

variety of papers, still preserved, show the sense he had of the arduous nature and difficulty of the pastoral office, and the discouragements he often felt from a conscious sense of his own weakness. Sometimes his mind was cheered by the liberty he found in speaking, and the satisfaction his hearers expressed; at others he was full of despondency and dejection. These painful feelings so preyed upon his spirits, about six months after his removal, that he had serious thoughts of wholly declining the work of the ministry. He wrote a letter to his intimate friend and counsellor Mr. Hartley, of Haworth, of which the following is a part:

“DEAR SIR,

“I have taken this opportunity to acquaint you with the bitter distress I at present feel. I fear I have entered upon a work to which God has not called me; and instead of combating these fears with success, I think I grow worse. I compare myself to the parched heath in the wilderness, which knoweth not when good cometh. I am continually bowed down under a sense of my weakness and foolishness. I spend my days in pain and anguish of mind, on these accounts; and what will be the event of these things I know not. Surely, if the Lord had called me to the work, I should be more sensible of his presence with me, and of his assistance. I make my complaint to him daily, but he seems to cover himself with a cloud, that prayer cannot pass through. I am ready to say with Job, ‘When I cry and shout he shutteth out my prayer.’ In attempting to make preparation for the pulpit, I sit for hours together, and can do little or nothing.”—

"MEMORANDUM.

"N. B. I drew up these few lines on the 15th of Sept. 1764, with a design to send them to my honoured friend Mr. Hartley; but when I had got thus far in my letter, he unexpectedly came to the door. This filled me with surprise, and led me to think there might be something providential in his coming. I put the paper into his hand; he read it over and said, "These are my old complaints;" as Herod said of John, 'they are risen from the dead.' He further told me that he was so far from thinking, on account of my present uneasiness, that I was not called to the work of the ministry, that he was more fully confirmed in his belief of my being commissioned to preach the Gospel. Oh what a deliverance did I now experience! I was as one made alive from the dead."

The writer of these pages has to lament, that from this period of his parent's life, he has not been able to derive much assistance from the diary. The little that remains is chiefly written in short-hand, in which he is not much versed; and though from time to time resolutions appear to have been formed to renew the diary, pressing engagements, and in particular literary pursuits and theological studies, fully occupied his solitary hours.

In this retired and apparently inhospitable situation he became acquainted, through the good providence of God, with two persons who afterwards attained to great eminence in the Christian church; namely, the Rev. Henry Foster, and the Rev. Dan. Taylor. Mr. Foster

was born in 1745, at a farm-house, a short distance from Wainsgate. He received the rudiments of his education at Heptonstall school, which, under the superintendence of Mr. Pawson, and afterwards of Mr. Shackleton,* furnished the church, and different seminaries of learning, with many useful characters. At the time when this friendly connexion commenced, Mr. Foster was a student at Queen's College, Oxford.

Mr. Taylor was born in the neighbourhood of Halifax, in the year 1738. His first impressions, of a

* A neat marble tablet was put up in Heptonstall Church, soon after Mr. Shackleton's decease, with the following inscription:

"In affectionate remembrance of

WILLIAM SHACKLETON,

Late Master of the Free Grammar School at this place,

Where thirty-six years of his life were occupied

In an able, zealous, and laborious discharge

Of the duties of his profession,

This Monument was erected

At the expence of his grateful Scholars.

He died November 16, 1805, in

the 61st year of his age."

The following memorial is inscribed upon a plain slab which covers his mortal remains :

"Hic requiescit GULIELMUS SHACKLETON,

Qui, per annos triginta et sex,

Scholam Heptonstaliensem fideliter rexit,

Quique inter primos sui ordinis claruit,

Humanitate ornatus ;

Decessit decimo sexto die Nov^{is}. 1805.

Ætatis Anno 61.

The classical reader will excuse the insertion of an inscription on a tomb-stone in the church-yard over another person, brought up in this neighbourhood, whose talents and literary attainments were of the first order; but wasting and lingering disease repressed the

religious nature were among the Methodists; but leaving that society on account of some difference with respect to the ordinances of the Gospel, and points of doctrine, he accepted an invitation given him by a number of persons, resident in Wadsworth, who had also withdrawn from the Methodist connexion for similar reasons. This was about the time, or probably a little before, the removal of Mr. F. to Wainsgate.

