

CHAPTER VII.

“’Tis not a cause of small import
The Pastor’s care demands.”—*Doddridge.*

“Preaching administ’ring in every work
Of his sublime vocation, in the walks
Of worldly intercourse ’twixt man, and man,
And in his humble dwelling, he appears
A labourer with moral virtue girt,
With spiritual graces like a glory crowned.”
Wordsworth’s “Excursion.”

THE settlement of a pastor over a Church is an important event in the history of religion. It is intimately connected with the glory of God, and the welfare of souls, and is to the individual himself, and to the people of his charge, the commencement of an era of prosperity and success, or an epoch of declension and decay.

In the choice of John Hazelton his people discovered a wise sense of the momentous issues of the future. His varied duties required in a pre-eminent degree, matured talents, consolidated convictions, and considerable experience in the ministry. No novice could have filled the position with credit. The ever-pressing engagements of his pastorate claimed much of the time and demanded much of the energy which a youth could not, in justice to himself or his congregation, spare from the closet and study; while they involved the necessity for that cautious self-repression, and discriminating knowledge of the various phases of Christian character, which nothing but the experience of years can develop.

All true success is to be traced to the absolute will of God. His purposes, however, are inseparably associated with a wise and reverent regard to the principles and precepts contained in His book. Divine sovereignty is neither tyranny nor caprice. While it consults no law known to us in its disposals, we are assured that it is the expression of the will of a righteous and holy Being, all of whose proceedings are in the strictest harmony with His character, and who, while exercising His supreme right to act without any deference to the opinions of His creatures, will never bestow gratuitous good in a way that subverts His equity. He has taught us that there is the closest connection between obedience to His word and the sanction of His smile—that “whatsoever a man soweth that shall he also reap”—and He thus warrants the prayerful anticipation that honest and earnest efforts to serve His cause will be followed by an encouraging measure of success.

When our friend responded to the unanimous call of the Church so long associated with Chadwell-street Chapel, he was a few weeks over thirty years of age. He was of middle height, fairly stout, and with a well-knit frame. His complexion was delicate, though by no means devoid of the flush of health, and strongly contrasted with his jet black hair, which he allowed to grow in long waves on each side of his temples and down his neck.

He is remembered as personable and pleasant; with a trace of the punctilious courtesy of the old-fashioned gentleman: and he evidently paid scrupulous attention to his attire, which was faultlessly neat.

The steel-plate engraving by J. Mote, after a daguerreotype by H. Lemaire, doubtless gives a fair general idea of his appearance in these days.

His demeanour was grave, though courteous and unaffected. To strangers he appeared reserved, but to those to whom he was attached he was gentle, frank, and cordial, an element of quiet

humour sometimes, though not often, pervading his conversation.

The first home of his married life was at 9, Buckingham-road, Kingsland, London. He and his wife had come together in the fear of God, and in reliance on His providential care, and with the fixed determination to regulate their expenses by the stipend received from the Church.

To do this was not easy. The most rigid economy had to be practised. They kept no servant, and for a time at least experienced the wearisome bitterness of having to make a fair outward appearance on extremely insufficient means.

At the time of their son's babyhood the clouds gathered very thickly over the little household. Mrs. Hazelton's health was so delicate as to cause serious apprehensions, and their hearts at times were filled with forebodings of sorrow.

A few, and very few, Christian friends shared their confidence, and were aware of the wonderful consideration, tenderness and affection our dear friend manifested in those days of trial.

We are slow to believe in the depth of feeling of which some undemonstrative natures are susceptible, and are prone to think that those only who parade their troubles are keenly sensitive to them.

Our friend ministered to his beloved partner with a woman's thoughtful gentleness. He often studied far into the night, and hushed the little one to sleep, that her rest might be unbroken, and brought him down at dawn snugly wrapped in a shawl, and laid him on the sofa while he himself prepared the morning meal.

We flatter ourselves that these details of the life of one who possessed such power to touch our hearts from the pulpit will not be deemed trivial or uninteresting, and they surely furnish a clue to many a sympathetic prayer and homely allusion that lent a charm to his higher ministrations as "a good steward of the mysteries of God." At length it proved impracticable to provide things honest in the sight of men on the stipend they

were receiving, and some decisive step was absolutely necessary. After many days of patient and prolonged prayer they could but feel that the only honourable course was for our dear friend candidly to state his position to his deacons, and inform them that if the Church was really making its utmost efforts for his maintenance, he had no alternative but to place his resignation in their hands. The frank appeal met with a just and generous response. On consideration and enquiry it was found that it was in their power to relieve their beloved pastor of the burden that was weighing him down, and an arrangement was proposed which he deemed satisfactory. A mercenary spirit none could ever charge our dear brother with manifesting. Many struggling causes can attest to his generosity, while his ministerial brethren invariably found in him the most considerate of friends.

This season of protracted care and anxiety passed away. How long it lasted it would profit little to enquire. It must suffice to note—it is trusted with a delicate hand—that the struggle with poverty was among the sorrows of his early years. Every memory of his domestic life which should be made public reveals the affectionate husband, the tender father, and the faithful friend. To his home he was warmly attached. Seldom in these early days did he take a meal elsewhere, and only when he felt that a few hours spent at the house of a Christian friend might effect spiritual good. Even then he returned gladly, finding in his books, his surroundings, and his little family all comfort and joy.

Hardly any records have been preserved of his early labours in the metropolis, but what we have been able to obtain are by no means devoid of interest.

On May 17th, 1853, he took part at one of the remarkable series of meetings held from time in the interests of the *Earthen Vessel*.* J. Thwaites, Esq. (afterwards Sir John Thwaites),

* It is curious to notice that the singular blunder in which the

presided, and addresses were delivered by a number of influential brethren, including James Wells, Thomas Jones, and J. T. Messer.

A brief report only is preserved of the speech of John Hazelton on the occasion. Having been requested to move "That inasmuch as the *Earthen Vessel* has been, and still is, found to be of benefit to the good cause, this meeting earnestly solicits the co-operation of all who are friendly to the same in endeavouring to extend *and increase* its circulation," he referred on rising to the well-known fable of the monkey, who, wishing to remove some chestnuts from the fire, made use of the paw of a friendly cat for that purpose. He knew instances of persons who did not take in, but were enemies to the *Earthen Vessel*, but who, nevertheless, were glad to make use of it to serve their own purposes in advertising their meetings. He highly deprecated such conduct, and cordially moved the resolution. Richard Minton accompanied his pastor, and is stated to have delivered a short and warm-hearted address.

It also happens somewhat curiously that we are in possession of the occurrences of one particular day at this period, from which we can no doubt form a fair idea of his life at the time. The quaint little lodge of the gates at the termination of High-bury-place was long a prominent land-mark in the parish of Islington. It was tenanted for many years by Ephraim and Mary Cobb, who eked out their slender means by selling sweets and light confectionery. They were largely patronised, and the writer well remembers that forty years ago, it was his childish opinion that a half-penny could be better invested with them than at any other shop in the locality. Perhaps the kindly souls

Earthen Vessel is alluded to as a ship, was perpetrated—perhaps for the first time—by Sir John Thwaites on this occasion. From Vol. I. of the Magazine it is evident that the *Earthen Vessel* is C. W. Banks *himself*, and that his original design was to make it the medium of his own autobiography.

showed him this consideration in return for an act of service which his father had once rendered them. Certainly the diminutive parlour, with its tiny scales and weights, and clean glass jars of sweets and cakes, and the quiet and smiling woman who showed him such attention, are pleasant memories of long past days. This honest couple, as we learned more than twenty years after, were members of the first Mount Zion, and tenderly loved its newly-chosen minister.

On Thursday, the 26th of May, 1853, Mary Cobb died, and her obituary, which appeared in the *Earthen Vessel* for the following July, was written by her pastor. It is sufficiently instructive to be worthy of permanence for its own sake. It likewise affords some insight into its writer's attainments and character, although perhaps its chief interest lies in the fact that, so far as can be ascertained, it is with one exception (to be noted in due course) the only production of our friend's pen which was ever committed to the press. We therefore subjoin it:—

THE DEATH OF MARY COBB, OF Highbury, LONDON.

When a spiritual person stands by the bed-side of a departing believer, how forcibly does the following solemn truth occur to his mind,—“The wicked is driven away in his wickedness, but the righteous hath hope in his death”?

This truth flashed into the mind of the writer, while standing by his beloved sister in the Lord, Mary Cobb, of Highbury, London, when the summons came for her to depart, on the morning of Thursday, May 26th, 1853. She was a proof of the truth of Scripture,—“Behold, I leave in the midst of thee a poor and an afflicted people, and they shall trust in the Lord.” In the early part of her life, she was directed from the country to London, by Him who is wise in counsel, and powerful in working; and about fifteen years ago, she became the wife of her now bereaved and sorrowing husband, our brother Cobb. It pleased the Lord to give them a large family, all of whom are living to lament their loss. It does not appear that she was acquainted with her state as a sinner when she became our brother's wife; on the contrary, she in-

formed him a short time since, that when she was first married she hated his religion ; but she never offered any opposition to him, neither did she manifest her hatred of the things of God, for she so thoroughly concealed her feelings that her husband was not at all aware of their existence until a short time before she departed, and then with her "old things had passed away, and all things had become new."

