

of God's Word every Lord's Day forenoon. I have done this for the last fourteen years; and as I keep the notes of the exposition by me, I find them of great use in other labours.

"My visit to Yorkshire is uncertain. The complaint (which is on the lungs, and causes fever and loss of rest) so often returns, even when I seem to be getting better, that I can calculate on no future labours. I have not preached since the twenty-first of April. Last Lord's Day I ventured to administer the Lord's Supper, and spoke low, about half an hour, without any apparent ill effects; but any change of weather, especially an east wind, affects me much.

"I think, at times, of the words of the prophet, when, after recruiting for a few days, I relapse again: 'For all this, his anger is not turned away, but his hand is stretched out still.' The Lord may have a controversy with me. If it be his pleasure to restore me to the work of preaching to the Gentiles the unsearchable riches of Christ, it will be *grace* given to one who is less than the least.

"I remain, &c.

"A. FULLER."

"The denomination seems more interested in the mission than it has ever been before. Assistant societies are formed in many places, particularly Norwich, Cambridge, Portsea, Plymouth, Bristol, Liverpool, Glasgow, Edinburgh, &c. We have one in our own congregation.

"The funds of the Society, which were more than exhausted, are now happily recruited. I believe Dr. ———'s pamphlet has been beneficial to us. His



object was to whip the Bible Society; but he has done justice to us, in a manner that we could not have done for ourselves.

"Carey, Marshman, and Ward, are extraordinary men, and God is with them. Their ingenuity in type-foundries, paper-making, printing, &c. is astonishing. They remind me of Bezaleel and Aholiab, to whom the Lord, when he had a tabernacle to build, gave a wise and understanding heart, so that nothing seemed to impede their progress. All this is a token for good; an indication that God has designs of mercy for the eastern world. 'I do not know,' says Dr. Carey, 'that I am of much use myself; but I see a work which fills my soul with thankfulness.'"

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Several letters from the Rev. Mr. Pearce have been found in the collection. They appear to have been written on the spur of the moment; but exhibit striking traces of the warmth of his affection, both to the servants and the cause of Christ. His most intimate friend, Mr. Fuller, often compared him to a nightingale; unpromising and unassuming in its exterior, but delightfully harmonious in its song. When the intelligence of his death was first communicated to him, he exclaimed, in the pathetic language of David over Jonathan, 'My brother, very pleasant hast thou been to me!'

Many interesting particulars are related in letters received from Mr. Carey and other missionaries; but from an apprehension that they have already appeared in the missionary accounts, they are not inserted here.



The happy effects of that missionary spirit which had thus gone forth, and acquired renewed vigour and energy in its progress, were evident in many of the congregations connected with the society, by a revival of religion, in such as had been in a declining state, and by exciting an earnest desire for the extension of the Redeemer's kingdom in their respective neighbourhoods. So true is the declaration of Holy Writ; 'He that watereth, shall be watered also himself.' But whilst the harvest all around was great, the labourers were few. A deficiency of suitable instruments for carrying on the work had long been felt and lamented. The failure of the design formed in the year 1773, of establishing an institution for training up young persons of promising abilities for the ministry, has already been mentioned. This had been partially remedied by the occasional admittance of a few young men, designed for the ministry, into the seminary at Brearley and Ewood Hall. Of these some are now deceased, among whom may be noticed the Rev. Mr. Whitehead, minister at Farsley. A memoir is given of him in the "Miscellanea Sacra." Others are usefully employed in different parts of the kingdom. As living characters, they will be nameless here; but the course of individuals among them has been so strongly marked by pious exertions and literary attainments, that the reflection of having in any measure contributed to bring them into those spheres in which they have moved, cannot fail to be gratifying to the best feelings of the heart. That they were deeply sensible of the value of their tutor's instructions and friendly attention will appear from the following passages in a letter addressed to him by one of the number, to which might be added many others, re-



