A COMPANION

TO

GADSBY'S SELECTION OF HYMNS,

AND

THE SUPPLEMENTS;

CONTAINING,

1. AN INDEX OF SCRIPTURE REFERENCES FOR EACH HYMN; 2. AN INDEX TO THE FIRST LINE OF EVERY VERSE; 3. AUTHENTICATED LIST OF THE AUTHORS, WITH NOTES AND OBSERVATIONS; 4. BIOGRAPHY OF THE RESPECTIVE AUTHORS.

EDITED

BY JOHN GADSBY.

LONDON:

J. GADSBY, BOUVERIE STREET; FLEET STREET;
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OF

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III.—AUTHENTICATED LIST OF AUTHORS,

WITH

NOTES AND OBSERVATIONS.

AUTHORS' NAMES.

The names affixed to the respective hymns, as follows, may be relied upon as correct. Where the least doubt has existed in my mind, I have queried the name thus (?). In comparing this list with all the editions of our Hymn Book yet printed, it will be found that many of the names have been heretofore given inaccurately; but *this* list, and this *alone*, is correct. To authenticate the authorship, and for other purposes connected with the "Companion," I have had to carefully examine upwards of two thousand volumes of hymn books, magazines, &c., poring through many of them three and even four times over. I have had free access, and have not neglected the privilege, to the library of the British Museum; the

Church of England Library, (Sion College,) London Wall; the Dissenters' Library, (Dr. Williams's,) Redcross Street; the Baptist College Libraries in London and Bristol, the Library of the London Institution, Cheshunt College Library, (Lady Huntingdon's,) &c. &c., besides having examined the stock of scores of booksellers, &c. In addition to this, I have had to purchase a considerable number of volumes, to pay persons to assist me in ferreting out scarce works, and to advertise in several periodicals. Yet, notwithstanding all, there are still several hymn books with which I have not been able to meet.

The volumes of scarce hymn books, magazines, &c., that I have purchased, are now in the British Museum, to remain there for reference so long as the library exists.

Should any friend whose eye this may meet be able to assist me in authenticating the authors' names of any of the hymns marked thus (?), or of those not marked at all, I shall be happy to correct the same if spared to issue a second edition.

J. G.

1 Watts
2 Ditto
3 Burnham
4 Watts
5 Ditto
6 Beddome. See Note
7 Medley
8 Beddome
9 Medley
10 Kent
11 Stocker. See Note
12 Burnham
13 Hart
14 Watts
15 Watts & Needham See Note
16 Burnham
17 Tucker
18 to 22 Watts
23 Hart
24 to 26 Watts
27 to 32 Hart
33 Watts
34 Hart
35 Madan (?) See Note
36 C. W. (?) See Note
37 Ditto
38 Watts
39 Hart
40 Ditto
41 Allen & Batty
42 S. Stennett
43 Newton
44 Rippon. See Note
45 Hart
46 to 48 Watts
49 Berridge
50 Watts
51 S. Stennett
52 Toplady (?) See Note
53 Watts
54 Ditto
55 Humphreys
56 to 58 Watts
59 C. W., *altered by W. G.*
60 Burnham
61 Ditto
62 W. A. Clarke
63 Watts
64 Ryland
65 Tucker
66 Ditto
67 Adams
68 Toplady. See Note
69 Gospel Mag., 1777
70 C. W. See Note
71 to 75 Watts
76 Kent
77 Hart
78 Tucker. See Note
79 Watts
80 Humphreys
81 Berridge
82 Wallin. See Note
83 Watts. See Note
84 Doddridge
85 Watts
86 Gospel Mag., 1778 See Note
87 Kent
88 Hart
89 Ditto
90 Langford (?) See Note
91 Newton
92 Watts
93 See Note
94 Watts
95 Steele
96 Rothe (C. W.) See Note
97 C. W. See Note
98 Ditto. See Note
99 Adams (?) See Note
100 Watts
101 Berridge
102 Hart
103 Zinzendorf (C. W.) See Note
104 to 108 Hart
109 to 112 Watts
113 Kent
114 Berridge
115 Ditto
116 Bradford. See Note
117 Toplady
118 Cennick
119 Newton

120 to 126 Watts
127 C. W.
128 Newton
129 Hart
130 Ditto
131 C. W.
132 Swain
133 Newton
134 Brewer
135 Newton
136 Steele
137 C.W.,&c. SeeNote
138 Doddridge
139 to 142 Watts
143 Toplady
144 Cennick
145 Kent
146 to 150 Berridge
151 to 156 Hart
157 Burnham
158 Allen & Batty, *altered*. See Note
159 Swain
160 Cowper
161 C. W.
162 Swain
163 Cennick
164 to 168 Watts
169 Berridge
170 Ditto
171 Medley
172 Ditto. See Note
173 174 Ditto
175 Adams
176 Medley
177 Berridge
178 Ditto
179 to 182 Hart
183 Kent
184 Fawcett
185 Watts
186 Ditto
187 Burnham
188 Cowper
189 Rozzell
190 Watts
191 Burnham
192 Watts
193 Newton
194 Wallin & Toplady See Note
195 Medley
196 Newton
197 Toplady
198 Newton
199 Robinson
200 Gospel Mag., 1798 See Note
201 Doddridge
202 Newton
203 Burnham
204 Radford (?) See Note
205 Gospel Mag., 1776 See Note
206 Gospel Mag., 1777 See Note
207 Watts
208 Adams
209 T. Greene
210 to 213 Watts
214 Stevens (?)
215 Coughlan (?) See Note
216 Stevens (?)
217 Kent
218 to 223 Hart
224 Stevens (?)
225 Beddome
226 Watts
227 Toplady. SeeNote
228 Stevens (?)
229 C. W.
230 T. Greene
231 Watts
232 Newton
233 to 237 Hart
238 Fawcett
239 Stevens (?)
240 Hart
241 Ditto
242 Stevens (?)
243 Ditto (?)
244 Burnham
245 Gospel Mag., 1799
246 B. Francis
247 Ryland
248 C. W.
249 Ditto
250 Toplady (?) See Note
251 Hart
252 Needham
253 Berridge
254 to 256 Hart
257 Steele
258 Burnham
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260 Steele
261 T. Greene
262 Toplady. SeeNote
263 Medley
264 Watts. See Note
265 266 Ditto
267 Cennick
268 Berridge
269 Watts
270 Hart
271 S. Stennett
272 Newton
273 Ditto
274 Adams
275 Medley
276 to 278 Newton
279 Hammond
280 Ditto
281 Cowper
282 Ditto
283 Newton
284 Langley
285 Horne
286 Swain
287 Hart
288 Newton
289 Fawcett
290 Cowper
291 Rozzel
292 Ditto
293 Toplady
294 Toplady, Whitefield, or De-Courcy. SeeNote
295 Newton
296 Beddome
297 Kent
298 Ditto
299 to 302 Berridge
303 C. W.
304 to 316 Hart
317 Watts
318 Ditto
319 Swain
320 Cowper
321 Medley
322 Ditto
323 Cowper
324 Newton

225 to 327 Watts.
328 Fawcett
329 Kirkham (?)
330 Toplady
331 Doddridge
332 Ditto
333 Fawcett
334 Kent
335 Berridge
336 Ditto
337 Newton
338 Cowper
339 Hammond
340 Toplady
341 Fawcett
342 to 344 Hammond
345 Doddridge
346 Toplady
347 Adams
348 Toplady (?) See Note
349 Adams
350 H. Fowler
351 to 353 Hart
354 Watts
355 Hart
356 Newton
357 Watts
358 Hart
359 S. Stennett
360 to 366 Watts
367 Medley
368 Doddridge
369 Watts
370 Ditto
371 Swain
372 Newton
373 See Note
374 Berridge
375 Ditto
376 Newton
377 Medley
378 Ditto
379 Newton
380 Burnham
381 Cowper
382 to 386 Medley
387 Swain
388 Newton
389 Adams
390 C. W.
391 Ditto
392 Steele
393 Fawcett. See Note
394 Cowper
395 to 398 Newton
399 Tucker
400 Newton
401 Watts. See Note
402 Ditto
403 S. Stennett. See Note
404 Cennick
405 Kent
406 Ditto
407
408 C. W.
409 Watts
410 Medley
411 to 413 Kent
414 Watts
415 Toplady (?) See Note
416 Newton
417 Swain
418 Steele
419 Watts
420 Ditto (?) See Note
421 to 424 Ditto
425 Stevens (?)
426 Ditto (?)
427 See Note
428 Fawcett, or Fellows (?) SeeNote
429 Fellows
430 Norman (?)
431 Beddome
432 Watts
433 Fellows
434 Beddome
435 Watts
436 Berridge
437 to 440 Watts
441 Beddome
442 to 444 Berridge
445 to 449 Hart
450 Burnham
451 Newton
452 Ditto
453 S. Stennett
454 Fawcett
455 to 459 Hart
460 Burnham
461 Madan (?) See Note
462 Aldridge (?) See Note
463 Hart
464 to 466 Watts
467 Swain
468 Horne
469 Newton
470 Medley
471 Elliott & Toplady See Note
472 Toplady. SeeNote
473 to 481 Watts
482 Gospel Mag., 1796 See Note
483 Gospel Mag., 1804 See Note
484 Hart
485 C. W.
486 to 492 Hart
493 Olivers&Madan(?) See Note
494 Burnham
495 Swain
496 Newton
497 Watts
498 Ditto
499 Medley
500 Newton
501 Ditto
502 to 504 Hart
505 Watts
506 Ditto
506*Bishop Ken
507 to 510 D. Herbert
511 to 513 Franklin
514 to 670 Gadsby
671 to 674 Berridge
675 to 680 D. Herbert

681 Hart
682 Gadsby
683 Ditto
684 Berridge
685 Hart
686 Berridge
687 Ditto
688 C. W.
689 Swain
690 Berridge
691 Newton
692 Ditto
693 to 701 Gadsby
702 Berridge
703 Gadsby
704 Hart
705 Berridge
706 to 709 Hart
710 Berridge
711 D. Herbert
712 Hart
713 Gadsby
714 Berridge
715 Hart
716 Berridge
717 to 719 Hart
720 Gadsby
721 Swain
722 Gadsby
723 Hart, *altered*
724 Swain
725 Gadsby
726 C. W. See Note
727 Watts
728 Newton
729 Ditto
730 See Note
731 Cowper
732 Kent
733 Beddome. SeeNote
734 Hart
735 Irons
736 C. Cole
737 Hammond
738 Swain
739 Berridge
740 Hart
741 Allen & Batty, and Toplady. See Note
742 to 745 Berridge
746 Hart
747 Ditto
748 Berridge
749 Ditto
750 G. Burder
751 Medley, *altered*
752 Watts
753 Kelly
754 H. Fowler
755 Gibbons
756 Berridge
757 to 760 Kent
761 Watts. See Note
762 S. Stennett
763 Watts
764 Ditto
765 Berridge
766 Kent
767 Stocker
768 Hammond
769 H. Fowler
770 Watts
771 Burnham
772 Ditto
773 to 882 Hart
883 to 893 Berridge
894 Berridge, &c. See Note
895 to 907 Berridge
908 to 918 Kent
919 Kelly
920 to 926 Kent
927 Steele
928 C. W.
929 Hammond
930 Kent
931 Bakewell or Madan (?) See Note
932 Kelly
933 Newton
934 Burkitt, &c. See Note
935 Watts
936 Tate and Brady
937
938 Coughlan (?) See Note
939 Toplady. See Note
940 Toplady
941 Medley
942 Gospel Mag., 1777 See Note
943 Horne
944 R. Hill. See Note
945 Hoskins
946 Watts
947 Beddome. SeeNote
948 Matlock (?) See Note
949 Kelly
950 Allen and Batty
951 Swain
952 Allen and Batty
953 Hoskins
954 H. Fowler
955 C. W., *altered*
956 Upton, &c. (?) See Note
957 Steele
958 Cowper
959 to 961 Newton
962 Steele, *altered* See Note
963 Gospel Magazine, 1781. See Note
964
965 Gospel Magazine, 1781. See Note
966 Newton
967 to 969 Cowper
970
971 Montgomery, *altered*
972 Kelly
973 Newton
974 Kelly
975 Ditto
976 Burnham
977 Steele
978 Medley
979 Ditto
980 Steele
981 See Note
982 Kelly
983 C. W.
984 C. Cole [Note
985 Cennick (?) See
986 See Note
987 Medley
988 Toplady
989 See Note
990 Burnham
991 Toplady
992 Kelly
993 Grant (?) See Note
994 Kent
995 Kelly
996 Medley
997 Burnham
998 Hammond

999 Newton
1000 Wingrove
1001 Newton
1002 Montgomery, *altered*
1003 to 1007 Watts
1008 See Note
1009 Mason, & Tate & Brady. See Note
1010 Steele
1011 Watts
1012 to 1014 Kelly
1015 Watts
1016 C. W.
1017 Newton
1018 Toplady
1019 C.W.
1020 Newton
1021 Kelly
1022 Watts
1023 Cowper
1024 C. W.
1025 Newton
1026 to 1038 H. Fowler
1039 Steele
1040 to 1043 Kelly
1044 Kent
1045 to 1049 Kelly
1050 C. W., *altered*
1051 Steele
1052 Toplady
1053 C. W.
1054 Ditto
1055 Swain
1056 Medley
1057 C. W.
1058 C.W. or Madan(?) See Note
1059 to 1061 C. W.
1062 Kelly
1063 Ditto
1064 Watts
1065 Haweis. See Note
1066 Doddridge
1067 Toplady
1068 Turner
1069 Steele
1070 R. Hill. See Note
1071 C. W.
1072 C. W., and Toplady. See Note
1073 German Hymn See Note
1074 C. W.
1075 German Hymn (C.W.) See Note
1076 C. W.
1077 Ditto
1078 to 1081 Steele.
1082 Swain
1083 to 1087 Steele
1088 C. W.
1089 to 1094 Kent
1095 Watts
1096 Burnham
1097 Kent
1098 Watts
1099 Hupton
1100 Newton
1101 W. Williams
1102 Kelly
1103 Toplady
1104 Bennett (?)
1105 Medley
1106 J. Rees (?)
1107 Swain
1108 Newton
1109 Steele
1110 Beddome
1111 Horne
1112 Watts
1113 Berridge
1114 Newton
1115 Newton, &c.
1116 Kelly
1117 Ditto
1118 Zion's Trumpet, 1838
1119 Fawcett
1120 Allen, and Batty, and Berridge. See Note
1121 Watts
1122 Cowper
1123 Steele
1124 Kelly
1125 Ditto
1126 Newton
1127 Kent
1128 Berridge
1129 Bailey, or Barnard (?) See Note
1130 Newton, *altered*
1131
1132 Kent
1133 Kelly
1134 Browne, *altered*
1135 to 1137 Kelly
1138 Newton

NOTES AND OBSERVATIONS.

Hymn 6. This hymn has been by some compilers ascribed to Miss Steele, but it is Beddome's.

Hymn 11. This hymn was published in the Gospel Magazine for 1776, under the signature of "J. S.," and also in Toplady's Selection for the same year. Mr. Row called it Toplady's, but I believe it is J. Stocker's, as that person wrote several pieces of poetry in the Gospel Magazine for that year, signing some of them with his name in full, and others with his initials, "J. S." only.

Hymn 15. The first verse only is Watts's; the remainder of the hymn is Needham's.

Hymn 35. I find this hymn in Madan's Selection, 6th edition, 1769. also find it appended to Whitefield's Selection, 1759; but it was dently not printed *with* that book, but bound in afterwards. I

think it must be Madan's, but have queried it, as I have some doubt. It is not in the 1st edition of his book, but in the Appendix to the 6th edition, and also, I am told, though I have not seen it, in his 3rd edition, 1764.

Hymn 36. In a work entitled "Primitive Hymns," translated from the German by J. Chandler, M.A., a hymn very much like this is inserted.

Hymn 41. In a Collection by Thomas Humphrys, Bristol, 1798, this hymn is called Lady Huntingdon's. So also are Hymns 82 and 330. But Humphrys is in error.

Hymn 44. Published by Rippon in 1787, and I am assured it was original, as were some others in his selection.

Hymn 52. In the Gospel Magazine, 1777, under the signature "Alotli." I believe it to be Toplady's, but have queried it. In several editions of our Hymn Book it is called Hart's, but this is an error.

Hymn 68. In the Gospel Magazine, 1771. It is Toplady's, though not given in any of his works, I think, except his Selection of Hymns.

Hymn 69. In the Gospel Magazine, 1777, signed "S. P. R." It is supposed to be Radford's, but it is *not* his.

Hymn 70. This has been erroneously ascribed to Toplady. It was composed by C. Wesley, and altered by Toplady. In the original the 4th verse reads,

> "The random-blows of chance,
> The being I defy,
> Whose life's minutest circumstance
> Is subject to his eye."

Hymn 78. In the Gospel Magazine, 1799, without signature, but I have no doubt it was Tucker's, and not Paice's, as given in previous editions of the Hymn Book. It was taken by my father from Paice's Selection, and hence, doubtless, arose the error.

Hymn 82. Erroneously ascribed to Toplady. It is Wallin's.

Hymn 83. Ralph Erskine, in his "Scripture Songs," publishes the following:

"Oft earth, & hell, & sin have strove,
To rend my soul from God;
But everlasting is his love
Seal'd with his Darling's blood.
"The oath and promise of the Lord
Join to confirm his grace;
Eternal power performs the word,
And brings the strong solace.
"Amidst temptations, sharp & long,
I to this refuge flee;
Hope is my anchor, firm and strong,
When storms enrage the sea.
"The gospel bears my spirit up;
The never-changing God
Lays, for my triple ground of hope,
The word, the oath, the blood."

There can be no doubt, however, that Erskine borrowed from Watts, not only in this, but in several other instances.

Hymn 86. In the Gospel Magazine, 1778, signed "Ingenuous."

Hymn 90. Said to be by one Langford, but I can find no trace of the original. There is a book in Dr. Williams's Library, Redcross-street, London, entitled, "God's Wonderful Mercy, &c., by Charles Langford, 1672," but it contains no hymns. The earliest that I can find of this hymn is in the Appendix to Madan's Selection, 1769.

Hymn 93. Sometimes ascribed to J. Evans, but I cannot find it in any original book. In the early editions of our hymn book, as also in Rippon's, Boden and Williams's, and some others, it is marked F—. I cannot tell who first ascribed it to J. Evans. In Stow and Smith's American Psalmist, it is called Francis's, but Mr. Francis's son, who is still living, (Nov., 1850,) says it was not his father's.

Hymn 96. By Rothe, and Hymn 103, by Count Zinzendorf, both German Moravians, translated by the Wesleys. Some have supposed the Wesleys *claimed* these hymns as *original*, but this is a mistake, for in their Hymn Book, published in 1750, they acknowledge them to be from the German.

Hymn 97. In 1832, Mr. Row published this as Toplady's in a work entitled, "A Course of Prayers, &c., with Hymns," but it was

published by Charles Wesley when Toplady was not more than 12 years of age. There is a copy of Charles Wesley's book in Sion College Library, London.

Hymn 98. This has generally been called Toplady's, but it was published by the Wesleys when Toplady was not more than 12 years of age.

Hymn 99. Said to be by Adams, but I cannot meet with the original.

Hymn 103. Count Zinzendorf, a German. Translated by the Wesleys, and by them acknowledged to be from the German. See note to hymn 96.

Hymn 116. In Bradford's Selection, 1792. In the preface he says, "Some of these hymns are my own, written from my own feelings and experience." This appears to be one of them.

Hymn 137. The first two verses are by Charles Wesley.

Hymn 158. Coughlan, in his Selection, 1779, published this hymn as it appears in our Selection, but Allen and Batty, in 1757, published the following, from which no doubt Coughlan's was composed:

"While my Jesus I'm possessing,
Great's the happiness I know;
While his corpse I am caressing,
Sweetest odours round me flow:
Happy I'm in his embraces,
Proving all his kisses sweet,
Singing never-ceasing praises,
Mary-like before his feet.
"Oh! how happy are the moments,
Which I here in transport spend,
Life deriving from his torments,
Who remains the sinner's friend:
Here I'll sit for ever viewing,
How the blood flows from each vein,
Every stream my soul bedewing,
Mortifies the carnal flame.
"Really blessed is the portion
Destin'd me by sovereign grace,
Still to view Divine compassion
In the Saviour's bruised face:
'Tis my fixed resolution,
Jesus Christ my Lord to love;
At his feet to fix my station,
Nor from thence a hair's breadth move.
"Here it is I find my heaven,
While upon my Lamb I gaze;
Love I much, I've much forgiven;
I'm a miracle of grace.
Fill'd with sinner-like contrition,
With my tears his feet I'll bathe,
Happy in the sweet fruition
Of my Saviour's painful death.
"From his pierced & wounded body
Issu'd streams of sacred gore,
From his hands and feet so bloody
Flows a medicine for each sore;
From his side, that fountain precious,
Pardons with the blood did flow;
This to taste is most delicious,
Causing all within to glow.
"May I still enjoy this feeling,
In all need to Jesus go;
Prove his wounds each day more healing,
And from hence salvation draw:
May I have the Spirit's motion,
Filling me with holy shame;
Still retaining close connection
With the person of the Lamb."

In 1764 the hymn was published as above, with a few alterations, in a Selection at Lewes, called "Society Hymns," and Lady Huntingdon published it subsequently as it had appeared in Coughlan. The original has now fallen into disuse, and Coughlan's version, as in our Selection, substituted. It has often been ascribed to Robinson, but it certainly was not his. Indeed, in a letter, dated "Hauxton, Dec. 3, 1766," he says he never wrote more than two hymns; and Dyer, in his "Life of Robinson," tells us that these two were, "Come, thou Fount of every blessing," and "Mighty God, while angels bless thee." Montgomery gives the hymn as Batty's, but this is equally an error.

Hymn 172. This hymn, with the exception of two verses, appears in the New Spiritual Magazine, 1784, signed "Alfred." In Medley's book the hymn contains ten verses, including the two which are not in the New Spiritual Magazine, and also two others, which are in the magazine, but which are not in our Selection.

Hymn 194. The first four verses are Wallin's; the last two are Toplady's.

Hymn 200. Thomas Westlake, in his Selection, Exeter, 1816, calls this my father's, and G. C. Smith, in his Collection for Mariners, falls into the same error. It was *not* my father's, nor was it ever

claimed by him, as may be easily seen on reference to his Selection. It was taken by him from the Gospel Magazine, 1798, where it first appeared, signed "H." The original has six verses, and commences,

"Great Source of uncreated light."

Hymn 204. In the Christian Magazine, 1790, signed "A. C. R." Also in Radford's Collection, 1789. It may be Radford's.

Hymn 205. In the Gospel Magazine, 1776, signed "J. A." W.W. Horne says it is Toplady's, and it may be, though I do not think it is, as it is not even given in Toplady's Collection. Denham calls it Radford's, but this is still more doubtful.

Hymn 206. In the Gospel Magazine, 1777, signed "J. W—gt—n, Liverpool." There are several other pieces with the same signature in that magazine.

Hymn 215. In Coughlan's Selection, 1779, and also in Lady Huntingdon's.

Hymn 227. This hymn appears in the Gospel Magazine, 1796, signed "W. R.," which no doubt means Walter Row, who was at that time the editor of that magazine; but it also appears in the same magazine, 1772, being twenty-four years earlier, and was beyond doubt by Toplady. In the Gospel Magazine, 1779, the hymn again appears, but without *any* signature.

Hymn 250. In Gospel Magazine, 1777, without signature. I believe it to be Toplady's, but have queried it.

Hymn 262. In Gospel Magazine, 1771, without signature. It is Toplady's beyond doubt.

Hymn 264. The 5th verse is in the Moravian translation of German hymns. See Note to Hymn 420.

Hymn 289. Attributed by some compilers to Miss Steele, but it is Fawcett's.

Hymn 294. This is in Toplady's Collection, 1776. It is thought by some to have been written by De Courcy, and others say by Whitefield on one occasion when he was about to embark for America. Row says it is Toplady's, but his authority is not worth much. Montgomery also says it is Toplady's. I have not been able to authenticate it.

Hymn 329. Rippon says this was by Kirkham. Perhaps the original was sent to him. Alex. Fletcher, in his Selection, 1822, calls it Keen's.

Hymn 348. This hymn appears in the Gospel Magazine, 1798, signed "W. R.," but it also appears in the same work, 1778, without signature. See Note to Hymn 227.

Hymn 373. In Rippon's Collection, 1787. Some have thought it was his own, but I find it in a York Hymn Book, 1780, from which Rippon no doubt took it.

Hymn 393. This hymn is not in Fawcett's book, but it is in the Gospel Magazine, 1777, with his name and address in full.

Hymn 401. The first two lines of the last verse are in "Psalmodia Germanica." See Note to Hymn 420.

Hymn 403. This is not given in Stennett's works, but Rippon says it was by him. No doubt the author sent it to Rippon in manuscript. The original commences, "Come, every *pious* heart."

Hymn 415. I cannot find this in any book earlier than Toplady's Collection, 1776. Probably it was by Toplady.

Hymn 420. In an old book, entitled "Psalmodia Germanica," being a translation of hymns from the German, I find the following:

"He pardons all thy trespasses,
Thy frailties he repairs;
Preserves thy life from great distress,
With mercy crowns thy years;

"He satisfies thy youth with good;
Renews thine age with strength;
The Lord hath judgments for the proud,
And saves th' oppress'd at length.

"He has reveal'd his wondrous ways;
By Moses was his justice known;
He sent the world his Truth and Grace,
By the incarnation of his Son.

"His anger doth abate by times,
And when his rod is felt,
His strokes are fewer than our crimes,
And lighter than our guilt:

"His grace shall be for ever blest
With those that love his name;
Far as the east is from the west,
He casts our sin and shame."

Surely Watts did not pirate this hymn from the German! And yet the language is the same, in this as in several other instances. See Notes to Hymns 264, 401, 761.

Hymn 427. This has been ascribed to various persons, Gregg, Greig, &c. W. W. Horne says it is by B. Francis. Montgomery says Grigg. I cannot learn who either Gregg, Greig, or Grigg was. The earliest that I can find of the hymn is the Gospel Magazine, 1771, where it is said to have been delivered extempore by a minister after preaching.

Hymn 428. I find this hymn in Fellows' *original* book, published in 1777. I also find it in Fawcett's *original* book, published in 1782, with the following note: "The author (Fawcett) lays claim to this hymn, though it has appeared under another name." I think it is Fawcett's.

Hymn 461. Though I have queried this, yet I have no doubt it is Madan's. It is not to be found earlier than in his selection, 1760.

Hymn 462. This has been called Robinson's, Williams's, Olivers', &c., but I am quite satisfied that it was not written by either of those persons. I am inclined to think that it is Aldridge's. I cannot find it any where earlier than in his Collection, Feb., 1776.

Hymn 471. This hymn was originally composed by Elliott, in 1761. It was greatly altered by Toplady, and then inserted in his Collection, 1776.

Hymn 472. The manuscript of this hymn was sent by Toplady to Lady Huntingdon, on one occasion when she was confined through sickness.

Hymn 482. In Gospel Magazine, 1796, signed "Shibma."

Hymn 483. In Gospel Magazine, 1804, signed "A. B."

Hymn 493. The 3rd and 4th verses are not by Olivers. I find them in Madan's Collection, 1760. Probably they are Madan's.

Hymn 723. Montgomery, in his "Christian Psalmist," alters this hymn thus:

"Come, ye sinners, poor and wretched!
This is your accepted hour."

And Bickersteth alters it thus: "*Love's redeeming work adore.*"
And Sherman alters it thus: "*Come in mercy's gracious hour.*"
Yet all call it Hart's.

Hymn 726. This was published by Row in Toplady's Works, but it was issued by the Wesleys when Toplady was quite a child.

Hymn 730. Sherman and Montgomery say this is by Perronnett. Dr. Reed, of Hackney, says it is by Shrubsole, and it is also called Shrubsole's in the Union Collection. Others say Duncan. I cannot find it earlier than in the Gospel Magazine, 1780, where it appears without signature.

Hymn 733. In 1794 Mr. Row published this hymn as Toplady's, but it was written by Beddome long before that time. It certainly was not Toplady's. It is not given even in his Collection. Boden and Williams, in their Collection, call it Toplady's, but no doubt they copied from Row.

Hymn 741. Allen and Batty, in 1757, published a hymn of four verses, of which the following is one:

"I no more at Mary wonder,
When I see her all in tears;
When her ardent zeal I ponder,
To find out her Master dear.

"No; she sensibly was melted
By her Lord's attracting power;
How could he then be neglected?
How could she but love him more?"

The same hymn was copied into the Society's Hymns, 1764, and Aldridge, in his Collection, Feb., 1765, gave the verse as it appears in our Selection. The words are Aldridge's, except the first line, but the spirit was Allen and Batty's.

Hymn 761. The first three lines are in "Psalmodia Germanica," named in note to Hymn 420.