Mr. Taylor was possessed of intrepid courage and persevering diligence, undaunted by difficulties. He was not discouraged by the wildness of the country, the roughness of the inhabitants, or the little prospect of adequate means of support. He had been inured to hardship from his earliest years; and like the blessed Apostle, whose spirit he eminently imbibed, 'he conferred not with flesh and blood.' During the summer months, he preached at the Nook, a farm-house about a mile from Wainsgate, under a tree, having then no better accommodation. On the approach of winter he and his friends took a small house in Wadsworth Lanes. The church and congregation increasing, a energies of his mind, and put a period to his mortal existence, when he had scarcely attained the prime of life.

"Hic sepulta jacent ossa

JOSEPHI DYNELEY, M.D. Eding.

Qui æqualium suorum,

In artibus Medicinæ et Humanitatis

Literis, facillè princeps extitit.

Vir et sociis semper carus

ac in omnes pro re benignus,

Otiique gaudium necnon seriorum

Ornamentum.

Obiit 9^o die Sept^{is}. 1814,

Anno affecto ætatis 38.

commodious place of worship was afterwards erected at Birchcliffe,* near Hebdenbridge.

Though these three friends had different sentiments as to some points, both of doctrine and discipline, Mr. Foster's views being directed to the church, and Mr. Taylor being afterwards the distinguished leader of the new connexion among the general Baptists, this difference did not disturb the harmony that subsisted between them, having each of them the same grand ends in view; namely, to glorify God, and to proclaim the everlasting Gospel.

In reading the history of those who have risen to eminence in their generation, and more especially in tracing the *situations* from which they made their exit, we are often ready to express our surprise, in the same way as the Jews, when they heard of Christ being brought up in *Nazareth*. Some remarks have been made in the preceding part of these Memoirs, which may have a tendency to show the impropriety of these cavilling inquiries. In the obscure retreat in which these three friends were placed, their communion was often sweet; and Infinite Wisdom was preparing and qualifying them for the important circles in which they

* The society here was many years ago deprived of Mr. Taylor's personal services by his removal first to Halifax, and afterwards to London, where he ended his days; but it has continued, under successive ministers, to flourish and increase. A number of the members for their own convenience, and with a view to the extension of the cause, built a new meeting-house at Slack, near Heptonstall, some time since; where, under the pastoral care of the Rev. John Taylor, nephew to the first minister at Birchcliffe, they have had many accessions to their number, and have collected a large congregation.

were afterwards to move. During the long vacations, when attendance at college was not necessary, Mr. Foster spent a considerable portion of his time at Wainsgate, where he was joined by Mr. Taylor. It was customary with them to be together three or four days in the course of every week. They were associates, not only in the study of divinity, but in reading the classics, and other branches of polite learning. Their society proved, in each of these respects, a source of great pleasure and advantage. Engaged in such important pursuits, and stimulated by such motives as ought to influence a minister of the Gospel, no situation, however forbidding in itself, can be tiresome; the wilderness itself is transformed into a fruitful garden.

The friendship thus auspiciously begun continued through life. These friends, after their separation, witnessed with delight and holy satisfaction the success which the Almighty was pleased to grant to their respective labours, in those diversified situations where Providence placed them. As often as distance and necessary engagements would permit, they corresponded and met together. With respect to characters so well known to the public as Mr. Foster and Mr. Taylor were, it is scarcely necessary, and might be deemed irrelevant, to mention many further particulars. Mr. Foster left Yorkshire, in September, 1767, when he was ordained deacon by the Bishop of London. The following is extracted from one of his letters, dated September 9, 1767:—

“This day fortnight I came hither; on the Friday following I was examined by the Bishop’s Chaplain. He gave me the twenty-third article to translate into Latin, and then inquired how I proved it to be

true. He afterwards gave me the Greek Testament, and I construed about five verses of Matthew xi. upon which words he asked me the following questions :

“ 1. ‘ Did John send to inquire of Christ for his own satisfaction, or that of his followers ? ’ ”

“ 2. ‘ What evidence did Christ give that he was the Messiah ? ’ ”

“ 3. ‘ Upon what miracle did the truth of Christ’s doctrine turn ? ’ ”

“ 4. ‘ How may the possibility of a resurrection be proved ? ’ ”

“ 5. ‘ Will the same body rise or not ? ’ ”

“ 6. ‘ How do you prove that we have the same doctrines Christ taught ? ’ ”

“ Having answered these questions in such a way as appeared to give satisfaction, he dismissed me ; and the Sunday after I was ordained by his Lordship.”