ceived both before and since his decease. "Your letter was extremely grateful to me. But what shall I say of the long time which has passed without any acknowledgment of a favour so little expected and cordial to my feelings, as the days of returning spring? It were vain to attempt apology. I could plead only that each successive week I have intended to write to you; but still a certain fatality of procrastination, to which I have long been subject, has here too prevailed over me. It is more manly to confess than to extenuate. Yet it grieves me much that appearances do warrant an imputation of such ingratitude, as I am certain I never can feel; and I will entreat you, dear Sir, to lay aside, in this instance, the ancient rule of judging the heart by the conduct. The sincere, unalterable respect with which I always think of you, assures my own mind that I have some claim to such an exception. Memory often recalls with a sentiment of pensive but grateful interest, the season of my life which was passed under your immediate care, and those instructions, those kind anxieties, those prayers, and that example of which the effect I trust cannot be lost to the latest moment of my life; no, nor in that eternity beyond. Will you accept from me the wish that your cares may not fail of a happy issue and an abundant reward: but of their reward they cannot fail; that is independent of their success: it will be conferred by him who knows and approves the hearts of his faithful servants, while sometimes his wisdom denies to those efforts the desired effect."

In one instance the writer of this narrative may be allowed to mention a name, the distance of almost half the circumference of the globe, the probability that he



will never see his native shores again, and the character he now sustains, may, it is hoped, preclude the necessity of an apology for this deviation. A residence of about a year and a half at Ewood Hall, endeared Mr. Wm. Ward in private life as much to the family, as his exertions in behalf of the heathen world have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him, as soon as an opportunity offered, to relinquish every other engagement and endearing connexion, for this sacred cause. His most delightful employment was to preach in hamlets wherever he could collect a congregation; by hints of admonition and by the dispersion of short tracts, to lead the most careless, as well as inquiring souls, to a serious attention to the best things. Though accustomed to situations above the lower walks of life, he most cheerfully, after the example of his Divine Master, associated with 'publicans and sinners,' that he might gain the more. The conflict of nature when he left the family and his numerous friends, without the prospect of ever seeing them again, must have been great to his feeling mind; but he wisely avoided the pang of separation, by finally absenting himself before any one was aware of his immediate intention. To such separations as these, what could reconcile the mind, but the hopes of extended usefulness (which in him have been realized), and the prospect of meeting in a better country, that is, a heavenly, where those who have suffered all things for Christ, and have been willing to give up every thing for his sake, shall hear those welcome accents from the Saviour's lips: "Well done, good and faithful servant, enter thou into the joy of thy Lord." Mr. Ward, and his companion Mr. Marshman, who has been so eminently



distinguished by his assiduous and successful study of the Chinese language, set sail May 25, 1799. A printing press had, some time before their arrival in India, been presented to the Society. Having been trained up in early life to the printing business, Mr. Ward was every way qualified to superintend that important department of the mission, in which the views of the society were aided by the most generous contributions from almost every quarter. The translation of the Scriptures into the several languages of the natives, in which considerable progress has already been made, and which is still continued on a very extended scale, appears the most likely method of giving permanency to the mission. Men, the greatest and best of men, are frail, dying creatures; they have this treasure in 'earthen vessels;' the benefit of their exertions may not extend far beyond the sphere in which they are stationed; but by translating the Bible into foreign languages, perpetuity is, under a Divine blessing, given to what might otherwise be evanescent and fleeting. The 'entrance of the Divine Word giveth light;' it giveth understanding to the simple: and when these lively oracles are introduced into any country, we have every reason to rely upon the promise of that God who first revealed them, 'that they shall not return to him void, but shall accomplish the purpose for which they are sent.'

But to return from this digression, which it is hoped the reader will not consider as altogether unconnected with the immediate subject: as the number of young men who occasionally received instructions under Mr. F.'s care was by no means commensurate to the exigence of the churches, and some degree of inconve-



nience attended the plan of associating them with other young persons designed for commercial situations, it became a matter of serious inquiry, what means would be most adviseable for supplying the destitute churches and others which had been lately raised. Many of the ministers who had been useful in their generation were either gone, or sinking in the vale of years. The promise which the great Head of the church has made to give unto his people pastors after his own heart, to feed them with knowledge and understanding, does not by any means preclude the necessity of proper exertions for accomplishing these ends. The late Mr. James Bury, of Pendle Hill, near Blackburn, had for a considerable time shown a deep interest in this subject. In the friendly interviews between him and the subject of this narrative, the question was often brought forwards and seriously discussed, long before appearances were sufficiently encouraging to warrant the adoption of any decisive measures. But where the heart is really engaged, fired with love to Christ and disinterested zeal for his cause, opposing difficulties do but stimulate to proportionable efforts to overcome them. The want of pecuniary resources being one of these obstacles, Mr. Bury generously proposed to give 500*l.* as the commencement of a fund, to be raised by voluntary subscription. This being made known, the Rev. Mr. Langdon, of Leeds, preached a sermon at the ensuing association, held at Hebdenbridge, expressly on the subject, which produced a very considerable impression. The text was, Eph. iv. 11, 12: ‘And he gave some apostles and some prophets,’ &c. At the close of the public services several resolutions were proposed and unanimously agreed upon, Mr. James Bury being appointed Treasurer, and the



Rev. Thomas Littlewood, Secretary. A meeting of the subscribers and other friends of the institution was held in the month of August following, at Rochdale, when a committee was appointed, and other arrangements were made.