Hymn 894. Part of this hymn was published in 1764, in a Collection called "Society's Hymns." It is not, therefore, Berridge's original entirely. The spirit, if not the very words, may be traced to Erskine's "Gospel Sonnets."

Hymn 931. I cannot find this Hymn in any work earlier than Madan's Selection, 1760. Mr. Burgess, author of "Wesleyan Hymnology," says, "There is reason to believe that this fine hymn was written by the venerable John Bakewell, of Greenwich. He wrote many hymns, and in his own family circle this was always regarded as one of the number." I am not able to decide the matter, but my own impression is that it is Madan's. I have, however, queried it. I cannot find it in any selection earlier than his.

Hymn 934. Generally believed to be either Madan's or Batty's, but it is not in either of their books. Part of it is in a Collection printed at Dublin, 1779. In Gipps's Collection, Hereford, 1824, it is nearly the same as ours. The *original*, however, is in Burkitt's Prayers, &c., 1693, where it appears as follows:

"Jerusalem! my happy home,
When shall I come to thee?
When shall my labo'rs have an end?
Thy joys when shall we see?

"Thy gates are richly set with pearls,
Most glorious to behold;
Thy walls are all of precious stone,
Thy streets are paved with gold.

"Thy gardens & thy pleasant fruits
Continually are green;
So sweet a sight by human eye
Has never yet been seen.

"If heaven be thus glorious, Lord,
Why must I keep from thence?
What folly is't that makes me loth
To die and go from hence?

"Reach down, reach down thine arm of grace,
And cause me to ascend, [up,
Where congregations ne'er break
And sabbaths have no end.

"When wilt thou come to me, O Lord!
O come, my Lord, most dear!
Come nearer, nearer, nearer still;
I'm well when thou art near.

"My dear Redeemer is above,
Him will I go to see;
And all my friends in Christ below
Shall soon come after me.

"Jerusalem! my happy home,
O how I long for thee!
Then shall my labours have an end,
When once thy joys I see."

Hymn 938. This first appeared in Coughlan's Collection, the 5th edition of which was in 1779. Probably it was his own.

Hymn 939. Taken from two hymns in the Gospel Magazine, 1771. Toplady's beyond doubt.

Hymn 942. In the Gospel Magazine, 1777, signed "S. P."

Hymns 944 and 1070. These Hymns were inserted by Rowland Hill, in his Selection, 1787. In the Preface the author says, "Some of the hymns are by no means the better for being entirely new;" meaning, of course, that they were his own. These two hymns are of that number.

Hymn 947. Medley, in his book, 1800, gives a hymn very much like this; but Beddome wrote many years earlier. Doubtless Medley borrowed the ideas from Beddome.

Hymn 948. I cannot find this in any book besides Matlock's, but am still not certain that it is his, as he did not distinguish his own hymns from those selected.

Hymn 956. I cannot find this earlier than Upton's Collection, 1814. There is a hymn very much like it in Lady Huntingdon's Collection, 1780. Perhaps it was altered by Upton.

Hymn 962. These verses were written in memory of Dr. Watts. The original commences,

"O for the animating fire
That tuned harmonious Watts's lyre,
To sweet seraphic strains."

It appears in a new dress in Toplady's Collection, but the original is Miss Steele's.

Hymn 963. In the Gospel Magazine 1781, signed "E. K. F."

Hymn 965. In the Gospel Magazine 1781, signed "F. C."

Hymn 981. Dobell says he *altered* this hymn, but does not say whose it was originally.

Hymn 985. This is in Madan's Collection, 1766. Dobell (1806) calls it Cennick's, and it is probable that he is correct, as Cennick and Madan were contemporary. I have not been able to find it in any of Cennick's hymn books, (he published several,) but there is one of his books that I have searched for in vain, and this hymn may be therein.

Hymn 986. Denham in his Selection calls this Herbert's, but I cannot find it among Herbert's poems, though the style much resembles his.

Hymn 989. In the Spiritual Magazine, 1790, signed "I. E., Coventry."

Hymn 993. Taken from Lady Huntingdon's Collection, and said to be by Mrs. Grant.

Hymn 1008. This has been thought to be Charles Wesley's, but Mr. Burgess (see note to Hymn 931) assures me it is *not* his. It is in a collection of hymns for the Lock Chapel, new edition, 1803.

Hymn 1009. The first two verses are by Tate and Brady, and the last verse by Mason.

Hymn 1058. Mr. Bickersteth, late Rector of Watton, Herts, calls this Madan's. I find it was published in Wesley's Select Hymns, in 1761, but it is in Madan's first edition, in 1760. Burgess (see note to Hymn 931) believes it to have been by Charles Wesley, but I believe it is Madan's.

Hymn 1065. This is given in the Evangelical Magazine, 1799, signed "J. K." It was, however, published by Haweis long before that time. Indeed it was inserted in Whitefield's Collection in 1798. How easy it is for the editors of magazines to be imposed upon, by having pieces under false signatures forwarded to them!

Hymn 1070. See note to Hymn 944.

Hymn 1072. This hymn was composed by Charles Wesley, but materially altered by Toplady.

Hymn 1073. This hymn appears in "Psalmodia Germanica," named in the note to Hymn 420. It was altered by Toplady, and by him inserted in the Gospel Magazine, 1776.

Hymn 1075. Translated from the German by the Wesleys.

Hymn 1120. This hymn was originally published by Allen and Batty, 1757, and altered by Berridge, 1785. It is not, therefore, Berridge's original. The following is as it appeared in Allen and Batty:

"We are unworthy, we confess,
One crumb of children's bread to taste;
But, clothed in thy righteousness,
We humbly venture to the feast.
Amidst thy saints, dear Lord, appear,
And manifest thy presence here.
"While we review thy pain and smart,
And name the wounds for us received,
Let humble praises fill each heart,
And every suppliant be relieved;
Let love through every vessel flow,
And cause our inmost souls to glow."

Hymn 1129. Taken from Bailey's Selection. In the title page the author says the book contains "some original hymns, never before published." This hymn may be one of them. The hymn also appears

in Barnard's Collection, Hull, about the same time, so I cannot decide to which author it belongs.

Hymn 1130. This hymn is nearly all Newton's. It was altered by Upton, 1814.

IV.—BIOGRAPHY OF THE RESPECTIVE AUTHORS.

ALDRIDGE (WILLIAM) was born at Warminster, in Wiltshire, in 1737. His youth appears to have been spent in pleasure and worldly gratifications; and it was not until he was 24 that a divine change was wrought in his soul. He then fell into great distress of mind. His sins appeared in a most awful light, and it was a considerable time before he experienced deliverance. His mind being now directed to the ministry, he went to Lady Huntingdon's College at Trevecca, in Wales, and afterwards laboured for several years in her connexion, at Margate, Dover, Canterbury, Deal, Maidstone, &c. In 1776, he left her, and went to Jewry Street Chapel, London, where he was invited to become the stated minister. Here he continued for 21 years, until his death, and was greatly beloved by the people. He died Mar. 28, 1797. The only copy of his hymns that I have been able to meet with is in Cheshunt College Library.

ALLEN (JAMES) was born June 24, 1734, at Gayle, near Hawes, Wensley Dale, Yorkshire. His father, intending him for the Establishment, placed him under the care of a clergyman; but the inconsistent conduct of his tutor and the students appears so to have shocked Allen that he said he would not go into the church. In 1749, he heard Mr. Ingham, and others of that connexion, preach on the doctrines of justification without the deeds of the law, of imputed sins and imputed righteousness, &c., and under these discourses his mind was relieved from a sense of guilt. In 1751, he was sent to John's College, Cambridge, when he began to lose his zeal and joy. After a time he visited his father, and resolved not to return to Cambridge. In 1752 he joined the Inghamites, and was a popular preacher among them for about nine years, and then built a chapel for himself, in which he officiated to the end of his days. He died Oct. 31, 1804. (See BATTY, further on.)

BAILEY (JOHN) was born at Slinfold, near Horsham, Sussex, August 20, 1778. Here Bailey continued until his death, October 14, 1830.

BAKEWELL (JOHN) was born in 1721, and died Mar. 18,

1819. He was one of the first local preachers among the Methodists, having commenced in 1749. He is said to have composed many hymns, but only one that is attributed to him is in our Selection, viz., the 931st. (See Note to Hymn 931.)

BARNARD (S.) was originally minister at Ebenezer Chapel, Dagger Lane, Hull, and afterwards at Howard-street, Sheffield.

BATTY (CHRISTOPHER) was born in Yorkshire, in 1715, and died at Kendal in April, 1797. In 1771 Mr. B. went on a visit to a friend named Green, at York. Mr. Green told him that as he (Mr. Batty) had been instrumental in the conversion of his daughter, who had died the preceding year, he meant to leave him all his property; but Mr. B. positively refused to have it. In 1757 a Hymn Book was printed at Kendal, entitled, "A Collection of Hymns for the Use of those that seek and those that have Redemption." There was no name in the title-page, but the preface was signed J. A., C. B., &c.; that is James Allen and Christopher Batty. There were three brothers of the Battys, all ministers among the Inghamites. The editor of the "Life and Times of Lady Huntingdon," says that the hymns which I have marked Allen and Batty, as also some others which first appeared in the book named above, were by the Battys; but I am more inclined to think they were Allen's, as William and Christopher Batty published a volume of their own in 1779, in which only one of those hymns appears. Still Christopher Batty may have written some of them, as his initials are affixed to the preface, with Allen's.

BEDDOME (BENJAMIN) was born at Henley, Jan. 23, (old style,) 1717. When about seven years old, his parents removed to Bristol. Having received a suitable education, he was apprenticed to a surgeon and apothecary. The earliest account of any serious impression being made on his mind appears to be an obscure passage found in his handwriting: "Mr. Ware, of Chesham, preached at the Pithay, Bristol, Aug. 7, 1737, with which sermon I was, for the first time, deeply impressed." At his first awakening, he used to be greatly impressed under the word. Though the affectionate ministry of his father, John Beddome, had not gained his attention before, yet he now felt it in a most impressive manner. That he might conceal his abundant tears, he would sit behind in the gallery, where he was not likely to be seen. At the close of his apprenticeship, he became a student at Bristol, and afterwards removed to London. He was baptized by Mr. Wilson in 1739, and joined his church at Goodman's Fields. After the death of Mr. Flower, of Bourton-on-the-Water, Gloucestershire, Beddome was invited to supply the destitute church. He went to them in July, 1740, and having received many calls to become their settled pastor, he

accepted the office, and was ordained in Sept., 1743. In 1749 he had a severe illness, and on his recovery wrote a hymn, which he subsequently replaced by one commencing,

"If I must die, O let me die
Trusting in Jesus' blood!
That blood which hath atonement made,
And reconciles to God."

He had not been long restored to his people ere a new trial awaited them. Mr. Wilson finished his course. His bereaved church at once fixed their eyes on Mr. Beddome, who had formerly been in communion with them, that is, in Goodman's Fields; and so determined were they, if possible, to prevail upon him to remove, that call after call, entreaty after entreaty, and argument after argument, were used, but all in vain. His final answer was, "I would rather honour God in a station much inferior to that in which he has placed me, than intrude myself into a higher without his direction." In 1770, the Fellows of Providence College, Rhode Island, conferred on him the degree of Master of Arts, as a token of respect for his abilities. * * * My account is taken from Rippon's Baptist Register, and I am sorry to say that it is almost entirely made up of his abilities, his benevolence, &c. "In the near prospect of death, he was calm and resigned. It had been his earnest wish not to be long laid aside from his beloved work of preaching the gospel, and his prayer was remarkably answered, as he was laid by only one Lord's Day; indeed, he was composing a hymn about six hours before he died. He died Sept. 3, 1795."

BENNETT.—I have no account of this author. The hymn, 1104th, written by him, was taken from Dobell's Selection.

BERRIDGE (JOHN) was born at Kingston, Nottinghamshire. March 1, 1716. His father was a wealthy farmer at Kingston, and intended to bring John up to agriculture, but God had designed him to occupy a more exalted station. "The circumstance to which he ascribed his first serious impressions was singular. Once, as he was returning from school, a neighbouring youth invited him into his house, and asked if he should read a chapter to him out of the Bible. He consented. This being repeated several times, he began to feel a secret aversion, and would gladly have declined accepting these friendly invitations. But having obtained the reputation of being a pious child, he was afraid to risk it by a refusal. On his return from a fair, where he had been to enjoy a holiday, he hesitated to pass the door of his young neighbour, lest he should be accosted as before. The youth, however, was waiting for him; and when he approached, renewed his invitation, and, in addition to his former request, asked if they should *pray* together. In this exercise it was that he began to perceive he was not right, or the amusements

of a fair would not have been preferred to the pleasures of devotion. And such was the effect of this interview, that not a great while after, he *himself* adopted a similar practice with his school companions. At the age of 14, God was pleased to convince him that he was a sinner, and must be born again. About this time he left school, and returned to his father, with an intention to apply himself to business. A tailor, who was occasionally employed in the family, being a man of strict sobriety, and struck with the uncommon appearances of religion in one so young, conversed with him on serious subjects, whenever he came to the house on business. As opportunities of this nature seldom occurred, his love for religion induced him to cultivate a more intimate acquaintance with this man, by going frequently to his house for the purpose of serious conversation. His relations at length suspecting he had too much religion, and fearing to what it would grow, discovered some inclination to discourage it. They insinuated, that since his attachment was so strong to his new companion, he should be bound to him in articles of apprenticeship. This threat had not the designed effect; for so prevalent was his bias to reading, prayer, and serious discourse, that he frequently repeated his visits. Finding this their scheme unsuccessful, and conceiving that his predilection for reading and religion would entirely unfit him for business, they resolved, though reluctantly, to send him to the university. In this determination, which was perfectly congenial with his own inclinations, he most readily concurred; and, after previous preparation, entered Clare Hall, October 28, 1734, in the 19th year of his age. A neighbour soon after meeting his father, and inquiring for his son, he jocosely replied, 'He is gone to be a light to lighten the Gentiles.' This testimony was true. Being now in his element, he pursued his studies with uncommon avidity, and made such progress in every branch of literature, as rendered him in no respect inferior to any of his contemporaries. But as he seemed to have known very little of the plague of his heart, and less of Jesus Christ, it required more grace than he yet possessed to withstand the temptations of his situation and connexions. Favoured with a good understanding, improved by literature, and possessing a natural vein of humour, which was extremely fascinating, he rose in respect; and his acquaintance was courted at the university by ecclesiastics of superior rank, though of wider principles, and less rigid morals. Socinian principles were then widely prevalent, and as evil communications corrupt good manners, he caught the contagion, and drank into the Socinian scheme to such a degree, as to lose all serious impressions, and discontinue private prayer for the space of ten years, a

few intervals excepted. In these intervals he would weep bitterly, reflecting on the sad state of his mind, compared with what it was when he came to the university, and would frequently say to a fellow-student, who became an eminent minister in the Establishment, 'O that it were with me as in years past!' Conscience, however, at length resuming her authority, he was compelled to relinquish sentiments so derogatory to God, and so subversive of every good principle and practice. He now discovered that they not only lessened God the Son in his esteem, but God the Father also; and tended to promote no higher a morality than what comported with all the maxims and pleasures of the present world. With the renunciation of his former errors, he returned to the regular exercise of devotional religion, although it was but a small remove, if any, from pharisaical. Soon after this, he began to feel strong inclinations to exercise his ministry, and accordingly, in the year 1749, accepted the curacy of Stapleford, near Cambridge, which he regularly served six years from college. His parishioners were extremely ignorant and dissolute, and he was much concerned to do them good. He took extraordinary pains, and pressed very earnestly upon them the necessity of sanctification; but had the mortification to find, that they continued as unsanctified as before. 'There was indeed a little more of the form of religion in the parish; but nothing more of the power.' In the year 1755, on the 7th of July, he was admitted to the Vicarage of Everton, in the gift of Clare Hall, where he continued to reside to the end of his life. Here again he pressed sanctification and regeneration upon his hearers as strenuously as he could, but with as little success as before. 'Nor was it to be wondered at, as his preaching rather tended to make them trust in themselves as righteous, than to depend upon Christ for the remission of sins, through faith in his blood.' Having continued for two years in this unsuccessful mode of preaching, and his inclinations to do good continually increasing, he began to be discouraged. A doubt now arose in his mind, whether he was right himself, and preached as he ought to do. This suggestion he rejected for some time with disdain, supposing the advantages of his education, which he had improved to a high degree, could not leave him ignorant respecting the best method of instructing his people. This happened about Christmas, 1757. But not being able to repel, though he strenuously opposed these secret misgivings, his mind was brought to a degree of embarrassment and distress to which he had been hitherto a stranger. This, however, had a happy effect, as it led him to cry mightily to God for direction. The constant language of his heart was this: 'Lord, if I am right, keep me so; if I am not, make me so;

and lead me to the knowledge of the truth as it is in Jesus.' As he sat one morning musing upon a text of Scripture, these words were, in a wonderful manner, darted into his mind, and seemed indeed like a voice from heaven: 'Cease from thine own works, only believe.' No sooner were these words impressed upon his mind, than the scales fell from his eyes, and he perceived the application. Just before this occurrence, he was in a very unusual calm; but now his soul experienced an immediate tempest. Tears gushed forth like a torrent. He saw the rock upon which he had been splitting for near thirty years, by endeavouring to blend the law and the gospel, and unite Christ's righteousness with his own. Immediately he began to think on the words faith and believe, and looking into his 'Concordance,' found them inserted in many successive columns, and he instantly began to preach Jesus Christ, and salvation by faith. He therefore composed several sermons of this description, and addressed his hearers in a manner very unusual, and far more pointed than heretofore. Now God began to bless his ministry. After he had preached in this strain two or three Sabbaths, and was ruminating whether he was yet right, as he had perceived no better effects from these than his former discourses, one of his parishioners unexpectedly came to inquire for him. Being introduced, 'Well, Sarah,' said he. She replied, 'Well, not so well, I fear.' 'Why, what is the matter, Sarah?' 'Matter, I don't know what's the matter. These new sermons. I find we are all to be lost now. I can neither eat, drink, nor sleep. I don't know what's to become of me.' The same week came two or three more on a like errand. It is easy to conceive what a relief these visits must have afforded his mind, in a state of such anxiety and suspense. So confirmed was he thereby in the persuasion that his late impressions were from God, that he determined in future to know nothing but Jesus Christ, and him crucified. Now he was deeply humbled, that he should have spent so many years of his life to no better purpose than to confirm his hearers in their ignorance. Thereupon immediately he burnt all his old sermons, and shed a flood of tears of joy in their destruction. These circumstances alarmed the neighbourhood, the church quickly became crowded, and God gave testimony to the word of his grace, in the very frequent conviction and conversion of sinners. Hitherto he had confined his labours to his own parish, and had been accustomed to write his sermons at full length; but an incident occurred, as unexpected to him as it was novel in itself, which led him to preach extempore. He had not exercised his ministry in an evangelical strain many months, before he was invited to preach what is commonly called a Club Sermon. All his old ones were burnt, and much of his

time was engrossed in writing new discourses. When he intended to compose this, he was so much engaged with people who came under serious impressions, that he found himself straitened for time, and therefore resolved to give the people one of his own discourses, which he had delivered at home, not expecting that any of his parishioners would be present. On the Sabbath evening, one of his hearers informed him of his intention to accompany him the next day. This was an unwelcome intimation, and he endeavoured to dissuade him from his resolution, but to no purpose. Upon this, he resolved to rise very early, pursue his journey, and compose his sermon at the place where it was to be delivered, that he might not be interrupted by the visits of his people. In going he comforted himself, that there would be but a small congregation, and that a shorter discourse might be ventured on. But, to his great surprise, on his arrival, he was informed that all the clergy and people of the neighbouring parishes were come to hear him. This wrought up his mind to such a degree of agitation as absolutely incapacitated him for study; and he was therefore obliged to ascend the pulpit, and preach, *bonâ fide*, an extempore sermon. But here God wonderfully and most agreeably disappointed his fears, by affording him such extraordinary assistance as enabled him to rise superior to all his embarrassment, and to command the most solemn attention from his numerous audience. This was a happy event both for himself and others, as it released him from writing his sermons before he delivered them for he never afterwards penned a discourse, except on a particular occasion, and gave him the opportunity of preaching more frequently, not only at home, but in the adjacent villages." Hitherto the Methodists, as they were called, Whitefield, Wesley, Lady Huntingdon, &c., had been personally unknown to him, and as reports had operated much to their disparagement, he had had no inclination to seek an acquaintance with them. But *now* a correspondence was opened and an intimacy formed. "We learn, by the following extract of a letter, that his first sermon out of doors was on May 14*th*, 1759: 'On Monday se'nnight, Mr. Hicks accompanied me to Meldred. On the way we called at a farm-house. After dinner I went into the yard, and seeing near a hundred and fifty people, I called for a table, and preached for the *first time* in the open air. We then went to Meldred, where I preached in a field, to about four thousand people. In the morning, at five, Mr. Hicks preached in the same field to about a thousand. Here the presence of the Lord was wonderfully among us, and I trust, beside many that were slightly wounded, near thirty received heart-felt conviction.' For several years he continued a very rigid Arminian. Nor wr

it by arguments in debate upon the subject of controversy between Arminians and Calvinists, but by a long confinement from preaching, occasioned by a nervous fever, that he was led into more consistent views of divine truth, and in the firm belief of which he ended his days. In this long and severe affliction, the Lord led him into a path which he had not known, and taught him many useful lessons to which he had been altogether a stranger. Hitherto he had learnt to be an active, but not a passive servant of the Lord. To be laid aside in the plenitude of his success, was so irritating to his nature, that, like Jonas, 'his heart fretted against the Lord,' and he wished he had never been employed in the work of the ministry. To such a pitch of criminal exasperation was he carried against the government of God, for checking his ministerial career, that he could not even endure the sight of his Bible, nor bear to hear the people sing in his adjoining church. In this furnace of affliction he became much more acquainted with the plague of his own heart, was led to see that the work of God could be carried on without his agency, and was convinced of the divine sovereignty in the dispensations of grace and appointments to the sacred office. After this event, his connexions with Christians of the Calvinistic persuasion were enlarged. Some time before Mr. Whitefield's death, he made his first visit to the Tabernacle in London, and continued to renew it every year to the close of his valuable life." His ministry was now altogether changed. To use his own words, "I dealt with my hearers in a very different manner from what I used to do. I told them very plainly that they were the children of wrath, and under the curse of God, though they knew it not, and that none but Jesus Christ could deliver them from that curse. I told them, if they had ever broken the law of God once in thought, word, or deed, no future good behaviour could make any atonement for past miscarriages. For if I keep all God's laws to-day, this is no amends for breaking them yesterday. If I behave peaceably to my neighbour this day, it is no satisfaction for having broken his head yesterday. So that if once a sinner, nothing but the blood of Jesus can cleanse me from sin.' Jesus was a name on which he dwelt with peculiar emphasis and delight. With what melted affections would he extol the bleeding Lamb! with what streaming eyes would he point to his agonizing sufferings! how would they sparkle when he displayed the exceeding riches of his grace! and what a reverential grandeur marked his countenance when he anticipated his glorious appearing! In short, to adopt the language of the melodious poet, Jesus was

> "'The circle where his passion moved,
> And centre of his soul,'

No minister could with more judgment detect the human heart in all its subtle machinations. Communion with God was what he much enforced in the latter stages of his ministry. It was, indeed, his own meat and drink, and the banquet from which he never appeared to rise. He did not confine his labours to the narrow limits of Everton, a small and trifling parish, but, like the majestic sun, illumined an extensive tract of country. His love to mankind was ardent. He knew the worth of an immortal soul; he knew the awful terrors of the Lord; he knew the emptiness of the present world; he knew the sandy foundation upon which thousands build; he knew the dangerous devices of Satan; he knew the awful precipice upon which the ungodly stand. His bowels melted with pity, his heart yearned to assist them. He therefore left no means unattempted to awaken their concern, and allure them to the Son of God. In his itinerancy, he would take the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon, making *the episcopal mandate the invariable rule of his operation*, 'Go and seek Christ's sheep wherever thou canst find them.' In this circuit he preached upon an average from ten to twelve sermons a week, and frequently rode a hundred miles. Nor were these extraordinary exertions the hasty fruit of intermitting zeal, but were regularly continued during the long succession of more than twenty years, exemplifying through the whole of his ministerial career, the motto of a late celebrated dissenting clergymen, *Dum vivimus vivamus*. As to his usefulness, we learn from more sources of information than one, that he was in the first year visited by a thousand different persons under serious impressions; and it has been computed that, under his own and the joint ministry of Mr. Hicks, about four thousand were awakened to a concern for their souls, in the space of twelve months. Incredible as this history of his success may appear, it comes authenticated through a channel so highly respectable, that to refuse our belief would be unpardonably illiberal. This work was at first accompanied with bodily convulsions and other external effects on some of the hearers; but those effects soon subsided, and the interests of religion were promoted more quietly and gradually. As his labours were prosperous, so they were opposed. It could not be grateful to the prince of darkness to behold his kingdom so warmly attacked, and his subjects in such numbers desert his standard. Hence he stirred up all his strength, and a furious persecution ensued. No opposition was too violent, no names were too opprobrious, no treatment was too barbarous. Some of his followers were roughly handled, and their property destroyed. Gentry, clergy, and magistrates became one band, and employed every engine to cher-

his progress and silence him from preaching. The Old Devil was the only name by which he was distinguished among them for between twenty and thirty years. But none of these things moved him. He had counted the cost, and was prepared for the fool's cap. The clamours of the multitude had no more effect upon his mind, in the regular discharge of his duty, than the barking of the contemptible cur has upon the moon in her imperial revolutions. Vengeance was not his. The only revenge he sought was their salvation; and when they needed any good office, his hand was the first to render it. 'Soon after I began to preach the gospel at Everton, (says Berridge in a letter,) the churches in the neighbourhood were deserted, and mine so overcrowded, that the squire, who "did not like strangers (he said) and hated to be incommoded," joined with the offended parsons; and soon after, a complaint having been made against me, I was summoned before the bishop. "Well, Berridge," said his lordship, "did I institute you to Eaton or Potten? Why do you go preaching out of your own parish?" "My Lord," says I, "I make no claims to the living of those parishes; 'tis true, I was once at Eaton, and finding a few poor people assembled, I admonished them to repent of their sins, and to believe in the Lord Jesus Christ, for the salvation of their souls. At that very moment, my lord, there were five or six clergymen out of their own parishes, and enjoying themselves on the Eaton bowling-green." "I tell you," retorted his lordship, "that if you continue preaching where you have no right, you will very likely be sent to Huntingdon gaol!" "I have no more regard, my lord, for a gaol than other folks," rejoined I; "but I had rather go there with a good conscience, than be at liberty without one!" His lordship looked very hard at me. "Poor fellow," said he, "you are beside yourself, and in a few months you will either be better or worse." "Then, my lord," said I, "you may make yourself quite happy in this business, for, if I should be better, you suppose I shall desist of my own accord; and if worse, you will not send me to Huntingdon gaol, for I shall be better accommodated in Bedlam!" His lordship then pathetically entreated me, as one who had been, and wished to continue, my friend, not to embitter the remaining portion of his days by any squabbles with my brother clergymen, but to go home to my parish, and so long as I kept within it I should be at liberty to do what I liked there. "As to your conscience," said his lordship, "you know that preaching out of your parish is contrary to the canons of the Church." "There is one canon, my lord," said I, "which I dare not disobey, and that says, 'Go, preach the gospel to every creature.'" The bishop was displeased, but Berridge gave himself little uneasiness on the subject. In the meanwhile,

an old friend, a fellow of Clare Hall, who was very intimate with Pitt, (afterwards Lord Chatham,) stimulated him to exert his influence with a nobleman who had been the means of the bishop's promotion. This noble lord immediately applied to the bishop in behalf of Berridge, and notwithstanding the efforts of his numerous enemies, the good man was suffered to occupy his post. It would be a task to recollect the numerous instances of his benevolence. Never man entered upon the work with more disinterested views. His purse was as open as his heart, though not so large. At home, his tables were served with a cold collation for his numerous hearers, who came from far on Sabbath days, and his field and stable open for their horses. Abroad, houses and barns were rented, lay-preachers maintained, and his own travelling expenses disbursed by himself. Cottagers were always gainers by his company. He invariably left a half-crown for the homely provision of the day, and during his itinerancy it actually cost him five hundred pounds in this single article of expenditure. Nor was his liberality confined to these channels. His ear was ever attentive to the tale of woe, his eye was keen to observe the miseries of the poor, the law of kindness was written upon his heart, and his hand was always ready to administer relief. The gains of his vicarage, of his fellowship, and of his patrimonial income (for his father died very rich) were appropriated to support his liberality; and even his family plate was converted into clothes for his itinerant preachers. But the most prominent feature in his character was his unaffected humility. He never spoke of himself but in language the most depreciating; and when he related any interfering providence, or display of stupendous grace on his behalf, it would generally be with streaming eyes, and the sweetest expressions of praise upon his lips." He was naturally of a jocular turn of mind, and in his earlier days, had been the very life of his companions. No doubt, when grace laid hold of him, this proved a source of great grief to him. "In January, 1793, he intended to have again visited London, but, instead of his presence, his friends received the disagreeable intelligence of his death. For some days previous to his decease his strength and health had visibly decreased, and on Sunday the 20th he came down into his parlour as usual, but with great difficulty reached his chamber in the evening. A few hours after he was in bed, he appeared to be seized with the symptoms of immediate dissolution. His face was contracted, and his speech faltered; and in this situation he continued till about 3 o'clock on Tuesday afternoon, January 22nd, when, breathing less and less, this champion for his Redeemer fell a victim to mortality in the 76th year of his age. His frame of mind

during his last hours appears to have been peculiarly comfortable. Mr. W——, a clergyman who resides near Everton, said, 'Sir, the Lord has enabled you to fight a good fight, and to finish a truly glorious course.' He answered, 'Blessed be his holy name for it.' It was also said to him, 'Jesus will soon call you up higher.' He replied, 'Aye, aye, aye, higher, higher, higher.' He once exclaimed, 'Yes, and my children too will shout and sing, "Here comes our father."' On the ensuing Sabbath, his remains were interred in his own parish churchyard. As he was never married, he left no widow to deplore his absence, nor children to perpetuate his memory; but his bright example and wise instructions will for ever live in the affections of thousands who derived blessings through his ministry. The 'Christian World Unmasked,' and a volume of hymns called 'Zion's Songs,' are the only works which he published." His hymns appear to have been originally published in 1795. Prior to this time, however, some of them had appeared in the Gospel Magazine under the signature, "Old Everton," the earliest being in 1774. In the preface, Berridge says, "Many years ago these hymns were composed in a six months' illness, and have since lain neglected by me, often threatened with the fire, but have escaped that martyrdom. Fatherly mercy prevented that literary death, for authors can seldom prove cruel to their own offspring, however deformed." The following is the epitaph on his tombstone, written by himself (except, of course, the last date): "Here lie the remains of John Berridge, late Vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and his work; and after running on his errands for many years, was caught up to wait on him above. Reader, art thou born again (no salvation without a new birth)? I was born in sin, February, 1716; remained ignorant of my fallen state till 1730; lived proudly on faith and works for salvation till 1754; was admitted to Everton Vicarage, 1755; fled to Jesus for refuge, 1755; fell asleep in Jesus, January 22nd, 1793."