The first situation to which Mr. Foster was invited was, that of curate to the Rev. Mr. Romaine, Blackfriars, who nearly, if not entirely, stood alone in the metropolis, till that period, as an asserter of those principles which were termed evangelical. About the time of his going to London he became acquainted with the Rev. Mr. Newton of Olney.—Mr. Newton invited him to become his curate ; but Mr. Foster considered London as the place in which his labours were most likely to be useful. In this he was not mistaken. No individual was more instrumental in the diffusion of evangelical principles through this great and populous city. He was chosen lecturer of several churches in different parts of the city, so that for a long course of years he preached from five to eight sermons weekly, and often to crowded auditories. His attachment to those among

whom he had laboured with so much success, induced him to decline accepting the valuable living of Clapham, to which he had been nominated by the will of J. Thornton, Esq.

By way of relaxation from his arduous work, and that he might spend some time among his relations and Christian friends, so much endeared to him by early acquaintance, he generally went down into Yorkshire once in two years, and preached in those churches where he could be admitted. His popularity, though he did not affect the graces of eloquence, exceeded that of any other minister who ever visited this part, Whitefield alone excepted. His early and steady piety, the plainness, simplicity, and solemnity of his address, combined to excite a great degree of interest. The general method which he adopted in preaching was to deduce from his text a series of observations, in which he greatly excelled. It was no uncommon thing for the hours of service to be altered in the neighbouring places of worship, that the congregations might have an opportunity of hearing him; and though numbers might be attracted merely by curiosity, in many instances the most happy effects were apparent, both in the revival of religion among the professors of Christianity, and the conversion of sinners to God.

The author has felt it his incumbent duty to dwell a little on the character of this excellent man, both from motives of personal respect, and because he was the early and intimate friend of his deceased parent. That the friendship continued to the latest period of life, will appear from the following passage, extracted from one of Mr. Foster's letters, received a short time before his death: "Though I write with a trembling hand, and

never take up my pen when I can avoid it, I feel a desire to say to you before I die, that you are often in my thoughts, sometimes in my prayers, and always in my good wishes. The Lord bless you, my dear Sir; may your last be your most comfortable and useful days!"

Mr. Foster was naturally rather reserved; and his observations on human nature, in an extensive sphere, led him to be extremely cautious in forming new acquaintances; but he was steady in his attachments:—the Rev. Mr. Newton and the Rev. Mr. Cecil were his chosen associates, and to them he introduced repeatedly when in town the subject of this narrative. Through the medium of Mr. Foster, he also became acquainted with that justly celebrated character John Thornton, Esq. of Clapham-common; where he had the privilege of witnessing the religious order observed in his hospitable mansion, and occasionally conducted the devotions of the family on a Lord's Day evening; nor did their acquaintance terminate with these transient interviews, as appears from one of Mr. Thornton's letters, found among the papers of the deceased.—They have now all finished their career; and are, no doubt, gone to that better world, where party distinctions are known no more, and where the friendship of kindred souls shall be perpetuated and brought to full perfection. Mr. Foster departed this life, May 26, 1814, aged 69 years. The tablet erected to his memory contains no eulogium, but a solemn admonition, "Brethren, the time is short!"

It may not be improper to mention here an event which, though not interesting to the public, must have

had a considerable influence on the private and domestic feelings of him, the incidents of whose life are here recorded; namely, the birth of his first child, a daughter, after having been married nearly eight years. This took place, October 17, 1766. Till that time he had been unacquainted with some of the chief cares and pleasures of the marriage relation. He had always shown great fondness for children; and on more than one occasion employed his poetic muse in lines to the memory of some who died in infancy; but no one, except a parent, can realize the genuine feelings produced by such an endearing relationship. Often, in familiar conversation, did he describe the almost ecstatic pleasure he felt when he first embraced the little stranger:—but, alas! his future experience convinced him of the uncertain tenure by which these enjoyments are held.

The dear delights we here enjoy,
And fondly call our own,
Are but short favours borrow'd now,
To be repaid anon.