The Rev. Robert Hall had been invited to deliver an address to the newly-formed society on that occasion; but as his being able to comply with the request was extremely doubtful, Mr. F. was appointed in case of failure. The text he thought of for that purpose was, 2 Tim. ii. 2: 'The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' But he was released from the necessity of speaking on that passage (which must strike every one as being admirably adapted for the purpose), by the arrival of his highly esteemed friend, who preached from 1 Tim. i. 11, 12. 'According to the glorious gospel of the blessed God,' &c. What his feelings were on that solemn day, will appear from the following paragraph, in a letter to a friend, dated Aug. 4, 1804.

"This week I have had a high gratification, in attending a meeting of the Northern Education Society at Rochdale. A large concourse of people was present. The Rev. Robert Hall delivered a discourse, which, of all that I have ever heard, was in my opinion one of the best and greatest. It was full of evangelical doctrine, and of the most powerful inducements to every good work. By Mr. Hall's coming I was happy in being exempted from preaching. It was a most melting, moving season to me and many others. The zeal discovered for the good cause gladdened my heart,



About six hundred pounds were received at the time in favour of the institution, and much more subscribed."

The society in its proceedings since that period, and particularly in the appointment of the worthy president, who came into Yorkshire, June, 1805, and soon after settled at Bradford, has, amidst some difficulties, enjoyed many tokens of the Divine approbation. The number of applicants for admission into the seminary, which from the commencement has been at Horton, near Bradford, has more than kept pace with the finances of the establishment, so that while redoubled exertions become necessary, these extended prospects of usefulness afford much encouragement. Though the beginning in the breast of an individual or two was small, there is reason to hope, that the latter end will greatly increase.

The library of the Rev. John Sutcliff, of Olney, has been a most important acquisition. These, in addition to the many other valuable books which had previously been presented to the institution, form a very desirable collection for the Biblical student, the greatest part of Mr. Sutcliff's library consisting of choice, with some very scarce works on divinity. This excellent man died June 22, 1814. In his will he left his library for the purpose before mentioned, subject to a small bequest. The regard he retained for his native place and the surrounding districts, so evident from his letters contained in the preceding part of this narrative, and which he showed by his regular visits, so long as the state of his health permitted, led him to bequeath to this infant establishment that treasure of which he himself best knew the value, and which it had



been one of the most pleasing occupations of his life to collect. The munificence of Thos. Key, Esq. of Fulford, near York, in purchasing the premises occupied by the students, and presenting them to the society, with other liberal donations, have given still further stability to the institution, which we trust for ages yet to come will be the means of enlightening the minds of thousands, and leading them to serve the living and true God.

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The following letters have been transmitted to the writer, by a dear friend, now resident in a distant part of the kingdom. They were originally addressed to the young person, of whose tranquil departure out of this world an account is given in the new edition of "The Sick Man's Employ." Though never intended to meet the public eye, they are here inserted, in the hope that they may be the means of imparting similar consolations to others, as they did to the amiable invalid to whom they were written.

" July 10, 1799.

" Since I had the pleasure of seeing you last, you have been much in my thoughts, and I have offered up many petitions for you to the throne of infinite mercy. It would afford me much satisfaction to hear that you are carried on comfortably, and gradually recovering. You are in the hands of a merciful and compassionate Father, who will not fail to do that for you which will be for the best. Commit your soul to the Almighty Redeemer, who is able to save you to the



uttermost, and to make you completely and everlastingly happy. If at any time your mind should be beclouded, your spirits low, and your heart oppressed with a consciousness of your own unworthiness, may you still be enabled to cast yourself at the feet of him who hath said, 'Him that cometh unto me, I will in no wise cast out.'

"That the God of infinite love may bless you, make his face to shine upon you, and be gracious unto you, is the sincere prayer of,

"Your sympathizing friend,

"J. F."