I never heard, either from our departed friend, or from any one else, how the Lord opened her eyes to see, and touched her heart to feel her awful state and standing as a fallen sinner in the sight of God, but I think the opening up of these mysteries was a gradual work in her soul. The Lord is a Sovereign ; and He displays that attribute as much in this part of salvation as any other. Paul was thrown from his horse—the gaoler called for a sword to commit suicide, and the writer suffered much under a broken law, when God began the good work ; whereas, Lydia's heart was gently opened ; Zaccheus was called in a mild and gentle manner, and salvation that day went to his house. It appears that the Lord dealt with the subject of these remarks in a similar manner ; for she had hopes and fears respecting her interest in Jesus Christ. That she was entirely lost, ruined, helpless and vile, were facts which were created vitally in her soul ; but that she was an object of eternal love, that she was redeemed completely by Christ, that she was quickened into life by God the Spirit, that all the promises were hers, and that "a crown that fadeth not away" was hers, were facts which she could not confidently embrace. However, she embraces them now ; all her doubts have departed, and all her trembling has ceased ; for at eventide it was light and triumph. The dear Lord appeared for the purpose of performing that promise, "as thy days so thy strength shall be ;" and therefore in a dying day she had dying grace ; and victory over all her fears and unbelief was enjoyed at last.

"The Lord has His way in the mighty waters, and His footsteps are not known." About five months since our friend was (as we thought) watching her dying husband ; but God has in a measure restored him, and has taken her. It is about two months since she was taken ; her complaint was rheumatism of the muscles of the abdomen. The physician assured her friends

that should it reach the heart, the result might be fatal. For a short time the means employed for her recovery had a most flattering result ; as on the last Saturday prior to her death, she was sitting up. The doctor told her she would shortly be about again; her husband's hopes were raised, and all her spiritual friends were thankful, as her life appeared to us poor mortals to be so necessary. However, God's thoughts were not as our thoughts; for on Wednesday, May 25th, her weeping husband came to the writer's house, for us to obtain the physician again, as he feared his wife was going. Mrs. H. started immediately for help; but as I had to preach at Soho that evening, I could not visit her. The rheumatism had returned most violently; it had reached her heart, and all further human aid was without success. On the Wednesday evening her mind was staid, and she had solid peace, and occasionally some holy raptures. On Thursday morning the writer rose early, and walked to her house, which he reached about an hour before she died; she was perfectly sensible, but so weak and exhausted that she could scarcely articulate; he asked her if she knew him. "Yes," was the reply. He said, "Do you know Jesus? is He precious now?" "O yes," she answered, "He is, He is, bless His dear name." Her sufferings were now too great to admit of our talking much, therefore we watched her in silence for a few minutes; at length she broke out in language which is almost peculiar to such solemn circumstances. "Come, dear Jesus, with the chariot of Thy love, to fetch me away from this suffering world." She then turned to her weeping husband, and told him God had enabled her to give him and her six dear babes up; requested him not to weep for her, as she was both safe and happy; gave him some advice in reference to her children, whom she tenderly loved, and especially in reference to the youngest, who is a babe only eight or nine months old, and then said, "Now let us have one song more."

"Once more before we part,
We'll bless the sacred name."

There could, however, be no singing aloud, either with herself or her sorrowing husband. Her sufferings becoming more intense, her chest heaving with pain, she had patience in sweet

exercise, for she was favoured to glance at Gethsemane and Calvary.

“What,” she said, “are my sufferings, compared with Thine, dearest Jesus? Mine are only as a drop in a bucket.” And again, “I long to be gone; for me to live is Christ, and to die is gain.” Death continued his solemn work; he took down her clay cottage rather roughly. She longed to be gone; in the midst of the conflict she turned and said, “Give my love to Mrs. H., and to the dear friends at Mount Zion.” Her sufferings increasing, she turned and said, “Do pray for an easy passage for me.” “Only,” she said, “that my Lord may come with His chariot, that my passage may be easy, and that I may soon be at home. “I,” she said, “cannot hear you, but they (meaning her husband, and a dear sister present) and the Lord can.” The writer bowed his knees, and prayed the Lord to grant her request; but strange, although she could not hear us before, she heard every petition, and threw in her petitions—grateful acknowledgments of mercy, and loud and heartfelt amens. If ever the Lord answered prayer, He did then; for as soon as it was over, her sufferings ceased, her pain seemed to depart, and her passage became easy. Her children and husband were not forgotten in approaching the throne, for which she was very thankful, and prayed that God would answer.

We stood in silence watching; she was filled with holy joy; her lips and her lifted hands were moving to express the holy triumph of her soul, but she was too far gone to be heard; she breathed every time more faintly, till at length the cord was broken, the tie cut, she breathed her last, she departed; the chariot came and fetched her away about eight o'clock on Thursday morning.

“In vain our fancy strives to paint
The moment after death,
The glories that surround the saints,
When yielding up their breath.

One gentle sigh each fetter breaks;
We scarce can say they're gone,
Before the willing spirit takes
Her mansion near the throne.’

On Lord's-day following, May 29th, her mortal remains were interred, by her beloved pastor, in Abney Park Cemetery, when the greater part of the Church and congregation assembled to express their love to her, and their sympathy with their bereaved brother. In the evening Mount Zion was everywhere filled, when the funeral sermon was preached from Rev. xiv. 13. May God sanctify this dispensation to us as a Church and congregation, and to her excellent husband.

Reader, are you a doubting, fearing child? Does Satan suggest that you never came in right? Are you all your life-time in bondage through fear of death? Are you among those who can see and hear, but not take hold of the promises? See here, your sister tried severely in these respects, but she came off more than conqueror at last. Some of God's people come in at the south gate; it not unfrequently happens that they have to go out at the north; while others come in at the north and go out at the south.

Is the reader an established Christian? favoured to possess an abiding, a steady confidence in the love, deeds, oath, promise and faithfulness of God? If so, he will have his faith strengthened, and I trust his heart a little warmed by the perusal of the foregoing. Or are you a painted hypocrite? Death will undress you, your paint and colouring will then go for nothing; naked then shall you stand in the full blaze of eternity's light. May God reveal this unto you now if it be His pleasure. Perhaps you are a poor careless sinner; if so, may grace all-enlightening, convincing and regenerating, lay the solemnities of death and eternity upon your mind, if it be the will of God, for remember, if "any man have not the Spirit of Christ, he is none of His."

J. HAZELTON.

Mount Zion, City-road.

On the evening of the same day—Thursday—he conducted a service at Mitchell-street Chapel, Saint Luke's, and baptised eight persons, most of whom were seals to his ministry. The address, which was based on John i. 25, "Why baptisest thou?" was thus divided:—

I. WHY WE BAPTISE.

1. *Because we have the highest authority for so doing, the*

authority of the throne; the command of the Most High God—Zion's King, Lord and Law-giver.

A sinner, when first convinced of his guilt, is deeply concerned to know by what authority such important matters are observed—by what authority a parish priest sprinkles, and why he sprinkles infants, &c. The authority is a great consideration with the child of God.

2. *Because Christ set us the example.* We are followers of Him. Thus "it becometh us"—namely, Himself and His followers—"to fulfil all righteousness."

3. *Because of the mystical import of the ordinance.* It sets forth the death, burial, and resurrection of Christ; also our death and burial to the world, and our resurrection to newness of life.

4. We baptise *by immersion*, because of the meaning of the word. To baptise is literally to dip or plunge. To assert that to baptise is to immerse is equivalent to saying that when a man dresses himself he puts on his clothes.

5. *To show our attachment* to the Lord—His people, His ways, and His house. "The love of Christ constraineth us."

6. Because without baptism there can be no Scriptural approach to the Lord's table.

7. Because we are not ashamed to identify ourselves in a public manner with the despised people of God.

II. WHOM WE BAPTISE.

1. *Not infants.* Such cannot confess by the answer of a good conscience. Religion does not admit of proxy. None can stand in death and judgment for me, and none in vital godliness.

2. *Not the dead sinner,* for baptism is an ordinance for faith, and he has none. He, therefore, cannot be profited by it.

3. *We baptise* the saved of the Lord—poor, broken-hearted sinners, whose hope and trust are in the Lord.

III. WHEN WE BAPTISE.

1. After the *communication* of spiritual life.

2. After *confession*.

3. Prior to communion at the Lord's table.

On the following Lord's-day the pastor gave the right hand of fellowship to the above, with five others who had been seeking and had recently found a spiritual home with his people.

The Church meanwhile continued their efforts to obtain a more suitable sanctuary with unflagging perseverance; though their patient and prolonged search had hitherto proved fruitless.