BRADFORD (JOHN, A.B.) was born in 1750. He was educated at Wadham College, Oxford. In the early part of his life he was curate of Frelsham, Berkshire, but during that time confesses he was an avowed Arian, and denied the Divinity of the Son of God. He was writing a sermon from the words, "Ye must be born again," when the Holy Spirit broke into his heart, and caused him to feel as he had never felt before. Sins were presented to his mind of which he had never thought, and which he had never considered to be sins. He now saw that *he* must be born again, and cried earnestly that he might experience the new birth. He never finished the sermon, but instead thereof burnt nearly all that he had

previously written. The first relief he felt was from a manifestation that Jesus Christ was God. He had never doubted but that such a *man* as Jesus Christ *had lived*, but he had never beheld him *as God*. He *now* saw that his Deity was the ground of all Christian confidence. The following Sunday he went and preached from what he had really *felt*, and the effect he describes as wonderful. No less than five persons were awakened under that sermon. Some time afterwards he joined the Countess of Huntingdon, who purchased the theatre at Birmingham, and sent him there. He was then very popular. The entire theatre—pit, boxes, gallery, and stage—was sometimes crammed. He subsequently left the Countess's connexion, and went to a chapel in Bartholomew Street, Birmingham, which was built for him. In 1797, he removed to Grub Street Chapel, London, where he remained until his death, July 16, 1805. His hymns were published at Birmingham in 1792.

BRADY (NICHOLAS) was born at Brandon, in Ireland, in 1659, and died in 1726.

BREWER (JEHOIDA) was born in Monmouthshire in 1751 or 1752. He commenced preaching when in his 22nd year, and settled at an Independent Chapel in Livery Street, Birmingham, in 1795. A large chapel was in course of erection for him when he died, Aug. 24, 1817. He was interred in the ground adjoining the unfinished chapel. He expressly wished that no memoir of him should ever be published.

BROWNE (SIMON) was born at Shepton Mallett, Somersetshire, about 1680. He began to preach before he was 20 years of age, and was soon afterwards settled over a considerable congregation at Portsmouth. In 1716, he removed to the Old Jewry, London. Here he remained about seven years, when he was attacked by a very singular malady, which hung upon him, without any intermission, during the remainder of his life. He imagined that God, by a singular instance of divine power, had, in a gradual manner, annihilated him in the thinking substance, and utterly divested him of consciousness. Nothing grieved him more than that he could not persuade others to think of him as he thought of himself. Several causes have been ascribed for this malady, one of which was that, when on a journey with a friend, they were attacked by a highwayman with loaded pistols. Mr. Browne, being the stronger, disarmed him, and, seizing him by the collar, they both fell to the ground. Mr. Browne was uppermost, and kept the man down until his friend ran for assistance. When assistance arrived, Mr. B. arose from off the man, when, to his unspeakable terror, he found the man was dead. From that sad period, Mr. B. became a prey to that awful imagination which ever after haunted him. At the

beginning of his disorder, he had frequent prepensities to destroy himself, but he became a little more calm later on in life. Even while in this state of mind, he wrote a Defence of Christianity and several other books, yet still maintained that he had no power to *think*. He died at the close of 1732. His remains were interred in the meeting-house of Shepton Mallett, where a monument was erected to his memory. When he gave up preaching and left London, his congregation presented him with £300. He was a man greatly respected. His hymns were printed in 1720. The Preface is very curious, giving an account of all the hymn-writers that had lived before him, so far as could be ascertained.

BURDER (GEORGE) was born in London, June 5, 1752. On leaving school, he was placed with an engraver. As he advanced in years, he attended the preaching of Whitefield and Romaine. "My judgment," he says, "was before informed, but I found my heart affected by this kind of preaching." At the age of 21 he commenced business as an engraver. When 24 he preached his first sermon. He had strong inducements to join the Calvinistic Methodists, but, from conscientious motives, declined, and united himself with the Congregational Dissenters. About a year afterwards he accepted a call to Lancaster, where he continued for six years. He then removed to Coventry, where he remained nearly 20 years, preaching frequently in the villages throughout the counties of Warwick, Stafford, and Nottingham. He was one of the leading men in the formation of the London Missionary Society, in 1795, and was the "projector" of the Religious Tract Society. In 1803, he was appointed Gratuitous Secretary to the Missionary Society, and one of the editors of the Evangelical Magazine. He also accepted an invitation to become the pastor of the Congregational Chapel, Fetter Lane, London. His "Village Sermons" are well known. He died in 1832.

BURKITT (WILLIAM, M.A.) was born July 25, 1650. He was Vicar of Dedham, in Essex.

BURNHAM (RICHARD) was born at Guildford, Surrey, in 1711, and died June 4, 1752. The only memoir that I have seen of him was written by Mr. George Burder, and it contains no particulars worth extracting. He was minister of Grafton Street Chapel, Soho, London. In the preface to his hymns, he says, "I have laboured much, in my spiritual songs, to set forth, though I own it is in a feeble way, the unequalled beauties and transcendent glories of a crucified Immanuel; and have aimed to give, instrumentally, the greatest encouragement to the weakest of the Redeemer's praying family. Your astor is willing to own that he is the unworthiest of the

unworthy; yet unworthy as he is, he humbly trusts, through rich grace, he has in some measure found that the dear bosom of the atoning Lamb is the abiding home of his immortal soul."

CADOGAN (HON. WILLIAM BROMLEY) was born in 1751. He was the son of Lord Cadogan, Master of the Mint, and in high favour with the then Government. Before God brought him down, he was exceedingly bitter against the truth, and on being appointed Vicar of St. Giles's, Reading, dismissed his curate for holding such views. Prayer was regularly and publicly offered up for him in the house of the widow of the late vicar, Mrs. Talbot, which for a time made him very indignant, but prayer was answered, and his lofty looks brought down. He was made to see and feel his state by nature, and to cry for mercy, which, in his own time, God manifested unto him. He now wrote to his old curate whom he had dismissed, and assured him his house and his heart were open to him. He had written upwards of 300 sermons, but he tried all these by fire, which they could not stand. He preached a sermon on the death of Romaine. His family used every means to prevail upon him to retrace his steps, but all was of no avail, for the Lord had laid fast hold of him. He died Jan. 18, 1797.

CENNICK (JOHN).—As some account of Cennick, written by himself, was published in the Gospel Standard for February and March, 1850, and as I have also named him in my biography of Lady Huntingdon, it will not be necessary for me to give many particulars here. He commenced preaching among the Methodists in 1739. One account says it was in 1840. When John Wesley published his sermon against election, Cennick left him, and clave to Whitefield, and afterwards assisted Whitefield in the erection of a new chapel at Kingswood, Bristol, near the one of which Wesley had deprived Whitefield. Soon after Methodism was introduced into Ireland, Cennick was preaching there one Christmas Day, from "Ye shall find the babe wrapped in swaddling clothes," when the mob christened him and his hearers "swaddlers"—a name of reproach which they bear in Ireland to this day. In 1745 Cennick joined the Moravians. I have had in my possession five books of Cennick's Hymns, namely, "Sacred Hymns for the Children of God, Parts I., II., and III.," first published in 1741 and 1742; and "Sacred Hymns for the Use of Religious Societies, Parts I. and II." Of this there is a Part III., published in 1764, in the Library of Lady Huntingdon's College, Cheshunt. Cennick, however, published other hymns, with a copy of which I have not been able to meet. (See Note to hymn 985.) Cennick was born about 1717, and died July 4, 1755. He caught a violent

cold on board ship on returning from a visit to Dublin, which ended in a brain fever. His intervals of reason were only momentary.

CLARK (W. AUGUSTUS).—He was ordained by a Greek bishop, but afterwards joined the Baptists, and became pastor of Redcross-street, about 1773. In 1780, in consequence of the part he took with the mob against increasing the liberties of the Papists, he had to leave, when he opened a room in Bunhill Row. There he remained only three months, and then went to Ireland, and from Ireland to America. He returned to England about 1797, and went to Petticoat Lane; but that place being taken down, he again went to Bunhill Row, being in 1801. I have no account of his death.

COLE (CHARLES).—I have not been able to meet with any account of this minister. The Preface to his Hymns is dated May 20, 1789, and I find the book advertised in Rippon's Baptist Register, Vol. I., 1790. It is entitled, "A Threefold Alphabet of New Hymns."

COUGHLAN (LAWRANCE) was a member of the Church of England, but joined Lady Huntingdon. In 1773, Lady H. commenced building a large chapel at Wapping, London. Coughlan told the trustees that he was to be the *stated* minister. This they objected to. Toplady's advice was asked by Lady H., and he entirely discountenanced Coughlan's proceedings, so that Coughlan was overruled. (See Note to Hy. 158.)

COWPER (WILLIAM) was born at Berkhampstead, Hertfordshire, Nov. 15, 1731. In his autobiography he says, "I cannot recollect that, until I was in my 32nd year, I had ever any serious impressions of a religious kind, or at all bethought myself of the things of my salvation, except in two or three instances." At 10 years old he was sent to the Westminster School, where, he says, he learnt Latin and Greek at the expense of knowledge much more important. At 18 he was put to the law, being "tolerably well furnished with grammatical knowledge, but as ignorant of all kinds of religion as the satchel at his back." At 21, he took possession of a set of chambers in the Temple, but, soon after his settlement there, was struck with such a dejection of spirits that none but those who have felt the same can have the least conception of. Day and night he was upon the rack, lying down in horror and rising up in despair. At length he met with Herbert's Poems, and though he did not find in them what he wanted—a cure for his malady—yet his mind never seemed so much relieved as while he was reading them. In this state he continued for nearly a year, when, having experienced the inefficacy of all human means, he was at length driven to God in prayer. "Such," says he, "is the rank our Redeemer holds in our esteem, that we never resort to him but in the last instance,

when all creatures have failed to succour us. My hard heart was at length softened, and my stubborn knees taught to bow." He went with some friends to Southampton, where he spent several months. Soon after their arrival, they walked about two miles from the town, and sat down upon an eminence, when, on a sudden, it was as if another sun had been kindled in the heavens on purpose to dispel his sorrow. The weight of his misery was taken off, and his heart became light and joyful in a moment. He could have wept with transport had he been alone. But Satan and his wicked heart soon persuaded him that he was indebted for his deliverance to nothing but a change of season and scene. "By this means the blessing was turned into a poison, teaching me to conclude that nothing but a continued circle of diversion and indulgence of appetite could secure me from a relapse." Upon this hellish principle, away went all thoughts of religion and of dependence upon God. Having spent about twelve years in the Temple, in an uninterrupted course of sinful indulgence, he obtained at length so complete a victory over his conscience, that all remonstrances from *that* quarter were in vain. Though at this time little better than an infidel, yet, when half intoxicated, he was often employed in vindicating the truth of Scripture, while in the very act of rebellion against its dictates. At one time he went so far as to assert he would willingly have his right hand cut off, so that he might but be enabled to live according to the gospel. At length, he appears to have spent nearly all his money, and began to be apprehensive of want. Through the influence of a relative, he was appointed Clerk of the Journals of the House of Lords. He acknowledges that he was totally unfit for the office, and yet he laboured hard to make himself master of the duties. But God had designed other things for him. "To this dilemma," he says, "was I reduced, either to keep possession of the office to the last extremity, and by so doing expose myself to a public rejection for inefficiency, or else to fling it up at once, and by this means to run the hazard of ruining my benefactor's right of appointment, by bringing his discretion into question. In this situation such a fit of passion has sometimes seized me that I have cried out aloud, and cursed the hour of my birth, lifting up my eyes to heaven at the same time, not as a suppliant, but in the hellish spirit of rancorous reproach and blasphemy against my Maker. I made one effort of the devotional kind; for, having found a prayer or two in that repository of self-righteousness and pharisaical lumber, 'The Whole Duty of Man,' I said them a few nights, but soon laid them aside." He now began to look upon madness as the only chance remaining, and earnestly wished for it, that he might be excused from appearing at the Bar of

the House of Lords. The day of decision drew near, and then came the great temptation—the dark and hellish purpose of self-murder. He thought perhaps there was no God; or the Scriptures might be false, and if so, God had nowhere forbidden suicide. At any rate, his misery, even in hell itself, he thought, would be more supportable. Accordingly, in Nov., 1763, he purchased half an ounce of laudanum, resolving to use it as soon as he was convinced there was no other way of escape. He went into the fields, to find a house or a ditch in which to die; but his mind was changed. He thought drowning would be better. He took a coach to the Tower Wharf, intending to throw himself into the Thames from the Custom-house quay, but the water was low and there was a porter seated upon some goods. He returned to the coach, and put up the shutters. Twenty times had he the vial to his mouth, distracted between the desire of death and the dread of it, and even at the time it seemed as if an invisible hand swayed the bottle downwards. A convulsive agitation seemed to deprive him of the use of his limbs. He reached the Temple, and prepared himself for the last scene. He poured the laudanum into a small basin, set it on a chair by the bedside, half undressed himself, lay down between the blankets, and, shuddering with horror, reached forth his hands towards the basin, when the fingers of both his hands became so closely contracted as if bound with a cord, that they became entirely useless. He could indeed have guided the basin to his mouth with his hands, as his arms were not at all affected, but the circumstance struck him with wonder, and he lay down to muse upon it, when he heard his laundress's husband coming in, which frustrated his design for that time. The next morning was to place him at the Bar of the House, and he was determined not to see it. He went to bed and slept till 3 o'clock, when, taking his penknife, he endeavoured to force it into his heart, but it would not penetrate. The clock struck 7, and instantly it occurred to him that there was no time to be lost. He took his garter, and, forming a noose, fixed it about his neck, but twice did the iron and framework of the bed break under his weight. The third effort was more likely to succeed. He fastened the garter to the top of the door, which was a very high one, and, pushing away the chair, hung at his whole length. While he hung, he heard a voice say distinctly, "'Tis over!" but it did not at all alarm him nor affect his resolution. He hung so long, that he lost all sense and consciousness of existence. When he came to himself again, he thought himself in hell. The sound of his own groans was all that he heard. The garter had broken, and he was lying on his face. The stagnation of blood under one eye, and a red circle round his neck, showed plainly that he

had been on the brink of eternity. His laundress must have passed the door while he was hanging on it, as she was in the adjoining room. On hearing him fall, she went into his bedroom to ask him if he were not well, and said she feared he had been in a fit. He sent for his relative, and related to him the whole affair. His words were, "My dear Mr. Cowper, you terrify me. To be sure, you cannot hold the office at this rate." And thus ended his connexion with the Parliament Office. "To this moment," he says, "I had felt no concern of a spiritual kind. Ignorant of original sin, and insensible of the guilt of actual transgression, I understood neither the law nor the gospel. I was as much unacquainted with Christ in all his saving offices, as if his blessed name had never reached me. But now a new scene opened upon me. Conviction of sin took place, especially of that just committed. "The meanness of it, and its atrocious nature, were exhibited to me in colours so inconceivably strong, that I despised myself with a contempt not to be imagined or expressed, for having attempted it. This sense of it secured me from the repetition of a crime, which I could not now reflect on without abhorrence. Before I arose from bed, it was suggested to me that there was nothing wanted but murder to fill up the measure of my iniquities; and that, though I had failed in my design, yet I had all the guilt of that crime to answer for: a sense of God's wrath, and a deep despair of escaping it, instantly succeeded. The fear of death became much more prevalent in me now than even the desire of death had been. My sins were now set in array before me. I began to see and feel that I had lived without God in the world. As I walked to and fro in my chambers, I said within myself, 'There was never so abandoned a wretch—so great a sinner!' All my worldly sorrows seemed now as if they had never been: the terrors of my mind, which succeeded them, seemed so great, and so much more afflicting. One moment I thought myself, shut out from mercy by one chapter, and the next by another. The sword of the Spirit seemed to guard the tree of life from my touch, and to flame against me in every avenue by which I attempted to approach it." If for a moment a book or a companion turned away his attention from himself, a flash from hell seemed to be thrown into his mind, and he said within himself, "What are these things to me who am damned?" He feared he had committed the unpardonable sin, and no argument that could be used in extenuation of his guilt could gain a moment's admission. Life appeared more desirable than death, only because it was a barrier between him and everlasting burnings. He took his Prayer Book and endeavoured to pray out of it, but immediately experienced the impossibility of drawing nigh to God unless he first drew nigh to him. He felt certain

that he had committed the unpardonable sin, and, with the most rooted conviction, gave himself up to despair. "I felt a sense of burning in my heart, like that of real fire, and concluded it was an earnest of those eternal flames which would soon receive me. I laid myself down howling with horror, while my knees smote against each other. In this condition my brother found me, and the first words I spoke were, 'Oh brother, I am damned! Think of eternity, and think what it is to be damned!'" At length he was visited by Martin Madan, who spoke to him of sin and salvation, which seemed to cause hope to spring up. But he says, "What I had experienced was but the beginning of sorrows, and a long train of still greater terrors was at hand. I slept my usual three hours well, and then awoke with ten times stronger an alienation from God than ever. Satan plied me close with horrible visions, and more horrible voices. My ears rang with the sound of torments that seemed to await me. Then did 'the pains of hell get hold of me,' and before day-break the very 'sorrows of death encompassed me.' A numbness seized the extremities of my body, and life seemed to retreat before it. My hands and feet became cold and stiff; a cold sweat stood upon my forehead; my heart seemed at every pulse to beat its last, and my soul to cling to my lips as on the very brink of departure. No convicted criminal ever feared death more or was more assured of dying." It was now found necessary to confine him in a lunatic asylum, where he remained for about eight months. "All that passed," he says, "was conviction of sin and despair of mercy." At one time he seemed even to regret that he had not given every scope to his wicked appetite, and even envied those who, being departed, had the consolation to reflect that they had well earned their miserable inheritance. Soon after his confinement, he threw aside his Bible, as a book in which he had no interest or portion. But now the happy period which was to shake off his fetters had arrived. He flung himself into a chair, and, seeing a Bible, ventured to open it. The first verse he saw was Rom. iii. 25. The full beams of the Sun of Righteousness immediately shone upon him. He saw the sufficiency of Christ's atonement, and his pardon sealed in his blood. He thought he must have died with gratitude and joy. His eyes were filled with tears, and his voice was choked with transport. For many succeeding weeks, tears were ready to flow if he did but speak of the gospel, or mention the name of Jesus. Rejoicing day and night was his employment. He stayed with the doctor twelve months after his recovery, who visited him every morning, and with whom he had sweet communion concerning the things of salvation. He then removed to Huntingdon, in 1765, and in 1767 to Olney, where he contracted a close

friendship with John Newton. Here it was that the Hymns by Newton and Cowper, called Olney Hymns, were written. Cowper subsequently endured many trials, but entered into his rest, April 25, 1800. A short time previously the king had granted him a pension of £300 a year, but it came too late. Maunder, in his "Biographical Treasury," the most bigoted biographical work I ever read, says, "Cowper fell into a terrible state of nervous and mental debility, but was restored by the skill and humanity of Dr. Cotton." How different is this from Cowper's own account, as given above!

De Courcy (Richard) was born in Ireland in 1743, or 1744. He was educated at Trinity College, Dublin. Through the influence of Lady Huntingdon, he was "ordained" by the Bishop of Lichfield, when he joined Lady Huntingdon, and preached in many of her chapels. Multitudes flocked to hear him, notwithstanding that John Wesley cautioned the people against him. He was afterwards appointed Vicar of Aldwinkle, Shrewsbury, by Lady H.'s friend, the Lord Chancellor, (Lord Dartmouth,) which caused a great commotion. In 1776, while absent from his parish, many of his hearers went to hear the Baptist minister, and, finding more food for their souls, though De Courcy was a strong advocate for the *doctrines* of grace, did not return to the church. This caused De Courcy to publish "A Letter to a Baptist Minister," on baptism, to which a reply was issued in a little tract, entitled, "Dipping *versus* Sprinkling; or, The Good Vicar in a Bad Mood. By John the Dipper." This reply was said to have been written by Mr. B. Francis. On the fast-day which was kept in 1803, he took a slight cold, which brought a return of his disorder in the chest. The following morning, being much worse, a physician was sent for. "I am almost spent," said he; "it is a hard struggle, but it will soon be over." When the doctor had seen him, he immediately left the room for some medicine, when Mr. De Courcy exclaimed, "Thanks be to God for my salvation," and immediately expired. This was Nov. 4, 1803.

Doddridge (Philip) was born in London, in June, 1702. At his birth he showed so little sign of life, that he was laid aside as dead; but one of the attendants, thinking she perceived some motion or breath, took that necessary care of him which was the means of preserving his life. His father died in 1715, about which time Philip was removed to a private school at St. Albans. The person who had the management of his late father's affairs acted so imprudently as to waste all the property, and had it not been for a Mr. Clark, dissenting minister at St. Albans, who stood as a father to him, Philip must have been thrown into want. In 1718 [illegible]

left the school at St. Albans, when he had an offer from the Duchess of Bedford that, if he would go to one of the Universities, and be educated as a minister for the Church of England, she would defray the expense of his education, and if she should live until he had taken orders, would provide for him in the church. This, however, he declined, as he could not satisfy his conscience so as to comply with the forms of the church. Mr. Clark then took him under his care, and a way was thus opened for him to enter into the ministry. After having been some time under Mr. Jennings, who kept an academy at Kibworth and subsequently at Hinckley, Doddridge entered on the ministry in 1722. He preached his first sermon at Hinckley from 1 Cor. xvi. 22. The following year he settled at Kibworth. In 1729 he removed to Northampton, succeeding a minister named Tingey. His learning is said to have been very great. "Though others might exceed him in their acquaintance with antiquity or their skill in the languages, yet, in the extent of his learning, and the variety of useful important knowledge he had acquired, he was surpassed by very few." I am bound to confess, however, that so far as his life has been given by Mr. Job Orton, I can trace very little of that learning which can be alone imparted by the Holy Spirit. Nearly the whole book is taken up with his exemplary piety, his covenants with God, his zeal, his resolves, his doing good, and all such Arminian trash. When allowed by Orton to speak in his own words, we find more life. To a friend he writes, "I have great need of using the publican's prayer, 'God be merciful to me a sinner,' to me an unprofitable servant, who have deserved long since to have been cast out of his family. You talk of my strength and usefulness. Alas! I am weak and unstable as water. My frequent deadness and coldness in religion sometimes press me down to the dust; and, methinks, it is best when it does so." * * * In Dec., 1750, he went to St. Albans, to preach a funeral sermon for his old friend and benefactor, Dr. Clark. In that journey he contracted a cold, which did not leave him throughout the winter. In the spring it considerably abated, but returned again with great violence in the summer. He had to give up preaching, and removed to Bristol, to try the waters there; but his health was evidently rapidly declining. "When his friends reminded him of his fidelity, diligence, and zeal in his Master's service, he used to reply, 'I am nothing; all is to be ascribed to the free grace of God.'" In Sept. he left Bristol for Lisbon, where he arrived on the 13th of October, and on the 26th (old style) breathed his last. His body was interred in the burying ground belonging to the

British factory at Lisbon. That Doddridge's *real* feelings should have been suppressed, will hardly be wondered at when it is known that his biographer, Job Orton, charged even the mild Lady Huntingdon with Antinomianism.

ELLIOTT (R., A.B.) was born at Kingsbridge, Devonshire. He was admitted into Benett College, Cambridge, 1746. He soon afterwards began to favour the Methodists, and ultimately settled in London as a dissenting minister. He wrote many works, one of which was entitled, "Sin Destroyed and the Sinner Saved; or, Justification by Imputed Righteousness, a Doctrine superior to all others for promoting Holiness in Life," &c.

ERSKINE (RALPH) was born in Northumberland in 1685, and died in 1752. He was a minister at Dunfermline in Scotland, and was a great advocate for the truth. Several of his sermons have been published in the Gospel Standard.

FAWCETT (JOHN) was born at Lidget Green, near Bradford, Yorkshire, January 6, (old style, that is, now 18th,) 1739. He was brought up in the Established Church, but received his first convictions under Whitefield, while preaching in the open air at Bradford in 1755. The volume before me, however, though it consists of nearly 400 pages, and purports to be a Memoir of Mr. Fawcett, contains very little account of a work of grace on his soul. It would appear that he was "pious" from his youth, and it certainly is an unspeakable mercy to be kept from youthful sins. That Fawcett knew something, however, of the plague of his heart and of the healing balm, will, I think, be manifest from one or two extracts that I may have occasion to make from his diary. He lived in a day when free grace and free will were united together, so far as man could do it; and it was not until the separation between Whitefield and John Wesley that the mist began to be dispelled. Whitefield's sermon on the occasion I have named was from John iii. 14. "As long as life remains," said Fawcett, "I shall remember both the text and the sermon;" for it seems they sank deep into his heart. He was then only 16 years of age. From this time he began to make a more public profession of religion, and joined the people then called Methodists. Three years afterwards he joined the Baptist Church at Bradford. "Yesterday, being Lord's Day, I went to the public meeting, not without some apprehension of taking cold, which I believe was the case; for in the afternoon I felt extremely ill, and was overwhelmed with sickness. The sorrows and, as I thought, the pains of death, appeared to take hold upon me. I was ready to conclude that my useless life was drawing towards an end, and that the Lord was about to cut me off in the midst of my day

I had a deep sense of my past sins, which are many and grievous. I saw myself deserving of the divine displeasure, and that if I am ever saved, it must be through the mercy and grace of Jesus Christ. Many of my Christian friends discovered great sympathy with me. I could not forbear shedding tears at the sight of them. Having taken something to drink, after one of my brethren had offered up to God a fervent and suitable prayer, I attempted to walk home, and reached it, after a little time, by the assistance of some kind friends. Having perspired a little during the night, I found myself this morning much relieved, for which I desire to bless God with all my heart, and would earnestly implore that he would sanctify this affliction to the benefit of my soul. 'It is good for me that I have been afflicted, that I might learn thy statutes.' (Psalm cxix. 71.)" In 1763, at the request of the church, he entered on the work of the ministry. He went the following year to Wainsgate, over which church he was "ordained" July 31, 1765. His mind was so much exercised for about six months afterwards, that he seriously contemplated relinquishing the work altogether. He wrote the following letter to a friend: "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." In 1772 he went to London, to supply for Dr. Gill, who, through age and infirmities, was incapacitated from preaching. After Dr. Gill's decease, Mr. F. was invited to become the regular pastor, which, by the advice of some friends, and seeing that he had an increasing family, with only £25 a-year from the people at Wainsgate, he consented to do; but, after a portion of his furniture and books had been sold, he relented, and told his flock that if they would raise him £40 a-year, it would be the extent of his wishes. This, however, they declined to do. He nevertheless decided upon remaining,

and throwing himself upon the providence of God. In 1777 a new chapel was erected at Hebden Bridge, no great distance from Wainsgate, and thither Mr. F. went. The chapel was capable of holding from 500 to 600 people. For several years prior to 1783, he had been a great sufferer from sickness and domestic calamities. At one time he was well-nigh laid by for nearly two months. In that year, however, (1783,) a favourable change took place in his health, and his appearance was so much altered for the better, that some of his friends could hardly recognize him. In 1793, after the death of Dr. Caleb Evans, Mr. F. was invited to become President of the Baptist Academy at Bristol. This, however, he declined. In 1808 he preached at the opening of the Baptist Chapel, York Street, Manchester, which had been erected by the people who left St. George's Road when Mr. Gadsby settled there. Mr. F. was connected with the Baptist Association, and Mr. G. was by them accounted an "Antinomian." In 1814 his health was evidently rapidly declining, and early in 1816 he had become so weak that he frequently had to use crutches. The account of the state of his mind during his last illness is as follows: "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 bedside; 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!'" He died July 25, 1817. I have not read the account of any man whose trials and sufferings, in his person and family, were one half so many or so acute as poor Fawcett's. The following are extracts from his diary: "March 20, 1760.—This day I have been reviewing my past life. By the good hand of God upon me I have been brought through many difficulties. I can reflect upon little in my conduct with satisfaction. I have often been disobedient, and rebelled against God. O Lord! thou knowest all my weaknesses. Pardon what is past, and remember not the sins and offences of my youth. Give me strength and grace to begin my life anew. Subdue the power of sin in my heart, and enable me to walk more holily and more uprightly." "Monday, April 7.—This evening it pleased God of his abundant mercy to visit my soul, to enkindle fresh ardour in

my breast, and to draw my heart out after him. I found much pleasure in social converse with a friend from Idle, and afterwards in reading."—"Another month is come to a close; I have the same complaints to make as at the beginning. I have been chargeable with many sins of the heart, and many also in word and action. I have made but little progress in the ways of holiness, and gained but little advantage over the evil propensities of my heart. I have indeed formed many resolutions to walk more circumspectly, to be more constant and fervent in the private and public exercises of religion; but I have failed in the performance, and fallen into lukewarmness and indifference. I have been of but little use in my family, in the world, or in the church of God. My life has been one continued scene of imperfection and sin. If I had done all that the law of God requires, I should still have been 'an unprofitable servant.' What, then, shall I say of myself, since I have come so very far short of its righteous demands in every particular? I am a sinner, but blessed be God for Jesus Christ!