In the year 1767, his first publication made its appearance, under the title of "Poetic Essays." They are on the following subjects: "Spring;" "Isaac meditating in the Fields;" "The Sight of an open Grave;" "In Memory of the pious and ingenious Mrs. Rowe;" "To a Gentleman, on the unexpected Death of his Son;" "On the Death of a favourite Child;" "An Elegy on the Death of J. S.;" "On the Death of Mr. Richard Smith, Wainsgate."

These short poems were chiefly, if not entirely, written before he left Bradford. They appear to have

been collected for circulation among a few intimate friends, and have long been out of print. Though they exhibit many traces of warm piety and of a contemplative mind, they were considered by the author himself as ephemeral juvenile efforts, which he did not think proper to make more public, either by reprinting them separately or introducing any of them in his subsequent poetic compositions. In the poem entitled "Isaac went forth into the Fields to meditate," the following lines occur :

" Could I but thus my time improve,
And rise from earth to things above,
What sound instruction might I gain,
When walking in the field or plain!

" The spreading trees might teach me how
The sons of grace should thrive and grow;
Shoot forth their branches fair and green,
Whilst in the house of God they're seen.

" The friendly ivy twining round,
May show how saints to Christ are bound,
And how to him I ought to cleave
With my whole heart, and on him live.

" The holly and the green-bay tree
Might kindly then admonish me:
Through changing seasons still to grow,
E'en when rude storms and tempests blow.

" The sprightly birds that sport and play,
And chaunt the pleasing time away,
Might teach my grateful heart to sing
Perpetual songs to heaven's great King.

" Thus in the book of nature broad,
Writ by the finger of my God,
Important lessons I might learn,
And from the fields with joy return."

"ON THE DEATH OF A FAVOURITE CHILD.

"O what a moving sight is here,
 Who can withhold a gen'rous tear?
 This infant, late in beauty gay,
 Is now a piece of breathless clay.

"But let me lift my thoughts on high—
 To yon bless'd world beyond the sky:
 Jesus, thine arms do such embrace;
 Where angels ever see thy face.

"Ye weeping parents, cease to mourn;
 Can you once wish for his return
 To this vain world, where griefs annoy,
 And troubles drink up all our joy?

"Nay, rather let your hopes aspire,
 With steadfast hope and strong desire,
 To meet him in that bless'd abode,
 Where holy souls shall rest with God."

About the year 1768 or 1769, the Rev. Mr. Cross came to the curacy at Crostone, on the borders of Lancashire. Though this place was a considerable distance from Wainsgate, part of the little society lived in the neighbourhood; and in the discharge of his pastoral office, Mr. F. went occasionally to preach among them. Some unfavourable and unjust representations having been given to Mr. Cross of his views and sentiments, he addressed a letter to him, both with a design to rectify these mistakes, and to form a friendly correspondence with a person for whose ministry and character he felt a sincere respect. It is dated April 22, 1769.

"DEAR SIR,

"I had the pleasure of hearing you on Monday last;

and from the idea I have been led to form of you, I am persuaded you have so much candour, that you will not hastily form a judgment of your neighbours from the report of the prejudiced multitude, and so much humility and condescension as not to be offended with a well-meant letter, though coming from a stranger. I beg leave to say, that whatever peculiarities of sentiment may have been imputed to me, I am no friend to controversy, nor have I the least inclination to engage in any thing of the kind. So far as I know my own heart, there is nothing else I so much desire as the conversion of sinners to Christ; and I cannot forbear expressing to you the joy and pleasure I feel on account of your being directed by Providence into this neighbourhood: I sincerely rejoice to see such crowds of poor, ignorant persons attend your ministry, and such an esteem entertained for you. I trust that while you are endeavouring, by close Scriptural arguments, to lay open their guilt, their utter ruin, and absolute helplessness, many will be pricked to the heart, as those were under Peter's sermon, Acts, ii. 37—that whilst you are pointing out the nature of regeneration as being a real, vital, and universal change of heart, and showing the absolute necessity of it, in order to true holiness here and everlasting happiness hereafter, many will be concerned for an experimental acquaintance with this change:—that while you zealously testify from the Scriptures, that the ground and matter of a sinner's justification before God are the obedience and sufferings of the Son of God, many will, like the blessed Apostle, count 'all things but loss and dung for the excellence of the knowledge of Christ Jesus:' in short, that while you point out the extent, and urge the necessity, of

practical holiness, many will be brought to walk in its ways.