"Aug. 24, 1799.

"In your present state of weakness and pain, I know not whether you will bear to read these lines, which are dictated by the sincerest friendship and solicitude for your best interests. I trust all that grace will be bestowed upon you which you now stand in need of, to enable you to bear your long-continued afflictions with patience, submission, and resignation. The ways of God are mysterious. He has a kingdom of glory and felicity in reserve for his dear children, but it is through much tribulation that they must enter into it.

"The amiable and heavenly-minded Dr. Watts was so much afflicted, that (as he himself related to a friend who visited him) he had no sleep for three months, excepting a little which had been procured by the power of medicine. Afflictions, in one form or other, are the common lot of those whom Jesus loves and designs to save. How often have the words of the



disciples respecting Lazarus been applicable to them:  
 "Lord, he whom thou lovest is sick!"

"You have hitherto, my dear friend, been wonderfully supported in the different stages of your affliction. The hand of paternal love and tenderness, according to the Divine promise, has made all your bed in your sickness. The everlasting arms of mercy have been underneath you. Still may you be enabled to commit your soul to him, who died to redeem and save you! I hope to see you soon. May the God of patience and consolation be with you, to fill you with heavenly hope and joy, and to carry you safely and comfortably through this scene of affliction, to the land of rest! There, unworthy as I am, I trust ere long to meet you, and in this hope remain,

"Your affectionate friend,

"J. F."

"Aug. 30, 1799.

"You are now under the afflicting hand of your heavenly Father; but this affliction, however grievous in itself, is the fruit of his love, and for the promotion of your best interests. Hear him say to you, 'I have chosen thee in the furnace of affliction.' The issue, my dear friend, will be glorious. In a little while the blessed inhabitants of heaven will receive you into their happy society, they will welcome you to the regions of immortal felicity, far from these gloomy abodes of sin and woe. I am looking and waiting for my own release, from this state of warfare; and your situation, as being apparently near the conclusion of the painful journey of life, appears to me most desirable. To the tender care of that Almighty Being, who knows and



pities all your present sufferings, I again commit you. May the grace of our Lord Jesus Christ be with your spirit, to strengthen, to support, and comfort you, to fulfil in you all the good pleasure of his goodness, and the work of faith with power. Amen!"

The following extracts of letters written by Mr. F., while they show a mind susceptible of the most sincere and steady friendship, strongly evidence the sense he had of his own imperfections, and his earnest desire after greater attainments.

"Sept. 3, 1801.

"—— How often are our earthly hopes blasted, and our sanguine expectations disappointed! All things, however, shall work together for good to them that love God. I know you desire to be of that number; and it is, if I have any acquaintance with my own heart, my prevailing wish; but alas! I see perpetual reason to chide myself for the want of more fervency of mind.

"'Fain would my thoughts leap out and fly;  
But sin hangs heavy on my soul.'

"I have been much refreshed, and I hope edified, by reading the lives of some holy men, who are gone to glory; but here my own defects make me ashamed. O how happy is it for us, that the blessed Gospel holds forth a remedy suitable for poor sinners. This, my dear friend, is the sovereign support of a desponding heart. When we were enemies he died to redeem us: will he then reject us when our souls are following hard after him, and desire nothing so much as to win



Christ, and to be conformed to him? O no! Let us not harbour a thought so dishonourable to his blessed name.

"You have been a dear and valuable friend to me for many years. I am greatly, very greatly indebted to you. I trust we shall meet again in the regions of immortality, and be for ever with the Lord!"

"Feb. 21, 1804.

"My obligations to you are so great, and my attachment to you is so sincere, that I often blame myself for not writing to you more frequently. Yet as you know my time is fully occupied one way or other, I hope you will not impute the omission to a want of gratitude or respect. You are aware of the stated calls of business, to which I must attend; besides those, I have a prevailing thirst for reading and study. My mind is like an empty house that wants every kind of furniture. Since you left us I have spent some time in perusing some classical works, with increasing pleasure and advantage. Of late I have amused myself with chemistry. The improvements which have recently been made in that science are astonishing; it would however be improper in a person of my years to run to much expense, and still more so to devote much time to it. I look on myself as approaching near to the end of my race, and above all things would cultivate an acquaintance with a future world. O that I may be found ready, having my loins girt, and my lights burning! At present I am indisposed, and on the whole apprehend myself to be in a declining state."