"'O Lord, I confess
To thee my distress,
And acknowledge my folly and sin;
How prone I'm to stray
From thy righteous way,
How imperfect my actions have been.'"

"May 1, 1760.—I have been but little this day in prayer and meditation. I have found pride and ambition working in my heart. I have reason to fear that I have sought my own praise more than the glory of God in writing the foregoing verses. I have been very cold in my evening devotions." "May 26.—My sins have this day been many and great. I have to complain of wandering thoughts and negligence in private prayer; unreasonable anger, and too much levity." "Friday, April 23.—I read this morning the prophecies of Amos, and had much satisfaction and comfort in meditation; but have reason to complain on account of the pride of my heart and backwardness to prayer. Have mercy upon me, O Lord, according to thy loving-kindness!" "Wednesday, Oct. 21.—This morning I had reason to complain of hardness of heart, and to lament an absent God; but I was enabled to look again towards his holy temple. I see great need of divine strength to preserve me from falling into those nets and snares which I meet with by the way. Alas! how prone am I to be led away by the corrupt inclinations of my own vicious heart! Lead thou me, O God, by thy Spirit, and let me not wander from thy commandments!"

FELLOWS (JOHN) was contemporary with Gill, Toplady, &c. Dr. Watt, in his Bibliotheca Britannica, calls him a Methodist. He was, however, a Baptist, and all the hymns he

wrote were on baptism. He was the author of a sacred poem, entitled, "Grace Triumphant," "Elegies on the Death of Gill and Toplady," &c. &c. The 4th edition of his hymns was printed in 1777.

FOWLER (HENRY) was born in the parish of Yealmpton, Devonshire, Dec. 11, 1779. Before he was 11 years old, he was put on trial with a person at Dartmouth, but as the family were dissenters, and as he thought the church people must be right, he was determined he would not serve his time there. Accordingly, he was removed, and apprenticed at Plymouth. He soon contracted the most awful habit of cursing and swearing. Indeed, he was placed in the very school of vice and filthy conversation, and was, he says, the devil's tool. When he had turned 17, he got into company with a poor shoemaker, who induced him to read a little of the "Pilgrim's Progress," and, as he read, explained to him the meaning of the various points. As the shoemaker expounded, Fowler felt something unaccountably strange working in his mind, which he tried to put aside, but could not. When he left, he ruminated over what had passed, and sensibly felt that he was in a dangerous state. From this time he became more moral. He resolved and vowed, and entered into a covenant with God that he would love and serve him. Not being able to pray, he got some ready-made prayers, but none suited his case; so at last he threw them aside and tried to pour out his heart in broken sentences, such as, "Lord, teach me thy way," "Show me thy mercy," "Save, Lord, I am lost," "Pardon thou my sins." Sometimes he felt a little melting of heart, but at other times great horror and trembling, and appeared to himself the vilest sinner on earth. He kept to his parish church, and still hated all dissenters, but the clergyman was evidently as dead as a stone. At length he was directed to go and hear Dr. Hawker, and the time to him was a memorable one. The whole discourse appeared to be directed to him. He was full of consternation, and went home with the full conviction that he never could be happy until he knew Christ for himself. He now began to read diligently the Scriptures and all the religious books that fell in his way. The light that shone in his heart and upon the Bible astonished him, and he was like a hind let loose. He found Christ to be precious in all his names, characters, and offices. He also found much liberty in prayer, and told the Lord he could not live unless he blessed him. Sometimes he thought he had gone too far in his freedom with the Lord, when passage after passage would be sent into his mind, until he stood amazed at the sovereign love of God manifested in Jesus and in his heart also. This lasted for several months. He now felt a strong desire to preach Christ to poor sinners, and the light which God had

given him encouraged him to think that he would qualify him for the great work of the ministry. In 1799 he went to London, where he had to labour with some of the worst of men. Innumerable snares and temptations surrounded him, but the Lord preserved him. Labour falling off, he went to Bristol, but in three months returned to London. In the summer of 1800, he had much bondage in his spirit. Hearing seemed to be of no use to him, and despair fast approached him. One day he made up his mind he would go for the last time to hear preaching, and he went to hear John Newton. The Lord was pleased to make the sermon, which was from Jonah ii. 7, a special blessing to him, and his soul was taken once more out of prison. In October he went to Portsea, and two months afterwards to Plymouth Dock (now called Devonport.) One day, when he went to see some of his relations, a few friends met together for prayer, as there was no preaching, when an old disciple asked him to read a chapter, and, if anything struck him, to tell them about it. He did so, and continued for about half-an-hour. This was his first attempt to speak in the name of the Lord. The report of this soon spread abroad, and he was requested, soon afterwards, to speak at the Old Tabernacle, at Plymouth, which put him in great straits, for he could not refuse, and yet the thought of it was horrible to his feelings. His text was Zech. ix. 11. He felt the sweetness of the words, his fears were in a great measure removed, and he was furnished with an abundance of language and appropriate matter. The news soon spread, and he was from that time frequently employed in preaching in Plymouth and the villages round. While at Plymouth, Mr. Fowler wrote a number of hymns, which were inserted in the Gospel Magazine. * * * * Many propositions were made to him to relinquish his trade, and give himself wholly to the ministry, but all in vain. All he begged of the Lord was, that he would give him plenty of business, and enable him to preach the gospel free of charge. In 1813 the providence of God appeared all against him, so that he was shut up every way and hemmed in on every side. He therefore made up his mind to go to Bristol for a week or two. Having made his arrangements, he met with a man who gave him a letter to take to Mr. Robins. Robins was from home, but a friend of his opened the letter, and the result was that Fowler preached to Robins's people on the following Lord's day. While at Bristol he received a letter inviting him to go to Birmingham to supply for them. He went accordingly, being in August, 1813; and this ended in his being settled there at the place previously filled by John Bradford. * * * In 1819, Mr. F. received an invitation to supply at a chapel in Conway-street, London. This chapel was opened

by a few persons who had been hearers of William Huntington, who had then departed to his eternal rest. In October he went there, which event led to his finally removing to London, when the new chapel in Gower-street was built. The account from which I have taken most of the preceding was written by himself. The work is entitled, "Travels in the Wilderness." Mr. Fowler breathed his last on Sunday, 16th December, 1838, at 1 a.m. His departure was so easy that those around him were not aware his spirit had fled. The last time he preached was on Tuesday evening, 15th November. He was obliged to take to his bed on the Monday following, which, during the last fortnight, he only left to have made three or four times, on account of his great weakness. His cough was very violent at first, and as weakness increased his sufferings became very great. Not being able to lie on his back through a sense of suffocation seizing him when he did so, he sat up almost the whole time of his confinement to his bed. During the first part of his confinement, he said, being asked how he felt in his mind, "I am under shades and glooms; the Lord sees fit to lead me through much tribulation; but I know it is well with me whatever my frame of mind, and will be so at the last. I must come in on the old ground—redemption free, justification free, salvation free." On Sunday, December 2nd, when one of his family went up to see him, he said, "Satan has been very hard with me since my affliction, very strong with me; and at times I have had hard work to keep hold of the hem of the Saviour's garment. But this is my consolation, that though he is not now feelingly precious to me, yet I know I am precious to him," and added, "Since thou wast precious in my sight thou hast been honourable, and I have loved thee." For the last fortnight his mind was in a far more happy frame; he seemed quite tranquil, and many times expressed his firm reliance on Christ, and his assurance of Christ's love to his soul. At one time he sang this verse:

"If thou, my Jesus, still be nigh,
Cheerful I live and joyful die,
Secure when mortal comforts flee,
To find ten thousand worlds in thee!"

Friday, December 14th, feeling himself easier, he repeated in an expressive manner these lines:

"'Tis he forgives thy sins,
'Tis he relieves thy pain,
'Tis he that heals thy sicknesses."

On Saturday he was much worse, and symptoms of approaching dissolution appeared. In the evening he took his wife's hand, and said, "My dear, I feel quite happy! Christ is very precious to me," and added, "I think I have been wandering a good deal this evening, but what I now say I speak from

the real feelings of my heart." He asked the time, and being told, he said, "Not later! Lord, when, when—," and other words which could not be distinguished. These expressions were uttered about three hours before his departure. Towards the closing scene his voice changed, and he spoke with great difficulty. At this time he said solemnly, "Christ is the *substance* and *end* of the law." Soon after, "Come, Jesus, come quickly," and repeated the word "*Come*" several times. The last words that could be distinguished as connected were, "My God, my God, take me to thee to see thy face and sing thy praise." He spoke several times after that apparently in prayer, saying, "Jesus, my God," and, "Come, dear Jesus," his countenance looking very beautiful at the time, every trace of his recent suffering being gone. After a little silence, with a long sigh, he breathed his last, having just completed his 59th year.

FRANCIS (BENJAMIN) was minister of Shortwood Chapel, near Bristol, from 1757 to the time of his death. He had a large and afflicted family, but refused all offers of larger income, though he received very little at Shortwood. He was greatly esteemed and very popular. He died Dec. 14, 1799.

FRANKLIN (JONATHAN) was born Nov. 10, 1760, and died May 3, 1833. He was originally minister of a Baptist Church at Croydon, but afterwards, in 1808, removed to Redcross Street Chapel, London. It was in this chapel that my father preached when he first went to London. The chapel was built in 1755.

GADSBY (WILLIAM) was born in the village of Attleborough, Warwickshire, about the 3rd of January, 1773. As his parents were very poor, he had little or no education. When 13, he was apprenticed to a ribbon weaver, but was subsequently compelled to leave that trade, in consequence of a tenderness of the chest, and he then became a stocking weaver. In 1790, he went to see three men hung, and the horrid spectacle had such an effect upon his mind that he was never afterwards like the same youth. The thoughts of eternity preyed much upon his spirits. The lengths of folly into which he ran prior to this time were often related by him in his ministry; but as perhaps nearly every one whose eye this may meet will have read the memoir of him which was published shortly after his death, and as I have already extended my biographical remarks many pages beyond my original intention, I shall not give the account here, nor yet of his experience, his call to the ministry, &c. * Suffice it to say, that in 1793 he was baptized, and joined Mr. Butterworth's church at Coventry. In 1796 he received

* The memoir consists of 120 pages, price one shilling.

his dismission, and joined a few people who met in a barn at Hinckley. The first time that he stood up and took a text was on Whit-Sunday, 1798, in an upper room in a yard at Bedworth, Warwickshire. His text was 1 Pet. ii. 7. In 1800 a chapel was built for him in Desford, Leicestershire, and he at the same time often preached in the barn at Hinckley. The word is said to have been greatly blessed. In 1802 a chapel was built at Hinckley. In 1805 he removed with his family to Manchester, to the chapel in which a Mr. Sharpe formerly preached, where he remained until his death, Jan. 27, 1844. His Selection of Hymns, to which this little work is designed as a "Companion," was first published in 1814. In 1838, a new edition was issued with a Supplement, now called the "First Supplement," many of Mr. G.'s original hymns being curtailed to make room for it. In 1846-7, (of course, after his death,) the whole of Hart's hymns which did not already appear in the Selection, were added thereto, making the total number of hymns in the book 882. In 1849-50, in consequence of a fire at my premises in London having destroyed the stereotype plates, the Second Supplement, of 256 hymns, was added, increasing the total number to 1138. * * * For the particulars of my father's life, I must refer to the memoir already alluded to. I could not do justice to him in less than 15 or 20 pages, and this space I cannot possibly spare.

GIBBONS (THOMAS) was born at Reek, near Swaffham Prior, Cambridgeshire, May 31, 1720. In 1743, he was chosen minister of the Independent Church at Haberdasher's Hall, London. The University of Aberdeen conferred upon him the degree of D.D. in 1764. On Feb. 17, 1785, he was seized with a fit, and remained speechless until the 22nd, when he expired.

GRANT (MRS. or MISS).—The only hymn in the Selection said to be by this person is the 993rd. It appears in Lady Huntingdon's Selection, but I know not who Mrs. Grant was.

GREENE (THOMAS) resided at Ware, in Hertfordshire. His hymns were first published in 1780. He was not, I believe, a minister.

HAMMOND (WILLIAM, B.A.) was one of the early Calvinistic Methodist preachers. He was educated at John's College, Cambridge. His hymns were printed in 1745. There is a preface, giving some account of a weak faith, a full assurance of faith, &c.

HART (JOSEPH) was born about the year 1712. As his "Experience," written by himself, must have been read by nearly every one under whose eye this can fall, and as those who have not read it may procure it for a penny, I shall not attempt to give it here. He received a classical education,

and his civil calling was that of a teacher of languages. He was delivered from bondage in the Moravian Chapel, Fetter Lane, London. He began to preach about 1760, and is said to have delivered his first sermon at the Old Meeting House, St. John's Court, Bermondsey, and was afterwards settled at the Independent Chapel, Jewin Street, London. His ministry was most abundantly blessed to a large and prosperous church, and his congregations were equally numerous. He was determined to keep his pulpit free from the errors of the day, not allowing, as Toplady says of him, an Arian, or Arminian, or any unsound preacher, to occupy it even once. His usual saying on this matter was, "I will keep my pulpit as chaste as my bed." "Mr. Hart continued preaching, valiant for the truth, to his congregation, even while sinking under the pressure of bodily suffering. We have no account of the duration of his last illness, or of the nature of it; but it may be judged to have been somewhat lingering from the observations of Mr. Hughes: 'He was like the laborious ox that dies with the yoke on his neck: so did he with the yoke of Christ on his neck: neither would he suffer it to be taken off, for you are witnesses that he preached Christ to you with the arrows of death sticking in him.' He died on the 24th of May, 1768, aged 56 years, having been about eight years in the ministry. His remains lie interred in Bunhill-fields burying ground, where a tombstone to his memory may be seen. An oration was delivered at his interment by Andrew Kinsman, of Plymouth, to a concourse of 20,000 persons, and his own hymn, beginning, "Sons of God by blest adoption," was sung over his grave by the assembly. It is said that his funeral was attended by the largest number of persons that were ever assembled on those grounds, there being upwards of 20,000. "Mr. Hart left behind him a widow and five children. Being in destitute circumstances, Mr. Hughes' sermon was published for their benefit, and subscriptions were made among the friends of the deceased for the same end. Mrs. Hart survived her husband near twenty-two years, dying in 1790, aged 64, and lies with him in Bunhill-fields. The last survivor of Mr. Hart's children died in the year 1836, at an advanced age. He had been a barrister; having married an heiress of Lincolnshire and assumed her name, he was not known by that of his family. Of late years he was a local preacher among the Wesleyans, and preached twice the day before his death. Several grandchildren of Mr. Hart are now living; to one of whom, Mr. Joseph Hart, music seller, Hatton-garden, we are indebted for his obliging assistance in the compilation of this memoir. After the death of Mr. Hart, who was a Pædo-baptist, the choice of the church falling upon Mr. Hughes, who was a baptist, to succeed him, a

division took place in the church. The Independent part of it, among whom was Mr. Hart's widow, sat under the ministry of Mr. John Towers. Mr. Hughes' sermon shows him to have been a man of like spirit with Mr. Hart, and a suitable person to follow him in the same place, to feed the flock of God just bereaved of their beloved pastor. He survived his predecessor only five years, as he died on the 29th of May, 1773, and was also interred in Bunhill-fields. In his last moments he exclaimed, 'I have no other refuge for my immortal soul than this: God loved me from all eternity, loved me when a sinner in my blood, and will love me for ever.'" The pharisaical Dr. Johnson says, "Easter Day, 1764, I went to church. I gave a shilling; and seeing a poor girl at the sacrament, in a bed-gown, gave her privately a crown, THOUGH I saw Hart's hymns in her hand!" The editor of the New Spiritual Magazine, vol. 4, says, "This valuable minister was for some years pastor of an Independent chapel in Jewin-street, London, and was there made a very useful instrument for the conviction, conversion, and establishment of the elect of God. He spared no pains to set forth the glory of Christ and the blessedness of his kingdom." He died in May, 1768. His funeral sermon was preached by his brother-in-law, Mr. John Hughes, who gave the following testimony concerning him: "It is well known to many, that he came into the work of the ministry in much weakness and brokenness of soul, and labouring under many deep temptations of a dreadful nature; for, though the Lord was pleased to confirm him in his everlasting love to his soul, yet (to my knowledge) he was at times so left to the buffetings of Satan, for the trial of his faith, and to such clouds and darkness in his soul, that he has been oftentimes obliged to preach to the church with sense and reason flying in his own face, and his faith at the same time like a bruised reed, insomuch that he has often done by the church as the widow of Sarepta did to the prophet Elijah, who made him a cake of that little she had, when she herself seemed at the very point of starving. He gave a proof of the soundness of his faith by the soundness of his repentance, openly confessing his sins to all the world, and forsaking them; though he knew assuredly that his sins were for ever pardoned, yet he was contented to stand in the porch of the house of the Lord all his days, alone bearing his shame, that others might learn to fear the Lord by the things which he suffered."

HAWEIS (THOMAS, LL.D. and M.D.) was born about 1732. He was educated at one of the colleges at Oxford, but was expelled *because*, for no other reason could ever be ascertained, he was a Calvinist and had large congregations. The chapel at Broadway, Westminster, was presented to him, but the Dean refused to license him, *because* he had been expelled

from Oxford. Subsequently, however, he was appointed Rector of Aldwinkle, Northamptonshire, which he held for about 56 years. Lady Huntingdon appointed him one of her chaplains, and he itinerated for her. For several years prior to his death he resided at Bath, and died there, Feb. 11, 1820, being then the oldest "Evangelical" clergyman in England. He wrote the "Life of Romaine;" "A View of the Present State of Evangelical Religion throughout the World;" "Church History," &c.

HERBERT (DANIEL) was born about the year 1751. He had to wade through a long series of losses and crosses, that bore down upon him like a torrent, and so shattered his nerves that he never finally recovered. But though God tried him in the furnace of temporal affliction, he balanced his stroke, when the barrel of meal and cruse of oil had been nearly spent, by raising him up some friendly aid; so that he often said, "How good is God to me, a poor, discontented, murmuring, rebellious worm!" The editor of the Gospel Magazine, 1833, says of him, "He was a plain, unadorned, though faithful and honest, messenger to dispense the word of eternal life to the helpless family of Zion. In early life it pleased Jehovah to meet him with omnipotent grace, and put him into the happy possession of gospel peace, at which period he gave him a promise that 'his shoes should be iron and brass, and as his day so should his strength be, which in the after stages of Christian conflict was truly verified; this indeed was exemplified in the conduct and experience of our beloved friend, who for more than sixty years knew what it was, by a living faith, to view his multiplied transgressions buried in the great fountain of a Redeemer's blood. His dear Lord imparted to him a clear perception, spiritually to enter into the great mystery of iniquity so opposed to the reign of grace in the hearts of God's elect, so that he knew how to speak a word of advice to the tempted and tried followers of the Lamb; and his Lord had designed him to be an instrument in his hand for good to his chosen seed scattered abroad." "Respecting the last few months of his frail abode, his friends evidently saw the gradual approach of dissolution; and for some few weeks prior to that period, the Lord was pleased for wise ends to suffer the great foe to shoot his fiery darts; yet under those dark seasons light sprang up, and faith would say, 'All, all is well. I know in whom I have believed, Jesus is mine, he paid down a price for me, and I should be the basest wretch were I not to declare it.' Sometimes he would say, 'Satan is at his old work again, but he cannot come near. No, no! my precious Jesus will not leave me; as promised me that which I am sure he will perform,

He does supply my need. Ah! my precious Christ, what a sink of iniquity I am! I feel it, but I am washed! I will praise free grace as long as I have breath. All my hope beyond the grave is Christ. I am justified by his righteousness. I have peace within, and will glory in my enfeebled state. I have been called an Antinomian for many years, but tell the professing world my faith is fixed on Christ, the Rock, who is the self-existent, independent God, with the Father and the Holy Spirit. I feel his power, and love his dear name, and I care not a rush for what they say. I have an anchorage steadfast and sure, and shall outride the storm and enter the port, where envy and malice cannot come.' Drawing near his end, he added, 'It will soon be over; redeemed by precious blood, saved by sovereign grace rich and free, I shall soon sing as loud as Paul, the apostle, 'Come, Lord, with thy smiles, and take thy poor servant home!' This prayer his God answered, and gave him to enjoy a 'peace of mind that passeth all understanding.' On the evening of the day he died, his spirit was calm and joyous; he entered the valley and shadow, exclaiming, as his last words, 'Ah, my Father! my Father! my Father!' and fell asleep upon his couch by his fireside without a sigh." He died Aug. 29, 1833. His hymns were written at Sudbury. The preface is dated 1801.

HILL (ROWLAND) was born at Hawkstone, near Shrewsbury, in 1744. He was educated for the Church of England, but joined Lady Huntingdon, and for a long time preached in her pulpits. Something, however, did not please him, and he began to attack her, by wit and sarcasm, even taking his jokes into the pulpit. Her ladyship felt this acutely, as she had helped him in more ways than one when he had stood in need of help. He subsequently sought to be reconciled to the Countess, but she replied, "He wants to preach to our large congregations, and bring nothing but divisions, but I have avoided this." This was in 1781. Ten years previously, John Berridge, under whose patronage Rowland had come out, called him "honest Rowley." In 1782—3, the Surrey Tabernacle was erected for him. Lady H. subscribed liberally towards it, but said she had seen enough of him to exclude him from her chapels. He wrote several works against Wesley and in defence of Calvinism, &c. The editor of the New Spiritual Magazine says, "Perhaps the doctrines of Calvin had not been so vehemently enforced by any preacher since the death of Whitefield." About 1772 he wrote to Mr. Fletcher, "You represent *finished salvation* as the vilest Antinomianism, * * * You charge us with the opprobrious name of Antinomians, and place us with a set of monsters *invented* by yourself." And yet in 1820 we find him calling others Antinomians for believing those doc

trines. Huntington he attacked with great malignity. A work that he wrote, "Imposture Detected," he sent to Toplady to correct. Thomas Olivers replied, under the title, "An Oliver for a Rowland," when Hill immediately cried out, "It was not mine; it was Toplady's." This untied the knot of friendship between him and Toplady. When Toplady was on his death-bed, Hill wished to see him, when Toplady said he was too ill to be seen, but he forgave him, and sent his love to him. Hill died in 1833.

HORNE (WILLIAM WALES) was born at Gissing, in Norfolk, in 1773. He commenced preaching when about 20 years old, and shortly afterwards settled over a Baptist church at Yarmouth, where he remained about five years, and then went to Leicester. Subsequently, about 1806, he removed to London. His practice was, to give a lecture at 7 in the morning at Limehouse; another at Trinity Hall, Aldersgate Street, at 11; another at Limehouse at 3; and again at Aldersgate-street in the evening, walking about 17 miles. The two churches were united in one a short time before his death, and assembled at Ebenezer Chapel, Commercial Road, where he preached until his death. He was afflicted with gout, dropsy, and finally, consumption. He died July 27, 1826.

HOSKINS (JOSEPH) was minister of Castle Green Meeting-house, Bristol. His hymns were printed in 1789, about a year *after* his death.

HUMPHREYS (JOSEPH) was one of the early Calvinistic Methodist preachers. He only wrote a few hymns, all of which are appended to one of Cennick's volumes, which is now in the library of the British Museum.