"These, Sir, are the doctrines I am endeavouring constantly to preach, and which I could wish may be published to the ends of the earth; believing that they have been and will be made the 'power of God to the salvation of both Jew and Gentile.'

"If you will be so kind as to return a few lines in answer to this, you will very much oblige one who sincerely loves you and esteems it his duty to pray for your prosperity and abundant success.

"I remain,

"Your very affectionate and humble Servant,
"J. F."

The kindness and unaffected humility of the late Rev. Mr. Cross's disposition, no doubt, induced him to accede to these overtures of a friendly correspondence. In imitating the meek and lowly disposition of their Divine Master, they were closely allied. A mutual esteem and steady attachment took place; and through the future periods of life, both while he continued there and when he became vicar of Bradford, as often as opportunity offered, they enjoyed sweet converse together on the best things. No one entered more into the spirit of Christian communion than Mr. Cross; his heart was in his work, and a savour of devotion and true piety appeared in all his conversation.

The ministers of Christ sometimes labour for a considerable period without much apparent success:—they cast the precious seed here and there, with tears in

their eyes, and look again and again, without being able to discover any hopeful prospects; yet the great Head of the church, has promised that 'his word shall not return to him void, but shall accomplish the purposes for which it is sent,' in a greater or less degree. Whenever the Gospel is brought into a neighbourhood, it is with a view to accomplish some end. Paul was commissioned to go to a certain place, and was encouraged by the assurance, that his Divine Master had 'much people in that city.' As praying breath shall not be spent in vain, so when the bread or the seed is cast upon the waters, we may rest assured that the produce shall be seen after many days.

Though seed lie buried long in earth,
It sha'nt deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop.

Though Wainsgate might be considered as the station in which the subject of these Memoirs was fixed; his ministerial labours extended to a very extensive circuit, both on the borders of Lancashire and in the opposite direction. Where he was invited to preach on the week days, numbers, who at first came merely from curiosity, were afterwards induced from better motives to struggle with the difficulties of the way, and repair to this hitherto solitary place, for the purpose of attending upon his ministry in a stated manner. The barren desert began to assume the appearance of a fertile region, 'bearing the fruits of righteousness which are by Jesus Christ to the praise and glory of God.' Numbers who had never been in the habit of resorting to public worship, were constrained to say, 'Let us go up to the

house of the Lord,
we will praise his
name, and other
of service with th
and stated
spirit of an
preached, and
From the joy
ment of Mr. F.
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persons proposed to
and is strikingly ap
and say, Come ye, &c."

house of the Lord, for he will teach us of his ways, and we will walk in his paths ;' whilst many derived advantage from his occasional labours, who from distance of situation and other causes could not regularly attend and unite with the society ; but used their influence and exertions in their own immediate neighbourhoods to obtain a stated ministry. Where this was the case, with the spirit of an Apostle, he was ready to say, ' Christ is preached, and herein do I rejoice, yea and will rejoice.'

From the imperfect records which remain of this part of Mr. F.'s life, it is evident, that there was a considerable revival in his own congregation.* The place became too small to accommodate the stated hearers, some of whom came regularly many miles every Lord's Day. A gallery was erected and several other improvements made in the interior of the place of worship. The prospect among the younger part of the audience was peculiarly encouraging. Many of these began to ask the ' way to Zion, with their faces thitherward.' Fears and painful anxiety lest he should have run without being sent, were now dispelled, by seeing these his spiritual children, the greatest joy a faithful minister can have, ' walking in the truth,' while he looks forward to the period, when they shall prove his joy and rejoicing ' in the day of the Lord Jesus.'

The following is extracted from an address which he wrote for the use of these young persons ; it is dated Wainsgate, August 11, 1769.

* The following note is prefixed to a discourse, preached April 9, 1769. " N. B. The day on which this sermon was delivered, eight persons proposed to join the church, and were approved of. The text is strikingly appropriate. Is. ii. 3: ' Many people shall go and say, Come ye,' &c."

"To the several young men belonging to the church of Christ, at Wainsgate, grace and peace be multiplied.

