

favoured with a respectable list of subscribers; but among them all no name is dearer to me than yours. My time has long been fully, but pleasantly occupied about the solemn work I have in hand. I began too late in life, but I now hope I shall be helped through it."

The Sabbath after he had finished the manuscript, he descanted, in the morning, on the two last chapters of the Revelation. The whole of the service was interesting, and in particular the concluding part, in which he adverted, in a most feeling manner, to the events which had taken place since he undertook the work, the personal and family afflictions with which he had been exercised, the discouragements of mind under which he had frequently laboured, and the help which amidst all had been afforded him. In the afternoon he preached from the last verse in the Bible: 'The grace of our Lord Jesus Christ be with you all, Amen.'

As the care and expense of publishing a work of such magnitude were too considerable for him, as an individual, in his retired situation, and at his advanced age, to undertake, arrangements had been made for that purpose, through the medium of a kind friend, with some of the London booksellers. The copy was sent up as it was wanted, and carefully preserved, so that when the work was printed off, the manuscript was returned and bound up in sixteen quarto volumes. It extends to 8578 pages. The whole of it was written on single quarto-sized leaves; so that by loosening the string which connected the parts together, any single leaf might be taken out, and another substituted in its place. This was the form he adopted in all his manuscripts for the press. The number of erasures through-



out the MS. is very small, and shows the facility which, through practice, he had acquired of clothing his ideas in suitable, though not studiously elegant language.

In attempting to form our judgment of any publication, it is of importance to keep in view the avowed objects of the writer. The title of "Devotional Family Bible," in a few words explains what they were in this instance; and it is well adapted to the design and execution of the work. It exhibits no display of ingenuity in fanciful, far-fetched interpretations of difficult passages, or nice critical remarks upon them: for the former he had no taste whatever; and the objects he had principally in view would not permit him to dwell upon the latter, however sensible of their value in some cases. His mind was deeply impressed with a sense of the impropriety and danger of advancing such speculations as would tend to unsettle and unhinge those who are apt to be dazzled with every thing that has the air of novelty, and to be carried about with every wind of doctrine.

If Grotius, who wrote a learned Commentary on the New Testament, lamented, towards the close of his life, that he had spent too much of his time in laborious trifling, it ought surely to be the study of every minister, in explaining Scripture, and dividing the word of truth, to avoid every thing that may lead to the same painful reflections. That *soberness* of mind which an apostle so earnestly recommends to Christians in general, is most of all incumbent on the Christian minister, whenever he attempts to unfold and explain the



oracles of God, either from the pulpit or the press. Avoiding the just imputation of visionary systems and wild enthusiasm, he will be solicitous to advance the 'words of truth and soberness.' That this is one leading feature of the notes contained in the "Devotional Family Bible," must be evident to every one, even on a cursory perusal.

To direct the attention of the reader to prominent beauties, to those ideas which the text obviously suggests, and which were most likely to be useful, was the author's primary object; without any attempt to discover recondite meanings, and to add ornament to that which is most attractive when set forth in its own native simplicity, dignity, and grandeur. Though, where the elucidation of the passage requires it, he plainly expresses his sentiments on points which have been controverted, there is so little of that dogmatical spirit which always rouses opposition, that if conviction is not felt, hostility must be disarmed. Such indeed is the difference which has been observable in almost every period of time, in the mode of illustrating divine truth, that while one person dwelling on the same doctrines appears to be altogether employed in casting out firebrands, and lighting up the embers of controversy, another, through the happy influence of the word of God upon his soul, the fervour of piety, united with the meekness and simplicity that are in Christ, almost irresistibly wins the heart, while he enlightens the understandings of gainsayers. When the mind is under such an influence in studying the sacred Scriptures, and endeavouring to explain them, the truths of Christianity will appear with such an air of unaffected greatness, that, in comparison with them, all fanciful



speculations and strife of words, will be like the mere amusements of childhood.