HUNTINGDON (COUNTESS OF) was the second daughter of Washington, Earl Ferrars. She was born Aug. 24, 1707. Her maiden name was Selina Shirley. Her mind, even in very early years, was of a serious cast. When only 9 years old, she attended the funeral of a child about her own age, and dated her first serious impressions from that time. In June, 1728, she married the Earl of Huntingdon, whose character is said to have been in the highest degree exemplary; and certainly their union was one of peace and happiness, which continued uninterruptedly until the day of his death. "After her marriage," says the author of her "Life and Times," (a work well worth perusing,) "she manifested a particularly serious deportment; and though sometimes at Court, yet in visiting the higher circles she took no pleasure in the fashionable follies of the great. At Donnington Park she was the Lady Bountiful among her neighbours and dependents; though, as she herself afterwards felt and declared, going about to establish her own righteousness, she endeavoured, by prayer, and fasting, and almsdeeds, to commend herself to

the favour of the Most High. For, notwithstanding the early appearance of piety in Lady Huntingdon, it is evident she continued for many years a perfect stranger to the true nature of that gospel which is the power of God to every one that believes. She aspired after rectitude, and was anxious to possess every moral perfection; she counted much upon the dignity of human nature, and was ambitious to act in a manner becoming her exalted ideas of that dignity. And here her ladyship outstripped the multitude in an uncommon degree: she was rigidly just in her dealings, and inflexibly true to her word; she was a strict observer of her several duties in every relation of life; her sentiments were liberal, and her charity profuse; she was prudent in her conduct, and courteous in her deportment; she was a diligent inquirer after truth, and a strenuous advocate for virtue; she was frequent in her sacred meditations, and was a regular attendant at public worship. Possessed of so many moral accomplishments, while she was admired by the world, it is no wonder that she should cast a look of self-complacency upon her character, and consider herself, with respect to her attainments in virtue, abundantly superior to the common herd of mankind. But while the Countess was taken up in congratulating herself upon her own fancied eminence in piety, she was an absolute stranger to that inward and universal change of heart wrought by the gracious operations of the Spirit of God, by which new principles are established in the mind, new inclinations are imparted, and new objects pursued." At length the time arrived for that God who alone can change the heart to effect that change in the Countess. "Whitefield, Ingham, the Wesleys, and the other Methodists, as they were called, had commenced their itinerant labours, and were followed by vast multitudes. Though there was, doubtless, a large amount of wildfire amongst the people, yet, beyond all question, great numbers were savingly brought to God. Conversing with Lady Margaret Hastings one day, the Countess was exceedingly struck with a remark she made, that 'since she had *known and believed in the Lord Jesus* for life and salvation, she had been as happy as an angel.' To any such sensation of happiness, Lady Huntingdon felt that she was, as yet, an utter stranger. The more she examined herself and considered the subject, the more she was convinced of the momentous truth. This conviction caused many reflections to arise in her mind; and, beginning also to see her sinfulness and guilt, and the entire corruptions and depravity of her whole nature, her hope of being able to reconcile herself to God by her own works and deservings began gradually to die away. She sought, however, by the most vigorous austerities, to conquer her evil nature, and dispel the distressing thoughts which continua

engrossed her mind. But, alas! the more she strove, the more she saw and felt that all her thoughts, words, and works, however specious before men, were utterly sinful before Him who is of purer eyes than to behold iniquity. A dangerous illness having soon after brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. She now perceived that she had beguiled herself with prospects of a visionary nature; was entirely blinded to her own real character; had long placed her happiness in mere chimeras, and grounded her vain hopes upon imaginary foundations. It was to no purpose that she reminded herself of the morality of her conduct; in vain did she recollect the many encomiums that had been passed upon her early piety and virtue. Her best righteousness now appeared to be but 'filthy rags,' which, so far from justifying her before God, increased her condemnation. The remorse which before attended conscience, on account of sin, respected only the outward actions of her life; but she now saw her "heart was deceitful above all things and desperately wicked;" that "all have sinned, and come short of the glory of God," that "the thoughts of man's heart are only evil, and that continually." The day now began to dawn. When upon the point of perishing, in her own apprehension, she was enabled to lift up her heart to God in prayer, when the Sun of Righteousness arose on her benighted soul, and immediately all her fears and distress were removed, and she was filled with joy and peace. Viewing herself as a brand plucked from the burning, she stood amazed at the mighty power of that grace which had saved her from eternal destruction just as she had seemed to be on its very brink, and raised her from the gates of hell to the confines of heaven. The depths from which she had been plucked made the heights to which she had been raised only the more amazing. She felt the Rock underneath her, and from that secure position looked with astonishment downward to that horrible pit from which she had been so mercifully delivered, and in ecstacy upward to that glory to which she should be raised." * * * But my limits will not allow me to quote very lengthily from the valuable book before me. From that moment her disorder took a favourable turn, and she was restored to perfect health. Dr. Southey attributed the change in the Countess's mind to "decided insanity in her family," and there were not wanting some who endeavoured to induce Lord Huntingdon to interpose his authority; but he continued to manifest the same affection for her, and at his death left her the entire management of her children and their fortunes. In 1738 the first Methodist chapel was formed, in a plain chapel in Neville's Court, Fetter Lane, London, being supplied by Whitefield, Ingham,

the Wesleys, &c. Cennick was then one of the congregation. It was here that Lord and Lady Huntingdon first attended. All these preachers were members of the Church of England, and for some time seemed to think it impossible that any other class of men could preach. Lady H. was, however, the means of undeceiving them. Through her, one Maxfield, a layman, commenced preaching, and it is well known to what an extent this lay-preaching amongst the Methodists grew. Mr. J. Wesley was at first greatly vexed at this, but his mother said to him, "John, take care what you do with respect to that young man; for he is as surely called of God to preach as you are." Mr. W., finding it was impossible to prevent his followers from preaching, subsequently "admitted volunteers whom he thought qualified to serve him as sons of the gospel." Some Moravians having joined the Society in Fetter Lane, fatal errors began to be introduced. Some said they had nothing to do with the ordinances; that they ought to leave off the means of grace, and not communicate, not search the Scriptures, not use private prayer, till they had living faith; and that no one had any faith who had ever a doubt or a fear, &c. &c. Lady H. and the Methodists now withdrew from them, and the Moravians still have possession of the chapel. The first Methodist Conference was held in June, 1744, in Lady Huntingdon's house. It may not be improper here to remark, that the first Methodist preachers were all clergymen of the Church of England, such as Whitefield, the Wesleys, Ingham, &c., who, finding the rules of the church too contracted for their views, set aside her discipline as to preaching, formed themselves into a society, and began to itinerate, and preach wherever a door was opened. Their first society was, as I have already named, formed in Fetter Lane, London. They all strictly adhered to the Articles and Homilies of the Establishment, but gave up the habit of *reading* their sermons. Speaking extempore, at that time attracted great attention. They were so strict in their outward deportment, and so methodical in all their meetings, &c., that the term Methodist was applied to them. The obloquy under which the Countess laboured for having joined them was almost incredible, and yet she was the means, under God, of bringing out many others of the nobility. Speaking of that passage of Scripture, "Not *many* mighty, not *many* noble are called," she was wont to say, "I bless God that it does not say, 'Not *any*.'" When the Methodists, with Whitefield at their head, commenced field-preaching, persecution began to increase. The thousands and tens of thousands who attended their discourses caused envy and malice to rage. They were called Papists, Jesuits, &c. Some of them were nearly stoned to death. others pelted with mud, others thrown into ponds, others hr

dogs set upon them, &c. They were, in fact, maltreated in every possible way. Their houses were broken open, their furniture destroyed, and, in some cases, their places of meeting demolished. The magistrates, in many instances, refused to interfere for their protection, leaving them entirely at the mercy of the mob. Under these circumstances, Lady H. wrote to Lord Carteret, one of the principal Secretaries of State, who laid her letter before the King, George II. The King's reply was, that he "would suffer no persecution on account of religion," and he ordered all magistrates to afford protection, &c. In Ireland a grand jury made the following memorable presentment, which is well worthy the religion of that unfortunate country: "We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of his majesty's peace; and we pray that he may be transported!" Similar presentments were made against eight other Methodist preachers, and some respectable citizens of Cork. Through the influence of Lady H., however, at Court, the persecution was stayed. In Wales, Sir W. W. Wynne had fined a number of persons five shillings, ten shillings, and twenty shillings, for preaching or attending as hearers. Lady H. lost no time in laying the particulars before the Government, and that haughty baronet had the mortification of being compelled to refund all the money. He was shortly afterwards thrown from his horse and killed. Another magistrate in Wales went to hear Howell Harris, taking the Riot Act with him, and being determined to commit him, if he could lay hold of a single opportunity. The sermon, however, was blessed to his conversion, and one of his daughters was subsequently married to Charles Wesley. Many instances occurred in which, as Whitefield said, "God of persecutors made preachers;" but it is impossible for me to enumerate them here. The Countess's house and heart were, at first, open to all who even *professed* to love the Lord Jesus. No wonder, then, that she should have admitted some vipers into her bosom. Strange indeed would have been her path, had she met with no trials from pretended friends. Some who had stood most in need of her aid, and had received it, were the first to turn upon her and rend her. But no trial, no affliction, ever had such an effect upon her mind as the death of her beloved partner, in 1746. One or two serious attacks of illness, from this time to 1750, tended greatly to relax her elasticity of mind, but her zeal remained unchanged. She made frequent tours with Whitefield, Romaine, Ingham, Venn, &c. &c., into Wales, Lancashire, Yorkshire, &c., and attended their field-preachings. On one occasion, while Whitefield was preaching in Yorkshire, two

persons died suddenly near the spot where Lady H. was. Whitefield's text was, "It is appointed unto men once to die, and after death the judgment." His manner is described as having been peculiarly solemn. About this time, (1768,) Lady H. established her college at Trevecca, in Wales. Some students from the college went down to Hull to preach. "Rich and poor," it is said, "thronged the chapel to hear of human depravity, of atonement for sin by the sacrifice of Christ, of justification freely given by grace, of imputed righteousness, and of the Spirit's work in regeneration, sanctification, and comfort." After the Countess's death, the college was removed from Trevecca to Cheshunt, in Hertfordshire. In 1762, Lady H. built a chapel at York, one at Lewes, in Sussex, in 1765, another in Gloucester about 1770, and another in Worcester in 1771—3. In 1786, the Countess visited Brighton. On passing down one of the streets, a lady accosted her, and said, "O madam, you are come!" Lady H. at first thought she was deranged, but said, "What do you know of me?" "Madam," replied the person, "I saw you in a dream, three years ago, dressed just as you appear now, and that you would come to Brighton, and be the means of doing much good." Lady H. was made instrumental in this person's conversion. In 1761 a chapel was opened at Brighton, which had been built by Lady H., having sold nearly £700 worth of jewels towards the cost. This chapel was opened by Martin Madan, who was followed by Romaine, Berridge, &c. Romaine was one of the Countess's chaplains. "Notwithstanding the basest insinuations," says their biographer, "neither Romaine nor Whitefield was ever one shoe latchet the richer for any service done her ladyship." In 1759, the Countess visited John Berridge at Everton. At seven o'clock in the morning Berridge preached in a field near the church, and Madan in the afternoon. "The power of God fell upon the assembled multitudes in a remarkable manner." On the following day no less than ten thousand people assembled, and whilst Berridge was preaching from, "Behold the Lamb of God, who taketh away the sin of the world," five persons sank down at once, almost as dead, and others cried out, with a bitter cry, "What must we do to be saved?" * * * In 1760, another great trial befel her ladyship. Earl Ferrers, eldest son of her uncle, committed murder, and was executed, dying impenitent. * * * In 1768 the Countess's constitution manifested increasing symptoms of weakness. Though every aid of medicine was tried, her usual health could not be restored. In 1775, Toplady visited Lady H., and supplied her chapel at Bath several Sundays. He afterwards preached for her frequently at the Westminster chapel, in Brighton, Wales, &c. &c. "He was present at

the 'anniversary' of the college in 1776. Speaking of it in a letter, he says, 'The people were supposed to amount to 3000. No fewer than 1300 horses were turned into one large field, besides what were stationed in the neighbouring villages. Six or seven of us preached successively, to one of the most attentive and most lively congregations I ever beheld.' Speaking of Lady H., in the same letter, he says, 'She is the most precious saint of God I ever knew." * * During this time, John Wesley and his immediate followers, were urging on the people to "sinless perfection." It appears that he had paid a visit to Scotland, but had not succeeded so well there as Whitefield, &c., had done. Whitefield knew that Wesley's doctrines were less likely to succeed in Scotland than in England, and he told Wesley so. Besides, Lady H. was inviting one Calvinistic minister after another to preach for her, while John was being proportionably neglected. The nobility flocked round her ladyship, and John was not one of her chaplains. "For some years," says the biographer, "it became evident to Mr. Wesley and his friends that he was daily declining in the estimation of Lady Huntingdon, and consequently losing that influence which he ever delighted to exercise over all those with whom he had to do." In a letter to her ladyship he complains of the conduct of Madan, Haweis, Berridge, and Whitefield, who, it appears, could not unite with him, and said, "Romaine only has shown a truly sympathizing spirit, and acted the part of a brother." But what could he expect? He had cautioned Fletcher, of Madeley, against conversing with them, calling them the "genteel Methodists," &c., and signifying that they were no better than worldlings, unprofitable, &c. As to what he said about Romaine, that gentleman wrote to Lady H. and said, "Enclosed is poor Mr. John's letter. The contents of it, as far as I am concerned, surprised me, for no one has spoken more freely of what is now passing among the people than myself. * * * A perfection out of Christ—call it grace, and say it is grace from him, yet with me it is all rank pride and damnable sin. * * * I pity Mr. John from my heart. His societies are in great confusion. * * * As the late alarming providence has not had its proper effect, and *perfection* is still the cry, God will certainly give them up to some more dreadful thing." And so he did, for he left them to publish the doctrine of justification by works. At the Conference in 1770, Mr. Wesley and his followers agreed to the propositions, that "if a man is not faithful in the unrighteous mammon, God will not give him the true riches;" that, "with regard to working for life, every believer, till he comes to glory, works *for*, as well as *from* life;" that "nothing can be more false than that a man is to do nothing in order

to justification;" that, "as to merit itself, we are rewarded *according to* our works, yea, *because of* our works; that is, as our works *deserve;*" &c. &c. The controversy now commenced in earnest. On the first appearance of the above Minutes of Conference, Fletcher said that Wesley could not maintain his doctrines. Yet strange to say, he wrote a defence of them, and sent the manuscript to Wesley. In 1771, Lady H. invited the clergy of every denomination to meet the Wesleyan Conference at Bristol, and compel them to revoke their heresies. Much angry correspondence took place prior to the Conference, and the account is exceedingly interesting, but I must refer my reader to the volumes already named, as I cannot possibly give the particulars here. The Conference was held, and the following agreed upon: "* * * We, the Rev. John Wesley and others assembled in Conference, do declare that we abhor the doctrine of justification by works as a most perilous and abominable doctrine." Nothing could be more contradictory than the two minutes, and yet, can it be believed? three days after the passing of the latter, which was signed by Wesley and nearly fifty others, Wesley caused Fletcher's vindication of the former minutes (1770) to be printed and circulated! "I find," said Lady H., "an old monk in France has declared these minutes to be the Pelagian heresy, and that the Church of Rome is nearer to the Church of England than the author of these minutes." Of course such inconsistency could not pass unnoticed; and it was found necessary for Lady H., through Mr. Shirley, to publish an account of the whole affair, including a letter written by Mr. Wesley to Lady H., in which he said, "Till Mr. Fletcher's printed letters are answered, I must think every thing spoken against these minutes is totally destructive of Christ's honour." Lady H. said she could no way explain Wesley's letter, except by attacking his integrity or suspecting that his judgment is impaired." The controversy lasted several years, and I think from this time may be dated the distinction, "Calvinistic Methodists," as in Wales, and "Wesleyan Methodists." * * * Lady H. had on one occasion an interview with George III. and the Queen. The King ever afterwards spoke of her in the highest terms, and would not suffer her or the Methodists to be spoken against, threatening to dismiss any one from his employ who dared to interfere with them. Many other chapels were erected by Lady H., besides those that I have mentioned, but it is hardly necessary to name them here. Some of them caused her a great deal of trouble, and the wonder is how she could bear up under such fatigues and anxieties. In 1786, she was invited to visit Brussels, and had arranged to go on a certain day. Circumstances, however, prevented her reaching London for several

days beyond the time named, when it was discovered that the invitation was merely a plot laid by the Papists for her assassination. Had she left at the time originally fixed, it would have been before the plot was discovered. In 1790, in consequence of the great increase of the Connexion, the Countess felt anxious to have some plan adopted for the carrying on thereof after her death; but her plan, being opposed by those on whose aid she had most calculated, was not carried out. There are still a number of chapels throughout the kingdom called Lady Huntingdon's. They are vested in trustees, and very large sums have been left towards their support and the support of the college since her death. * * * The final season came. In November, 1790, she broke a blood vessel. "Her soul," says her biographer, "would have been overwhelmed within her, if she had not had a *free* Saviour and a *free* salvation. * * * Her death-bed peace was not that of a righteous or innocent person, but of a redeemed sinner,—of one who saw herself to be guilty, condemned, and vile beyond expression, but believed herself complete in Christ." "I confess," she said to a friend, "I have no hope but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all." A day or two before her last illness, she said, "The Lord hath been present with my spirit this morning in a remarkable manner. What he means to convey to my mind I know not. It may be my approaching departure. My soul is filled with glory. I am as in the element of heaven itself." She would often exclaim, "I am encircled in the arms of love and mercy;" "I long to be at home." A little before she died she said, "I shall go to my Father this night," and again, "Can he forget to be gracious? Is there any end of his lovingkindness?" Her strength failed, and she was departing. She died on June 17th, 1791. * * * I cannot close this brief notice without again strongly recommending the perusal of the volumes from which it is in great part taken. The work is entitled, "The Life and Times of the Countess of Huntingdon." It is one of the most interesting works I have ever read.

HUPTON (JOB) was a minister at Claxton, Norfolk, for the space of 50 or 60 years, preaching when he was nearly 90, and has only died within these few years. He was a man of exemplary life, and much looked up to and respected in the ministry. He wrote extensively, both poetry and prose, in the Gospel Magazine 1803 to 1809. His usual signatures were "Ebenezer," "Eliakim," "J. H-n."

IRONS (JOSEPH) is still living, and resides at Camberwell, London.

KELLY (THOMAS) was the only son of the Right Hon. Chief Baron Kelly. He was a clergyman, and preached at Bethesda Chapel, Dublin, which, I believe, was connected with the Methodists.

KEN (THOMAS) was born at Berkhampstead, Herts, in July, 1637. He died March 19, 1710.

KENT (JOHN) was born in the town of Biddeford, Devonshire, December, 1766. His parents were amongst the poor of this world, yet "rich in faith." They had a numerous family, for whose support they laboured hard; yet their chief concern, their earnest prayer was, that their souls might be fed with "that bread which endureth unto everlasting life," that so they might become manifestly those whom "God had chosen to salvation, through sanctification of the Spirit, and belief of the truth;" and they lived to bless God for gracious answers to these supplications, four of their children having been early called to know the Lord, amongst whom was John, the youngest, author of "Gospel Hymns." At the age of 14, he was apprenticed to his father, then a shipwright in the yard at Plymouth Dock (now Devonport). Not having had the advantages of education in early life, and having a thirst for knowledge, he employed the leisure hours of this period in making up for that deficiency, and in cultivating the poetic talent which he possessed, This brought him into public notice, though it was not until 1826 that he published the first edition of his Hymn Book. The great mysteries of redemption through the infinite merits and atoning sacrifice of the Lord Jesus Christ, was a theme on which he delighted to dwell, which indeed many of the hymns abundantly prove. He possessed much energy of mind and firmness of principle, with peculiar keenness in detecting error, stripping it of the false and deceptive garb in which he found it, and showing it up in all its nakedness and deformity. As a companion, he was cheerful and interesting; his conversation evidenced much spirituality of mind. Salvation by grace alone was a subject on which he loved to dwell when in the bosom of his family; and as he spoke of the manifestation of that grace and mercy towards himself, his thoughts would seem too full for utterance, and tears often told the feelings of his soul. In singing the praises of redeeming love he felt much delight, often speaking of sweet foretastes of heaven enjoyed at such seasons. Before he had attained the age of 60 years he was afflicted with blindness. Though this was indeed a heavy stroke, yet it was borne by him with great patience, for he was made to feel that it was laid on him by a wise and tender Father. He was now obliged to lay aside his book and pen; still his mind was vigorous and active, and many of his hymns were written after this, his little grandson havi

become his amanuensis. About this time he was severely tried by several family bereavements, yet the Lord mercifully sustained him, and seemed to be preparing him for his own removal. At the close of the year 1843, he was laid low by a disorder of a peculiarly painful and distressing nature, from which he had often suffered, but which now threatened speedy dissolution. For several days he had to endure the most intense agony. Now indeed the time was come when he was to prove the strength of that arm on which he had been leaning through his long pilgrimage; nor did it fail! He could say then, with one of old, "Though I walk through the valley of the shadow of death, I will fear no evil, for *thou art with me*." The following are some of the expressions which fell from his lips during the last few days of his earthly existence, "My hopes are fixed on the Rock of Ages." The 27th Psalm having been read to him, he raised his trembling hand, and said, with much feeling, "I can put my hand upon the whole of that." "I am in the arms of everlasting love." "'We must all appear before the judgment-seat of Christ.' That portion has cut me to the heart, while at the same time it has been my hope. If I am to stand by myself to give an account, I am lost, lost for ever; but it is the judgment-seat of Christ; he is my Surety, and has paid all demands. I shall be tried there by a covenant of grace, not a covenant of works, blessed be God for his great salvation." "I bless God that the promises of the gospel met me in all my wants, wounds, and wretchedness." "I wish to die with 'God be merciful to me a sinner' upon my lips." The great enemy of souls was now permitted to make a last attack upon him, when he said to his son, "Satan has again thrust sore at me, but I shall triumph. He would have me give up my hope, and believe the gospel to be a cunningly-devised fable; but Jesus was tempted, and knows how to succour them that are tempted; this I have experienced; he has been my defence." "It is indeed a consoling thought that most probably a few short hours will terminate my sufferings." The war with Amalek will soon be over." His fightings and fears appeared to be now over, he extended his hand, cold with the chill of death, and exclaimed, "I rejoice in hope; I am accepted—accepted!" He now, like the Patriarch Jacob, gathered up his feet in the bed, and fell asleep in Jesus, on the 15th of November, 1843, aged 77 years.

KIRKHAM.—The only hymn in the Selection that I know of by Kirkham is the 329th. It was taken by my father from Rippon's Selection, and was most likely written by some friend of that name, expressly for Rippon's book.

LANGFORD (WILLIAM) was born Sept. 29, 1704, at Westfield, near Battel, Sussex. His father died when he was very

young, and his mother soon afterwards removed to Tenterden, in Kent. From Tenterden he went to the College at Glasgow, which he quitted in 1727. He was soon fixed over a congregation at Gravesend, where he remained until 1734, when he became co-pastor of the church in Silver Street with a Mr. Bures. In 1736 he was appointed assistant to Mr. Wood, at the Weigh House; and on his death, in 1742, became the pastor, and remained there until his death. In 1762 he was made D.D. by the King's College at Aberdeen. His sentiments were Calvinistic. For some years prior to his death he had a hoarseness upon him which compelled him to speak in a whisper. He died April 23, 1775. I am not sure that the hymn (90th) usually, indeed invariably ascribed to one Langford, was written by *this* Langford, though I believe it was. * * * There was a John Langford, who had been in Dr. Gifford's Church, Eagle Street, London, and went to Blocksfields in 1765, where he remained about 12 years, and then went to Rose Lane, Ratcliff, for a few years. Thence he removed to a small place in Bunhill Row, but ultimately gave up preaching. He preached a sermon on the death of Whitefield, and died about 1790. * * * I do not know which of these Langfords wrote the hymn (90th), but I am inclined to think it was the latter, as, so far as I have been able to ascertain, the hymn first appeared in the appendix to Madan's Collection, 1769, and as John Langford was connected with the early Methodists.

LANGLEY (JOHN HENRY) was one of the early Calvinistic Methodist preachers. His hymns were dedicated to the Countess of Huntingdon, in 1776, and entitled, "Sacred Hymns for the Children of God, as they journey to their Rest above."

MADAN (MARTIN) was born in 1726. He was the founder and first chaplain of the Lock Hospital, near Hyde Park Corner, and was celebrated for his writings and as a popular preacher in the chapels of Lady Huntingdon. Like many others, his conversion arose from circumstances apparently trivial. The preaching of the first Methodists had excited universal attention, and roused many from the torpor of indifference. Mr. Madan being in company one evening with some of his gay companions at a coffee-house, was requested by them to go and hear Mr. Wesley, who, they were told, was to preach in the neighbourhood, and then to return and exhibit his *manner* and *discourse* for their entertainment. He went with that intention, and just as he entered the place, Mr. Wesley named as his text, "Prepare to meet thy God!" with a solemnity of accent which struck him, and which inspired a seriousness that increased as the minister proceeded. He returned to the coffee-room, and was asked b

his acquaintance "if he had taken off the old Methodist?" To which he answered, "No, gentlemen, but he has taken me off." From that time he withdrew from their company altogether, and associated with persons of a different stamp. He was a person of independent fortune, and though his brother was Bishop of Peterborough, he never accepted any emolument in the church. Owing to his religious sentiments, he had some difficulty in obtaining orders, but succeeded through Lady Huntingdon's influence. He was soon afterwards appointed chaplain to the Lock Hospital, London, and for some time used to preach from a desk in the parlour to the poor inmates. Mr. Romaine and Mr. Haweis frequently assisted. The hospital at last became a stated place of worship, and a church was built. He saw so much of the seduction of the female sex, and the ruin that followed, that he was induced to write a work called Thelyphthora, in favour of polygamy. From that time he lost his friends, and but little is heard of him. He died in 1790.

MASON (JOHN) was Rector of Water-Stratford, Bucks, for twenty years. His hymns are entitled, "Songs of Praise with Penitential Cries to Almighty God." He was the father of hymn writers. Dr. Watts borrowed some of his lines from him. He died in 1694. Mr. William Mason, author of the "Spiritual Treasury; or, Morning and Evening Portions," was, I believe, his son."

MATLOCK (JOHN) lived in the 18th century. His hymns are entitled, "Hymns and Spiritual Songs, composed, collected, and published by the Rev. John Matlock, Minister of the Gospel. Sold at the Meeting House in Well Street, near Wellclose Square. Second edition, 1774. The 1st edition was in 1767. In the second part, printed in 1779, he is described as minister of Rose Lane Chapel, Ratcliff, (London.)

MEDLEY (SAMUEL) was born at Cheshunt, in Hertfordshire, on the 23rd of June, 1738, and was educated under his grandfather, Mr. Tonge, at Enfield. About the age of 14, he was apprenticed to an oilman in London, but this calling does not appear to have suited his active turn of mind, and he resolved to quit it as soon as possible. Accordingly, when the war broke out in 1755, amongst other offers held as an inducement for young men to enter into the navy, there being one that apprentices might finish their time in the king's service, he resolved to leave his master, and turn sailor, and entered as midshipman on board the Buckingham, 74-gun ship. Here he strove to excel, and soon gained the esteem of the captain and officers, the former of whom, it seems, had also been educated under Mr. Tonge. From the Buckingham, Mr. Medley, with the captain and officers, was removed to the

Intrepid, another 74-gun ship, on board of which he was made master's mate, and soon after sailed with a squadron under the command of Admiral Boscawen. Their destination was the Mediterranean, where they were stationed three years, off Gibraltar, &c. "Here he had an opportunity of seeing much of the world and mankind, nor did he fail making such observations as were afterwards profitable to him through life, though at this time, it appears, he was in the zenith of his profaneness. How often, looking back to this period with contrition and gratitude, has he mentioned the awful lengths he was permitted to run, and how much he was under the power and dominion of his corruptions, being at the greatest possible distance from God, and utterly averse from every serious reflection that might occasionally intrude upon his mind! Possessing a considerable share of classical learning, great wit, a fine constitution, and an unbounded flow of spirits, he was at once the life of the giddy circle in which he daily associated, and universally prized as a companion in mirth. This lively and volatile turn of mind, he has many times said, was at this time his greatest snare, and led him into more evil than any other temptation. Thus flattered and caressed by his light and profligate companions, he gave full scope to his reigning propensities; acknowledging that he had neither the fear of God nor man before his eyes. But, though lost to every serious impression, he was not totally without some flashes of conviction, which, in spite of all his mirth and jollity, would sometimes cast a momentary damp upon his pleasure. As an instance of this, he one day, in the height of his profaneness, casting his eyes on a favourite dog belonging to the captain, that lay by his side, suddenly wished he was that dog, that he might have no soul to be saved." During his service he was engaged in several actions, but the most important, and the last, was the battle fought off Cape Lagos, on the 18th Aug., 1759. "This was a hard fought and obstinate engagement, and the slaughter of the enemy, owing to their custom at that time of crowding their ships with men, was particularly affecting. On board of many of the French ships they stove in their barrels of flour, to absorb the blood that flowed on their decks, in order to prevent the sailors from slipping. The station which Mr. Medley occupied during this action was on the poop, where he had a table and chair to take the minutes. From this elevated situation he had not only an opportunity of observing every circumstance that happened on board the Intrepid, but could perceive the enemy drop as they were killed or wounded, the action was so close. Thus surrounded by death, and in the most imminent danger, he has often said he was so callous that he had neither fear nor care. The first thing that startled him was

observing a shot shiver the mizenmast, while the captain, first lieutenant, and master, were conversing together, the former leaning with his arm against the mast. None of them, however, were materially hurt. A scene that affected him still more was that of a wounded marine, carried off the deck by his comrade, to go to the surgeon. While at the top of the ladder a shot taking the man in the bowels who bore his wounded companion on his shoulders, they both instantly fell down into the hold together. Not long after this the master turning himself round, cried out, 'Mr. Medley, you are wounded.' On his looking down and seeing a quantity of blood, and the muscles of his leg torn, his spirits felt a damp for the first time. Being a wound of such a nature as required immediate assistance, owing to the loss of blood, great part of the calf of the leg being shot away, he rose from his seat and walked down to the surgeon. The action continued some time after, but ended with the utmost success on the side of the English." * * * * *