At length their attention was directed to a chapel in Chadwell-street, Clerkenwell.

Its history had been a chequered one. It was built for the use of a congregation of Presbyterians, under the care of a Mr. Whitley. He was followed by Dr. W. C. Smith, the poet, now of Edinburgh, and he by Josias Wilson, a devoted and earnest Presbyterian minister, in whose time the Church removed to their present sanctuary in Colebrook-row, in which however he did not live long to preach.

The chapel was, after an interval, re-let to some members of the Congregational denomination, Ridley H. Herschell, a converted Israelite, being appointed its minister. A very notable sermon was delivered at the reopening by Thomas Binney. In course of time, this effort for some reason collapsed, and the chapel was again disused. It was then let to a company of Plymouth Brethren, who had seceded from Islington Chapel, with their pastor, W. H. Dorman. In consequence of their diminished numbers, they in turn retired to a school-room in Rawstorne-street, and in 1853 the chapel once more stood empty.

It was ascertained that, with an adjoining house, it could be purchased for £1,230, and on inspection it proved all that could be desired. It however at first seemed impossible for them to obtain it. At length a sister in the Church volunteered to lend a part of the money without security, if the payment of interest were guaranteed by some of the friends, and it was ascertained that a Building Society was ready to advance what more was required on a mortgage of the premises. Much deliberation was

given to this idea. At times it was relinquished as rash and presumptuous; and again it appeared more feasible.

On the 9th of September, some of the friends accompanied their pastor to the place and counted the seats. He then for the first time ascended the pulpit which was destined to be so intimately associated with his future labours, and read aloud—the selection was characteristic—“two or three verses out of the third chapter of Lamentations!” Nearly all despaired of being able to obtain the place; but some believed the day would come yet when we should sit in it and hear the Word. None were less sanguine than the pastor himself.

On the 18th of September a Church meeting was held, to decide as to the practicability of taking any further steps in endeavouring to obtain Chadwell-street Chapel. The gravest objections were at first raised, but at the close a change of opinion was expressed.

Further steps were subsequently taken, and a united effort was made in the strength of the Lord to go forward and obtain the place. The money was borrowed of their kind friend. The necessary loan was effected with the Building Society, and an engagement was entered into to pay this back by monthly instalments of £6 18s. for a term of 15 years. The step was taken by faith and in prayerful dependence upon the Lord our God, and though they wondered how the means would be raised, and who would live to see the debt extinguished, yet, through the mercy of their faithful God, many lived to see the whole performed, and to join to bless His name.

On December 4th, 1853, they met for the last time in “dear little Mount Zion,” to commemorate the Saviour’s dying love; on which occasion three friends were received into full communion, making in all about sixty additions to the Church.

Many souls were born there, and nourished by the everlasting gospel. Peace and prosperity had attended them, and with

grateful feelings as a Church, all were constrained to exclaim, "What hath God wrought!"

On Lord's-day, December 11th, 1853, the opening of Mount Zion Chapel, Chadwell-street, took place, when a special prayer meeting was held at half-past nine in the morning. The first hymn sung on that occasion has been so richly experienced in their history, that perhaps it is worthy of note—it commenced—

"Mount Zion's faithful King,
Proclaims in faithfulness."

John Hazelton, John Foreman and George Wyard supplied the pulpit. The place was well filled, the Word blessed, and £27 3s. collected.

On the following Tuesday, a tea and public meeting was held. The pastor gave an outline of the providential and gracious way in which the Church had been brought into the place, which was followed by addresses by Messrs. G. Wyard, S. K. Bland, Garrett, Moyle, Newborn, and C. Smith.

All were overjoyed, and an enthusiastic report was sent to the *Earthen Vessel*, which, after stating that "any donations from kind friends would be thankfully received and acknowledged by our brother Minton," concludes with the brief but plaintive sentence, "We are a poor people."

On the 14th of December, 1853, the purchase of the property was legally completed, the whole responsibility incurred being for the sum of £1,252 12s.

Thus the second eventful year of our brother's labours in London was brought to a close.

CHAPTER VIII.

“Let thine eyes look right on, and let thine eyelids look straight before thee.”—Proverbs iv. 23.

“There stands the messenger of truth! there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.”

—Cowper.

CHADWELL-STREET is in the heart of a densely populated district in the north of London, and was in 1853 one of the most advantageous positions for a dissenting chapel that could have been found in the whole of the metropolis. Many changes have occurred in recent years. Old Smithfield, which was then an institution, has disappeared. Clerkenwell was the home of numbers of prosperous watch-makers and jewellers, whose wares found a ready sale in every quarter of the globe. Islington still retained its reputation as a not unfashionable suburb; while the inhabitants of Highbury prided themselves on their somewhat exclusive gentility. Pentonville and St. Luke's were inhabited by vast numbers of the middle class. Tradesmen, as a rule, lived at their places of business, and London terminated a mile beyond the chapel.

The whole locality was wealthier than in the present day. New neighbourhoods have sprung up in what were then fields; and streets and squares then most respectably tenanted have been almost abandoned by the section of the community which then

inhabited them. This has necessarily affected the whole social, commercial, and religious life of the neighbourhood, which at the time our narrative has reached, was as prosperous as any to be found at a like distance from the centre of the city.

The pulpits of adjacent sanctuaries were filled by ministers of at least respectable abilities. Henry Allon had assumed the entire pastorate of Union Chapel on the death of the venerable Thomas Lewis. J. Blackburn was struggling against many almost insuperable difficulties at Claremont. J. A. Jones was at (old) Jireh, Brick-lane. J. Peacock was at Spencer-place; J. Glaskin at Islington-green Chapel, and Charles Gilbert at Barnsbury. The Church of England was represented by such men as W. B. Mackenzie, J. Hazlegrave, J. Hambleton, and Daniel Wilson, all of whom had extended their reputations beyond the spheres allotted to their several places of worship. It is obvious, therefore, that a stranger would require talents of no common order to enable him to make his mark in the neighbourhood. This, however, as will appear, John Hazelton, by God's good help, ere long succeeded in doing.

No further intimation was given to the public that the long disused chapel had been re-opened for divine worship, than a plain, but neat notice-board, which was fixed between the entrances; but the Lord brought in many for whom He evidently had blessings in reserve. The pews gradually let. The pastor predicted that the galleries would never be required; but ere many months had passed away they accommodated a goodly number of seat-holders.

The cause began to be known far and wide as a holy and peaceful one, and as years rolled by many Christians who had been unsettled elsewhere helped to swell its ranks. Their numerical as well as their spiritual progress was therefore satisfactory. His evident aim was to be a "good minister of Jesus Christ," and as such he was greatly blessed. He was eminently favoured in his ministerial relations with his flock, his natural

qualifications and spiritual gifts co-operating to render him a pastor of no ordinary efficiency. He was a grave, God-fearing man, and the influence of his own sobriety affected the conduct of those who were associated with him. Levity and frivolity he loathed. "Jesting" he deemed "not convenient," and all business connected with his Church was conducted with the decorum which its important character demanded. Though free from any clerical assumption, he never treated others with familiarity, and all felt that it would be out of place in their conversation with him. Without "standing on his dignity," he "magnified his office," and secured for it due respect.

His authority was based on his own unimpeachable integrity, and his steadfast adherence to the principles of the New Testament, while the lustre of his unaffected spirituality commanded the homage of all holy hearts. At the beginning of his metropolitan career his moral and religious principles had evidently been well considered. He manifested the utmost confidence in them, and in all matters in which they were involved was firm and unyielding. Plastic men without decision on questions of doctrine or duty were his special aversion.

In other cases he knew how to concede with dignity what might not altogether coincide with his own ideas. Hence even a transient collision between himself and his colleagues was a thing unknown. In after years he drolly explained that the secret of their long peace was their consideration for each other. "When I have seen that there was a probability of their treading on my toes, I have moved out of their way; and they have invariably done the same when they had reason to fear that I might step on theirs."

Not a little of his pastoral success was attributable to the attention he devoted to minor matters. Slovenliness is the cause not only of many domestic sorrows, but also of not a few Church disturbances. "Let ALL things be done decently and

members had the unspeakable pleasure of seeing their own children made manifest as the objects of His love. Some seasons of anxiety were inevitable, nor did the Church escape trial and sorrow, but these were so sanctified that sympathy was always manifested, brotherly love continued, and peace as well as truth maintained within their borders.

The pastor entertained a profound dislike to publishing the number of enrolled members, or in any other way tabulating the results of his ministry. Whether this was the result of a conscientious objection to "numbering Israel," or proceeded from his natural aversion to ostentation and parade, we cannot say. "Beware of the fallacy of numerical statistics" was on a memorable occasion the earnest counsel of the saintly Charles Stanford, and perhaps John Hazelton felt that, as the secret and mysterious operations of the Holy Ghost cannot be chronicled with anything like precision, it is wisest to make no attempt to represent by figures the results of His work in human hearts.