The "Aspirations," throughout the work may be considered as forming its prominent and distinguishing excellence. Though a recurrence of similar ideas and expressions seems, from the nature of the plan, almost inevitable, there is a rich variety of devout sentiment which shows the bent of the author's mind, and the ardent desire he felt that the contents of the publication might correspond with its title. Like the patient, industrious bee, it was his study to extract the honey from the varied flowers which the historical and prophetic parts of Scripture, and more especially the glorious truths of the Gospel, presented to view. He often intimated to his friends that no part of his plan so much engaged his attention, and cost him so much labour, as the "Aspirations." In them we see that devotional frame of mind, that habit of study and reflection, of which there are so many indications in the diary, matured by the experience and observation of a long and laborious life.

The want of marginal references has been noticed by some as a deficiency. Before the work was put to the press the question was seriously agitated whether they should be subjoined to the text or not; but the conclusion was, that as the most important parallel passages were referred to in the notes, the rest might, without impropriety, be omitted. The addition they would have made to the size and expense of the volumes was another important consideration, as it was the earnest wish of the writer that the book might be accessible to families in general, and in particular to those



in the lower walks of life to whom his labours had been useful.

From a calculation made, in looking over a few of the first chapters in manuscript, it was expected that the whole might be comprised in twelve parts, forming two volumes quarto, of the common size; but in the progress of the work through the press it was found that three additional parts would be necessary to complete it. This was announced to the subscribers, with a pledge that it should not exceed that number. Under these circumstances the author, the manuscript not being completed, found himself circumscribed in his limits when he came towards the close of the Sacred Volume; a part on which he wished, from the importance of the subjects, to have expatiated more at large. On this account, as well as of his growing infirmities, the plan adopted by Dr. A. Clarke, who proceeded to the New Testament after he had completed his comment on the Pentateuch, might have been adviseable; but the necessary curtailment of the notes and aspirations in some of the minor Epistles is less to be regretted when we consider the valuable expositions on the New Testament exclusively, on a similar plan, which have been published by many eminent divines, particularly those by the judicious Dr. Guise, and the pious and learned Dr. Doddridge.

The expressions of approbation which the author received at the close of his labours, from many of the wise and good, were highly gratifying to him; but what he wished most of all was, that the work might be permanently useful, when his lips were sealed in silence. The frequent reference he made to it in conversation, and in

his epistles  
gaged in  
terested  
had comp

"Your  
have you  
to write  
ing infir  
pable of  
vigour of  
has been  
have paid  
gratifyin  
and to  
The King  
"Wherein  
which one  
taking heed  
can give u  
played.—  
my earn  
fort, and

On th  
nister of  
ford, dep  
time inc  
sudden a  
appearanc  
William S



his epistolary correspondence, showed that he never engaged in any thing in which his heart was more interested. Writing to a young relative soon after he had completed it, he thus expresses himself:—

“Your kind letter has given me great pleasure. I have you much in my thoughts, and have often longed to write to you, but have been prevented by many pressing infirmities. The *hydrops pectoris* renders me incapable of leaning long over my desk. Indeed all the little vigour of mind which you may think I once possessed has been exhausted by the assiduous attention which I have paid to the comment on the Bible. It is highly gratifying to hear that you pay attention to my labours, and to find that you are profited by what you read. The King of Israel proposed that important inquiry: “Wherewith shall a young man cleanse his way?” To which question he gives the following answer: “By taking heed thereto according to thy word.” Nothing can give me greater pleasure than to find you thus employed.—Be assured of my affectionate regard for you, my earnest concern for your welfare, your present comfort, and your everlasting happiness.”

---

On the 14th of February, 1811, that venerable minister of Christ, the Rev. William Crabtree, of Bradford, departed this life. He had been for a considerable time incapacitated for public labour, and his death was sudden and easy, having in all its circumstances the appearance of a tranquil sleep in Jesus. The Rev. William Steadman preached on the day of the funeral,



from a text which the deceased had chosen for the purpose many years before : ' Our friend Lazarus sleepeth.' The funeral sermon, which Dr. F. was appointed to preach, was postponed on account of his indisposition, till April 14, when, by particular direction of his aged, departed friend, he addressed an immense concourse of people from Psalm xvii. 15 : ' I shall be satisfied, when I awake, with thy likeness.' He was earnestly solicited to print the sermon, but found himself unequal to it from his growing infirmities.

