinct remembrance of a solemn consultation in her mind, when she was about three years old, whether it was best to be a Christian then, or not, and of having come to the decision that it was not. But the God to whom she had been dedicated, and whose blessing her parents had so often and fervently supplicated in her behalf, did not suffer her long to rest in this sinful determination. When about five years of age, she was brought by the Holy Spirit to consider the duty and consequences of becoming a Christian indeed more

seriously, and, in the opinion of her parents, and of other pious acquaintances, to choose God for her portion. Of the correctness of this conclusion of her parents and friends she always entertained doubts, and regarded a season of deeper, and, in her view, more scriptural, religious impression, when about ten years of age, as the commencement of holiness in her heart. She made a public profession of her faith in Christ, and joined the church of which her father was pastor, on the 19th of April, 1807; having just entered her seventeenth year. \* \*

On the eighteenth of May, 1809, Miss Mansfield was married to the Rev. Joshua Huntington, son of Gen. Jedidiah Huntington of New London, Conn., and junior pastor of the Old South Church in Boston, Mass. \* \*

She was left a widow Sept. 11, 1819. Being asked on the day succeeding the death of Mr. Huntington, if it required an effort to be submissive—she answered, “I am enabled to bless God, that I have not had to contend with an unbelieving thought. I would rather have endured the agony of separation, than that my dear husband should have borne it. I can truly say, ‘Tis the survivor dies.’”

On another occasion she said to a friend, “The bitterness of my grief can be known only to God and my own soul. But I think I can say, ‘Though he slay me, yet will I trust in him,’ and can lay hold on the hand that smites, for

support. But, oh, the loneliness of widowhood ! I am as Peter, sinking in deep waters."

The resignation and calmness she was enabled to feel, she ascribed "to the mercy of God, in answer to the prayers of his dear people," many of whom, she knew, constantly remembered her in their supplications. \* \*

In addition to a cough which had been troublesome for sometime, on Saturday July 5th, 1823, she took a severe cold. In the evening of the succeeding Sabbath, her indisposition assumed a more painful and alarming character. The change, and her feelings in relation to it, are thus described by herself in a postscript to a letter commenced June 29th. "Since I wrote the above, my dear Mrs. S., my health has changed a good deal. You recollect my troublesome cough. Day before yesterday, I spit a little blood ; and every day since, I have raised a little. A blister and a slight fever have reduced my strength ; so that I feel that I am a frail, dying creature."

During her illness, her pastor had frequent interviews with her, and when other engagements did not prevent, made brief minutes, upon returning home from visiting her, of the conversation during the interview.

"Tuesday, Oct. 28, 1823. Called on Mrs. Huntington about half past nine in the morning. Found that she had failed considerably since my last visit. To an inquiry in relation to the state of her mind since Friday, she replied, "I think

I have felt more of the presence of Christ than I did when I saw you last. I have not had those strong views and joyful feelings, with which I have sometimes been favored. My mind is weak, and I cannot direct and fix my thoughts as I once could. But I think I *have* fled for refuge to lay hold on the hope set before me in the precious gospel ; and He, who is the foundation of that hope, will never forsake me." Then, with a most interesting expression of countenance she said, "I trust we shall meet in heaven, and spend an eternity in praising our dear Redeemer." It was replied, "We shall, if we give him our hearts, and continue faithful to him unto the end." "I feel," she answered, "that I have been very, very unfaithful. But he is merciful, his blood cleanseth from all sin, and I trust he has blotted my sins from the book of his remembrance. Oh, what should we do without Christ?" "As much debtors," it was remarked, "to free grace at the end of our course as when we begin it." "More," she replied, "far more ; for we sin against greater light and love, after we are born again. Yes, it is all of free grace. If it were not, what would become of me?" It was answered, "You would have perished, justly perished ; but now, when you enter heaven, you will stand before the angels, a monument of God's justice as well as of his free grace, for he is just in justifying those that believe in Jesus." "Yes," she replied ; "what a glorious plan ! what a precious

Saviour! Oh, that I could love him more! Pray that I may love and glorify him forever."

After prayer, she said, "I hope you pray for me at other times, as well as when you are here. Ask for me the continual presence of Christ, and that I may honor his religion to the end."