The growth of the cause was, however, steady and permanent. Based on the principles of eternal truth, ruled with a firm but affectionate hand, and sedulously supervised by one "who watched for souls as one that must give an account," its progress was such as to cause unfeigned joy to the holy hearts interested in its welfare.

His ideal of the welfare of a Christian Church was a high one. He conceived its success to consist less in a large and heterogenous congregation, than in the oneness of mind and spirit which its members displayed. Spirituality and prosperity he considered convertible terms, and for *this* he laboured and prayed.

In spite of their heavy pecuniary liability the Church from the first manifested a creditable spirit of evangelical activity.

A benevolent society was instituted in October, 1854, for the relief of the Lord's poor and afflicted people, and continues to

this day to be the means of much practical good to those for whom it was originally designed.

A Sunday School was also commenced in the chapel, but the accommodation was so insufficient and unsatisfactory that the effort had to be abandoned.

The debt of £1,200 with which the little community were at first encumbered was progressively and regularly paid off in the way originally proposed, each monthly instalment being met as it became due to the Building Society.

An examination of the Strict Baptist Magazines of this period excites surprise that the Churches, both of London and the country, were so slow to discover the ability of the minister of Chadwell-street Chapel. It was the epoch of popular anniversaries. Congregations could be gathered on special occasions with little apparent difficulty, and sermons seem to have been listened to with an avidity seldom known in the present day.

Those who remember his later years only, when his assistance was so eagerly sought in all quarters, can but regard this portion of his career with wonder. His story may, however, encourage some young pastor who is similarly tried, and inspire the hope that if he is but true to his convictions and opportunities, God's time will surely come for his advancement to the most prominent position which he is really qualified to fill. Weary as is sometimes the task of tarrying our Lord's leisure, it is no loss of time to do so. "They also serve who only stand and wait," and if the days on which he is not called to the front by the bugle note of duty are spent in heart culture and mental improvement, he will not hereafter regret that once he had passively to tarry for the divine summons to the work for which his heart so longed.

It is also remarkable that years were suffered to pass before his utterances were deemed worthy of publication. He himself, as we have seen, prepared nothing for the press; and none of

his hearers made notes of the sermons of this period for insertion in the pages of a magazine.

To the kindness of one of his most endeared colleagues we are, however, indebted for the record of some of the choice sentences which fell from his lips during the year 1856. It may be needful to premise that they were uttered in the course of his ordinary ministry, and not on special occasions. Broken and fragmentary echoes though they be, they reveal the workings of a mind of no common power.

"There will I meet with thee, and there will I commune with thee, from above the mercy-seat" (Exod. xxxv. 22).

It is always the meeting of Misery and Mercy.

The door of the meeting-place is so low that the tall Pharisee with his plumes and paint cannot get in.

It is the meeting of a black sinner and a bleeding Christ exhibiting the Father.

It is a reconciliation meeting.

It is "with;" there is a world of meaning in this little preposition "with." God will meet a guilty world at last; but not meet "with." God is reconciled as a Lawgiver, and God the Holy Ghost comes down to reconcile the souls of His elect to His way of saving sinners. God's will secures the meeting with the sinner.

The meeting-place is paved with love, and stained with precious blood, and that is why God rests there.

The disappointment from time to time in meeting, endears the mercy of God when it comes.

After a long season of drought, how refreshing the rain to the thirsty earth.

How endearing the meeting of two lovers after a long absence.

Isaiah xlv. 17: "But Israel shall be saved," &c.

Salvation implies the solemn fact that man is lost, is the annihilation of all the damning consequences of sin, and the ground of Immanuel's fame.

It carries the vessel of mercy safely over all the ills, troubles, and opposition with which he can meet.

It is God's "shall," the shall of His decree, the shall of His justice, the shall of His power, the shall of His wisdom, the shall of covenant relationship.

It is in the Lord. In Him before they were saved by blood; in His merits and righteousness; the fact itself abides amidst all the believer's changes, and hence it is of everlasting duration. All lasting things shall break down; but this is everlasting, like its great Author.

God's family are His charity children. We shall never be ashamed to confess it; or be ashamed of our hope, ashamed of His ordinances, ashamed of His people and truth, or ashamed in the last day.

On the conformity of Christ to His brethren.—Heb. ii. 17, 18.

He became conformed to them that they might be conformed to Him. In all things. In His human nature, really man, body and soul, holy.

In obligation made under the law as a substitute.

In "place" He came where His brethren were. In His necessities, prayers, in His outpouring of cries and tears.

In persecution and desertion, and that from His own brethren.

In death, the way to His throne.

The purpose. That He might be a merciful and faithful High Priest.

The priesthood of Christ implies an insult and satisfaction. He stood in the tremendous gap.

As a Priest He contains His own fulness.

The great results flowing. He suffered but did not sin; He can and does therefore sympathise with the tempted, suffering saint; He is able to succour.

This is an experimental ability; He knows how His people feel, and how to adapt His word; he succours by intercession, by upholding power, by a word of promise, by a look.

On reconciliation to God.—Col. i. 21.

All the natural enmity of the natural man arises out of his alienation from God.

Sin first estranges from God, and then puts a weapon, a dagger, a sword in the sinner's hand.

This enmity is very deeply rooted. It is enmity in the mind ; it is so deeply rooted that nothing but grace can uproot it.

Reconciliation is a renewal of friendship. What does the Spirit of God reconcile the people of God to ?

God reconciles the sinner to portrait of Himself (painted) in His holy Word.

The sinner's full length portrait is drawn in Rom. iii.

To the holiness and justice of that law by which he is condemned.

To the righteousness of Christ imputed as his only dress.

To the Gospel which lays the creature low and exalts alone the dear and blest Redeemer.

The Holy Ghost reconciles by giving the sinner a new nature, by which he walks with God. How can two walk together except they be agreed ?

The means, by Christ, the Reconciler, who took their nature ; their place to remove the cause of the breach. Sin, the Lawgiver, lawbreaker, and Law Fulfiller, all met together on Calvary. It is therefore an eternal, legal, and honourable reconciliation.

The end : the presentation of the whole body of Christ perfect, spotless, and complete, sanctified as well as justified.

God will not blame—

The devil cannot blame—

And we shall not blame ourselves.

On the going forth of the Lord Jesus Christ.—Hosea vi. 3.

In the love of His heart, He went forth in eternity towards His Church, and asked her of His Father.

In His covenant engagements He went forth as her Surety.

He went forth at her fall. The Church's Husband went down to the gates of hell and laid His own decrees and determinations there to save. To hell's gates the devil was permitted to carry her ; but not into hell.

He came forth gradually for 4,000 years. First in a promise, then in typical sacrifices, then in the ceremonial law, then in the prophets, then by His advent, then in redemption, then in

preaching the Gospel. He goes forth experimentally in the soul. "As the morning"—refreshing, freely, unconditionally, gradually. "As the rain," former and latter. Canaan had two falls of rain during the year: the former rain quickened the seed, and the latter nourished and plumped up the grain. As the rain—sovereignty, penetrating, refreshing, and fertilising.

"I will help thee."—Isa. xli. 13.

He helpeth our infirmities, in prayer, preaching, hearing; helps in the conflict, in burden-bearing, on the journey, long or short.

The following outline of a fresh and original sermon, preached on Lord's day, June 10th, 1860, is, we believe, the most complete extant specimen of the ministry of this period. Its subject is,—

MARY AT THE SEPULCHRE.

"And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting."—John xx. 11, 12.

John has truly observed that "perfect love casteth out fear, because fear hath torment."

There may indeed be a sense in which this is not true of natural love, but I am confident that it is correct when applied to spiritual or Gospel matters.

There never was a more beautiful exemplification of this truth than is supplied by the narrative of the evangelist in this chapter. This woman, Mary, who was the Mary Magdalene out of whom the Lord Jesus Christ cast seven devils, felt that she had been the recipient of great mercies from her dear Lord, and she therefore loved him with great warmth and constancy.

It was this love that brought her to His sepulchre. It was morning, early and dark. So far as she knew, the Roman soldiers were there on guard, and would molest her. And, moreover, so great was the malice of the Jews, that she was exposed to the greatest danger in thus seeking for her Lord's body. Yet hither she comes, her Lord is here, therefore her heart is here.

It is said that love is blind. This might, *perhaps*, be said of

Mary's love. It was so great as to bewilder her judgment, disorder her understanding, and to cause her to forget what He had said. He had said that He should be crucified, and, after three days, rise from the grave; yet, in her bewilderment, she comes with the cry, "They have taken away my Lord, and I know not where they have laid Him."

We shall notice, I. *Mary's conduct*; and II. *The vision which she saw*.

I. In looking at the first of these particulars, I observe two points,—*Mary's grief*; she stood without at the sepulchre, weeping; and *Mary's act*; "stooping down."

1. Notice then firstly, *Mary's grief*.

(1) The *cause of her grief* was the removal of the Lord's body, as expressed in her passionate exclamation to Jesus, when she supposed Him to be the gardener: "Sir, if you have borne Him hence, tell me where thou hast laid Him, and I will take Him away." She wept, and the secret of those tears was the fact that it was "*My Lord*."