In this enfeebled state of his bodily health he received the mournful intelligence of the decease of his only daughter at Liverpool, leaving behind her six children, the oldest of whom followed her to the grave a few months after. From the declining state of her health for a considerable time, he was in some measure prepared for the event. It was a painful circumstance that he could not, on account of the distance, personally administer consolation to her, but the kind and unwearying attentions she received from those friends, who had long been endeared to him by every tie of gratitude and affection, and, above all, that good hope and steady faith which she evidenced, with the prospect of meeting her soon in a better world, greatly alleviated his sorrows on her account.

---

A cordial and uninterrupted friendship had, for more than half a century, subsisted between the Rev. Mr. Crabtree, whose death has just been related, and him to whose memory these pages are devoted. Though, in some respects, their pursuits had been different, they



united in one grand aim, the glory of God and the welfare of the souls of men. Mr. Crabtree's attention, as a minister of the Gospel, was almost exclusively directed to the study of the Scriptures, and the duties of the pastoral office. Though not possessed of literary attainments beyond the common standard, his fervent piety, his good sense, and native original genius, rendered him generally acceptable as a preacher, both at home and abroad. He was remarkably grave in his appearance and general deportment, but he had along with these traits in his character a vein of pleasantry somewhat similar to that of the late Rev. Mr. Berridge, which made him a very agreeable companion; it was occasionally apparent in his sermons, so as to enliven the attention of his hearers. Whatever is affected in this way excites disgust; but in him it was natural, and remote from that levity which is unbecoming the pulpit.

As a separate account of his life has been published, and also of the Rev. Mr. Hirst of Bacup, who had long been an intimate friend of Dr. F. and who died June 15, 1815, in the seventy-ninth year of his age, it is unnecessary here to enter into further particulars, relative to their public and private characters. Where a minister of the gospel is enabled to live down the censures of the world, and honourably to maintain his stand for a long succession of years to the close of life, with increasing usefulness and success, as was the case with these excellent men, no studied encomium is wanting; their *memory is blessed* indeed.—'Mark the perfect man, and behold the upright, for the end of that man is peace.'



THE British and Foreign Bible Society, instituted in the year 1804, was in its constitution and operations so congenial with the views of the subject of this memoir, that, from the commencement, it excited a lively interest in his mind. In this instance, as well as in Sunday school establishments, the simplicity of the plan recommended it to the attention of Christians of every denomination; and whilst every one was led to express surprise that such an institution, on an extended liberal scale, had never before engaged the attention of Protestants, who profess to consider the *Bible alone* as the standard of faith and practice, they hailed it as the blessed means of allaying the animosities which had prevailed among the different denominations of Christians; as that which would unite and concentrate their energies, and ultimately lead to the evangelization of the whole world.

In a society formed on such a basis there seemed to be no room for strife or controversy, except that of stirring one another up to renewed or more vigorous exertions. Here is no compromise of sentiment either with respect to matters of faith or modes of discipline. The minor differences among Christians are overlooked, and this single object kept in view, to extend the knowledge of the pure, unadulterated Word of God among professed Christians of every denomination, and throughout the habitable globe.

Such being the invariable plan of the society, the surmises of lukewarm friends, and the open attacks of avowed opponents, while they have tended to illuminate the subject and the objects it had in view, have given



it the most beneficial publicity. Its principles and proceedings have been brought forward and canvassed. Objections, and their answers, have been stated in large assemblies, and from the press; and it has come off uninjured and triumphant.