The indisposition mentioned at the close of this



letter attended him during a considerable part of the year 1804; and the family were much alarmed by a slight paralytic stroke, which for some time greatly impaired the use of one side. The intelligence was communicated to some of his distant friends, and the following passage in a letter addressed to him will show the tender and delicate sympathy it excited.

“Whatever may be the effects and the issue of this trying dispensation, I trust they will all redound to the glory of God, the good of others, and the advantage of the patient, resigned sufferer. Infinite wisdom and goodness sometimes assign us bitter cups, for our own greater refinement, to prepare us for leaving the things of time, as well as to improve our relish for those which are to be handed to us in a future blessed state. Sometimes they are intended for the instruction and encouragement of others, that they may profit by the influence of example, and perceiving that the children of God have their afflictions here, may be prepared to endure similar trials, and bear them with Christian fortitude. When we reflect on the momentary duration of all present things, that this is but the very bud of being, when compared with eternity, how little and light do all the sorrows of mortality appear! more especially when faith is lively and active; but as the drop of a bucket, as the small dust of a balance.

“May renewed and increased portions of grace and strength from above, cause my dear friend to rejoice even in tribulation! When drooping under the oppressions of nature, may the cheering recollections of the past goodness of God, and his gracious assurances,



be effectually brought into view! How greatly was the pious David revived by such views under deep affliction! 'Why art thou cast down, O my soul? and why art thou disquieted? I will remember the Lord, from the land of Jordan, from the hill Mizar.' These were places and recollections of Divine favour to him, places where his goodness had passed before him."

To this truly consolatory letter, an answer was soon after returned, in which the following expressions occur.

"Sept. 28, 1804.

"I am greatly indebted to you for your last as well as your former letter, which I duly received. They have both afforded me much consolation. I consider an interest in your friendship as a valuable favour. Indeed, it is what I for many years longed to enjoy. The knowledge I had of your character and of your writings, attached my heart to you before I became personally acquainted with you. Your very precious letter on the subject of my late affliction has done me good. Through Divine mercy, I am much better, though still poorly. I feel a degree of resignation to the Divine will, but am waiting, often with earnest desire, for my dismissal from this state of sin and imperfection."

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The lives of studious persons cannot be supposed to afford much variety of incident, and especially when they are stationary as to their residence, and the habits of life are in a great measure fixed. Their enjoyments are chiefly of the solitary kind, such as



strangers intermeddle not with, except when their professional duties call them forth to public notice. For this reason it cannot be expected that the biographer will have much to record during that period when, satisfied with the world, and no longer fascinated with sanguine expectations from any thing it can afford, the soul turns inward, and is engaged in contemplation of a life to come. In 1805, after the two families had lived together nearly nine years, the subject of this Memoir determined upon retiring from the busy scene, leaving to the younger part of the family a charge in which he had been more or less concerned for the space of nearly forty years. His inducements to do this were such as could not but appear of sufficient weight to his best friends: the declining health of his partner in life, who was nearly six years older than himself, rendered this measure adviseable, if not absolutely necessary.— Having fixed upon a piece of ground, not far from the place of worship where he officiated, which he thought an eligible situation for a house, he proceeded to the erection of a building. The superintendence of it was quite a new employment to him, but proved of essential advantage as contributing to the restoration of his health, and to the prolongation of his life. At the time when he entered upon this undertaking, he had all the indications of an incipient dropsy, both in the extremities and in the chest. His legs were often so much swelled that the impression made by the finger remained, as is usual in cases of confirmed dropsy. The frequent exercise of walking to the new erection, which, for a reason hereafter to be assigned, was called Machpelah, was happily instrumental in checking the progress of that disorder; so that, though the worthy



physician apprehended that he had water on the chest which might almost at any time prove fatal, it does not appear that the indisposition which ultimately brought him to his end had any connexion with that complaint. We have had frequent occasion, in relating the events of his long life, to state the advantage he derived from exercise; the want of it was probably one principal cause of his first severe indisposition in the year 1774. The improvement in his constitutional health, after years of debility, was, under a Divine blessing, to be attributed to exercise; which, while it enlivens the spirits and invigorates the body, counteracts the effects of that incessant study, which is a weariness to the flesh, and often productive of fatal consequences. His sedentary life, when removed to Ewood Hall, where the vicinity of his study rendered it accessible without the intervention of a walk, brought on the tendency to dropsy, which, had it not been for the exertion of walking four or five miles during several days in the week, while his new habitation was preparing, might have hastened his end. It is highly proper that facts of this kind should be stated, not only as illustrative of the character of an individual, but more especially for the benefit of others, who, by too close application to study, ruin their health, and unfit themselves for future usefulness in society. In how many instances this has been the case, the interesting account of the life of Henry Kirke White, and of multitudes more, might be adduced as affecting and lamentable proofs.