(2) She wept at the *moving cause* of His sufferings for her. The rough and brutal soldiers who crowned His loved head with thorns, mocked, spat upon and buffeted Him, drove the cursed nails through His sacred hands and feet, wept not. The earthquake alarmed and terrified them, but it produced no emotions other than those of fear. But in the breasts of John the beloved disciple, Mary Magdalene, and the few who stood with them at the cross, were other feelings. It was the thought of the love which beamed in His dying eyes, even in the agonies of death.

I am not aware that love produces grief. At any rate, spiritual love in the abstract will not produce it. But it was love, as contrasted with her own unworthiness, that broke her heart, and sent it flowing out at her eyes in a flood of tears.

"How wonderful," thought she, "that love should *exist* for me *at all*," and that this love should make for itself such outlets as it did at the cross is marvellous indeed. None but the Christ of God could love her so well as to die for her. None but He would have opened a way to heaven for her through His cleft and bleeding side and heart.

Again: what a marvel was it that He should stoop so low.

Think of it, friends; Mary had to *stoop* to see where her Lord had been for her. What condescension is here!

(3) She wept at the *procuring* or *meritorious* cause of His sufferings—sin. She was a sinner, and for her He must die, before she could be taken to heaven. Ah! a sense of sin in oneself, of sin upon incarnate God; the thought that we furnished the nails that lacerated His hands and supplied the spear that tore open His side, will fill the soul with grief and the eyes with tears.

(4) The fact, too, that she was *personally interested* in His death was an incentive to tears. Orators, by means of eloquent descriptions of Christ's wondrous love, oftentimes work so powerfully upon their hearers, that, by the time they have concluded their oration, the mass of their audience are in tears. But the tears produced by a feeling sense of interest in the love and deeds of our precious Jesus are far more genuine than those produced by mere eloquence. When they laid His body in the grave, the sight, perhaps, brought no drops of sorrow from the eyes of the onlooking soldiers. But certainly did Mary weep.

(5) It was because she felt that she was *related* to Him. It was relationship. A beautiful illustration of the state of Mary's mind is furnished by the dove which Noah sent forth of the ark. The creature, finding no rest for the sole of its foot, was restless, and returned. Mary could not rest until she had found Jesus, and was able to say to Him, "Rabboni," "*My master.*"

(6) Another reason for her tears was the *absence of her Lord*. I pity the man, who, having professed to enjoy, at any time, the presence of Christ, is not miserable in His absence. Depend upon it, there is something radically wrong in such a case.

2. We will now notice the *act of Mary*.

Jeremiah said, "Mine eye affecteth mine heart." Mary might have said, "My heart affecteth mine eye." Both expressions are true in different connections, but here Mary's heart affected her eye, and brought her on her knees to look for Jesus.

(1) Let us learn a lesson here. Her grief, excessive as it was, did not prevent her from looking for the Saviour. Does not excessive grief, my brethren, sometimes prevent you from looking to the Lord. Alas! it is so at times, if God do not sanctify trouble.

But, even if we lose a right eye, or a right hand be cut off, let it not keep us from the Lord.

(2) Mary looked and the *grave was open*. That is our mercy—He is risen. The debt is paid, salvation is finished, and Christ has cast a bridge across the gulf, one end of which is at the very gate of hell, and the other rests upon the threshold of heaven.

(3) The whole ground was clear. The soldiers were gone, death and the devil had disappeared, and there was none to interfere with that poor, lone woman. Some persons have expressed perplexity at the passage, "He hath gathered together all things in one." Here is at least one illustration of its meaning. Christ, His Church and angels were gathered there, with no world and no devil to interrupt their communion.

(4) A solemn stillness pervaded the place. The earthquake was over, the curse was gone. Here was no thunder from Sinai; no voice of a trumpet waxing louder and louder, and no fire. Looking into the grave, Mary saw no death, but two angels. And we, brethren, may apply this to the grave, our own resting-place for a brief period, blessed if interested in the Destroyer of death.

(5) But the grave was not destroyed. Perhaps by a miracle it was preserved during the earthquake from filling up. Death was destroyed, but the grave remains perfect; but at the last great day the saying will be accomplished,—“O grave, I will be thy destruction.”

II. *The vision Mary saw.*

She found the grave occupied by an angelic guard.

(1) Let us take notice of the nature, the array, the posture, and the position of its garrison. There were *two* angels. Under the Jewish constitution no man could be condemned to death upon the evidence of fewer than two witnesses, and some reference may be had to this fact here. They first drove away the guard of soldiers; alarmed at so sudden an onslaught they fled. Nor were they any longer to keep the grave, for it was now His property who had so gloriously won it. Having driven away the guard, they rolled away the stone from the mouth of the sepulchre.

(2) Thus they released the Surety. It is erroneous to say that He *burst the barriers* of the tomb. He came forth *by right*,

and none were there to oppose His coming. Having accomplished these acts, they remained to guard the grave, and direct the woman Mary when she came to the sepulchre.

(3) Their array *was white*.

They were pure, *angelically* pure as when they were created. But Mary, vile as she had been, in the *mediatorial* robe of righteousness was better clothed than they, since He, the great Surety, wrought that robe.

Their white robes signified victory. They were there on the occasion of a victory, for Christ had fought and won the greatest and most important battle ever known.

Their white robes told of joy and freedom through the great actions of Christ.

(4) They were *sitting*.

For they loved Him who had inhabited the grave and hallowed it, as their Great Preserver, and their God; nor were they ashamed or afraid of sitting in that gloomy grave since He had been there before. Sitting in the grave, too, they show that, as it is the bride's bedchamber, at the last day they will have to do with her rising from it to meet the Lord.

(5) Their *position* was at the head and foot. Some allusion may be intended here to the circumstances of the mercy-seat which covered the ark. A cherub sat at either end with his face looking downward upon the mercy-seat. Christ is the mercy-seat, and the angels were sitting, gazing upon the place where He lay, contemplating the mystery of salvation.

(6) Thus they teach that the *identical* body is guarded in the grave, and will be raised at the last day.

(7) So the body of the Christian Church is safe from all evil, possessing a glorious immunity from all present dangers, protected from head to foot. Thus is ensured to them safety while travelling through this vale of tears, repose in the grave, and afterwards the full fruition of their gracious hopes and anticipations in the "plenitude of heaven."

The following selected sentences must bring our reminiscences of the pulpit labours of this period to a close:—

The Gospel is that great light brought from the eternal throne, to guide pilgrims home through the wilderness.

The Gospel is such a mystery, that a child may apprehend it, yet Gabriel cannot comprehend it.

The Gospel is so contracted, that it can dwell in the heart, and yet so great, that heaven could not hold it.

God would not give His people shoes of iron and brass if they had not to pass through briers and brambles on their way home.

Redemption is the largest book God ever wrote. It was concocted in eternity, and opened on the cross.

Fleshly perfection is a vague notion of the brain.

The plant of renown, and that obnoxious weed, human merit, cannot grow together in the same soil.

The Lord Jesus, dropped into the soul, is the seed of all good works.

A regenerated man will always be a reformed man, but a reformed man will not always be a regenerated man.

Regeneration is that which brings the father and child together.

When God has made a sinner a saint, the devil cannot make a saint a sinner.

Sanctified affliction makes a channel for comfort to flow in.

The Church's bank is ever full, millions have been drawing, and are drawing, yet it is as full as ever.

Truth and love go together, truth is the wall, and love the cement.

Truth is the impression, love is the fire that melts the heart.

Truth and love make death and eternity desirable.

Truth alone is awful on a dying bed, but truth and love make all firm and fast for ever.

Christ is heaven's great lamp, and all the lights that will burn in heaven for ever were lighted at *Him*.

The cross of Christ is the great outbreathing of Jehovah's

love, and it is the only place where the sinner and God are made friends.

Death shot his arrow into Jesus Christ, but he did not draw it out again, so that we need not fear to meet death, since he is a stingless enemy.

The whale never swallowed such a sweet morsel as when he swallowed Jonah, and the grave never swallowed such a sweet morsel as the Lord Jesus Christ.

A little humble, spiritual hope is better than all the presumption in the world.

That hope which arises out of the atonement can never be annihilated, however the waves of trouble may dash against it.

* * * * *

It is not in our power to say much of John Hazelton as a correspondent. There is ample proof that he might, had he chosen, have excelled in epistolatory composition—but it was only under special circumstances that his letters contained more than a few kind and sympathetic sentences in addition to the communication for which it was penned. Two, however, of a more extended character, which were penned at about the period to which this chapter is devoted, have been preserved. They manifest the utmost kindness, tenderness, and wisdom, and furnish us with an insight into their writer's true character, which we otherwise might have been unable to obtain.

TO A YOUNG CHRISTIAN WHO WAS ABOUT TO JOIN THE
CHURCH.