The patronage and success of the parent institution in London, naturally suggested the idea of similar plans and meetings, not only in different parts of Great Britain, but throughout the civilized world. Every encouragement and facility was afforded for this purpose by the parent society, and the opportunity of co-operating with it was eagerly embraced by many populous districts in the united kingdoms. The west riding of Yorkshire, so long favoured with religious knowledge, could not but feel the happy influence of that noble emulation in this sacred cause, which was diffusing itself in every direction. Leeds was one of the most forward and active of the manufacturing towns, and the energy, talent, and liberality, which have there been displayed, render it a most important station.\*

\* The concluding part of this note gives a noble illustration of what is stated above.—In addition to the grants annually made by the British and Foreign Bible Society, to the Corresponding Committee at Calcutta, of 2000*l*. (one moiety of which is appropriated to the translations going forward by the Baptist missionaries at Serampore) 1000*l*. have been voted for the especial purpose of aiding the printing and distribution of the Chinese Scriptures, translated by Dr. Marshman. And further, with a view to afford a more effectual encouragement to the translation and circulation of the Scriptures in India, the Corresponding Committee have been authorized to appropriate the sum of 500*l*. to the first thousand copies of every approved translation of the New Testament into any dialect of India in which no translation has previously existed. The resolution on



During the year 1810, the Rev. Mr. Hughes, one of the secretaries of the parent society, paid a visit, when on his progress in the north, with a view to aid and encourage the establishment of auxiliaries, to the subject of this narrative. In this interview the design of his mission, with the extension and utility of the society, formed a principal part of their conversation; the consequence of which was a determination to wait upon the Rev. Dr. Coulthurst, and some other respectable ministers and private gentlemen in Halifax, who cordially expressed their approbation of the design of establishing an auxiliary society, several of them being already subscribers to the parent institution. A considerable period, however, elapsed before any decisive measures were adopted. The twenty-fifth of December, 1811, was at length appointed, by public advertisement, for a preliminary meeting. The Rev. Mr. Hughes was invited to attend, but was prevented by other pressing engagements. In a letter which he addressed to his aged friend, on the prospect of this meeting, he congratulates him on being reserved, amidst many infirmities and bereaving dispensations of Providence, for the auspicious period when he might, by his attendance, show his marked approbation of proceedings so gratify-

which this procedure has been adopted, was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist missionaries, at Serampore, to execute twenty-six versions, on these moderate terms; and desirous to excite increased attention to this subject, presented the Society with the sum of 1475*l.* as an offering from certain "friends to the translation of the Scriptures into the vernacular dialects of India."



ing to the best feelings of the man, the Christian, and the minister.

The Rev. Dr. Coulthurst, at the time of meeting, was invited to take the chair, and, to the satisfaction of every one, accepted it with great readiness, and in the spirit of a Christian minister, who felt an interest in the welfare of his parishioners. Many appropriate speeches were delivered, by several gentlemen present; and the subject of this Memoir, though oppressed with many infirmities, and scarcely capable of bearing the fatigue of the journey in that inclement season, was present, and most deeply affected on the occasion. He had intended to read part of a letter from the Rev. Mr. Hughes, and to address the meeting in a few words; but he was quite overcome by his feelings; and the silent, but expressive language of tears, was all that he could utter. A retrospect of the situation of the parish of Halifax, in a moral point of view, at the commencement of his own public ministrations, as detailed in the preceding part of this narrative; the happy change which had progressively taken place in the diffusion of religious knowledge; and, above all, the Christian benevolence and disinterested zeal of different denominations, on this occasion, might well overpower his mind. This was the spirit which he had endeavoured to promote in his own immediate neighbourhood, where he had long enjoyed the pleasure of witnessing the kind interest which Christians, distinguished by different names, took in each other's welfare; and the more extended diffusion of it was the consummation of his wishes, as a minister, on this side the eternal world. His emotions were like those of Moses, on the top of



Mount Pisgah, or like those of the children of Israel, after having traversed the wilderness for forty years, when they at length came to a portion of the promised land, on the farther side of Jordan, the commencement of their goodly heritage.