Along with the house which Mr. F. was building, he formed the design of making a vault as a private burying place, in a cavity of the adjacent hill. His reasons for doing this were: partly the small extent of the bu-



rying ground at the meeting-house, to which no addition could be made, and more especially, a wish he had always felt (which had been increased by the havoc he had seen in many crowded public cemeteries) that his *flesh might rest in hope*, and his bones remain undisturbed till the great resurrection day. Such feelings were sanctioned by the example, not only of the ancient Egyptians, but by some of the most eminent among the patriarchs. From the interesting and affecting story of Abraham's solicitude to procure a suitable burying place for Sarah his wife, the name of Machpelah was derived, and now given to this spot. The vault was completed, and for several years considered as the burial place of the family; but the increase of building and population in the immediate neighbourhood, with some other considerations, determined him, towards the close of life, to fix upon a very sequestered spot, which he had purchased for a burying ground, adjoining the chapel at Wainsgate. The name of Machpelah, however, still remains, and will probably continue long after its origin shall have been forgotten.

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In several letters, which, by the kindness of those friends to whom he addressed them at this time, are now before me, he repeatedly notices his intended removal to this place. In one he says:

“ I am drawing fast towards the close of my life and labours. I have a plot of ground now called Machpelah, where I have erected a house. The employment in which I have been engaged for many years begins to be



much for me:—in a few weeks my wife and I hope to retire. God grant that we may end our days in piety and peace! It would give me pleasure to think that you and your dear lady do not forget me. Is this vanity? I hope not wholly so: I can be indifferent whether some men love me or not, but I cannot be indifferent about the regard of those to whom my heart is united.

“O never let our souls divide,  
Nor death dissolve the chain.”

In another letter to the same person, written soon after the preceding, he thus describes the state of his mind:—

“The duties of my station as a minister, and the attention necessary to a numerous family, with other important concerns, fill up my time so as to leave me very little leisure. But I look forward, with pleasing hope, to a period of relaxation,—yet how uncertain are all earthly enjoyments! Two of my friends are just buried in the same grave, the husband and his wife: they had been united above fifty years, and lived in the greatest harmony. The wife died of a short sickness; and the husband, who, a few days since, was healthy, cheerful, and active, was so affected with the loss of his dear companion, that he never looked up after she died:—

“Close from his side the dearer half was torn,  
The rest lay bleeding, and but lived to mourn.”



“He actually died on the day of his wife’s interment; died in the presence of those who were invited to attend the funeral! My mind was so much moved on the occasion, that I attempted to improve the affecting providence, in speaking from these words: ‘Saul and Jonathan were lovely and pleasant in their lives, and in death they were not divided!’ As these worthy people were much beloved, the audience was very large, and many were melted into tears; at some periods, I could scarcely govern my passions, or command my voice. I hope you and your amiable companion will long continue to be happy in life, and that your latter end will be peaceful and honourable. I esteem you both so much that I wish to be united with you for ever. Though in some external things there may be a shade of difference between us in our views, and though I would act upon principle and be faithful to the light and conviction of my own mind, yet this is no hindrance to that union of spirit which, I think, is of great importance in the religion of Jesus, and which contributes so much to the happiness of his true followers. The two aged persons, whose death I have mentioned, were not of our community, but my love and esteem for them were not the less on that account.

“My dear companion and I have been happily united for almost forty-eight years.—The parting stroke would be heavy to either of us; but the kind Redeemer has said: ‘My grace is sufficient for thee.’”

The following letter is without a date, but is supposed to have been written about this period.