Poor Medley was now entirely incapacitated from attending to his duties, and ordered to keep his bed. His wound grew daily worse, until at length the surgeon informed him there was every appearance of gangrene, and that he feared the only means of saving his life was amputation, which must be finally determined by the state of the wound next morning. Considering his case as desperate, "it occurred to his mind," (I quote from his Life, as written by his son,) "that prayer to God must be his last resource;" and accordingly he prayed "very fervently for the restoration of his limb and the preservation of his life," for at that time he seemed not to be in much trouble about his soul. The next morning, on the wound being examined, the surgeon, lifting up his hands, exclaimed that the change was little less than a miracle. The fleet being ordered home, Medley was permitted to leave the service until he was perfectly restored, and to return or not as he pleased; but flushed with the thoughts of so signal a victory, he made up his mind he would not leave the service until he was made an admiral. He was now carried to the house of his grandfather, Mr. Tonge, who had then left Enfield and was residing in London. Here he was compelled, much against his will, being confined to his room for many months, to hear many a faithful admonition and many a solemn warning. His wound being nearly healed, he began to lay his plans for returning to the service, but God had laid *his* plans, and poor Medley's were soon brought to nought. Being anxious to know, one Lord's day evening, if his grandfather were going out to worship, he inquired of the servant, who told him that Mr. Tonge was going to read a sermon to him. "Read a sermon to me!" exclaimed Medley; "he

had better be anywhere else." However, he had sufficient prudence to maintain a respectable deportment in the presence of the old gentlemen. The sermon read was one of Dr. Watts's, from Isa. xlii. 6, 7. Medley at first listened with his usual indifference, but when the sermon touched upon those parts about opening the blind eyes, &c., he listened with eagerness, for every sentence described his own case, and every word sank deep into his heart. Convinced of his awful state as a sinner before God, and the imminent danger he was in as such, with a heart broken under a sense of his guilt and impenitence, and the astonishing forbearance of God towards him, he fell down before the Lord, and spread before him his mournful, dangerous case. He was now soon able to go out, and often went to hear Whitefield, Gifford, &c. It does not appear, from his son's account, that he was kept long in bondage, but "soon received the comforts of the gospel, by a believing view of the fulness and sufficiency of the atonement of the Lord Jesus." His father just survived long enough to see his earnest petitions answered on behalf of his then only child. Medley now gave up all thoughts of the navy, though he had been promised a lieutenant's commission. In Dec. 1760, he joined Dr. Gifford's church, in Eagle Street, London, and about the same time opened a school near the Seven Dials. In April, 1762, he married, and removed to King-street, Soho, where his school rapidly increased. In 1766, Dr. Gifford, having formed ideas of Medley's gifts for the ministry, questioned him on the subject, when he confessed it had been for some time on his mind. Accordingly, in August he was heard by the church, and by them called to the work. His first labours were in the neighbourhood of London, but in June, 1767, he accepted a call from the Baptist church at Watford, Herts, where he remained until 1772, when, in April, he commenced his pastoral office at Liverpool. Here his congregation increased so rapidly, that, in the following year, the chapel had to be enlarged, and in 1789 the new chapel in Byrom Street was erected. For a number of years he went annually to London, and preached in Whitefield's places, the Tabernacle and Tottenham Court Road Chapel. In Oct. 1798, he was attacked with the first symptoms of the disease which terminated his death. Being engaged as usual to pay his annual visit to London, he thought the journey might, as before, be beneficial to his health; but, on his arrival in town, jaundice began to make its appearance, so that he was obliged for some time to give up preaching, and it was doubtful whether he would be able to return to Liverpool. This, however, he was sufficiently recovered to do, in January, 1799, and on the following Lord's day preached twice. He was now again laid by until Easte

Sunday, when he preached his last sermon, his text being Deut. viii. 2. During his illness, he mourned much on account of the loss of sensible comforts, and marked off the following passage from Mr. Dovney's works, a book to which he was much attached. "Inward peace and rejoicing. Have been much bruised for certain days by weakness, guilt, and distraction, that have seized my heart. There they lie like a mountain of lead; when my thoughts would turn inward, I hear nothing but outcries of guilt and accusation possessing my heart; I can find no shelter at home, I am forced abroad for lodging, company, and food. My heart is grown hard, dark, and weak; it prevails against my former sense of the divine presence, and while it is thus filled with the clamours of death and confusion, methinks I hear the spirit of the bridegroom say, 'Come, arise, this is not your rest—launch forth into the ocean of free grace, and let not thy expectation hanker towards thyself: though thy flesh fail, and thy heart fail, GOD is the strength of thy heart, and thy portion for ever." During this trial he sometimes would say, he feared he had only been instrumental in the salvation of others as a scaffold to the building, which, when completed, is taken down, as of no farther use. He was, it seems, in a very dark state of mind, and very unwilling to be torn from his friends. It was, he would say, "like tearing up an old tree by the roots: none knew how far they extended, or how firmly they grasped the earth, till they were likely to be torn up." This dejected frame, however, did not continue long. He was again led to view God "as faithful to his promise, unchangeable in his nature, and ever mindful of his word of truth, on which he had caused him to hope, and he would often say he found peculiar satisfaction in *waiting* for God." The invitation of the gospel, "Come unto me, all ye that labour," &c., often cheered him. He frequently looked back and spoke of his early experience, recalling with gratitude and pleasure the wonderful train of providences by which he had been led, and the more wonderful effects of divine grace on his heart, the comfort of which he was again beginning to taste. As his bodily infirmities increased the gloom and darkness under which he had laboured were dispelled, and his confidence and comfort in God, as his covenant God in Christ Jesus, were strengthened, and all that he said or wrote proved that his hopes were full of immortality. During his illness, he suffered greatly; sometimes he would cry out with pain, "What shall I do?" and would then pray earnestly that he might be kept from murmuring. He often complained of the depravity of his nature, adding, "What a mercy it is that I am not left to myself!" Some of his friends, on one occasion, coming in, he said to them, "You

see me now on my dying bed; and a sweet bed it is to me. What mercies am I now enjoying in it! Thanks be to God, I have now little or no pain. With respect to myself, I am full of comfort and consolation, and able yet to recollect God's precious word. The promises are like an army of soldiers; when I have done with one, another suitable portion presents itself. I never saw so much of my own unworthiness, or so much of the excellency, glory, and suitableness of Christ, as an all-sufficient Saviour. I would wish, had I strength, to speak of him till I die; particularly to my young friends, whom I always loved to address." "As to my sentiments," he continued, "I am no ways altered. The doctrines I have preached, I am fully persuaded, are of the truth. They are now the support and consolation of my mind. That Jesus whom I have so long recommended to poor sinners, is my only comfort in my dying hours. His salvation is every way perfect and complete." After recovering from a fainting fit, he said, "I am thinking on the laws of gravitation: the nearer a body approaches to its centre, with the more force it is impelled; and the nearer I approach my dissolution, with the greater velocity I move towards it." A friend who stood by, said, "Dear Sir, Christ is your centre." "Yes, yes;" he replied, "he is, he is." In another visit from this valuable friend, he said, "It is hard work to pull up an old tree by the roots. My dear family, my relation to the church of Christ, over which I have been so long time an unworthy pastor, and my numerous connexions, are like so many strong roots in the earth." But some time after he added, "They are all got up, and this world is now nothing to me; I long to depart, and to be with Christ, which is far better." * * * At two o'clock in the morning of July 17, his sufferings were intense and his struggles violent, and he cried out, "One grain of creature mercy, Lord, *one grain!*" Then lying more composed, he said, "Well, this *is* a mercy!" and continued, "I wait for the Lord; my soul doth wait, and in his word do I hope," laying a peculiar emphasis on the last sentence. But it is not possible to record here all his dying expressions. About 6 o'clock in the evening, he said, "Dying is sweet work! sweet work! my heavenly Father!" &c., and then, with a dying voice continued, "Glory, glory! Home, home!" And in about half an hour afterwards he died, without a struggle or a groan, July 17, 1799. * * *

Since his death, the chapel in Byrom Street, Liverpool, which is one of the largest in the kingdom, has had a variety of ministers, each succeeding one appearing to lessen the number of hearers, until there were not half as many people as pews. Some years ago, a few who had left Mr. Kent's chapel, joined the people at Byrom Street, and appointed Mr. Giles

for their minister. On Mr. Giles leaving, Mr. M'Kenzie frequently supplied; but the chapel was so large that, though the gallery was entirely closed, the people seemed almost lost. The London and North Western Railway Company, having to tunnel under a portion of the chapel, they were required to purchase the building, from the proceeds of which the new chapel in Shaw Street was erected, in which Mr. M'Kenzie had just commenced his labours when he was taken from the church by death. Many of Medley's hymns were inserted in the Protestant Dissenters' Register and other old periodicals, but they were not published in a volume together until after his death. Medley was a faithful servant of God, though somewhat eccentric. He was connected with the Baptist Association, though it was clear he was not *of* them. On one occasion, when a chapel at Rochdale was to be opened, Medley had to preach at night, and two of the ministers of the Association in the morning and afternoon. The subject in the morning was reconciliation, and in the afternoon the text was, "Compel them to come in." Poor Medley was very uncomfortable under both discourses, so much so that he made up his mind he would not preach at night. He was prevailed upon, however, to forego this resolution. The singers had prepared a select piece, "Faint, yet *pursuing*," with music, (a practice much followed in the country towns in the North of England,) and Medley sat in the pulpit listening until he could endure it no longer. He then turned to the singers and musicians, and exclaimed, "And what do you call that?" They were immediately silenced, and sat down. Medley then got up, and said, "I'll tell you what, friends, what with reconciling, and what with compelling, and what with pursuing, the devil has had a rare day of it!"

MONTGOMERY (JAMES).—This gentleman is still living, at Sheffield, but advanced in years. He is a Moravian, but not a minister.

NEEDHAM (JOHN) resided at Bristol. He was chosen co-pastor at the chapel in the Pithay, Bristol, about 1746 or 1747, with a Mr. Bedham. In 1752 Mr. N. was violently cast out of his office, and went to Callowhill. His hymns were printed at Bristol, 1768. I have not met with any account of his death.

NEWTON (JOHN) was born in London, July 24, 1725. He was an only son. His mother, to whom he was particularly attached, herself taught him English, and that in such a way that, added to his own natural talents, by the time he was 4 years old he could read any common book with propriety. She died before he was 7 years of age. His father was then at sea, a commander in the Mediterranean trade. When 11 years old, his father took him with him to sea.

In 1742 he was placed, with very advantageous prospects, at Alicant, in Spain, but his unsettled behaviour and impatience of restraint rendered that design abortive. He had very little concern about religion, but was often disturbed with convictions. "I was," he says, "fond of reading from a child; among other books, Bennet's 'Christian Oratory' often came in my way; and though I understood but little of it, the course of life therein recommended appeared very desirable, and I was inclined to attempt it; I began to pray, to read the Scriptures, and keep a sort of diary. I was presently religious in my own eyes; but, alas! this seeming goodness had no solid foundation, but passed away like a morning-cloud or the early dew; I was soon weary, gradually gave it up, and became worse than before. Instead of prayer, I learned to curse and blaspheme, and was exceedingly wicked when from under my parent's view. All this was before I was 12 years old. About that time I had a dangerous fall from a horse: I was thrown, I believe, within a few inches of a hedgerow newly cut down. I got no hurt; but could not avoid taking notice of a gracious Providence in my deliverance; for had I fallen upon the stakes, I had inevitably been killed. My conscience suggested to me the dreadful consequences if, in such a state, I had been summoned to appear before God. I presently broke off from my profane practices, and appeared quite altered. But it was not long before I declined again. These struggles between sin and conscience were often repeated; but the consequence was, that every relapse sank me into still greater depths of wickedness. I was once roused by the loss of an intimate companion. We had agreed to go on board a man-of-war (I think it was on a Sunday); but I providentially came too late; the boat was overset, and he and several others were drowned. I was invited to the funeral of my playfellow, and was exceedingly affected, to think that by a delay of a few minutes, which had much displeased and angered me, till I saw the event, my life had been preserved. However, this likewise was soon forgotten. At another time, the perusal of the 'Family Instructor' put me upon a partial and transient reformation. In brief, though I cannot distinctly relate particulars, I think I took up and laid aside a religious profession three or four different times before I was 16 years of age; but all this while my heart was insincere. I often saw the necessity of religion as a means of escaping hell; but I loved sin, and was unwilling to forsake it. Instances of this, I can remember, were frequent. In the midst of all my forms, I was so strangely blind and stupid, that sometimes, when I have been determined upon things which I knew were sinful, and contrary to my duty, I could

not go on quietly till I had first despatched my ordinary task of prayer, in which I have grudged every moment of my time; and when this was finished, my conscience was in some measure pacified, and I could rush into folly with little remorse." My last reform was the most remarkable, both for degree and continuance. Of this period, at least of some part of it, I may say in the apostle's words, 'After the straitest sect of our religion I lived a Pharisee.' I did everything that might be expected from a person entirely ignorant of God's righteousness, and desirous to establish his own. I spent the greatest part of every day in reading the Scriptures, meditation, and prayer. I fasted often; I even abstained from all animal food for three months; I would hardly answer a question for fear of speaking an idle word. I seemed to bemoan my former miscarriages very earnestly, sometimes with tears. In short, I became an ascetic, and endeavoured, so far as my situation would permit, to renounce society, that I might avoid temptation. I continued in this serious mood (I cannot give it a higher title) for more than two years without any considerable breaking off: but it was a poor religion. It left me, in many respects, under the power of sin; and, so far as it prevailed, only tended to make me gloomy, stupid, unsociable, and useless." In 1742 he met with a book in Holland which was the means of slowly poisoning his mind, and prepared the way for all that followed. A friend of his father's now proposed to send him for some years to Jamaica, and to take charge of his future fortune. Everything was prepared for the voyage, but his father meantime sent him on some business into Kent. On his way he called to see some distant relations, and here his affections became so fixed on one of the daughters of his host, that, to use his own words, "it never abated or lost its influence a single moment in my heart from that hour. In degree, it actually equalled all that the writers of romance have imagined; in duration, it was unalterable. I soon lost all sense of religion, and became deaf to the remonstrances of conscience and prudence; but my regard for her was always the same; and I may perhaps venture to say, that none of the scenes of misery and wickedness I afterwards experienced ever banished her a single hour together from my waking thoughts, for the seven following years." He was now determined not to go to Jamaica, and therefore stayed three weeks instead of three days, when, of course, the ship had gone. In a little time he sailed to Venice, being exposed in the voyage to the ill example of common sailors, and he once more relaxed from the degree of prudense that he had observed for some time previously. One night he had a dream. He dreamed that it was his turn to be on watch, and while at his

post a person came to him and gave him a ring, saying that so long as he preserved that ring he would be happy and useful, but if he lost it, he must expect nothing but trouble and misery. He accepted the terms willingly, not doubting his own power to preserve the ring. At length another person came up to him, and persuaded him to throw the ring into the sea, when immediately the mountains (the Alps) that he thought he beheld in the distance burst out in flames, and his tempter told him that all the mercy of God in reserve for him was comprised in that ring, and he had wilfully thrown it away, and that he must now go with him to the burning mountains. He trembled, and was in great agony, when suddenly a third person, or the same who had brought the ring, came and dived into the water for the ring, when the flames in the mountains suddenly ceased. He blamed his rashness for throwing it away, and asked him if he could be wiser if he had the ring again; but he refused to let him have it, saying, "You are not able to keep it, but I will preserve it for you, and, whenever it is needful, will produce it in your behalf." Upon this he awoke, in a state of mind not easily to be described; but the impression soon wore off, until he hardly thought of it for several years. Nothing remarkable occurred in the remaining part of the voyage. In December, 1743, he returned home, and soon repeated his visit to Kent, where he again imprudently protracted his stay, and, by so doing, almost provoked his father to disown him. Shortly afterwards he was impressed for the navy, just at the time that the French fleets were hovering about our coasts. In a few days he was sent on board the Harwich man-of-war, where he entered upon quite a new scene of life, and endured much hardship for about a month. His father procured for him a recommendation to the captain, who thereupon took him upon the quarter deck as midshipman. Here he had an easy life, and might have gained respect, but his conduct was very indifferent. His chief companion was a free-thinker, who seems to have completed the ruin of Newton's principles. His depraved heart was soon gained, and he entered into his plan with all his spirit. In December, 1744, the Harwich was bound to the East Indies. The captain gave Newton leave to go on shore for a day, but he took a horse and rode into Kent, where he remained considerably beyond his time. The captain excused him, but it lost him his favour. Owing to a violent storm, the ship had to put back into Plymouth. Newton was sent one day in a boat to see that none of the people deserted; he betrayed his trust, and deserted himself. He expected to have seen his father, but was met by a party of soldiers, who took him back to Plymouth, guarded like a felon. He was kept two days in the guard house, then sent

on board his ship, kept a while in irons, and then publicly stripped and whipped; after which he was degraded from his office, and all his former companions forbidden to show him the least kindness. He was now on a level with the lowest, and exposed to the insults of all. Thus he was as miserable as could well be imagined. His breast was filled with the most excruciating passions, bitter rage, and black despair. Every hour exposed him to some new insult and hardship, until he was tempted to throw himself into the sea; but the secret hand of God restrained him. "The Lord had now," he said, "to appearance, given me up to judicial hardness; I was capable of anything. I had not the least fear of God before my eyes, nor, so far as I remember, the least sensibility of conscience. I was possessed of so strong a spirit of delusion, that I believed my own lie, and was firmly persuaded that after death I should cease to be. Yet the Lord preserved me! Some intervals of sober reflection would at times take place: when I have chosen death rather than life, a ray of hope would come in, though there was little probability for such a hope, that I should yet see better days; that I might again return to England, and have my wishes crowned, if I did not wilfully throw myself away. In a word, my love to Mrs. N— was the only restraint I had left. Though I neither feared God nor regarded men, I could not bear that she should think meanly of me when I was dead." When the ship had been at Madeira some time, Newton was, by a remarkable providence, exchanged for another ship. This ship was bound to Sierra Leone, &c. The captain knew Newton's father, and received him kindly, promising him assistance; but he soon lost his favour, as he had done that of the captain of the Harwich. From this time, he says he was exceedingly vile; indeed, little, if any, short of that awful description in 2 Peter ii. 14. He not only sinned with a high hand himself, but made it his study to seduce others to sin also. He made a song, in which he ridiculed the captain, and taught the ship's company to sing it. "But here," he says, "let me be silent; but let me not be silent from the praise of that grace which could pardon, that blood which could expiate such sins as mine." Thus he went on for about six months, when the vessel was preparing to leave; but Newton determined upon remaining in Africa, and landed upon the island of Benanoes, with little more than the clothes upon his back. Here he engaged himself to a slave purchaser, but he was made bitterly to smart for his folly. A black woman, who lived with his master as his wife, used him so cruelly that he had great difficulty in procuring even a draught of water, when burning with a fever; and, when recovering, was glad to receive morsels of food from the slaves, which

they had saved from their own scanty pittance. When his master, who had been on a voyage, returned, Newton complained of the ill usage of the woman, but was not believed; and this made her worse than before. The next voyage his master took him with him, when they did pretty well for a time, until a brother trader charged him with theft, which, as he asserted, was almost the only thing with which he could not justly be charged. However, he was condemned without evidence, and from that time his master also treated him with great cruelty. Whenever his master went on shore, he was locked on deck, with a pint of rice for his day's allowance; and he was often exposed to the rain for twenty, thirty, and even forty hours, with nothing on but a cotton handkerchief for a cap, a cotton cloth, about two yards long, to supply the want of upper garments, a shirt, and a pair of trowsers. In about two months they returned. His haughty heart was now brought low. He lost all resolution and almost all reflection. Things continued with him thus for nearly a twelvemonth, when he received his master's consent to live with another trader. Here he was entrusted with almost everything, to the value of some thousands of pounds. At length the ship arrived at Sierra Leone which had received orders from his father, to whom Newton had several times written, to take him home. At first he hesitated about going, as he had become mixed with the natives, and was fast imbibing their superstitions and idolatrous principles. At length, however, he embarked, and the ship set sail. It was on a trading voyage for gold, ivory, dyer's wood, and bees' wax. He had nothing to employ his thoughts, "excepting," he says, "that I sometimes amused myself with mathematics: excepting this, my life, when awake, was a course of most horrid impiety and profaneness. I know not that I have ever since met so daring a blasphemer: not content with common oaths and imprecations, I daily invented new ones; so that I was often seriously reproved by the captain, who was himself a very passionate man, and not at all circumspect in his expressions. From the relation I at times made him of my past adventures, and what he saw of my conduct, and especially towards the close of the voyage, when he met with many disasters, he would often tell me, that to his grief he had a Jonah on board, that a curse attended me wherever I went, and that all the troubles he met with in the voyage were owing to his having taken me into the vessel. One night several of them sat down on deck, to see who could hold out longest in drinking Geneva and rum alternately. His brain was soon fired, and he danced about like a madman, when his hat fell overboard. He aimed to get into the ship's boat, but his sight deceived him, and, as he could not swim,

he must inevitably have been drowned had not some one caught hold of his clothes and pulled him back. But everything was lost upon him. At times he was visited with sickness, and believed himself near to death; but he had not the least concern about the consequences. In a word, he seemed to have every mark of final impenitence and rejection; neither judgments nor mercies made the least impression on him. At length, early in January, 1748, they left Annabona for England. The vessel, it seems, was not sea-worthy. One day Newton took up a book, Stannope's "Thomas à Kempis," when a thought suddenly crossed his mind, "What if these things are true?" He could not bear the inference, and therefore hastily closed the book. But now the Lord's time was come, and the conviction he was so unwilling to receive was deeply impressed upon him by an awful dispensation. He went to bed, but was awakened from a sound sleep by the force of a violent sea which broke over the ship. So much of it rushed below as filled the cabin in which he lay, and a cry came from the deck that the ship was going down. "As soon as I could recover myself," he says, "I essayed to go upon deck; but was met upon the ladder by the captain, who desired me to bring a knife with me. While I returned for the knife, another person went up in my room, who was instantly washed overboard. We had no leisure to lament him; nor did we expect to survive him long; for we soon found the ship was filling with water very fast. The sea had torn away the upper timbers on one side, and made the ship a mere wreck in a few minutes. We had immediate recourse to the pumps, but the water increased against all our efforts; and notwithstanding all we could do, she was full, or very near it; and then with a common cargo she must have sunk, of course; but we had a great quantity of bees' wax and wood on board, which were specifically lighter than the water; and as it pleased God that we received this shock in the very crisis of the gale, towards morning we were enabled to employ some means for our safety, which succeeded beyond hope. In about an hour's time the day began to break, and the wind abated. We expended most of our clothes and bedding to stop the leaks, though the weather was exceedingly cold, especially to us who had so lately left a hot climate; over these we nailed pieces of boards, and at last perceived the water abate. At the beginning of this hurry I was little affected. I pumped hard, and endeavoured to animate myself and my companions. I told one of them, that in a few days this distress would serve us to talk of over a glass of wine; but he, being a less hardened sinner than myself, replied with tears, 'No, it is too late now.' About nine o'clock, being almost spent with cold and labour, I went to speak

with the captain, who was busied elsewhere: and just as I was returning from him, I said, almost without any meaning, 'If this will not do, the Lord have mercy on us!' This (though spoken with little reflection) was the first desire I had breathed for mercy for the space of many years. I was instantly struck with my own words, and as Jehu said once, 'What hast thou to do with peace?' so it directly occurred, What mercy can there be for me? I was obliged to return to the pump, and there I continued till noon, almost every passing wave breaking over my head; but we made ourselves fast with ropes, that we might not be washed away. Indeed, I expected that every time the vessel descended in the sea, she would rise no more; and though I dreaded death now, and my heart foreboded the worst, if the Scriptures, which I had long since opposed, were indeed true; yet still I was but half convinced, and remained for a space of time in a sullen frame, a mixture of despair and impatience. I thought if the Christian religion were true, I could not be forgiven; and was therefore expecting, and almost at times wishing, to know the worst of it. I continued at the pump from three in the morning till near noon, and then I could do no more. I went and lay down upon my bed, uncertain, and almost indifferent, whether I should rise again. In an hour's time I was called; and not being able to pump, I went to the helm, and steered the ship till midnight, excepting a short interval for refreshment. I had here leisure and convenient opportunity for reflection. I began to think of my former religious professions, the extraordinary turns in my life; the calls, warnings, and deliverances I had met with; the licentious course of my conversation, particularly my unparalleled effrontery in making the gospel history, which I could not then be sure was false, though I was not as yet assured it was true, the constant subject of profane ridicule. I thought, allowing the Scripture premises, there never was, nor could be, such a sinner as myself; and then, comparing the advantages I had broken through, I concluded at first that my sins were too great to be forgiven. Thus, as I have said, I waited with fear and impatience to receive my inevitable doom. Yet, though I had thoughts of this kind, they were exceedingly faint and disproportionate. It was not till lo: g after, perhaps several years, when I had gained some clear views of the infinite righteousness and grace of Jesus Christ my Lord, that I had a deep and strong apprehension of my state by nature and practice: and perhaps till then I could not have borne the sight. But to return: when I saw beyond all probability there was still hope of respit- and heard about six in the evening that the ship was f- from water, there arose a gleam of hope; I thought I sa

hand of God displayed in our favour. I began to pray. I now began to think of that Jesus whom I had so often derided; I recollected the particulars of his life and of his death—a death for sins not his own. And now I chiefly wanted *evidence*. The comfortless principles of *infidelity* were deeply riveted, and I rather wished than believed these things were real facts. * * * Upon the gospel scheme I saw at least a peradventure of hope, but on every other side I was surrounded with black, unfathomable despair. The wind was now moderate, but continued fair, and we were still drawing near to our port. We were awakened one morning by the joyful shouts of the watch upon deck proclaiming the sight of land. We were all soon raised at the sound, but our land was nothing but clouds. However, we comforted ourselves, that though we could not see the land yet we should soon, the wind thereto continuing fair. But, alas! we were deprived of this hope likewise. That very day our fair wind subsided into a calm, and the next morning the gales sprang up from the south-east, directly against us, and continued so for more than a fortnight afterwards. Provisions now began to grow very short; the half of a salted cod was a day's subsistence for twelve people. We had plenty of fresh water, but not a drop of stronger liquor; no bread, hardly any clothes, and very cold weather. We had incessant labour with the pumps, to keep the ship above water. Much labour and little food wasted us fast, and one man died under the hardship. Yet our sufferings were light in comparison to our just fears. We could not afford this bare allowance much longer, but had a terrible prospect of being either starved to death or reduced to feed upon one another. Our expectations grew darker every day; and I had a further trouble peculiar to myself. The captain, whose temper was quite soured by distress, was hourly reproaching me, as I formerly observed, as the sole cause of the calamity; and was confident, that if I was thrown overboard, and not otherwise, they should be preserved from death. He did not intend to make the experiment; but the continual repetition of this in my ears gave me much uneasiness, especially as my conscience seconded his words; I thought it very probable that all that had befallen us was on my account. At length, when we were ready to give up all for lost, and despair was taking place in every countenance, I saw the wind come about to the very point we wished it, and to blow so gently as our few remaining sails could bear; and thus it continued, without any observable alteration or increase, though at an unsettled time of the year, till we once more were called up to see the land, and were convinced that it was land indeed. We saw the island Tory,

and the next day anchored in Lough Swilly, in Ireland. This was the 8th of April, just four weeks after the damage we sustained from the sea. When we came into this port, our very last victuals were boiling in the pot: and before we had been there two hours, the wind, which seemed to have been providentially restrained till we were in a place of safety, began to blow with great violence; so that, if we had continued at sea that night in our shattered, enfeebled condition, we must, in all human appearance, have gone to the bottom. About this time I began to know that there is a God that hears and answers prayer. How many times has he appeared for me since this great deliverance! Yet, alas! how distrustful and ungrateful is my heart unto this hour! My companions in danger were either quite unaffected, or soon forgot it all: but it was not so with me; not that I was any wiser or better than they, but because the Lord was pleased to vouchsafe me peculiar mercy; otherwise I was the most unlikely person in the ship to receive an impression, having been often before quite stupid and hardened in the very face of great dangers, and having always till this time hardened my neck still more and more after every reproof. I can see no reason why the Lord singled me out for mercy but this, 'that so it seemed good to him;' unless it was to show, by one astonishing instance, that 'with him nothing is impossible.' * * * I continued much in prayer; I saw that the Lord had interposed so far to save me; and I hoped he would do more. Thus far I was answered, that before we arrived in Ireland I had a satisfactory evidence in my own mind of the truth of the gospel, as considered in itself, and its exact suitableness to answer all my needs. I was, in some degree, affected with a sense of my more enormous sins, but I was little aware of the innate evils of my heart. I had no apprehension of the spirituality and extent of the law of God.' He now became very religious, went regularly to church to prayers twice a day, and was particularly earnest in his private devotions. When in Ireland, he was carrying a gun, when it went off, and burned the corner of his hat. Some time afterwards he again went to sea, when his religion declined, but the Lord brought him to his senses by a violent fever, while in Africa. On recovering, he had charge of the long-boat; but one day the captain called him back, and sent another man in his place. The boat sank in the river, and the man was drowned. * * * The voyage being completed, the ship returned home, and in 1750, he married the lady already referred to. In 1750 he was appointed commander of a ship, and sailed from Liverpool in August, having thirty persons under him. He established public worship on board, and officiated himself in reading. It

November, 1751, he returned home, but sailed again in July, 1752. In this voyage he was wonderfully preserved amidst many dangers. Once his men agreed to mutiny, and take the ship from him. When the plot was nearly ripe, two of them were taken ill, and one of them died, which opened a way to the discovery of the plot. At a place called Mana he went in the boat to settle his accounts, when, for the first time, he became timid, and turned back. He soon afterwards found that a plot had been laid against him, which might have affected his life, had he landed. In August, 1753, he again returned to Liverpool. He soon afterwards made another voyage, taking with him a young man who had been one of his companions on board the Harwich, and into whom he had been the means of instilling the principles of infidelity. Newton hoped that, by taking him with him, he might now be the means of convincing him of the truths of Christianity. But he was in error. The young man grew worse and worse, until he was seized with a fever, and died in all the horrors of black despair. Having returned home in August, 1754, he was preparing for another voyage. Hitherto he had been engaged in the slave trade, and though he had not then been led to see the unlawfulness of his calling, yet he often prayed that the Lord would open a door for him to some more humane employment. Two days before the time fixed for sailing, he was seized with a fit, and was obliged to give up the ship. He now remained in England, when he became acquainted with Mr. Whitefield, whose ministry was made exceedingly useful to him. The next year he was appointed tide surveyor at Liverpool. From this time, 1755 to 1764, he had several times preached and expounded at Liverpool. The first time that the ministry was impressed on his mind was when reflecting on Gal. i. 23, 24. He had two curacies offered to him, but the Archbishop of York refused his ordination. In 1764 the curacy of Olney was proposed to him, and through the influence of Lady Huntingdon's friend, Lord Dartmouth, he was "ordained" by the Bishop of Lincoln. At Olney he wrote his hymns, in 1770, in connexion with Cowper, and called them "Olney Hymns." Here he continued nearly 16 years, and afterwards removed to St. Mary Woolnoth, London. In 1790 he had the honorary degree of D.D. conferred upon him by the University of New Jersey, America, but he declined accepting it, saying he had no wish for honours of that kind. In 1806, when he had turned 80, his sight, his hearing, and his recollection all fast going, his friends wished him to discontinue preaching. "What!" he exclaimed," shall the old African blasphemer stop while he can speak?" About a month before his death, he said to a friend who was sitting near him,

"It is a great thing to die; and, when flesh and heart fail, to have God for the strength of our heart, and our portion for ever." When Mrs. Smith, his niece, came into the room, he said, "I have been meditating on a subject, 'Come, and hear, all ye that fear God, and I will declare what he hath done for my soul.'" At another time he said, "More light, more love, more liberty. Hereafter I hope, when I shut my eyes on the things of time, I shall open them in a better world. What a thing it is to live under the shadow of the wings of the Almighty! I am going the way of all flesh." And when one replied, "The Lord is gracious," he answered, "If it were not so, how could I dare to stand before him?" The Wednesday before he died, Mrs. G— asked him if his mind was comfortable; he replied, "I am satisfied with the Lord's will." Mr. N. seemed sensible to his last hour, but expressed nothing remarkable after these words. He departed on the 21st, and was buried in the vault of his church the 31st of December, 1807, having left the following injunction, in a letter, for the direction of his executors: "I propose writing an epitaph for myself, if it may be put up, on a plain marble tablet, near the vestry-door, to the following purport:

JOHN NEWTON, CLERK,
Once an infidel and libertine,
A servant of slaves in Africa,
Was, by the rich mercy of our Lord and Saviour,
JESUS CHRIST,
Preserved, restored, pardoned,
And appointed to preach the faith
He had long laboured to destroy,
Near sixteen years at Olney, in Bucks,
And .. years in this church."