"Dearly beloved in the Lord!

"It is matter of continual joy and thankfulness to me, that God has called you 'out of darkness into marvellous light;' that he has brought you out of a state of slavery to 'divers lusts and pleasures,' to walk in the paths of holiness. I think myself highly honoured that I am entrusted with the oversight of you in the Lord. With an affectionate, yet trembling heart, I have engaged to watch for your souls, as one that must give an account. O that I may obtain mercy of the Lord to be faithful! But, who is sufficient for these things? Of this, however, I can assure you, my dear brethren, that if I fail in any point of my duty to you, it is not for want of solicitude about your welfare. God is my record how greatly I long after you all in the bowels of Jesus Christ. You are inexpressibly dear to me, and seldom absent from my waking thoughts, by night or by day. O my dear youths, what should I not be willing to do, or to suffer for your advantage? I have long had it in my heart to give you a little advice, relative to some things which I cannot so freely speak upon in public, and I flatter myself you will receive the following hints in the spirit of love and meekness. So far as they may suit your respective cases, and appear to you rational and scriptural, for love's sake I beseech you to pay the most serious attention to them.

"1. Let me entreat you not to slacken your diligence in any of the means of grace, public or private. Beware of neglecting stated periods for reading the

Scriptures, prayer, and meditation. One omission often makes way for another. Be steadfast, unmoveable, always abounding in the work of the Lord. You have hitherto run well. God forbid that any stumbling block should impede or hinder your progress !

“ 2. Be very careful to keep up the spirit and power of godliness, while you attend to the form.

“ Be not satisfied with performing the round of duties, without the enjoyment of Christ in them. Keep yourselves in the love of God, and be careful lest your zeal and the blessedness, the holy delight you have found in the ways of God, and your desires after them, should decline. ‘ Be fervent in spirit, serving the Lord.’ Lukewarmness and indifference in religion are ever hateful to God. A dull lifeless professor enjoys neither the pleasures of this world nor of religion.

“ 3. Guard against useless controversy and unnecessary contention. It is commendable to labour after an increase of spiritual knowledge, but beware of engaging too much in unedifying speculations and barren disputes. Regard the Holy Scriptures and the truths of the Gospel, not merely as matters of speculation, but as the food of your souls. Labour to taste the life and sweetness of them. Observe how the bee employs herself in the flowery mead ; see how she flies from flower to flower to collect the balmy spoil, and to load herself therewith ; so may you and I deal with the Scriptures.

“ 4. Shun vain and unprofitable company. ‘ He that walketh with wise men shall be wise, but a companion of fools shall be destroyed ;’ Prov. xiii. 20. There are some even among those who make pretensions to religion, whose society may prove rather in-

jurious than useful. Of this number are those who are ever doating about questions and strifes of words, 'whereof cometh envy, railings, evil surmisings,' &c. 1 Tim. vi. 4. Our intimate friends should be well and deliberately chosen. 'Have no friendship with an angry man, lest thou learn his ways : ' Prov. xxii. 24.

" 5. Prize and improve the many advantages you enjoy in a single state. This is a precious, a most important part of life. What opportunities may you have for religious exercises, of which others are deprived ! You are now exempt from that 'trouble in the flesh,' which is almost inseparable from the married state. In a matter of so much consequence to your future happiness, be not precipitate. Think of the additional toils, anxieties, and difficulties, in which many of your poor neighbours are involved, and which you must expect when you change your state. This view of things is very needful for those who are discontent in an unmarried state. Many form connexions without any proper consideration what they are likely to meet with therein. This makes their difficulties much heavier when they come upon them. But

" 6. I would not be understood to say any thing against a relation which is the appointment of God, and which is declared in Scripture to be 'honourable in all things.' Duty and inclination may hereafter unite in leading you to enter into it; and when this is the case, there is reason to hope that it will contribute to your real advantage. Let me recommend you to refer yourselves wholly to God by prayer in regard to it. Ask direction of him who is the supreme disposer of all events. A good wife is his gift : Prov. xix. 14. Re-

member how Abraham's servant prayed, and how he succeeded. You have reason to hope for similar guidance, if you seek unto him. The advice of judicious Christian friends may also be of great advantage, if timely attended to; as a person's own judgment is often bewildered when the passions are engaged.