It was answered, "We constantly remember you in our prayers: many of God's people are deeply interested for you, and are continually supplicating the throne of grace in your behalf." "I know it," she replied; "and that is the reason why I have been favored with such a comfortable state of mind, for Satan has desired to have me, and to sift me as wheat. I hope they will continue to pray for me; and may God bless them with the consolations they ask for me."

It was remarked, "He who said to Peter, 'I have prayed for thee that thy faith fail not,' is, I trust, continually interceding for you; and him the Father heareth always." She said, "I hope he does intercede for me; and that is one of my greatest consolations; for he will be heard. But, you know, he presents the prayers of the saints; and I want the satisfaction of reflecting, that he is continually presenting many of them in behalf of me and my dear children."

"On Friday, October 31st, at nine o'clock, A. M. found her more comfortable than on Tuesday last. She said, "My mind has generally been in a peaceful frame since I saw you. But I want to realize the presence and preciousness of Christ, more distinctly and constantly than my

great weakness permits me to do." Some remarks were made respecting the provisions of the Covenant of Grace as adapted to all our weaknesses. "The Bible," it was said, "tells us that, 'He knoweth our frame, he remembereth that we are dust;' 'a bruised reed shall he not break, and the smoking flax shall he not quench;' 'We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'" She said, "Glorious covenant! precious promises! I have given myself, soul and body, to Him in whom they are all yea and amen, and I do not fear. I desire to have him do with me as it shall please him."

After prayer she said, "We have indeed a faithful God, a precious Saviour; but how limited our knowledge, how imperfect our views, of eternal things!" It was replied, "What we know not now, we shall know hereafter. Soon, if we are Christians, we shall see face to face, and know even as we are known. And now, we know that when Christ shall appear, if we are the children of God, we shall be like him, for we shall see him as he is." "That," she said, is enough. How different will be our views! "How differently shall we view sin! I seem never to have known what it is, till within the last few weeks. And now, I am convinced I know

very little of its evil and hateful nature. How can we trifle with it as we do?"

This day had been set apart by the church to which she belonged, as a season of fasting and prayer; the forenoon to be spent, as far as paramount duties would permit, in private devotion, and a meeting of the church to be held in the afternoon, and again in the evening. She alluded to the subject, expressing a hope that it might be a pleasant and profitable season to the whole church, as pleasant and profitable as she had found the last church fast; and added, "I wish I could be with you." It was answered, "You can; we are going to the throne of grace, and you can be there also." She replied, "I will try. May the Holy Spirit be in the midst of you, producing in every heart, godly sorrow for past unfaithfulness, and reviving the spirit of obedience and of effort to promote the work of the Lord!"

She then inquired respecting the "Ladies' Distributing Bible Association," and the Female Associations in connexion with the "Auxiliary Foreign Missionary Society of Boston and Vicinity," which had recently been formed in the city; and upon receiving some account of them, expressed her satisfaction in being permitted to hear of these new and systematic efforts to extend the Redeemer's kingdom. It was observed, "You see God's work on earth will go on, although you and other instruments are laid aside." She replied, "Oh, what have I been?"

Nothing. I have done nothing, compared with what I ought to have done. He needs no instruments ; it is infinite condescension in him to employ them : and when he takes away those he has employed, he has no further use for them here. I am going, I hope, where I shall serve him better—without sin, and with all my powers, for ever.”

“ Friday, November 7. To the usual inquiry respecting the state of her mind, she said, “ Mrs. Graham accurately describes my feelings, when she says, ‘ Thus far has the Lord brought me through the wilderness ; bearing, chastising, forgiving, restoring. I am near to Jordan’s flood. May my blessed High Priest, and Ark of the Covenant lead on my staggering steps the little further I have to go.’ I have had no rapturous views of the heaven to which I hope I am going, no longings to depart. But I have generally been enabled to feel a calm submission, and to realize the fulness and the preciousness of the Saviour. I desire to feel perfect resignation to the will of God, because it is his will. O how sweet, to be willing to be just where, and just what, God pleases ! to rejoice that the Lord God omnipotent reigneth, and worketh all things after the counsel of his own will. This, in its perfection, is, I think, a principal source of the happiness of heaven. Pray that God would enable me to feel thus while suffering from weakness and pain, and entering the dark valley.”