NORMAN.—In Rippon's Baptist Register for 1790 is an account of a Samuel Norman, who was appointed minister of Bampton, Devon, in 1792; and in the same work for 1794, is an account of a George Norman, of Sutton, in Cambridgeshire; but I know not which of them wrote the hymns.

OLIVERS (THOMAS) was born at Tregonan, in Montgomeryshire, in 1725. He wrote an account of his own life, from which it seems he was an awful swearer, and addicted to many gross sins, being, as he says, "one of the most profligate young men living." One night he met a multitude of people, and, on inquiry, found they had been to hear Whitefield. Two evenings afterwards, he also went to hear him, when the sermon was the means of stopping him in his awful course. He afterwards joined the Methodists, and was on one occasion put in the stocks for preaching. When Mr. Wesley and Mr. Whitefield separated, Mr. O. clave to the former, and wrote several works against Election, &c. H

died in 1799. He cautioned the Conference of 1772 against signing the minutes.

PERONNETT (VINCENT) was Vicar of Shoreham, in Kent. See note to hymn 730.

RADFORD (JOSEPH) was born in the parish of Stepney, London, July 21, 1752. He first preached at a meeting-house in Hermitage Street, Wapping, in 1785, but in a few months the premises were taken down, when he removed to Well Street, where he was again disturbed, as these premises were taken down also. In June, 1786, the meeting-house in Virginia Street having been repaired, after being in disuse for nearly 40 years, was re-opened by Mr. R., where he continued until his death, July 19, 1802.

REES (J.)—The only hymn in our Selection (1106th) said to be by this person was taken from Denham's Selection. I cannot say what Rees it was. There was a J. Rees, minister of Crown Street Chapel, London, but the hymn does not appear in his book.

RIPPON (JOHN) was born at Tiverton, in Devon, April 29, 1751. A year after the death of Dr. Gill, which took place in Oct., 1771, Mr. Rippon was invited to supply the destitute church in Carter Lane, Tooley Street, London, for seven Lord's Days. In 1773 he was appointed their pastor. When the new London-bridge was erected, the church built a new chapel in New Park-street, which was opened in 1833. Mr. Rippon remained with this people until his death, having been their pastor for 63 years. Dr. Gill was their pastor for 51 years previously. Rippon died Dec. 17, 1836. His selection of Hymns was first printed in 1787.

ROBINSON (ROBERT) was born at Swaffham, Norfolk, Jan. 8, 1735. He was found dead in his bed, on Tuesday morning, June 8, 1790.

ROMAINE (WILLIAM) having been often named in the Companion, I give a brief account of him. He was born Sept. 25, 1714, the same year as Whitefield, and about fifteen months before Berridge. He was first educated at the grammar school at Houghton-le-spring, and then sent to the University at Oxford. Here he paid so much attention to his studies that he greatly neglected his dress. Passing by the apartment of one of the masters one day, a visitant inquired, "What slovenly fellow is that with his stockings about his heels?" "That slovenly fellow, as you call him," said the master, "is one of the greatest geniuses of the age, and is likely to be one of the greatest men in the kingdom." In October, 1736, he was appointed to a curacy in Devonshire, and from thence removed to Windlesham, in Surrey. From Windlesham he went to London, strongly fortified in notions of his own exalted abilities. Abont 1744 or 1745 he was

appointed morning preacher at St. George's, Hanover Square, London; but from this place he was dismissed under the *complaint* of crowding the church. In 1749, he was chosen lecturer of St. Dunstan's in the West. Some time afterwards he preached at Westminster Chapel, but was driven out by the dean and chapter. In 1764 he was chosen to the rectory of St. Anne's, Blackfriars, but, from opposition, was kept out of the pulpit until 1766. His election is said to have been mainly owing to the exertions of a publican. Mr. R., being informed of this circumstance, went to thank him for his kindness. "Indeed, Sir," replied the publican, "I am more indebted to you than you to me, for you have made my wife, who was one of the worst, the best woman in the world." In 1764, he published his "Life of Faith;" in 1771, the "Walk of Faith;" and in 1795, the "Triumph of Faith." That the Lord should raise up a man to write these immortal works, will be cause for the unceasing gratitude of his people through all time to come. On the 6th of June, 1795, Romaine was taken suddenly ill, and felt persuaded he should not recover. The nature of his disorder prevented his speaking much. When asked by one how he was, he replied, "As well as I can be on this side heaven;" and to another, "As well as possible while in this vile body, which plagues and torments me." "It is all mercy, all mercy." Being asked if he was happy, "Yes," he replied, "for I have much of the presence of Jesus with me." "I have been in deep water, but I have enjoyed much comfort." About an hour before he died, being asked if he felt Christ to be precious, "Yes, yes, yes," he replied, "he is precious to my soul. All that can be desired is not to be compared to him." His last words were, "Holy, holy, holy, blessed Jesus, to thee be endless praise."

ROTHE (GODFREY.)—This person was a minister at Bertholdsdorf and Herrnhut, in Germany. He was intimate with Count Zinzendorf.

ROZZELL.—I have no account of this person. His hymns were written expressly for W. W. Horne's Selection.

RYLAND (JOHN) was born at Warwick, Jan. 29, 1753, in the parsonage house belonging to the rector. When some of the people complained that the rector had let the house to an Anabaptist, the rector replied, "What would you have me do? I have brought him as near to the church as I can, but I cannot force him into it." In 1759, Ryland's father removed to Northampton. His father's name was also John, so that the one was called John Ryland, senior, and the subject of this memoir John Ryland, junior. Some of his hymns were inserted in the old magazines, always signed, "J. R., jun." He was a pupil with his father at Northampton, who kept an

academy, and was also pastor of the Baptist church there. In 1767 he was baptized, and in 1771 was approved by the church as a minister. Ten years afterwards he was united with his father in the pastoral office, which in five years more devolved upon him entirely. He was one of the founders of the Baptist Missionary Society, and, in 1815, on the death of Andrew Fuller, was appointed his successor as one of the secretaries. He was exceedingly bitter against Huntington. He not only refused him his pulpit, but called him an Antinomian, an Ishmaelite, &c.; and added, "His writings remain an awful monument of the pride, censoriousness, and malignity which may be sometimes connected with a distorted and mutilated gospel." It will not be wondered at that a man who could so write sank into the mire of Fullerism. He received the title of D.D. In 1793 he removed to Bristol, to fill the office of President of the Baptist Academy there, vacant by the death of Mr. Caleb Evans. He died May 25, 1825.

STEELE (ANNE) was born in 1716. She was the daughter of Mr. William Steele, Baptist Minister, Broughton, Hampshire, and was a member of her father's church for 46 years. Her poems were published under the signature of "Theodosia," two volumes during her life, and a third after her death. "Her health was never firm, but the death of her father, to whom she was attached by the strongest ties of affection and gratitude, gave such a shock to her tender frame, that she never recovered it, though she survived him for some years. Her life was a life of unaffected humility, warm benevolence, sincere friendship, and genuine devotion." She had consented to give her hand in marriage to a young man named Elscourt, and the day of marriage was fixed. The day preceding it he went to bathe in the river, and was drowned. She died in Nov., 1778.

STENNETT (SAMUEL) was born at Exeter in or about 1727. He was the younger son of Dr. Joseph Stennett, who was many years pastor of the Baptist church at Exeter. He is said to have been called by grace to a saving knowledge of the truth in early life. He was baptized by his father when very young, and became a member of the church in Little Wild Street, London, to which place his father had removed in 1737. He received the degree of D.D. from the King's College, Aberdeen. He had an opportunity of entering the Church of England under high patronage, but declined from principle. He took a large share in the repeal of the Test and Corporation Acts, those laws so unjust towards Dissenters. In 1758 he was appointed pastor of the church in Little Wild Street, as his father's successor, having for some time before been his assistant. The death of his wife greatly afflicted him, and

seemed to deaden him to the world. He appeared to have no farther desire to live in it. Just before he was confined to his bed, he prayed earnestly in his family, "that God might give him an easy passage out of life;" and God granted him that which he requested. Some vinegar and other ingredients being given him as a gargle for his throat, he said, with great emotion, "And in *his* thirst they gave him vinegar to drink. O when *I* reflect upon the sufferings of Christ, I am ready to say, What have *I* been thinking of all my life? What *he* did and suffered are *now* my only support." And referring to the Socinian tenets, he said, "What should I do now if I had only such opinions to support me?" His speech was taken away some hours before his departure. He died Aug. 24, 1795.

STOCKER (JOHN).—I have no account of this person, except that his hymns were all inserted in the Gospel Magazine for 1776, &c.

SWAIN (JOSEPH) was born at Birmingham in 1761. His parents died when he was very young. At an early age he was apprenticed to an engraver. On removing to London, he became acquainted with a number of gay youths, who were extremely fond of plays and dancing, and, being naturally of a cheerful disposition, his company was much sought after. At this time he composed some songs and plays. But he was not allowed to proceed beyond the prescribed line. One day it was suggested to his mind that he was on the road to eternal death. He therefore purchased a Bible; his convictions of sin increased; and his conscience became greatly alarmed with apprehensions of eternal ruin. In his Diary of April 2, 1782, he describes the state of his mind: "I was followed, for about six months, with dreadful ideas of eternal torments, fearing lest by fire or sickness I might be removed into the endless fire of hell. Still I found that I loved my sins, and was not able to give them up, though I feared the punishment due to them." After a time, and after many legal workings, and various attempts to make his own peace with God, he felt his heart gradually melted. Many scriptures were brought to his mind, wherein he not only saw himself as a sinner, but Christ as a Saviour, yea, as *his* Saviour. "Yea," he says, "I saw and believed that he died for *me*, and that I should soon be with him in glory. O how did my enraptured soul rejoice, at that time, in this great salvation! So great was the peace and satisfaction of my mind, that I thought I could bear to be confined in the darkest dungeon, provided I might feel there what I *then* felt of the presence of God in my soul. But ah! the heavenly vision was not of long continuance, as I soon found by experience: the heavenly scene was snatched away, leaving but the remembrance of it; except that, in my

heart, I felt an *aching void*, that Christ could only fill." He now began to write some hymns. As he was singing one of them, a person who overheard him asked him whose it was, and when he found it was his own he invited him to go to chapel with him; but it is impossible to describe the surprise and delight he experienced on hearing from the pulpit the very things which he had himself gone through, for this was the first gospel sermon he had ever heard. He said, "I am sure what the preacher said is true, for he has described my feelings better than I can myself." He afterwards went to hear Rippon, and was baptized by him in May, 1783. After hearing a sermon preached by John Berridge, he said to his wife, "My dear, I do think I shall die with joy." Some time afterwards he was called by the church to the work of the ministry, and in June, 1791, went to preach for a people who met in East Street, Walworth, London, and who, without being formed into a church, had gone on for eleven years, having had no stated minister over them. In Dec., a church was formed, and Swain was made the pastor. When the church was first formed, there were only 27 members, but the number soon increased to 200. The chapel was enlarged three times. But Swain's labours soon terminated, as he died April 14, 1796.

TATE (NAHUM) was born in Dublin, 1652, and died in 1715. With Brady he compiled a New Version of the Psalms for the Church of England.

TOPLADY (AUGUSTUS MONTAGU). I am not aware that any account of the life of this valuable man was ever published except the one compiled by Mr. Row, editor of the Gospel Magazine from 1796 to about 1838. All other memoirs of Toplady that I have met with were taken from his, and it is from that work that I also extract the greater portion of my account. Paul was "set for the defence of the gospel,"—the gospel in all its bearings. Toplady was also "set for the defence of the gospel," but the grace given him was more to defend and proclaim the *doctrines* of the gospel than to insist on an *experimental acquaintance* with the power of those doctrines; just as Huntington, in later times, was "set for the defence of the gospel," more as to the necessity of a *personal experience* of the power of the doctrines than of the doctrines *themselves;* not that either the one or the other totally overlooked the *other* branches of the gospel, but they were not their particular and special work. Toplady lived in a day when Arminianism first vigorously reared its head in the Protestant Church, when Wesley broached his heresies that "every believer, till he comes to glory, works *for* as well as *from* life," that "nothing can be more false than that a man is to do nothing in order to justification," that election is a "horrible decree," &c.;

and Toplady was peculiarly "set" to combat such God-dishonouring sentiments, and to show that they were Popery in its worst form. About that time the Calvinistic and Arminian (or Wesleyan) Methodists were divided. When Huntington was raised up, he found that, in the Calvinistic churches, all who professed the doctrines of grace were reputed to be Christians, especially if they could talk largely of election, predestination, &c.; and he was "set," as God's mouth, to draw the line between *possession* and a mere *profession*, to separate the chaff from the wheat. The ministry of each was peculiarly adapted to the times in which he lived; and this has been the case with the Lord's more highly-favoured ministers in all ages. But I must proceed to my memoir. Toplady was born at Farnham, Surrey, Nov. 4, 1740. His father was a major, and died at the siege of Carthagena soon after Toplady was born. Toplady received his early education at the Westminster School, and thence went with his mother to Ireland. When about the age of 16, it pleased God in his providence to direct his steps into a barn, at a place called Codymain, where a layman was preaching. The word was fixed upon his conscience. Reflecting upon the circumstance a few years afterwards, he says, "February 29, 1768, at night, after my return from Exeter, my desires were strongly drawn out, and drawn up to God. I could, indeed, say that I groaned with the groans of love, joy, and peace; but so it was, even with comfortable groans that cannot be uttered. That sweet text, 'Ye, who were sometime afar off, are made nigh by the blood of Christ,' (Ephes. xi. 13,) was particularly delightful and refreshing to my soul; and the more so, as it reminded me of the days and months that are past, even the day of my sensible espousals to the Bridegroom of the elect. It was from that passage that Mr. Morris preached on the memorable evening of my effectual call by the grace of God, under the ministry of that dear messenger; and under that sermon, I was, I trust, brought nigh by the blood of Christ, in August, 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name! Surely it was the Lord's doing, and is marvellous! The excellency of such power must be of God, and cannot be of man; the regenerating Spirit breathes not only on whom, but likewise when, where, and as he listeth." In June, 1762, he "received the imposition of hands," and subscribed to the Articles, &c., of the Church of England five times. He "did not believe them," he said, "because he subscribed to them, but he subscribed to them because he believed them." He considered

them, indeed, as almost, if not quite, immaculate. In one of his works he remarks, that if the apostles had lived in that day he believed they would all have been members of the Church of England! So great is the infatuation with which even good men may be left to be carried away. Shortly after he entered the ministry he was inducted into the living of Blagdon, Somersetshire, but subsequently resigned it, as he learnt that it had been *purchased* for him. He first possessed the living of New Ottery, which he exchanged in 1768 for that of Broad Hembury, near Honiton, Devonshire, which he held until his death. Through the lenity exercised towards his parishioners, the whole living did not amount to £80 a-year. It was his lot to have a very active mind in a very weak body. He wrote many works which have been published; many more, including a History of England, enough for 3 vols. 4to, which he burnt because he had not corrected it; and many more which, in all probability, never will be published. He had purposed writing, in 1778, a reply to Dr. Priestley's "Disquisitions concerning Matter and Spirit," but his life was not spared. When Dr. Nowel, in 1760, asserted the Arminianism of the Church of England, Toplady replied to him in a work entitled, "The Church of England Vindicated from the Charge of Arminianism," and in 1774 he published another work, 2 vols. 8vo, entitled, "Historic Proof of the Doctrinal Calvinism of the Church of England." Though Toplady was such an advocate for the Church of England, he was nevertheless courteous and kind to all who differed from him in opinion, so long, as he said to Dr. Priestley, as they were *transparent*. "Give me," said he, "the person whom I can hold up as I can a piece of crystal, and see through him. I revere and admire real probity wherever I see it; but artifice, duplicity, and disguise I cannot away with." Dr. Gill, the Baptist, he highly esteemed, as he did also many other Dissenters. With John Wesley he was uncommonly severe, not because he had in great measure swerved from the Establishment and set up as a "head" on his own account, but because disingenuousness, disguise, dishonesty, marked many of his goings. When, in 1769, Toplady published a translation of Zanchius's work on Predestination, &c., Wesley published, *on a sheet of paper*, for the mere easy distribution amongst the people, several mutilated and grossly perverted extracts, little, if any, short of blasphemy, and then attached to it the initials of Toplady's name, hoping by that means to bring him into disrepute. The unholy trick, however, failed, as Toplady speedily exposed it through the press, and gave the author no quarter. When Toplady visited London, Wesley issued, or caused to be issued, a tract entitled,

"A Welcome Address to the Rev. Mr. Toplady, from the Profligates and Debauchees of London and Westminster, congratulating him on his Arrival in Town." Though I can well imagine how much his "old man" would be stirred up by such conduct, and though Wesley called the Calvinists "devil-factors," &c., as I have named in the memoir of Lady Huntingdon, yet it formed no excuse for many of the expressions which Toplady used. Excessive study, united with the damp air of Devonshire, had been the means of greatly impairing his health, laying the foundation of a consumption, which terminated in his death. He endeavoured to change his living for one in a dryer part of the island, but could not succeed. His medical advisers, however, recommended him to remove to London, which he did in 1775, when he became more intimately connected with the Countess of Huntingdon and the Calvinistic Methodists. (For some particulars see the account of Lady H. in a previous part of this little book.) His friends engaged for him, for Sunday and Wednesday evenings, the French Calvinist Reformed Church in Orange Street. His first sermon there was preached on Lord's Day, April 11, 1776. Three months afterwards he published his selection of Hymns. The copy which he used in the pulpit is in the possession of a son of Mr. Row, and there is another copy in the Library of the Religious Tract Society. I have in vain endeavoured to procure one for the British Museum. There are plenty of copies of a later edition, but it is spurious. In this collection are some hymns of his own, some of Charles Wesley's, some extracted from the Gospel Magazine, and some from other quarters. Like all other collections published about that period, such as Madan's, Wesley's, Aldridge's, Coughlan's, Lady Huntingdon's, &c., the names of the authors were not attached to the respective hymns. This is to be regretted, as, had it been otherwise, it would have saved a good deal of contention. On publishing his works, in 1792, 6 vols. 8vo, Mr. Row inserted many hymns, and called them Toplady's, which were *not* his, but which were Charles Wesley's, &c. Taking advantage of this circumstance, many persons, who are ignorant of the facts, have charged Toplady with theft, &c.; whereas, Toplady had no more idea that such hymns would be ascribed to him than that one of his hymns, ("Rock of Ages,") inserted in the Wesleyan Selection, would be ascribed to Wesley. Many of Toplady's own hymns were inserted in the Gospel Magazine for 1771 and following years, generally signed "Minimus." His well-known hymn, "Rock of Ages," was inserted in that Magazine for 1776, at the end of a series of Questions and Answers, and is entitled, "A Living and Dying Prayer for the Holiest Believer in the World," and signed "A. T." (For particulars, see Notes to Hymn 143, in

a previous part of the "Companion.") Mr. Row also published a "Course of Prayer, with Hymns, by Toplady;" and in this little volume, as also in "Devotional Exercises," &c., he inserted several other Hymns, not only by Charles Wesley, but also by Hart, Watts, Beddome, &c.; but Toplady cannot be held responsible for that which was done more than a quarter of a century after his death. Mr. Row, in his Life of Toplady, says Toplady published a few original poetic pieces, in a 12mo. volume, at Dublin, in 1759; and a gentleman in America, named Creamer, who belongs to what is called, "The American Wesleyan Episcopalian Church," and who published an account of the authors of some of the hymns in the American Wesleyan Selection, after having endeavoured to stain Toplady's character for having stolen some of Charles Wesley's hymns, says that *most probably* they were inserted by Toplady as his own in the volume alluded to, printed at Dublin. But such an insinuation, in the total absence of proof, betrays a lack of that charity that thinketh no evil, which is especially unbecoming in an advocate for perfection in the flesh. Suffice it to say, that I do not believe one word of it, and I challenge Mr. Creamer for the proof. In all the volumes that I have waded through, I have not found a single instance in which Toplady has claimed that that was not his own. The whole blame lies at Mr. Row's door, for he had no right or authority to insert such hymns in Toplady's works. Some of them were published by Wesley before Toplady was born, or within a year of his birth; and Toplady, of course, knew this; and, therefore, to have called them his own would have been certain to have called down the exposure and censure of Mr. John Wesley, who sought every opportunity of injuring Toplady's character. But such was not the case. I have felt it due to Toplady's reputation to insert these facts, and I can only say that their correctness may be relied upon. * * * His health now began more rapidly to decline, so that no hope was entertained of his recovery. On April 19, 1778, on attempting to speak, his hoarseness became so extreme, that he was obliged to descend from the pulpit after naming the text. After the above day, he preached only four times, and each time was looked upon as his last. When it was generally believed that he was dead, or so near death as to be past the power of speaking or writing, Mr. Wesley and some of his followers propagated the awful falsehood that he had receded from his former principles, and had expressed a desire to protest against them in the presence of Mr. Wesley. When the report reached his ears, dying as he was, he insisted upon being conveyed to Orange Street, that he might, from his pulpit, contradict the statement. He was informed that it would be dangerous to make the attempt,

and that probably he might die in the execution of it; to which he replied, "A good man [Whitefield] once said he would rather wear out than rust out, and I would rather die in the harness than in the stall." On Sunday, June 14, 1778, he was, therefore, taken from Knightsbridge to the chapel, and, after a sermon by his assistant, Dr. Illingworth, he, to the amazement of the people, ascended the pulpit, and delivered a short but affecting exhortation from 2 Peter i. 13, 14, in which he mentioned the peace, joy, and consolation of which he participated, and his desirable expectation that in a few days he must resign his mortal part to corruption, and then see the King in his glory. He concluded by giving his unqualified contradiction to the report that I have named, and referring his readers to his writings, said, "Every one of which I do hereby, as a dying man, ratify and declare to be expressive of my real religious principles." "I was awakened in the month of August, 1755, but not, as has been falsely reported, under Mr. John Wesley, or any preacher connected with him. Though awakened in 1755, I was not led into a full and clear view of all the doctrines of grace till the year 1758, when, through the great goodness of God, my Arminian prejudices received an effectual shock, in reading Dr. Manton's Sermons on the xviith of St. John. I shall remember the years 1755 and 1758 with gratitude and joy, in the heaven of heavens, to all eternity." I shall here introduce a few extracts from a narrative published a short time after his death. Some of his observations were, by a few persons who were present, committed to writing at the time. "He frequently disclaimed with abhorrence, the least dependence on his own righteousness as any cause of his justification before God, and said, that he rejoiced only in the free, complete, and everlasting salvation of God's elect by Jesus Christ, through the sanctification of the Holy Spirit. A remarkable jealousy was apparent in his whole conduct, for fear of receiving any part of that honour which is due to Christ alone. He desired to be nothing, that Jesus might be all and in all. His feelings were so very tender upon this subject, that I once undesignedly put him almost in an agony, by remarking the great loss which the church of Christ would sustain by his death, at this particular juncture. The utmost distress was immediately visible in his countenance, and he exclaimed to this purpose: 'What! by *my* death? No! by *my* death? No. Jesus Christ is able, and will, by proper instruments, defend his own truths. And with regard to what little I have been enabled to do in this way, not to me, not to me, but to his own name, and to that only, be the glory.' A short time before his death, at his request, I felt his pulse: and he de-

sired to know what I thought of it. I told him, that his heart and arteries evidently beat (almost every day) weaker and weaker. He replied immediately, with the sweetest smile upon his countenance, 'Why, that is a good sign that my death is fast approaching: and blessed be God, I can add, that my heart beats every day stronger and stronger for glory.' A few days preceding his dissolution, I found him sitting up in his arm-chair, and scarce able to move or speak. I addressed him very softly, and asked if his consolations continued to abound as they had hitherto done. He quickly replied, 'Oh, my dear sir, it is impossible to describe how good God is to me. Since I have been sitting in this chair this afternoon (glory be to his name!) I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of his presence with, and love to my soul, that it is impossible for words, or any language, to express them. I have had peace and joy unutterable; and I fear not that God's consolations and support will continue.' But he immediately recollected himself, and added, 'What have I said? God may, to be sure, as a Sovereign, hide his face and his smiles from me: however, I believe he will not; and if he should, yet still will I trust in him: I know I am safe and secure; for his love and his covenant are everlasting.' * * * * 'I cannot tell you the comforts I feel in my soul: they are past expression. The consolations of God to such an unworthy wretch are so abundant, that he leaves me nothing to pray for but a continuance of them. I enjoy a heaven already in my soul. My prayers are all converted into praise. Nevertheless, I do not forget that I am still in the body, and liable to all those distressing fears which are incident to human nature when under temptation and without any sensible divine support. But so long as the presence of God continues with me in the degree I now enjoy it, I cannot but think that such a desponding frame is impossible.' 'Those great and glorious truths which the Lord, in rich mercy, has given me to believe, and which he has enabled me (though very feebly) to stand forth in the defence of, are not (as those, who believe not, or oppose them, say) dry doctrines, or mere speculative points. No. But, being brought into practical and heartfelt experience, they are the very joy and support of my soul; and the consolations flowing from them carry me far above the things of time and sense.' Soon afterwards he added, 'So far as I know my own heart, I have no desire but to be entirely passive; to live, to die, to be, to do, to suffer, whatever is God's blessed will concerning me; being perfectly satisfied that, as he ever has, so he ever will do that which is best concerning me; and that he deals out, in number, weight,

and measure, whatever will conduce most to his own glory, and to the good of his people.' 'God forbid that I should be so vile an apostate as to recant my former principles! And yet that apostate I should soon be, if I were left to myself.' He frequently called himself the happiest man in the world. 'O, (says he,) how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. O that I had wings like a dove, then would I flee away to the realms of bliss, and be at rest for ever!' Being asked by a friend, if he always enjoyed such manifestations, he answered, 'I cannot say there are no intermissions; for, if there were not, my consolations would be more and greater than I could possibly bear; but, when they abate, they leave such an abiding sense of God's goodness, and of the certainty of my being fixed upon the eternal Rock, Christ Jesus, that my soul is still filled with peace and joy.' Within the hour of his death, he said, 'It will not be long before God takes me; for no mortal man can live (bursting, while he said it, into tears of joy) after the glories which God has manifested to my soul.' Two months afterwards, on Tuesday, August 11, 1778, his spirit departed. He was interred in Tottenham Court chapel. His body had not been long in the earth before Mr. Wesley publicly asserted that he died blaspheming and in the horrors of despair, and that none of his friends were permitted to see him; and one of the Wesleyan preachers, named Rhodes, asserted that his (Toplady's) case was like the awful one of Francis Spira, and added that "the dreadful manner in which he died had caused a woman who attended him to join the Wesleyan Society." Sir Richard Hill wrote two letters in the General Advertiser to Mr. Wesley, calling upon him either to retract the statements or deny having made them. I deeply regret that my limits will not allow me to publish them here, as they exhibit Mr. Wesley in his true colours as a professor. A declaration was signed by thirteen persons, who had from time to time been with Mr. Toplady in his last hours, expressing their readiness to testify on oath, if required, the falsity of Mr. Wesley's statements. Among the names I find that of the woman who Mr. Rhodes said had joined the Wesleyan Society; and also those of Dr. Andrew Gifford, John Ryland, senior, and Thomas Evans and Thomas Hough, Mr. Toplady's medical attendants.