MY DEAR YOUNG CHRISTIAN FRIEND,—I received your letter in due order, and you would have heard from me before if time and engagements had permitted.

I must assure you in the first place, that I do not consider you have taken a liberty in addressing a letter to me, for I feel pleased and thankful that, from the use God has made of my ministry to you, you can feel some "relief" in writing me upon eternal things. A minister, like a private Christian, needs encouragement, and when, either by letter or otherwise, he finds

that his labours are useful to his people, his heart rejoices, and he takes fresh courage in his work.

You tell me that you feel ashamed because you cannot say more about that love which has made you free: it is, my friend, an unspeakable love; it is a love which passes knowledge and language also.

But there are times when one feels a greater freedom in conversing about Christ than at other times. This, I suppose, is the case with you. You have occasionally felt thus: Now if I could see Mr. Hazelton, or if I were now before the Church, I could freely and fluently tell them what great things the Lord has done for me. And while this feeling was upon you, you resolved again and again to speak to me or to the friends. You see I know where you are. And how is this? Why, I have been there myself, therefore I know your peculiar feelings in relation to these great matters.

While in the body, and imperfect, our experience will be, *must* be—"That which I would not, that do I." The Holy Spirit is sovereign in His operations. When He sheds abroad God's love in the heart, and raises us into holy astonishment that we are loved, washed, and saved, then we can say, "Come all ye that fear God, and I will tell you what He has done for my soul." Our safety, our salvation do not depend upon happy frames or warmth of heart; were it so, how many would be saved? Salvation is of God, and therefore it never varies, in all frames, feelings, events, times, and weathers: in all ages, from buoyant youth to trembling old age, our salvation is the same.

It is your mercy not only that you are saved, but that you know the truth so as to have been made free from those tormenting fears which must arise from the belief that salvation in whole or in part depends upon the creature or any of his deeds. Grace for grace is your hope, your rock, and your glory. Grace as high as God, as changeless as God, as eternal as God.

You are thankful to be a debtor, and your grief is that you are not more thankful to Him who did not feel that He had done enough for you until He shed His blood and died for you. Love Him! Aye, you love Him—the signs you write me are the fruits of His love. You love the "fold, the sheep, and the Shep-

herd too." God gives us new eyes, new hearts, new ears, and a new tongue. Who but a grace-taught soul will or can love the fold, sheep, and Shepherd? With them may you be numbered both here and hereafter; and when the flock is made up, O may A. F. and John Hazelton be among them.

I hope you may leave the fear of man behind you on Wednesday, there really is nothing to fear. May the dear Spirit be your remembrancer and your help, and if spared to go through the ordinance may Jesus be with you that you may realise the truth, "in keeping Thy commandments there is great reward." The Lord help you. I will not forget you at the throne, try to remember me there, and thus we shall refresh each other. May Jesus be precious and in bitter crosses sanctified, and heaven anticipated by my dear young friend.

I am, in much Christian affection, your minister,

J. H.

July 10th, 1860.

TO A CHRISTIAN GENTLEMAN AND HIS WIFE, IN REPLY TO A LETTER DEPLORING THE LOW SPIRITUAL CONDITION OF THE CHURCH TO WHICH THEY BELONGED.

DEAR FRIENDS,—I embrace the first opportunity that offers to answer your letter of the 21st March. I am thankful to inform you that we are all as well as usual, and am happy to hear that you have your health.

You appear to be in no small trouble because of the spiritual barrenness of —; I wish I could help you, but you are too far off. I can sympathize with you, and am sorry that ministers of Jesus Christ do not throw their energies into the important work God has called them to do. I am more than ever convinced that if a minister will not *read hard, think hard, and pray hard*, he will not be able to feed the Church of God. Talking and wordiness in the pulpit is not preaching; there must be digging in the study, prayer in the closet, and labour in the pulpit. With these things and God's blessing there will be prosperity in the pews.

We are still going forward at Chadwell Street: last Church meeting we had four before us, and I proposed eight more, and

others are coming, so that I look on and wonder. Last Lord's-day evening we had to open the vestries for the people: our chapel is not large enough for the evening when the weather is fine.

Last night Mrs. B. sent for me to visit her, as she thought she was dying. She is astonishingly happy in the things of God, and I think will soon leave the world for her peaceful and eternal home.

Last Sunday I preached in the morning from Heb. xii. 10, "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." We noticed three things:—(1) God's right to chastise His people: He is our Father. (2) The rule according to which He does it: For our profit. (3) The end to be answered: That we might be partakers of His holiness.

In the evening our text was Heb. xi. part of 16th verse, "Wherefore God is not ashamed to be called their God." (1) The relationship: their God. (2) The fact stated: He is not ashamed to be called their God. (3) The inferences from the fact.

Next Thursday master John goes to a new school: he will then have to buckle on the harness and work away to make himself a man. * *

I remain, dear friends, yours in the Lord,

J. H.

April 2nd, 1861.

CHAPTER IX.

“ We can do nothing against the truth but for the truth.”—2 Cor. xiii. 6.

“ Should all the forms that men devise
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the Gospel to my heart.”

ATENTION is at this point claimed to a brief and cursory review of some of the more public religious events which transpired during the period to which this and the preceding chapter are devoted.

An accurate estimate of the character of a prominent Christian minister is impossible, unless we take into account the spiritual tendencies of his age, the currents of popular thought, the opinions which were then rising into favour or falling into disrepute, and the attitude and conduct of those by whom the professing Church was chiefly swayed.

Some who succeed in pushing their way to the front are merely moral chameleons—*what* they are depends wholly on *where* they happen to be. They can be Arminians or Calvinists, or claim to steer their craft deftly between these two extremes. Such are at home with Strict and Particular Baptists and equally at their ease with those who hold their distinguishing doctrines with no concealed contempt. Such are the creatures of circumstances, their main endeavour evidently being to keep and extend their circle of religious acquaintances by plastic concessions to all whose approbation they would fain obtain.

Some men, however, are too brave to act thus: and however their conduct may restrict the number of their friends and excite the malignity of their opponents, amid evil and good report, they maintain their consistency to the end.

It is therefore clear that the more numerous the difficulties with which a servant of God had to contend; the keener the temptations he was called upon to resist; and the more powerful the forces which conspired to drive him off the field; the greater his heroism, and the more impressive the moral grandeur of his character.

To *know* such a man, therefore, it is necessary to ascertain the influences which prevailed at any given period of his ministry, and enquire whether he was fascinated by novelties and caught in the current of popular opinion; whether he modified his creed or suppressed its more objectionable features in deference to prevalent taste; or, on the other hand, whether he maintained his convictions in the teeth of almost universal disfavour and continued to proclaim and practice what he deemed to be **THE TRUTH**, however he might suffer in purse or popularity.

The events which transpired between 1854 and 1864 not only sustained a most important relation to religion in general, but also exercised a most definite and permanent effect upon the section of the Church of God with which John Hazelton was identified.

The history of the Strict and Particular Baptists has yet to be written. Here it must suffice to observe that although their views had been clearly promulgated long before the period of which we are now treating, the lines of demarcation between them and the bulk of Particular Baptists were not then very clearly defined. Events, however, occurred during this decade which demonstrated how widely these had departed from the principles of their fathers, and necessitated the most determined action on the part of those who maintained the doctrine of

divine sovereignty as a paramount branch of the Gospel, and contended that the Lord's table should be spread in its scriptural and primitive manner.

The first—the revival of moderate Calvinism—was almost exclusively attributable to the influence of C. H. Spurgeon, whose ministry in the metropolis commenced in 1853. His theology from the first was identical with that of Andrew Fuller, save that he made no attempt to harmonise the contradictory features of his creed. He admitted that many of his statements were irreconcilable with others, but contended that the discrepancy existed in the Inspired Volume itself, and that therefore he was bound to preach both the sovereignty of God in salvation and the responsibility of lost sinners to receive or reject the grace that he was authorised to urge upon them. It must be conceded that his fresh, forcible, and earnest sermons, presented a most admirable contrast to the preaching then current in ordinary Baptist Chapels; and we can hardly understand how any godly men could withhold some sympathy from one so evidently owned of God.

Another and a totally distinct movement claims consideration—the extraordinary religious awakening or revival which affected so many of the Churches in Great Britain and Ireland in 1859. This is not the place to discuss what at the time was the object of such conflicting opinions. Certainly while some worthy men attributed it entirely to natural excitement, or even to diabolical influence, not a few grave and godly ministers and clergymen yielded to the mysterious influence and professed to be conscious of the Spirit's presence and power in a measure they had never before known. Meetings of an unwonted character were held on every hand, and persons in all parts of the kingdom claimed to have been convinced of sin in most startling ways, and to have been led when convulsed with mortal terror to embrace the Saviour and find peace with God.