There is not indeed in this mortal state, according to the sublime representations which the inspired writers give us of the Canaan above, a more striking anticipation of it than in one of these assemblies, when those party distinctions, which have often been the great preventive of Christian communion on earth, and the source of fierce contention, are for the time forgotten and overlooked; when all hearts unite in one harmonious concert, contemplating what God has wrought, stirring up one another to love and good works, promoting objects dear to every one who values the name of Christian, and forming an inseparable bond of union with the whole church militant. Such a society is heaven begun below; and well may the transient enjoyment it affords, excite, in the aged servants of God, the most ardent desire to join that blessed assembly above, which will never be dissolved; where every bar to communion will be removed; where the innumerable company of angels, and the spirits of just men made perfect, will for ever unite in the blissful employment of Heaven. 'I have waited for thy salvation, O Lord!' 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

At this meeting, it was unanimously concluded to establish an auxiliary society, of which the Rev. Dr. Coulthurst was chosen president, the Rev. Mr. Knight, secretary, and Wm. Mitchell, Esq. treasurer. Some



time after, Dr. F. was appointed vice-president. A Bible association was also commenced at Hebdenbridge, of which he was patron; but, from his extreme debility, he was not able to attend any of the future meetings of the society at Halifax.

The death of Mr. Fuller, soon after that of his friend Mr. Sutcliff, both of whom had been the most active promoters of the Baptist Missionary Society, was a most painful and discouraging circumstance. To supply in some measure such a loss, vigorous exertions became necessary; and among other expedients, the formation of auxiliary societies was strongly recommended. The northern counties united for that purpose; and the first meeting was held at Manchester. On this occasion, which was the last time of his leaving home, Dr. F. was one of the preachers. The text was, Is. lii. 10: 'The Lord hath made bare his holy arm, and all the ends of the earth shall see the salvation of our God.' In what manner he illustrated and applied the strong and figurative language in the former part of the text, the writer is not able to say; but the latter part would lead him to a subject, of all others, the most interesting to his own mind, and on which he enlarged with ever-new delight. This, of any thing would make him forget his pains for the time, and call forth all the energies of his soul. The kindness of his friends, at this parting interview, and the noble spirit which was displayed by many individuals, in promoting the good word, greatly affected him, and rendered this journey highly gratifying, though his bodily strength was scarcely equal to such an undertaking.



Were the writer of these Memoirs to endeavour to trace the remainder of his pilgrimage on earth, it would prove, that when life is extended beyond its usual span, the strength of man is but *labour* and *sorrow*. It would exemplify the truth of that description which the wise man gives of the infirmities of old age, when the 'keepers of the house tremble, the strong men bow themselves, and the grasshopper itself is a burden.' A coldness, and almost incessant pain in his head, obliged him to wear a velvet cap; the weakness in his knees was for a long time so great, that he was unable to rise from his seat without help, or to walk, except for a very short distance, without support. He had also repeated attacks of the paralytic kind, and was subject to violent bleedings at the nose; these might have a salutary effect, as the means of preventing apoplexy, to which the stupor and heaviness preceding them indicated a strong tendency; but their frequent return occasioned great debility, and rendered him incapable, for the time, of attending to his public labours.

When recovering, on one of these occasions, he thus expresses himself, in answer to a letter of inquiry respecting the state of his health:

"You see I am able to hold my pen, and I am, in all respects, mercifully dealt with. Some hours of comfortable rest have relieved me considerably. I am a little better this morning than last night, for which, on your account chiefly, I feel thankful. I trust the Lord will support you in all you have to do and to bear! He is all-sufficient; but it is his will that those whom he loves should be tried to the uttermost. I have read Mr.



Cecil's 'Visit to the House of Mourning,' with advantage; it is an admirable little book."

After another season of severe indisposition, he says,

"I am following the prescriptions of my medical attendants, which, I hope, may afford in time some alleviation of my complaints; but I feel resigned to the Divine will. My forfeited life has been long continued, and I have reason to say, 'Goodness and mercy have hitherto followed me, and I am still loaded with benefits.' Mercy and truth be with you and yours!"

In other letters to his distant friends, there are strong indications that, while the outward man was decaying, the inward man was renewed day by day:

"Though I am unable to write much, on account of the weakness and affliction which attend me, I am desirous to say that I find great comfort in that union of spirit which I feel towards you, and in the prospect of meeting you in that world of rest and peace, where perfect harmony shall reign for ever, and where pain, sickness, and sorrow, shall be known no more.