Frequently, during her sickness, she had ex-

pressed to her pastor, a desire that he would, if possible, be with her in her last moments. On Thursday, December 4th, he was informed, about three o'clock in the afternoon, that she had failed greatly since morning, and would probably survive but a little longer. He immediately repaired to her residence, and found her, sleeping, but very restless, and breathing with great difficulty. She continued in this state, except that respiration became constantly more difficult, through the afternoon and evening. After eleven o'clock the difficulty of breathing became so great, as to overcome the disposition to slumber. Intelligence, it was found, still remained. She was asked "if she knew she was near her end." She answered, by a sign, in the affirmative. It was said, "I hope you feel the presence of the Saviour sustaining and comforting you." She assented. "Your faith and hope in him are unshaken?" Her reply was in the affirmative.— A few minutes after, her sight failed; and, at twenty minutes past eleven, her spirit entered into rest.

Her end was full of peace,  
 Fitting her uniform piety serene.  
 'Twas rather the deep humble calm of faith,  
 Than her high triumph; and resembled more  
 The unnoticed setting of a clear day's sun,  
 Than his admired departure in a blaze  
 Of glory, bursting from a clouded course.

## REV. SAMUEL JOHN MILLS.

(From a Memoir of his Life, by Rev. Gardiner Spring, D. D.)

It was the privilege of this beloved man to be the child of pious parents. He was the son of a venerable clergyman, "whose praise is in the churches," and who was the pastor of a respectable congregation in the town of Torrington, in the county of Litchfield, State of Connecticut. His mother was the daughter of Samuel Robbins, of a respectable family originally from Weathersfield, in Hartford county, in the same State. She was a woman of very exemplary character and pre-eminent piety, and one whose memory is embalmed in the hearts of all who knew her. Samuel was their third child, and was born the 21st of April, 1783.

Could we without sacrilege enter the sanctuary of a mother's bosom, we might whisper a tale that would account for the distinguished usefulness with which God has condescended to favor some of the best of men. Many a godly mother can say,—“I have had peculiar solitudes respecting *this* child. Even before its birth, I dedicated it to the Lord; and then engaged that it should be unreservedly devoted to his glory. And when the little immortal was committed to my arms, with many prayers and tears did I renew my engagements, till it was strongly impressed on my mind, that God had heard my cry and accepted my offering.” This

is something more than fiction in relation to Mr. Mills. A plant so early watered might be expected to enjoy the most patient care and unremitting tenderness in its progressive maturity. "Train up a child in the way he should go, and when he is old he will not depart from it," is a maxim too full of obligation and encouragement, to have been so long lost sight of by too many of the christian church. What pious parent will not be inspirited in his duty, when he surveys the children of his care, and remembers that it was once said, "Of such is the kingdom of heaven!"

The childhood and youth of Mr. Mills were chiefly spent under his father's roof, in the possession of the most faithful instructions, and of the best kind. When quite a child, his mind exhibited no common sensibility to the concerns of religion, and was easily and sometimes deeply affected with his neglect of his religious opportunities, and his ruined condition as a sinner. These impressions gradually wore away, until the year 1798, when they were revived, and his attention powerfully arrested, during a season of the outpouring of the Holy Spirit upon his native town.

Young Mills was then fifteen years of age. Naturally very retired and incommunicative, he was least of all disposed to say much concerning the exercises of his own mind. But such were his views of his own sinfulness, so severe his distress, and so bitter his opposition to God, that

he would sometimes "break out in expressions of unyielding rebellion." With nothing was his dissatisfaction more painful, than the discriminations of the divine favor in showing mercy to those who were around him, while he himself was apparently left to obduracy and ruin. He had beheld many of his companions in years and in sin, together with an elder brother, a sister and a niece, all residing under the same roof, and all that remained of his father's descendants, rejoicing in hope, and united to the visible Church; while he himself obtained no relief from his agony, but remained in "the gall of bitterness and the bonds of iniquity." Such was his state of mind for many months, and such it continued, when the revival began to decline, and when it was gone by! Two full years he remained in this dismal frame of mind, still refusing to bow at the footstool of mercy; and, to adopt his own sentiment, "at heart still cursing the day in which he was born." But he had seen too much of his own vileness to relapse into a state of unconcern. With some apparent mitigation of his distress he left his father's house for a neighboring town, to take charge of a farm that had been bequeathed him by his maternal grandmother. His letters during this period, convince us that there was much in this absence from the bosom and prayers of his endeared family, to increase his apprehensions, that he should at last be an exile from God's presence, and an outcast from the community of his people. In