The results were not wholly transient. A new style of

preaching the Gospel was the outcome of this strange period. The visible Church was considered to exist for the conversion of the world. The ministry of the Gospel was broadly asserted to include the regeneration of sinners. A new phraseology became current. Ministers were valued for their fervour rather than their faithfulness. Men of the lowest type, who professed to have been converted, were encouraged to deliver Gospel addresses and gathered considerable congregations. These and others styled themselves "revivalists," and claimed to possess the power of restoring religious activity to lethargic Churches. Even ministers of undoubted worth and ability, instead of seeking "by the manifestation of the *truth* to commend themselves to every man's conscience in the sight of God" and leaving its application to the Holy Ghost, sought to *win souls* by methods which in their sober judgments they could hardly have approved. Honest men who withstood such practices were cruelly stigmatised as unfriendly to the salvation of the lost, and, in a word, Arminianism, or semi-Pelagianism, under the specious name of *earnestness*, found adherents in many new and unlooked for quarters.

Other indications were given that in spite of the growing influence of C. H. Spurgeon, and the spread of his views, the doctrines commonly called Calvinistic were simultaneously regarded with increasing disfavour by a large section of the Baptist Denomination.

The course pursued by John Hazelton in the midst of so much conflict of opinion and change of popular sentiment is, however, our immediate concern.

From C. H. Spurgeon and his influence he kept entirely aloof. It would have been impossible for him to regard a self-contradictory ministry with unmingled approbation, in spite of the crowds which flocked to New Park-street Chapel or Exeter Hall. While some ministers abused the man whose success they envied, and others attended his ministry to see if they could discover the

subtle secret of his popularity, and so attract larger congregations themselves—he, with admirable consistency, stayed at home, studied the character and work of Jesus Christ, and lovingly and assiduously fed the flock of his charge and choice.

With “the revival” of 1859 he likewise had nothing to do, and the wave of strange excitement left Chadwell-street Chapel unaffected. Fully satisfied with his long-trying message and methods, he altogether abstained from the novel efforts which fascinated so many staid and sober Christians. As David declined to face Goliath in the armour of King Saul because “he had not proved it” (1 Sam. xvii. 39), so he with godly wisdom, allowed those who believed that good would be the outcome of the unwonted proceedings, to pursue their own ways, while he himself did not deviate from the course which he was assured would in the long run prove enduringly useful. This did not by any means proceed from the bigotry which admits the existence of nothing that is true and admirable beyond its own pale; nor was it the effect of the stupidity that cannot, or the obstinacy that will not add to its present limited stock of knowledge. It was the fruit of the calm assurance of one whose heart was at rest on the great question of religion. He therefore abode by a system of Christian truth which almost every event in the religious world tended to render more unpopular, and adhered to the “sect everywhere spoken against.” The storms of opinion which blew so fiercely and caught and unsettled men of uncertain minds, only tended to confirm his assurance of the truth of what he preached and emphasise his public utterance of the doctrines which corresponded with his own inner experience of the power of grace in his soul.

In these matters his conduct was therefore as decided as his convictions were firm. He evidently felt that it was advisable to maintain the sharpest line of demarcation between those who loved what he considered to be *the truth* and those who regarded it with disfavour. Hence he never fraternised with other

sections of the professing Church, but reserved his heart and energy for his own people. Though he rarely referred to those from whom he dissented, and refrained with scrupulous solicitude from the bitter sectarian allusions which at that time disfigured the sermons of so many of his brethren, his testimony was of the most decided character, and no intelligent hearer could fail to gather what were his views on the great doctrines of the Gospel.

He has told us that in his early days in London, his positive and unequivocal utterances at times led to ludicrous results. There were then a considerable number of those peculiar individuals whom we may call "wandering Christians," in the locality—people whom no minister can satisfy, and who visit every chapel in their neighbourhood in turn, only to leave each in disgust.

Many of these at that time patronised Chadwell-street Chapel, generally selecting the gallery as the post of vantage. Not unfrequently they would profess to hear him with great satisfaction and profit, until some bold and uncompromising statement on Divine sovereignty, the necessity of experimental godliness, or the importance of practical obedience to the will of God, gave them offence. They would then rise and leave the place with as much noise as possible, as a befitting expression of their faithfulness. Their reports of the character of our friend's ministry, though never complimentary, were strangely contradictory. He was an Arminian; an Antinomian; he dwelt exclusively on morbid feelings; he never presented anything but dry doctrine; he was legal; he avoided all enforcement of duty. Such, as he learned, were some of the estimates of the character of his ministry; but to none of them did he attach the weight of a feather. He had received his commission from his great Master Himself, and—

Careless himself, a dying man,
Of dying men's esteem,

he obtained grace to labour, that “ whether present or absent, he might be accepted of Him.”

On Tuesday, June 21st, 1859, a full and enthusiastic meeting was held at the chapel to commemorate the seventh year of his pastorate. An address, which had been approved of by the Church, expressing in the most cordial way the profit they had derived from his ministry, was publicly read ; after which Richard Minton presented him with a purse of forty sovereigns as a testimonial of the esteem of his Church and congregation. Thus, although but seldom engaged as yet as an anniversary preacher, he was slowly but surely establishing the best of all ministerial reputations—that of the successful pastor of an intelligent and attached people, whose affection to him was steadily growing, and whose appreciation increased as time developed and matured his abilities.

* * * * *

On May 22nd, 1860, services in commemoration of the jubilee of the pastorate of George Murrell were held at St. Neots, the scene of his prolonged services. It was an occasion of no ordinary interest. His friends assembled from many parts of the kingdom. Several eminent ministers of the Gospel assisted at the proceedings, and the entire assembly was, so far as could be ascertained, at least 4,000. Rarely have such general sympathy and esteem been manifested toward a servant of the Lord Jesus. Late in the evening John Hazelton was requested to deliver an address, and who more fitted to testify to the kindness and worth of one who had proved an unflinching friend for many long years? His words were not reported, but he is remembered to have expressed a wish that the same savour might rest on his own ministry as had attended that of the dear servant of God whom they had met to honour. A generation has passed since that wonderful gathering, and nearly every voice that was then heard has been hushed in

lasting silence. But the memory of the just is blessed, and while the truth is loved, he, it is to be hoped, will not be forgotten, whose character a contemporary minister, William Garrard, has delineated in words that do not altogether lack force and beauty:—

“George Murrell, sober, grave, discreet,
 In manners kind, in spirit sweet,
 And peaceful as the dove;
 Retiring from all noise and strife,
 And brawling tongues of this vain life,
 Imbued with Jesus’ love.

Whatever now his soul annoys,
 In Christ He finds peculiar joys,
 He leans on Jesus’ breast.
 Where Jesus is, he soon shall be,
 From wildest storms of hell set free,
 His wearied soul to rest.’

* * * * *

The month of May, 1860, will also long be memorable for another and far different cause. While time lasts the record of the Norwich Chapel suit will be a blot on the fair annals of the Baptist denomination in England.

In ordinary life the income arising from property that has been left in trust for a specified object is regarded as sacred, and any attempt to employ it for another purpose in contravention of the original wishes of the deceased donor, is viewed with emphatic disfavour as a fraud upon the living and an outrage on the dead. In like manner none would deny that the principles of ordinary morality demand that a building, which has been placed in trust for the worship of God in any specified way, should henceforth be devoted exclusively to the maintenance of the principles and practices which were contemplated by those to whose enterprise and liberality its erection was due. Moreover, when from time to time a trust is sub-

verted through some laxity of expression in a deed, and such moneys are *legally* appropriated to other objects, or such buildings entrusted to persons of other religious sentiments than those who first worshipped within their walls, THE GREAT VERDICT OF PUBLIC OPINION IS INVARIABLY CONTRARY TO THE DECISION OF THE LAW. It is felt that thus to take advantage of a mere clerical mistake, and to wrest property from those to whom it rightfully belongs, on the ground of technical quibbles, is a moral misdemeanour, and every honest voice is raised in stern remonstrance.

Denominational trusts are, however, too often regarded in a different light; and if the worthy men, by whose generosity they were established, entertained doctrinal convictions which in these enlightened times are viewed as cramped or narrow, no one hesitates to take advantage of any equivocation to upset what they unquestionably desired.

Early in 1857 it became generally known that the then minister of St. Mary's Chapel, Norwich—once the sphere of the labours of Joseph Kinghorn*—was making a resolute attempt to alter the constitution of the Church and introduce the prac-

* Joseph Kinghorn (1766—1832) will long be remembered as a distinguished minister of the Baptist Denomination. He was equally eminent as a preacher, a scholar, an author, and a pastor; in which capacity he served the Church at St. Mary's Chapel, Norwich, for forty-three years.

He was a staunch supporter of Strict Communion; his works on this subject, in reply to the writings of Robert Hall, advocating mixed or open Communion, being unanswerable. See his "Baptism: a Term of Communion at the Lord's Supper," 1816; "Arguments Against the Practice of Mixed Communion and in Support of Communion on the Plan of the Apostolic Church, with Preliminary Observations on Rev. R. Hall's 'Reasons for Christian in Opposition to Early Communion,'" 1827, etc.