"The short interviews I have had with you, have left the most pleasing sensations on my mind; and I think I know the meaning of that Divine direction: 'Love one another with a pure heart fervently.' You have my tender sympathy amidst those mysterious



afflictions, with which it has pleased the Almighty to try you. They are all ordained in wisdom and love; what you know not now, you will know hereafter. May you be divinely supported and strengthened to all patience and long-suffering, with joyfulness. How happy should I be to see you! but though I have no hope of such an enjoyment in this world, I humbly trust that the friendship which has been begun on earth, will be perfected in heaven. I cannot forget you; nor am I willing you should forget me, however unworthy of your regard."

"Feb. 12, 1814.

"I am ready to suppose that this is the last time you will hear from me. I am far advanced in life, and loaded with infirmities and afflictions, which daily remind me of my approaching end. I am waiting in patient hope till my change come. It seems long since you favoured me with a line, but when I reflect on my unworthiness of your notice, my uneasy thoughts on this head are checked.

"Most earnestly do I wish that you may be happy in the enjoyment of every token of the Divine favour, which you need for life and godliness, for this world and the next. May the smiles of Heaven be upon you, and may the peace of God which passeth all understanding keep your heart, and rule your mind, through Christ Jesus! To his Divine care I most affectionately commend you, and am

"Your most faithful friend, &c."

For several months before the conclusion of his pub-



lic services, the strain of his sermons, and the solemnity of his address, showed that he was fully sensible of the approach of that period when he must give an account of his stewardship, and when those who had so long been accustomed to hear him would see his face no more. He frequently took occasion to address the aged\* who, like him, were going the way of all the

\* As an instance of this, the sermon he preached from Ps. xxxix. 7, may be referred to: 'And now, Lord, what wait I for? my hope is in thee.'

" I. Inquire who ought more especially to adopt this language.

(1.) The aged. The young are apt to form great expectations; but, what have we to expect? we have almost done with this world. Barzillai said, 'How long have I to live?' I may soon expect an ejection, and to be turned out of this house of clay. Time has made many chinks in it. One blast may bring it to the ground. O my aged friends, let us, like the Psalmist, cultivate acquaintance with a future world. (2.) This may be a suitable inquiry for the sickly and infirm: 'My heart and my strength faileth,' &c. (3.) For those who have experienced many disappointments. (4.) For one who has outlived worldly comforts: *q.d.* Of those who set out in life with me, how few are alive! I look around; a new generation arises to push us off the stage. (5.) For one who is deeply convinced of the vanity of the world. Ver. 6. 'Surely every man walketh in a vain shew.' (6.) For one who considers that he has concerns of infinite moment depending. 'What is a man profited if he should gain the whole world, and lose his own soul.'

" II. Let us consider the import of the expression, 'My hope is in thee.' It is as if he had said, (1.) I need salvation; and my hope of it is in thee. I cry, as in ver. 8, 'Deliver me from all my transgressions.' The atonement of Christ is the foundation on which I build, here I fix my trust. (2.) 'My hope is in thee,' for that rest and happiness which the world cannot give. Now I forbid my carnal hope, &c. 'Whom have I in Heaven but thee?' (3.) 'Therefore my hope is in thee,' who canst do all for me that I stand in need of. (4.) 'My hope is in thee,' who hast promised



earth; and the general choice of his subjects evidenced the state of mind of one who was on the verge of the eternal world.

In the latter end of January and the beginning of February, 1816, the weakness of his knees increased so much, that he was frequently under the necessity of using crutches. During the week preceding the Sabbath on which he preached his last sermon, he was seriously indisposed, and little hope was entertained that he would be able again to appear in the house of God; but on the Saturday and Sunday morning he was much better, and expressed a desire to go to the meeting, that he might once more have an opportunity of addressing his beloved charge. He was with great difficulty conducted into the pulpit, but during the time of preaching he appeared to be quite as well as for some months before. He spoke with great freedom; and though the discourse was longer than usual, he did not seem, at the close of the service, to be much exhausted, or to have sustained any injury from the exertion. During the whole sermon, an uncommon stillness and solemnity pervaded the assembly. The debilitated state of him who was speaking, and the subject itself, so well adapted to his situation, rendered it a most affecting season.