November, 1801, he returned home with the view of spending the winter at an Academy in the town of Litchfield, about twelve miles off, but with no repose to his depressed and troubled mind. On the morning of his departure for Litchfield, ever anxious for her son, and never more than now, his mother took an opportunity of inquiring into the state of his mind, and begged him to make an ingenuous disclosure of his feelings. For a moment he was silent and wept; but his heart was too full, long to suppress the emotions produced by so affecting a request. He raised his head, and with eyes streaming with tears, exclaimed, "O that I had never been born! O that I had never been born! For two years I have been sorry God ever made me." What reply could such a mother make to such a disclosure? It was given her in that same hour what she should speak:—"My son," said she, "you *are* born, and you can never throw off your existence, nor your everlasting accountability for all your conduct." This heavy thought was like a dagger to his soul. His mother expressed her fears that he had never thoroughly seen the evil of his own heart, and that he had much to learn before he was acquainted with himself;—to which he ventured to say, "*I have seen to the very bottom of hell!*" With this frame of mind, he took a melancholy leave of his parents for the winter; and it was a day never to be forgotten in the life of Mr. Mills, nor in our recollection of those splendid

schemes of benevolence which characterized his subsequent history, and to which the events of this day bore so intimate a relation. What took place under his father's roof, may be easily conjectured ;—a scene, apparently of very little moment, and never unveiled 'till now—a scene, the world would scarcely deign to look at, but one on which the Sacred Three look down with smiles—a scene, in which no prince or princess is the actor, but one which princes might come down from their thrones to emulate :—a devout and humble woman, wrestling with the Angel of the Covenant, and as a prince obtaining power to prevail !

The farewell to his mother drove her to her knees. There is such a thing as special faith in prayer. It was such to this dear saint, when she went to plead for her poor son. She felt his sorrows and her own ; and God was pleased not only to show her that all her help was in him, but to enable her to feel that to him could her heart turn as her only God in covenant, and from him could it find unutterable relief. She did not leave her closet, till she found the full relief she sought, and till her mind was confidently assured that God would remember mercy for her child ! It ought to be recorded, that on that very morning, it pleased the Holy Ghost, as she afterwards ascertained, to knock off the chains from this unhappy prisoner, and introduce him into the liberty of the sons of God. He had not gone far before he had such a view

of the perfections of God, that he wondered he had never seen their beauty and glory before. There was nothing in God now which distressed him. He had lost all his opposition to the divine sovereignty; and such were his views of this adorable perfection, that he could not refrain from exclaiming, "O glorious sovereignty! O glorious sovereignty!" He retired a small distance into the woods, that he might be the more at liberty to contemplate the character of God, and adore and extol his holy and amiable sovereignty; but he here saw so much of God, that his mind was almost lost in the overwhelming manifestation. The scene was altogether new. There was a wonderful change either in God or in him. Every thing was gilded with light and glory; and now and then, as he gazed at the splendor and majesty of the divine character, he would still exclaim, "O glorious sovereignty!" "His mind was so constantly occupied in viewing the perfections of God, and in meditating on his word and works, and so continued for several weeks, that he did not think of himself with any degree of concern." Such is the nature of genuine religion. It is far from being indispensable to our cordial acquiescence in God's character and government, to be persuaded that we are interested in his mercy. Though from Mr. Mills's letters, his friends were induced to hope that some change had taken place in his views; he himself was conscious of no hope, till about three months after this period.

“ Surely, it shall be said of Jacob and of Israel, What hath God wrought ! ”

The first idea his father had of his change of mind, arose from an observation he made, *“that he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the gospel salvation to the poor heathen.”* Thus early did a sovereign God, who has pity on the heathen, set apart Samuel J. Mills for a missionary. It is somewhat remarkable that from this same hour, he never once lost sight of his darling object. Though but a youth of sixteen, he discovered a zeal in the missionary cause, an eagerness in the pursuit of missionary intelligence, which left little doubt that he was chained to his purpose by a superior power.

Having put his secular concerns into other hands, and having previously connected himself with the church, under the pastoral care of his father, Mills became a member of Williams College, in Massachusetts, in the autumn of 1806.

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Do not the facts contained in this book afford parents and Sabbath school teachers abundant encouragement to labor diligently for the immediate conversion of the children intrusted to their care ?