"Never entertain the thought of forming a connexion with one who is destitute of the fear of God. This would be highly imprudent. What comfort can you promise yourself with one who is in heart entirely opposed to what you would chiefly pursue?—with one from whom you may ere long be eternally separated. Consider whether there is a suitableness in the temper of the person you may fix upon; and whether there be not some things in your own habits and dispositions which will require correction. Mutual forbearance will in these respects be found absolutely necessary.

"Thus, my dear friends, I have addressed you with great plainness, out of the abundance of my concern for you; and I am persuaded that a practical attention to these hints will be of great service to you. Your own temporal and spiritual prosperity are here concerned, together with the glory of God, the credit of religion, and the peace of the church. May I be permitted to add, the comfort of your poor minister is here concerned. Ye are my glory and my joy. I live, if ye stand fast. But if the contrary should take place, ye will bring down my 'youthful hairs with sorrow to the grave.' Fare ye well. The God of Israel bless you, my dear children. I am ready to bedew the paper with tears on your account. May we remain united in the

bonds of Christian fellowship here, till we meet in a better and brighter world!

“ I am your most affectionate, though
“ unworthy Pastor.”

His ministerial labours at this period were by no means confined within the sphere of his own neighbourhood. Besides exchanging occasionally with other ministers, and preaching at the associations, he took an active part, in conjunction with them, in forming new stations, at Rochdale, Bingley, Lockwood, and other places. Some time before there was any design of building a chapel at Rochdale, several persons from that neighbourhood became members at Wainsgate, and were pretty regular in their attendance, though twelve or fourteen miles distant.

A brief narrative has already been given of the distinguished success which attended the labours of the Rev. Mr. Venn, during his continuance at Huddersfield. He was, as has been related, the great instrument in the hand of God of the diffusion of Gospel light in that neighbourhood. To that period we may refer, as being the happy commencement of what afterwards took place in that populous manufacturing district among the Baptists, Methodists, and Independents. ‘ As a wise master builder, he laid the foundation, and other men built thereon.’

At the removal of this truly great man from Huddersfield, the crowds who had followed him from different

places, with so much earnestness and delight, became like sheep deprived both of their shepherd and of the pasture, where they had been so richly fed. A considerable body formed themselves into a society on the Independent plan, and erected a spacious edifice for public worship, where a large congregation was soon collected, and still continues to attend, under the ministry of that venerable minister of Christ, the Rev. Mr. Moorhouse. Another considerable society on the same plan was established at Holmfirth. Others connected themselves with a small Baptist church at Salendine Nook, then under the pastoral care of the Rev. Henry Clayton, who, though he preached there, lived at a farm near Wainsgate. The interest, previously to the accession and the removal of Mr. Wood * from Halifax

* The good man, who is repeatedly mentioned in this Memoir, was born in the month of October, 1734. His father was a Presbyterian, and trained up his family in a regular attendance on public worship; but the son received his first impressions of a religious nature among the Methodists, and, at the age of seventeen, joined their society at Leeds. By hearing Mr. Whitefield, and forming his own opinions as to the points of difference between him and Mr. Wesley, he was induced, with many others, to leave the Methodist connexion; and, when about twenty years of age, he became a member of the community under the care of the Rev. Mr. Edwards. He had, previously to this, been encouraged to preach occasionally at Shipley, near Bradford, and at other places; and he continued to exercise his gifts after he became a member at Whitechapel. About the year 1769 he was invited to preach at Wakefield; and, in compliance with repeated solicitations, he soon after removed thither. While he was at Wakefield, a change took place in his views with respect to baptism; and the infant church at Halifax being destitute of a pastor, he settled amongst them. He was afterwards, for a short time, at Prescott, in Devonshire; but the scene of his principal usefulness was Salendine Nook, near Huddersfield. The interest there, which owed its origin, in a great measure, to

to be co-pastor with Mr. Clayton, was in so low a state, that the collections scarcely served to defray his journeying expenses.