"Your solicitude about my recovery affects me not a little. I hope I am getting better: I had some hours of comfortable sleep last night, but my mornings are tedious, because sleep then departs from me. I have great reason to be thankful I am no worse,—the kind attentions of my family and friends almost overcome me. O that my heart were but more grateful to that gracious Being, who has done me good all my life long! I have been very happy during part of our vacation; I never remember to have enjoyed more solemnity of mind, more freedom and enlargement in prayer and preaching. I might have expected some trial at hand; but I hope my soul is resigned. The greatest pain I feel arises from a consciousness of my own unworthiness. A little story just occurs to my mind: Lockman, a noted Arabian author, was one day required by the King, his master, to eat a nauseous bitter melon (this command was given as a trial of Lockman's wisdom and obedience)—he immediately ate the apple without showing the least reluctance. Astonished at this act of obedience, his master asked him how he had been able to take a fruit so disagreeable in the taste; Lockman replied, "I have received so many sweets from you, that it is not surprising I should have eaten the *only bitter fruit* you have ever given me."

How much reason have we to make the same reflection, in reference to the God, whom we profess to love and serve! Providence has dealt kindly with me, beyond what I had any reason to expect, though my life has been full of evil and anxiety, and I have had large experience of that folly and vanity which prevail among the rising generation, to whose instruction so



considerable a portion of my past years has been devoted."

He removed to Machpelah, at Christmas, 1805; his household consisting of himself, his aged partner, and her sister. The little improvements which the grounds adjoining his house gave him an opportunity of making, agreeably occupied his attention, and prevented him from feeling that tedium which a sudden retreat from active life has very often produced, so as to throw a gloom over those enjoyments which imagination had previously realized. The proximity of his habitation to the public road afforded his friends, who were travelling, an opportunity of calling upon him; and he was here in the centre of his church and congregation, who were now enabled to benefit, not only by his preaching, but by frequent opportunities of social intercourse, which his prior engagements, and the distance of the situation, had often precluded.

On the opposite side of the public road from his house, was an uncultivated bank, adjoining a part of the Rochdale canal; this he purchased from the Company, and planted with trees, retaining, even to the latest period of life, that exquisite relish for the beauties of nature which had distinguished his early years. Here he erected a small apartment, as a solitary retreat, and found a constant source of enjoyment in the walks, &c. so long as he had strength to go down to it. The sheet of water in front, the hanging woods on both sides of the hill, the distant view of small villages and bridges, and the noise of an adjacent waterfall, heard



through the trees, all contributed to interest his feelings in this place, which, though in a public situation, afforded all the gratification of retirement.

The following passages are extracted from letters which he wrote to one of his distant friends, a few weeks after his removal to Machpelah.

“ I now live in retirement, and am as happy as I have reason to expect to be. My leisure hours are spent in cultivating my little spot of ground, in study, and in social converse. I am subject to great lassitude, weakness, and pain. Many trials attend me; yet I have many comforts. My dear companion has been much indisposed; but, thank God, she is spared, and in some measure restored.”

On the nineteenth of January, 1807, he was deprived, by the stroke of death, of his brother, Mr. Richard Fawcett, of Bradford, the last survivor of that generation in his family, himself alone excepted. They had been long endeared to each other, not only by the ties of nature, but by the bonds of Christian love and friendship. The close connexion which subsisted between them in early life, was noticed in the commencement of this narrative; and though the older brother adhered to the Methodist society, while the subject of this narrative connected himself with a different body of professing Christians, this did not operate as a bar to Christian communion between them. Mr. Richard Fawcett, after his marriage, resided for more than twenty years at Horton, whence he removed to Bradford, where Providence smiled upon him, in his



commercial pursuits: yet he ever retained that meekness and humility which are the greatest ornaments of the man and the Christian. 'He was an Israelite indeed, in whom was no guile.' After a life spent in the unostentatious discharge of the duties of personal religion and Christian benevolence, labouring to win souls to Christ by his example, prayers, and exhortations, he left the world in peace with God and all mankind. He was only seven or eight days indisposed; but, during that time, displayed such a sweetness of temper, such trust and confidence in God, and faith in the atonement of Christ, as tended to remove, from the breasts of his surrounding friends, those overwhelming sensations of grief which frequently attend a dying bed.

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Though Mr. F. had now no concern in the care and education of young persons, excepting so far as connected with his ministerial duties, he still felt the deepest interest in their welfare; and some time after his removal to Machpelah preached a sermon from Prov. xxii. 6: 'Train up a child in the way in which he should go,' &c. As he now resided in the neighbourhood of a populous village, he had an opportunity of seeing more of the manners and habits of the lower classes than his former situation afforded: and his observation could not but point out the necessity of some advice both to parents and their offspring. The earnest concern he felt for the poor children in Hebdenbridge and the surrounding hamlets, had been evidenced by the little book already noticed, entitled "The History