TUCKER (WILLIAM) was born in 1731, and died Feb. 13, 1814. He wrote extensively in the Gospel Magazine for 1772, &c. His work, "Predestination Calmly Considered," is a strong defence of the doctrine of God's sovereignty. He was a clergyman of the Church of England at Chard.

TURNER (DANIEL) was born in Hertfordshire in 1710, and

died in 1798. He first settled over a Baptist church at Reading, but removed to Abingdon in Sept., 1748. When he first went to Abingdon, the church consisted of between 60 and 70 members, but in 1776 it was reduced to about 40. He published a work in favour of open communion, along with Mr. Ryland, sen., and Mr. Robert Robinson, to which Abraham Booth replied in his "Pedobaptism Examined."

UPTON (JAMES) was born at Tunbridge Wells, Sept. 15, 1760. He was upwards of 48 years pastor of the Baptist Church, Church Street, Blackfriars Road, London. He was a great advocate for the law being the believer's rule of life. It was to him that my father wrote five letters, which were published with his work, "The Gospel the Believer's Rule of Conduct." In 1776, he removed to Waltham Abbey, Essex, and two years afterwards was baptized and joined Mr. Davis's church, being then only 18. On Feb. 20, 1785, he preached his first sermon (from a pulpit) at Waltham Abbey, from 1 Cor. xv. 10. In June, 1786, he was "ordained" pastor over the people at Church Street, then called Green Walk. He was a man greatly esteemed in the circle with which he was connected. He died Sept. 22, 1834.

WALLIN (BENJAMIN) was born in London in 1711. He was the son of Mr. Edward Wallin, Baptist Minister, of Maze Pond, London. Though trained up in the way he should go, under the eye and ministry of his excellent father, "yet" he says, "under his judicious and affectionate instructions, both as a parent and a minister, I continued a long time a melancholy instance of the insufficiency of the best of means without a special blessing; but I trust, before his removal, it pleased God, who is rich in mercy, to open the eyes of my understanding, and to change what was before only the form to the power of godliness." He was educated under Mr. John Needham, of Hitchin, and Dr. Stennett. Having no thought of the ministry, he entered into business, and several attempts were made to induce him to preach before he consented. "When," he said, in answer to the third application from the church at Maze Pond, "I consider the design of such a call to be employed more or less in preaching the gospel, the very thought strikes me with terror. It is a work of an awful nature." On July 6, 1740, he consented to speak before the church, and in Oct., 1741, he accepted the office of pastor. Here he remained upwards of 40 years, and died Feb. 19, 1782.

WATTS (ISAAC) was born at Southampton, July 17, 1674. He was the eldest son of Mr. Isaac Watts, the master of a very flourishing boarding-school in that town, which was in such reputation that gentlemen's sons were sent to it from America and the West Indies. His parents being consci-

entious Nonconformists, had suffered much from the persecuting measures of Charles II. When about 7 years old, he was desired by his mother to write her some lines, as was the custom with the other boys after the school hours were over, for which she used to reward them with a farthing. Isaac obeyed, and wrote the following:

"I write not for a farthing, but to try
How I your farthing writer can outvie."

The precise time when effectual grace laid hold of his heart, I have not been able to learn. Dr. Jennings says, "Through the power of divine grace, he was not only preserved from criminal follies, but had a deep sense of religion on his heart betimes." Some gentlemen at Southampton offered to defray the expenses of his education at one of the Universities, but he declined it, saying he was determined to take his lot among the Dissenters. Accordingly, in the year 1690, he was sent to London, for academical education under Mr. Thomas Rowe, and in 1693, in his 19th year, he joined in communion with the church under the pastoral care of his tutor. While at this academy, he wrote two volumes of Latin dissertations, and two English dissertations. One of the latter was on the subject of justification through the imputed righteousness of Christ, in which he says, "The devil has used many artifices to subvert us, among which this is a principal one, namely, filling men's minds with wrong opinions concerning it, by representing it as an unholy doctrine; and this is the common prejudice against justification by the imputed righteousness of Christ received by faith alone, that it gives liberty to men to live loosely and sinfully, as though there was no room for good works in our religion, if they be not brought into our justification. But constant experience shows that this is a mistake; for they who embrace this doctrine are for good works as much as any, and dare not oppose the authority of that Spirit who, by the apostle James, pronounces that faith which is without good works to be dead. What we contend for is the right place, use, and end of good works in the matters of religion, that they may not be substituted in the stead of Christ, and the glory of our salvation be attributed to ourselves, against which the Scripture so often cautions us." After he had finished his academical studies, being then 20 years of age, he returned to his parents, where he remained two years. He was then invited by Sir John Hartopp, to reside in his family, at Stoke Newington, near London, as tutor to his son, where he remained five years. He preached his first sermon on his birthday, 1698, and was the same year chosen assistant to Dr. Chauncey, pastor of the church then meeting in Mark Lane, London. In January, 1701-2, he received

call from the church to succeed Dr. Chauncey in the pastoral office, which he accepted the very day King William died, March 8, 1701-2. Shortly afterwards, however, he was seized with an alarming illness, which rendered it necessary for the church to provide an assistant for him. As his health improved, he renewed his ministrations, but, in 1712, a violent fever so shook his constitution and nerves that debility attended him to his dying day. The distressing state into which he was reduced roused in his friends a tender sympathy. Sir T. Abney took him into his house, at Abney Park, Stoke Newington, and supplied him with every comfort he could need or friendship suggest. Sir Thomas died in 1722, but the same benevolent spirit actuated Lady Abney, who survived Watts above a year. He was once favoured with a visit, at Lady Abney's, from the Countess of Huntingdon, when he thus addressed her: "Madam, your ladyship is come to see me on a very remarkable day." "Why is this day (said she) so remarkable?" "This day thirty years (replied the doctor) I came hither, to the house of my good friend, Sir Thomas Abney, intending to spend but one single week under his friendly roof; and I have extended my visit to exactly thirty years." Lady Abney, who was present, immediately addressed the doctor: "Sir, what you term a long thirty years' visit, I consider as the shortest visit my family ever received." During his residence at his father's, after he left the academy, as already named, he composed the greater part of his hymns. These were not published until 1707. He sold the copyright to a bookseller for £10 only. A second edition was printed in 1709, corrected and much enlarged. The psalms were not printed till 1719. In 1728 the Universities both of Aberdeen and Edinburgh conferred upon him the degree of D.D. I have named that, through a fever in 1812, his nerves were greatly shaken. Many strange stories are told about his imagination, but I do not believe that one half of them are true. His life was a life of study, and, consequently, very few interesting circumstances are connected with it. He was several years distressed with continual wakefulness, so that sometimes even opiates lost their effect upon him. Very little that is satisfactory is said of his last days. He often expressed that he had not the shadow of a doubt as to his future happiness, and said, "I bless God I can lie down with comfort, not being solicitous whether I awake in this world or another." If he even *felt* one half that many of his hymns express, (and who dare say that he did not?) he certainly felt more at his latter end than his biographers have recorded. He died Nov. 25, 1748. Whitefield said of him

that for years together he might be said rather to gasp than to live.

WESLEY (CHARLES).—The hymns marked C. W. were composed by Charles Wesley, brother to the celebrated John Wesley. The first Wesleyan hymn book was published in 1739, under the following title: "Hymns and Sacred Poems by Messrs. John and Charles Wesley." In 1770 John Wesley published the large hymn book now in use. Of the 770 hymns in it, 625 were composed by Charles Wesley, 5 by John Wesley; and there are 24 translations from the German, one from the Spanish, and one from the French, also by John Wesley. That Charles was a good man, no one who reads his hymns can well doubt, unless he is prepared at the same time to say that he was one of the greatest hypocrites that ever lived, with which assertion I cannot for one moment sympathize. In *my* opinion he was one of the sweetest hymn writers that have existed. There may not be that height of doctrine which is portrayed by Kent, nor that depth of experience which shines so transcendently in Hart, but there is *a life* and a *breathing out* of that life in most of his hymns which is not even approached by Watts, and which is certainly not surpassed by even Hart. In many of the acts of his brother John Charles could not concur, and when John used Whitefield in the way that he did, robbing him even of his own place of worship at Bristol, Charles clave to Whitefield like Jonathan to David. Indeed, Philip, in his "Life and Times of Whitefield," says, "Charles, in 1752, consulted Whitefield on a delicate subject—separation from John. It embarrassed Whitefield. He knew not what to say. Something however, rendered it necessary for him to say that he thought John still jealous of him and his proceedings. But, lest this should injure John with Charles, he said also, 'The connection between you and your brother has been so close, and your attachment to him so necessary *to keep up his interest*, that I would not willingly, for the world, do or say anything that might separate such friends.' Wesley *was* somewhat jealous of Whitefield at this time. A new tabernacle was spoken of, and for a long time the nobility had smiled on Whitefield. Wesley felt this. He could have taken their smiles more coolly than Whitefield, but he could not sustain their neglect philosophically. It was, however, the contrast, not the loss, that mortified him." At the time of the eruption between John Wesley and Lady Huntingdon, Charles expressed himself very much grieved, and said that he should not fail to "speak to his brother roundly on the subject." Somewhere about the year 1760, Charles gave up itinerating with his brother. He must have seen through his ambition. When

ever Lady Huntingdon was at Clifton or Bath, Charles was usually her chaplain. It is remarkable that the last thirty years of Charles's life have been inserted in about half a dozen pages by the Wesleyan biographers. All these things go to prove that Charles was not one of them. Up to 1749, all the hymns published by the Wesleys were published in their *joint* names, John and Charles; but at the end of that year, being about the time that Charles began to have a little insight into his brother's plans, Charles published in *his own name* only. Mr. Creamer, whom I have named in my memoir of Toplady, says, "Nearly every one of Watts's Hymns in the Wesleyan Hymn Book has been subject to just such a correction and revision as Mr. Milner" (who had called them hyper-Calvinistic) "had sagacity enough to see they required; and that, too, by no less a personage than the same who revised, and expurgated, and re-revised the productions of Charles Wesley;" that is, by John Wesley. Is not this saying that Charles's, like Watts's, were too Calvinistic for John? Charles Wesley was born at Epworth, in Lincolnshire, Dec. 18, 1708, old style, that is, Dec. 29. When about 8 years of age, he was sent to the Westminster School, and in 1726 was elected a student of Christ Church, Oxford. Charles admits that he spent the two first years at Oxford negligent of religion; and when his brother John had spoken to him to be more serious, he would reply, "*What! would you have me to be a saint all at once?*" About 1731, Charles went with his brother and Mr. Ingham to Georgia, but, after labouring there about a year, suffering much from dysentery, he was obliged to return. He was not, as yet, acquainted with the power of religion, having been satisfied with using forms of prayer, &c. By reading the Life of Halliburton, "Charles was greatly stirred up to pray for the great blessing, and obtained salvation of the Lord." In 1739 he commenced his itinerant labours, and, "for the space of 10 years," says a Wesleyan biographer, "we must *admit* that his ministry was like a flame of fire." He was in perils oft. At Sheffield the mob completely pulled down the Society House in which he intended preaching. But as I have given a few particulars, in my account of Lady Huntingdon, of the treatment the Methodists met with, I cannot say more here. Charles died March 29, 1788. The following was his last composition, taken down by his wife, March 29, 1788:

"In age and feebleness extreme,
Who shall a helpless worm redeem?
Jesus! my only hope thou art,
Strength of my fainting flesh and heart.
Oh! could I catch a smile from thee,
And drop into eternity."

WESLEY (JOHN) was born at Epworth, June 28, 1703. He

was a strenuous propagator of the doctrine that man might become so perfect in the flesh as not to sin in thought, word, or deed. This, however, he attributes to the special grace of God, calling it perfect sanctification, or the second blessing, justification being the first. He learned this doctrine from the Moravians, and chiefly from one of that body named Bochler, with whom and five and twenty other Moravians he and his brother Charles sailed to America in 1735, in the same ship with General Oglethorpe. He, soon after his return from America, in 1738, visited Count Zinzendorf, where he drank more deeply into the Moravian doctrine; but in 1740 separated himself from them on the ground of difference on some fundamental points of doctrine. He also revived the Pelagian heresy, that "if man is not faithful in the unrighteous mammon, God will not give him the true riches;" that "nothing can be more false than that a man is to do nothing in order to justification;" that "as to merit, we are rewarded *according* to our works, yea, *because* of our works, that is, as our works *deserve*;" that "a believer not only works *from* life, but *for* life," &c. &c. And certainly, as far as *labour* went, he *worked* hard. He was exceedingly kind to the poor, and diligent in all his religious *duties*, believing that without his works his salvation would be impossible. With the exception of Whitefield, no man in modern times laboured more abundantly than he did, rising every morning at 4 o'clock. His work on Early Rising ought to be read by all classes. At a Conference of his ministers, held Dec. 8, 1762, he is reported to have said, he "defied God to find fault in some of his perfect followers, for God could not find sin in them. And that he himself loved God with all his heart, and served him with all his strength." Again: "Believers have no thought of anything but of God alone, to whom their whole souls flow in one even stream, and in whom they are swallowed up. In former times they had wandering thoughts, but now they do not rise up at all." Again: "Believers are freed from evil thoughts, so that they cannot enter into them, no, not for one instant. They are even free from the sins of *infirmities*." In his sermon on justification he says, "There is no necessity for the righteousness of Christ, and to talk of it is the very quintessence of Antinomianism, yea, Antinomianism without a mask. It is unscriptural, unfit for any man to wear. It is fanciful. Believers have no such righteousness imputed to them. The belief of it leads to licentiousness." He is also reported to have said, "Many are in hell for whom Christ died." "To talk of being clothed in the imputed righteousness of Christ, is as foolish as a black man to be esteemed fair, because he had on a woman's garment." In

his advice to the people concerning their dress, he desires them "not to wear anything of a glaring colour, or gay; to be careful how it is made, and how put on, so that they may increase their reward and brighten their crowns in heaven." (*Gospel Magazine*, 1802.) He is also reported to have said that one "Margaret Rood had lived two years and three weeks without offending God in thought, word, or deed, and that he himself had lived for one month as sinless as an angel." And again: "Christ knocks at the door of every human heart, and when he has done knocking, the day of grace has clean gone." (*See Gospel Magazine*, 1804.) In his sermon on Phil. iii. 12, he is reported to have said, "Christians are now *perfect*, so as not to commit sin, and to be freed from *all evil thoughts* and evil tempers." "Our blessed Lord had no evil or sinful thoughts, neither have real Christians; for every one that is perfect is as his Master. Therefore, if he was free from evil or sinful thoughts, so are they likewise." That there are some amongst the Wesleyan body who still believe that sinless perfection in the flesh is to be attained by the creature, is indeed too true, though *all* of that class with whom I have ever conversed on the subject, have confessed that *they* have not yet attained to it; but that there are very many amongst them who, feeling and lamenting their daily, nay, their hourly short-comings, would shudder at the thought of their salvation depending upon their works, or of their damnation being *the consequence* of their *not* working, (for the Wesleyans make a mystical distinction here,) is, I am persuaded, no less true; and I am confident that there are hundreds amongst them who do not know what the sentiments of their founder were. I make these remarks, not against Mr. Wesley as a man, but to expose the heresies on which the Wesleyan creed is built. Even Mr. Wesley's moral conduct would not at all times bear scrutiny. Witness his conduct towards his patron, Whitefield, in robbing him of his own chapel. Witness also his duplicity with regard to the Minutes of Conference in 1770, &c., as named in the Countess of Huntingdon's Life, in a preceding page. Also his base falsehood respecting Toplady, as given in Toplady's Life. And then let any one say what they could think of such a man declaring he had lived for a month as holy as an angel. The "Protestant Dissenters' Register," 1801, says, "That which appeared in Mr. J. Wesley the most censurable part of his conduct was his very unfair statement of the arguments of his Calvinistic adversaries, which, in a man of his acuteness of intellect, will hardly admit the plea of unintentional mistake." To show how he could twist even the Scriptures I may name that in his Exposition of the passage, "As many

as were ordained to eternal life believed," he reverses it, and says, "As many as believed were ordained to eternal life." * * * When John was a boy, his father's house took fire, and John was rescued from the flames through a window. He was educated at Charterhouse School, and thence went to Lincoln College, Oxford, where, in time, he obtained a fellowship. He obtained his full share of abuse and ill treatment as a Methodist preacher with his brother Charles and Whitefield, but he never shrank from his post. In Staffordshire he was once nearly murdered, and probably would have been, had not one of the colliers dragged him through the canal. At a place called Bedminster, near Bristol, he baptized some of his followers by immersion, *(See Ivimy's History of the Baptists.)* He died March 2. 1791.

WHITEFIELD (GEORGE), usually called WHITFIELD. — Though I am not aware that there are any hymns in our Selection that were composed by Whitefield, yet, as I have referred to him in the note to hymn 97, &c., and as I believe him to have been one of the most gracious, highly-favoured, and useful men that have lived since the days of the apostles, I feel called upon to spare a few lines for a notice of him. Whitefield was born at the Bell Inn, Gloucester, which his father kept, December 16th, old style, (now 4th,) 1714. It appears that he had early convictions of sin, "but, as he himself acknowledged, with shame and self-condemnation," (I quote from Dr. Gillies's account of him,) "the bent of his nature, and the general conduct of his younger years," were in direct opposition to those convictions. Between the ages of 12 and 15, he made great progress at the public school. Sometimes he acted a part with his fellow scholars in certain dramatic performances, prepared for them by their master, which no doubt gave rise to the report that he had been a public performer. When 18, he was sent to the University at Oxford, where he was again, perhaps more than ever, exposed to the society of the ungodly; but having now a deep sense of the fear of God, he was enabled to resist all their solicitations. "Harassed by inward corruptions," (says Mr. Wilks, his successor at Tottenham Court Road Chapel,) "he was resolved, by fasting and other bodily austerities, entirely to mortify them all, that he might be the better qualified to serve God without distraction. But, alas! this experiment nearly cost him his life, and left him as remote from the object of his wishes as at first." He carried his fasting and abstinence to such an extreme, that his body was so emaciated and feeble that he could hardly walk up stairs. In his own account, Whitefield says, "Whenever I knelt down I felt great pressure both in

soul and body, and have often prayed under the weight of them till the sweat came through me. Whole days and weeks have I spent in lying prostrate on the ground in silent or vocal prayer. About the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months' inexpressible trials by night and by day under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and by giving me the Spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But O with what joy, joy unspeakable, even joy that was full of and big with glory, was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God and a full assurance of faith, broke in upon my disconsolate soul! At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would I could not avoid the singing of psalms almost aloud." "His knowledge of salvation by the righteousness of Christ was at that time extremely superficial, but he soon received considerable assistance upon this and some other truths of the gospel, by reading an old author and by conversing with Charles Wesley, &c." * * * When only 21, Bishop Benson "ordained" him. After his first sermon, complaint was made to the bishop that he had driven fifteen of his hearers mad by his discourse; to which the bishop replied, he "wished the madness might continue till the next Sunday." From this time his preaching became incessant. The churches were sometimes so crowded, "that people hung upon the rails, while others climbed up the leads, altogether making the place so hot, that the steam would fall from the pillars like drops of rain. Thousands went away from the largest churches, unable to get in." Sometimes he was almost dead with heat and fatigue. Thrice a day he was lifted up upon his horse, unable to mount otherwise; then rode and preached, and afterwards threw himself upon two or three chairs. In January, 1738, he went to America. The ship in which he sailed was filled with soldiers, whose whole time, at first, was taken up with swearing, card-playing, &c.; but, by the blessing of God, before they had been long out, the ship was turned into a very Bethel. In September of the same year, Mr. W. embarked to return to England. It was a very trying passage, both water and provisions being short. "The only thing comfortable was, that, in the midst of these trials, deep impressions were made on some that were on board." Once the captain cried out, "Lord, break this hard heart of mine." At length the ship reached Limerick harbour. The bishop invited him to preach in the cathedral, which he did; whence

he proceeded to Dublin, Manchester, &c., preaching at each place, and arrived in London on the following day. * * As his congregations increased, so opposition grew and increased also, until nearly every door was closed against him. This, with other considerations, decided him to commence preaching in the open air. Accordingly, he began amongst the colliers in the neighbourhood of Bristol, having about one hundred for his first audience; but in a very little while the congregations increased to nearly twenty thousand. But with what gladness and eagerness these outcasts, who had never been in a church in their lives, received the word, is above description. "Having," as he writes, "no righteousness of their own to renounce, they were glad to hear of Jesus, who was a friend to publicans, and came not to call the righteous, but sinners to repentance." The first discovery of their being affected was, to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits. Hundreds and hundreds of them were soon brought under deep convictions, which in many (as the event proved) happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to anything rather than the finger of God. "As the scene was quite new," I quote Whitfield's own words, "and I had just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say either to God or them. But I was never totally deserted, and was frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, 'Out of his belly shall flow rivers of living water.' The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some on the trees, &c., at all times affected and drenched in tears together, to which, sometimes, was added the solemnity of the approaching evening, was almost too much for, and quite overcame me." Finding his preaching in the fields was attended with so remarkable a blessing, he ventured on Lord's day, April 29th, 1739, into Moorfields, London. Public notice having been given, he found an incredible number of people assembled. Many had told him that he would not come out of that place alive; but instead of the people hurting him, they behaved with as much quietness as if they had been in a building. The same evening he went to Kennington Common, where he had again thousands for his congregation. Everywhere the word seemed to sink deeper and deeper, and singing and praying were heard instead of cur

ing and swearing. * * * In August, 1739, he again went to America, carrying with him upwards of £1,000, with which he laid the foundation of an Orphan House in Georgia. In various parts of America he continued his field preaching, having sometimes 10,000 people to hear him, often in the woods. In 1741 he returned to England, when he commenced preaching in Moorfields on week days. For many years it had been the custom, in the holiday seasons, to erect booths in Moorfields for mountebanks, puppet-shows, &c. On Whit-Monday, 1742, Mr. Whitefield, at six o'clock in the morning, went to Moorfields and commenced preaching to a large congregation. At noon he went again, when, to use his own words, he "could not help smiling to see thousands, when a merry-andrew was trumpeting to them, deserting him to a man, and flocking to hear me." But this, together with a complaint that they had taken £20 or £30 less that day than usual, so enraged the owners of the booths that in the evening, when Mr. W. again went to preach, they hired a mob to upset him; but instead of that they quarrelled amongst themselves, and many of them joined Mr. W. The merry-andrew, however, severely lashed him with a whip. A recruiting sergeant was also sent amongst the people, with his drum, &c., but Mr. W. desired them to make way for the king's officer, which was done. He afterwards received at least a thousand notes from persons under convictions. * * * In Bristol he was not allowed, on account of his Calvinistic principles, to preach in the place that he had himself founded, and over which he had unwittingly placed Mr. John Wesley. Mr. Wesley preached a sermon, entitled, "Free Grace," in which he called election the "horrible decree." Mr. Whitefield prevailed upon him not to publish this sermon; but, when Mr. Whitefield went to America, Mr. Wesley *did* publish it, stating, in the preface, that "nothing but the *strongest conviction*, not only that what is here advanced is the truth as it is in Jesus, but also that he was *indispensably obliged* to declare this truth to all the world," could have induced him to publish, &c. In reply to this, Mr. Whitefield said, "Give me leave to take a little notice of what you term an *indispensable obligation* to make your sermon public to all the world. The case, you know, stands thus: When you were at Bristol, you *drew a lot* [respecting this sermon,] and the answer was, '*Preach and print.*' I have often questioned, as I do now, whether, in so doing, you did not *tempt the Lord.* Besides, I never heard that you inquired of God whether or not election was a gospel doctrine." Thus, Mr. Wesley's *strong conviction* arose, not from the inward voice of God, but from the mere drawing of a lot,—a practice to which he was greatly addicted. Mr. Whitefield then goes on to answer

the sermon, which he does in a scriptural manner, but of course this cannot be entered upon here. Suffice it to say, that a breach ensued. God's free grace and man's free will could not walk together. Mr. Whitefield was joined by Mr. Cennick, Mr. Humphreys, &c. Mr. Erskine invited him to Scotland, and thither he went several times, preaching in many places, and returning home through Wales. He also twice visited Ireland. At Dublin, on one occasion, he was nearly stoned to death by a Popish mob. When rescued from the rabble, he said, "I leave my persecutors to the mercy of Him who of *persecutors* has often made *preachers*. I pray God I may be thus avenged on them." In 1744 he again sailed for America, where he thought of staying the remainder of his days; but finding a heavy debt on his Orphan House, and himself being in a feeble state of health, he embarked, in March, 1748, for the Bermudas, and in the following July again reached England. On his arrival, the celebrated Countess of Huntingdon sent for him, stating that several of the nobility desired to hear him. She subsequently appointed him her chaplain, and he opened several of her chapels. In 1751 he again went to America, returning to England the following year. In 1754 he again went to America, taking with him twenty-two destitute children for his Orphan House, and returned the following year. In 1758, the Tabernacle in Moorfields was opened, and in 1756 he erected the chapel in Tottenham court-road. In 1762, being greatly debilitated by incessant labour, and having previously thrown up a large quantity of blood, he went to Holland for his health, where he was made instrumental "to the calling in of many souls." In 1763, he went the sixth time to America, returned to England in 1765, and again, for the seventh and last time, went to America, in 1769, where, on the 30th September, 1770, he died a few hours after preaching. As he was choked with asthma, he was unable to speak much in his last hours. * * * His preaching was perpetual, he having preached upwards of 18,000 sermons. Throughout the length and breadth of the United Kingdom, America, &c., his voice was over and over again heard; and certainly no man's labours, of whom we have any account left, were so abundantly blessed from the time of Luther. The collections that he was enabled to make for any cause he took in hand were astonishing. He took over to America about £14,000 for his Orphan Asylum, and collected upwards of £1,500 for the Protestants in Prussia, who had suffered so much from the cruelty of the Russians. In the Christian's Magazine for 1761, I find the following:—"February 13th, 1761, the collections made this day at Mr. Whitefield's Tabernacle, and the Chapel in Tottenham Court, for the sufferers by the late

terrible fire at Boston, and the plundered Protestants in the New-March of Brandenburgh, amounted to upwards of £550." Speaking of Whitefield, John Newton says, "I bless God that I have lived in his time. Many were the winter mornings I have got up at four, to attend his Tabernacle discourses at five; and I have seen Moorfields as full of lanterns at these times as I suppose the Haymarket is full of flambeaux on an opera night. As a preacher, if any man were to ask me who was the second man I ever had heard, I should be at some loss; but, in regard to the first, Mr. Whitefield exceeded so far every other man of my time, that I should be at none. He was the original of popular preaching, and all our popular ministers are only his copies." * * * After the preceding account was ready for the press, I met with an old copy of Whitefield's *Experience*, &c., written by himself. I exceedingly regret that I cannot insert it here, as it is remarkably interesting. I have, however, published it in a cheap form.* All the accounts of his life that I have been able to meet with have passed this by nearly altogether, and sadly mutilated what they have inserted. But it is too valuable to be lost, though it will not suit our modern religionists.

WILLIAMS (WILLIAM) was born in Llanddewi, Cardiganshire, and died Jan. 13, 1747. He went to London when about 24 years of age, and about six years afterwards commenced preaching among the Welsh Calvinistic Methodists in Wilderness Row. They subsequently removed to the chapel in Jewin Crescent, where Williams remained until his death. His hymns were printed at Carnarvon, 1772.

WINGROVE (JOHN) I have had a copy of this person's hymn book, but as it had no title, I cannot give the dates. He wrote a tract called "Wingrove's Opinion, or a Few Lines to a Brother Soldier." It is dated Steyning, Sussex, March 9, 1792. The "Opinion" appears to be of certain doctrines held by some ministers.

ZINZENDORF (NICHOLAS LOUIS) was born at Dresden, May 26, 1700. He was Count and Lord of Zinzendorf and Pottendorf. On the completion of his minority, he entered on the work of the ministry. He was the restorer of the Moravian Church, and travelled over many parts of the globe as a missionary. His hymn (103rd) was translated from the German by one of the Wesleys, but the Wesleyan biographers cannot agree which.

* 48 pages, 12mo, with a printed wrapper, price 4d.

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