The notes of this sermon, from the words of the prophet Nahum, i. 7: 'The Lord is good, a strong hold

to save those that trust in thee. (5.) 'My hope is in thee,' who canst save me in the dying hour, and make me happy for ever.

"Inferences.—(1.) To forget our latter end is an indication of the greatest folly; for, (2.) The time is coming when all hopes but this will fail. (3.) Let us then live as dying persons."



in the day of trouble,' &c.; were some time afterwards found in his pocket-book. They are more copious than he was in the general habit of writing; and the author has complied with the solicitation of many friends, by subjoining them to this Memoir. The last words of those who have devoted themselves more immediately to the service of God, and who have known by experience the power of religion on their own souls, have always been considered as highly interesting. By such a testimony they set their seal to the truth and faithfulness of God, and afford the most substantial encouragement, not only to their immediate successors, but to generations, yet unborn, to know and fear the God of their fathers.

'O taste and see that the Lord is good; blessed are all they that put their trust in him!'

On the Monday following, Feb. 27, he ventured out again to follow to the grave the remains of a poor, but very pious woman, who had left behind her a numerous family of children. His friends would have persuaded him to engage another person to officiate at the funeral; but he felt so much on the occasion, that he could not be induced to decline making the attempt, which proved more than his strength was equal to; his complaints returned, attended with a violent rheumatic fever, which entirely deprived him of the use of his limbs.

About the same time, his only domestic, who had long been declining, also took her bed, so that they were both in a state of extreme helplessness.

His fever often produced a considerable degree of delirium, but in the intervals he expressed his humble resignation to the Divine will. Psalm lxxi. was read to him, which affected him greatly. To a friend, who



called upon him, and lamented the loss the neighbourhood was likely to sustain by his removal, he said, "I am an unworthy creature, I see it more than ever; but I would now say, 'Not my will, but thine be done.'" The unfavourable symptoms increased so much that, on the Saturday following, it was not expected he could continue till morning. He was frequently engaged in ejaculatory prayer, sometimes adopting the language of the publican, at others the devout aspiration of dying Jacob, 'I have waited for thy salvation, O Lord!' On the Sabbath day he was a little better, and more collected. He often repeated the following lines from Milton; his thoughts, no doubt, being directed to a better and brighter world:

"Straight towards heaven my wond'ring eyes I turn'd,  
And gazed awhile the ample sky."

During the subsequent days, he had many relapses, and his friends had little or no hope of his surviving this affliction, but through the use of proper means, the fever gradually subsided, and by taking nourishing food he began to recover a little strength. The following lines were composed by him as he lay in bed, on Tuesday morning, March 19:

"Here surrounded with mercies I wait,  
Till the day of salvation arise;  
Of affliction, I still feel the weight,  
But hope bids me look to the skies.

"That hope which on Jesus relies,  
And on his salvation depends,  
Shall issue in heavenly joys,  
And peace that shall ne'er have an end."



By the recommendation of the physician, and at his own particular desire, he and his aged domestic were removed to his former residence at Ewood Hall, as soon as his strength would admit. Being neither of them able to sit up, they were conveyed in their beds. When ascending the hill near the house, he emphatically used the expression of his favourite poet, in speaking to the person who attended him :

" The land of silence and of death  
Attends my next remove."

The fever, in a great measure, left him soon after his removal, but he continued in a state of extreme debility, and it became evident, when he attempted to walk, that along with his other complaints, one side had been affected by a paralytic stroke; his memory also, with reference to places once familiar to him and to passing incidents, was greatly impaired. Happily he retained to the close of life, notwithstanding repeated similar attacks, the most distinct recollection of those Divine truths which had been so long endeared to him; and his friends were often delighted with the fervour and pertinency of his devotional exercises in his room, and sometimes in the family.