Mr. Benjamin Ingham, of Lockwood, having received the word with joy from the lips of Mr. Venn, knew its value by an experience of its power on his own soul. Being in very extensive business as a

itinerant preaching, was established, August 24, 1743, when the church consisted of twelve members, several of whom were dismissed from Rodhill-end and Slack, in the parish of Halifax. Mr. Henry Clayton had preached to them many years, but was ordained pastor at this time; Mr. Wilson of Rawden, Mr. Jackson of Barnoldswick, and Mr. Thomas Ashworth of Cloughfold, assisting at the ordination. Mr. Clayton was pastor of the church thirty-three years. For a long course of years he had laboured with little apparent success; but in the latter part of his ministry the congregation increased, and many were added to the society, who were the fruits of Mr. Venn's ministry. Mr. Wood was invited to be Mr. Clayton's assistant, and was received into the family of Mr. Ingham, where he was generously entertained for several years. Mr. Wood succeeded Mr. Clayton, after having been his assistant about four years, and was pastor above twenty years. He died in September, 1794.

Mr. Wood was remarkably circumspect and exemplary in his conduct—steady in his attachment to what he believed to be right, whether in principle or practice.—His judgment was correct; and he was well skilled in casuistical divinity; but his preaching was plain and practical, especially for the last twenty years of his life.—During this period he was fully convinced of the propriety and necessity of a ministerial call to the unconverted; and it is worthy of remark that, after he had this conviction, and acted upon it, his labours were abundantly more successful than before.—He was much attached to the writings of the late President Edwards; but the Bible was his chief delight, and he studied his sermons with great assiduity; he wrote them almost at length, though he did not use notes in the pulpit.—He was the author of an excellent association letter on *religious zeal*.

cloth merchant, he had among his other premises a large room which he appropriated to the worship of God, principally for the use of the Baptists, to whom he now decidedly attached himself. Salendine Nook, where he was a member, was at the distance of three miles, and like many other meeting-houses which the Baptists formerly erected, stood in a very solitary, dreary situation. He, however, made a point of attending there with his family regularly on Lord's Days till towards the close of life, when he generously, at his sole expense, erected a handsome place of worship for the convenience and accommodation of Lockwood and the neighbourhood.

The meetings at the period now referred to, were chiefly kept up on week days. Mr. Hartley, Mr. Crabtree,* Mr. Parker of Barnoldswick, and the subject of this Memoir, were the principal preachers, and attended there in rotation. Their visits were rendered very

* A well-authenticated anecdote has often been related in private circles, which, as it may serve to give some idea of Mr. Crabtree's method in preaching, is here recorded. He was remarkable, like many of his brethren at that day, for being slow and sententious in the beginning of his discourse, and gradually becoming more animated as he entered into his subject. A simple, honest man, who had the care of a fulling mill, which he could only leave at intervals, urged by curiosity, stepped into the room to hear what the preacher, who had just taken his text, had to say. Attending more to sound than sense, he saw few attractions in what dropped from his lips, and quickly returned to his mill; he was, however, induced to go again before the conclusion of the sermon, when so great a change had taken place in the preacher's manner, that he supposed a different person was addressing the congregation, observing to a by-stander, that he had rightly judged, that he who had so little to say when he was in before would soon be obliged to come down and make way for another.

pleasing to them by the primitive hospitality, piety, zeal, and frankness, of their kind host, and the uncommon spirit for hearing the word of God which pervaded all ranks. In looking over the account of sermons preached at different places by the deceased, Lockwood occurs for the first time April 16, 1771. The text was, 'Other foundation can no man lay, than that is laid, which is Christ Jesus.' In the subsequent accounts of itinerant preaching, Lockwood is very often mentioned.

A much esteemed minister, who was at that time resident in the village, and who, after having received his first impressions from hearing Mr. Venn, regularly attended these services, has kindly communicated the following particulars :

"Of those worthies whose names are dear to the denomination to which they belonged, and to Christianity itself, your father, as far as my judgment went, was not inferior to any. A very venerable appearance, according to the costume of the times, a mind of deep research, the strength of his arguments, the fervour of his mind, and sense of the importance of eternal things, which appeared in the whole of his demeanour, produced a strong and lasting effect upon the minds of his hearers. At the moment I write this small testimony of respect, not only to his memory, but to the memory of past times, I feel more than I am able to describe ; the impression then made remains, and will remain, to the latest period of my life. Recollection is a pleasant and profitable exercise of the mind, and especially when it brings to view the days of the right hand of the Most High, and the seasons of heavenly visitation. Three or four texts of the sermons I heard from your