On the 9th of May the aged domestic before mentioned, who had lived with him more than thirty years, expired, after having been confined to her bed thirteen weeks; but he had still one companion in tribulation left, his grandson, whose health had been in a declining state for some months. It was painful to the family to witness from day to day the gradual decay of nature in these two invalids; the one in advanced age,



the other in the bloom of life, yet both supported by the same promises, and rejoicing together 'in hope of the glory of God,' though at times 'in heaviness through manifold temptations.' 'It is better to go to the house of mourning,' to witness such a spectacle, 'than to the house of mirth;' here the vanity of the world and of all sublunary enjoyments, and the value of eternal realities, strike the mind, beyond all that human precepts can inculcate.

On the 10th of October his young companion was taken from him. He could seldom mention him afterwards without the strongest emotion. He had been endeared to him by early attachment, and similarity of pursuits, but still more by his Christian patience and resignation during his long continued afflictions; and it was in compliance with his request that the "Tribute" to the memory of this young person was made public, which he was no doubt induced to wish for, in the hope that it might be of some utility to the rising generation.

For some months after he began to recover, his principal amusement was reading; but of that he was at length deprived by another paralytic attack, which affected one of his eyes. Till that time, except for a few weeks after he was seized with the rheumatic fever, his eyes had been remarkably good, so that he could read the smallest print without glasses, constantly using a very small pocket Bible in the pulpit; on this account he felt the loss very sensibly; but though sometimes languid and dejected, he was enabled to possess his soul in patience, and to glorify God by *suffering* his will, when he could no longer *do* it by active service.

Long as the separating stroke had been expected, it was sudden at last. The Saturday evening before his



seizure, he repeated from memory a considerable part of the first chapter of St. John's Gospel, and prayed with the family, in such a manner as excited the surprise of all present. He enjoyed the company of a few friends, who came to see him on the Monday evening following; but the next day he had a succession of convulsive fits, which it was apprehended would terminate in immediate death, but they at length subsided. They however left him in such a state of debility, that after languishing for a few days, he expired on the 25th of July, 1817, in the 77th year of his age.

As to the state of his mind in this last illness, it was conformable to what he had experienced and evidenced through all his former afflictions. Mercy, Divine mercy, was what he implored, with all the lowliness of a babe in Christ. He joined with the greatest fervency in the petitions offered up at his bed-side; and though his mind was not in general so much elevated with holy joy as some of God's people have been, he had solid comfort, and often expressed his 'desire to depart and to be with Christ.' A short time before he expired he said, 'Come, Lord Jesus, come quickly.' One of his attendants having said, 'There remaineth a rest for the people of God,' he added, 'O receive me to thy children!'

Few individuals had lived more in the anticipation of the closing scene than himself; the general train of his views and feelings, as claiming acquaintance with a future world, and the many afflictions which he had previously endured, led him to realize this event; and though the final struggles were very great, owing to a paralysis of the heart and leading arteries, which prevented the crimson current from flowing to the extremities long before the lungs ceased to heave, he was



quite collected to the last, and humbly resigned to the Divine will.

To those of the family whom he was leaving behind, and to his friends who came to be witness to his departure, it was a most affecting season. Imagination retraced the enjoyments which his society had afforded in former years; and the continual attention which his debilitated state had long required, served to endear him still more to his immediate attendants. As long as he could speak, his expressions to them were full of kindness and tender regard, which, though intended to console, made them feel still more sensibly that they were about to sustain an irreparable loss.

His countenance to the last was remarkably florid, without any of those wrinkles which are generally produced by disease and advancing years.

On the day of the interment, and when the funeral sermon was preached by Dr. Steadman, an immense concourse of different denominations of Christians assembled to pay their last tribute to the memory of the deceased, and the solemnity of their deportment showed how deeply their minds were affected on the occasion. The sermon has since been printed; the text, being part of the dying words of Jacob to his son Joseph, 'Behold I die, but God shall be with you,' was selected for the solemn service by him who wished to adopt them as his farewell blessing to his family, his flock, and his friends in general.

It is an affecting consideration that his decease was the prelude to that of two other ministers present at his funeral, who had been, for a succession of years, eminently useful in their respective spheres, and with whom he had enjoyed the most cordial friendship. The per-