That the first resolute public attempt to subvert the practice of which he was a champion, should have emanated from the Church of which he was so long the minister, is surely an instance of the irony of history.

tice of open communion. So greatly was this in contravention of the terms of the trust-deeds that certain prominent members of the Church remonstrated in a very emphatic manner. A long correspondence followed, which extended through many weary months, till at length it became evident that the innovation would be persisted in, unless it could be legally prevented. The protestors accordingly appealed to the law, in order, if possible, to save the alienation of the property from its rightful possessors, the Strict Baptists.

Their action elicited much sympathy, and on May 31, 1859, a meeting was convened at Keppel-street Chapel to give Messrs. Norton and Willis an opportunity of putting the whole facts of the case before the public.

John Hazelton, although as we have seen, he so rarely deviated from the ordinary path of his ministerial duty, attended. The act was significant. "I never go," he once observed, "where I cannot take my conscience, and, if possible, my heart," and his presence in any assembly always meant that he concurred with its object. To his dying day he remembered the Norwich case with strong and deep feeling, and the few words which he is reported to have uttered on the above occasion indicated that he regarded the stand that the Strict Baptists were making as worthy of the most earnest adherence. The resolution which was entrusted to him was to the effect that the action of the minister of St. Mary's Chapel "was an aggressive movement upon the trusts of our Strict Baptist Churches generally," and that, therefore, "this meeting strongly recommends those Churches and their ministers to support, to the utmost of their ability, the trustees who are carrying on the suit." He expressed surprise that Messrs. Newbegin and Dent (two gentlemen present who had disputed the necessity of litigation in the matter) had not attempted to answer the statements of our brother Willis, whose statement seemed to him to have been the very essence of simplicity and

truthfulness. "I do not think," he added, "that conscience has left our judges and courts of law, nor has God left His Church, and my prayer is, 'May God defend the right.'"

The case was heard in the Rolls Court, London, on April 30th, and May 1st and 2nd, 1860, one of the affidavits which were put in for the plaintiffs having been filed on Nov. 3rd, 1859, by John Foreman, Samuel Milner, Philip Dickerson, John Andrews Jones, Charles Box, George Wyard, William Ball, William Palmer, and John Hazelton, who are described as ministers living in or near London. It was to the following effect:—

"That a Particular Baptist Church consists of persons immersed on a profession of their faith in Christ, and who hold the doctrine of particular redemption—that is, that Christ, as the Surety of God's elect, bore their sins and died for them exclusively, and that by His death, as the ransom price of their redemption, He obtained for them eternal salvation.

"That Particular Baptist Churches deem the Lord's Supper to be exclusively a Church ordinance.

"That Churches which receive to their communion none but Particular Baptists do so on the ground that such practice is an essential part of the constitution of a duly organised Church of Christ, and that from that practice they are forbidden by God to deviate.

"That all Baptists who thus deem immersion on a profession of faith an essential pre-requisite to Church communion, and particularly to the Lord's Supper as a chief part of Church communion, are necessarily excluded from the Lord's Supper by the introduction to it of persons who have not been so immersed; nor can they continue to be members of a Church which receives such persons to full Church communion, or even (occasionally) to that ordinance, for by continuing members of a Church that did so they would sanction its communion with persons who have not been so immersed."

We need not here pursue the case through its tedious course.

It suffices to recall the decision of Lord Romilly, the Master of the Rolls, on May 28, 1860, that the term "Particular" as applied to Baptists refers exclusively to their doctrinal sentiments, and not to their practice in relation to the Lord's Supper, and that therefore the Trust Deed of Saint Mary's Chapel, though it secured the property "to the Particular Baptists for ever," did not prohibit the innovations against which the plaintiffs had protested.

John Hazelton was therefore on the losing side in this great case; but doubtless, though he deplored the issue, he felt that the "triumph" of the open communion party at Norwich was one in which they had little reason to rejoice. "Better far," as a writer in *The Voice of Truth* not long afterwards observed, "to worship one's Maker in a barn, a garret, or the open air, with a clear conscience and an honest heart, than to occupy a building, however splendid, for so sacred a purpose—obtained or retained by means of a questionable nature."

The word of God at Chadwell-street Chapel meanwhile steadily progressed. It is pleasing to note that although but few of the worshippers were persons of much notoriety, the names of one or two are honourably known to the public at large.

Dr. Thomas Dick, whose "Christian Philosopher," "Sidereal Heavens," and other popular works on science, were highly prized a generation ago, was an attendant during his visits to the metropolis.

Mr. Sergeant Sleigh was sometimes present when his engagements kept him in London. More than once he pressed our friend to call on him at his chambers; but never succeeded in inducing him to come.

John Box, Esq., for upwards of thirty years the honorary Secretary of the Aged Pilgrims' Friend Society—though nominally connected with John-street Chapel, Bedford-row—usually worshipped with the friends at Mount Zion. His

attachment to their minister in time became a very close one, and nothing gave him greater pleasure than to secure the "pilgrims" at Camberwell the treat of hearing John Hazelton preach in the neat little chapel attached to their asylum. On these occasions the two good men often travelled in company, taking sweet counsel by the way. In that same chapel, on Thursday, November 27, 1862, it fell to our friend's lot to deliver an address over the coffined form of this best of secretaries, which was lodged under "that dear roof" for awhile, before it was conveyed to its final resting-place at Nunhead.

Many sinners were during this period, brought, through his preaching, to a saving knowledge of Jesus Christ. The case of one was very remarkable. On a Lord's-day morning, about thirty years ago, a group of youths were starting from Clerkenwell to Highgate Woods, intending to spend the day in gathering blackberries. They stopped near Chadwell-street Chapel to play at pitch-and-toss, when a quarrel ensued, and one lad refused to go further. Not knowing what to do with himself, he peeped into the chapel. The hymn, "When Thou, my righteous Judge, shall come," was being given out; and as the people rose to sing, he ventured to slip into an obscure seat in the gallery. An impression was produced. He came again, and was convinced of sin under a sermon by the pastor. He was eventually baptised, and joined the Church, of which he long remained an honourable member, a brother in fellowship finding him employment in his shop. He was always known as the "blackberry boy."

On December 11, 1860, the seventh anniversary of the re-opening of the chapel was celebrated, and all hearts were moved to gratitude at the recollection of the goodness of our faithful and covenant-keeping God.

Thus the period to which these chapters have been devoted, came to a peaceful and prosperous termination.

CHAPTER X.

THE STUDENT—A RETROSPECT.

“Give me a Bible in my hand,
 A heart to read and understand,
 This sure unerring Word.
 I'd urge no company to stay,
 But sit alone from day to day
 In converse with my Lord.”

*Susannah Harrison, altered by
 David Denham.*

“**A** SELF-MADE MAN.” Popular as is this phrase, we regard it with great disfavour, judging it to obscure His prerogative who governs all events in heaven and earth according to His sovereign pleasure, and to claim for a creature a power with which his all-wise Creator has not been pleased to invest him, “There’s a divinity that shapes our ends, rough hew them how we will.” “A man’s heart deviseth his way, but the Lord directeth his steps.” “There are many devices in a man’s heart; nevertheless, the counsel of the Lord, that shall stand” (Prov. xvi. 9, xix. 21).

This universal truth has a special applicability to the people of His choice. “The steps of a good man are ordered by the Lord” (Psa. xxxviii. 23). “He will keep the feet of His saints” (1 Sam. ii. 9). From these divine words a tempest-tossed faith has often derived the richest comfort. A Christian is not the arbiter of his own destiny, nor is his career deter-

mined by his unaided efforts. Our heavenly Father has not placed the future at our disposal. However we may struggle, whatever the force of conflicting circumstances:—

“He overrules all mortal things,
And manages our mean affairs;
On humble souls the King of kings,
Bestows His counsels and His cares.”

These great principles, however, by no means detract from the necessity of labour as a prelude to success in every holy undertaking. The grace which saves so freely through the blood of Christ also finds expression in the spiritual and practical activity of saintly men. God fulfils His plans through the efforts of His people, and crowns the projects which He inspired with His own manifest blessing. Listless fatalism is as much condemned in the Bible as arrogant self-sufficiency.

A true Christian cannot, therefore, waste his life in indolence:—

“’Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All should be earnest in this world of ours.”

A preacher of the Gospel, if called and qualified by the Master, feels that his holy office claims the utmost diligence. An idle minister is a blot on the fair face of nature—a living encumbrance in the vineyard of the Lord.

The Scriptures not only enjoin earnestness in a pastor’s public engagements, but claim the devotion of his whole life to his sacred vocation. “Study,” writes Paul to Timothy, “to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. ii. 15). “Give attendance to reading,” “Meditate on these things” (1 Tim. iv. 13, 15).

Grace was given to the subject of this memoir to exemplify these words of wisdom from the beginning to the termination of his official career, and we have now to consider John Hazelton as the earnest student.

The event which opened his eyes to the importance of general knowledge has been related. From that time he neglected no opportunity of mental culture, and when his early disadvantages and the many difficulties with which he had to contend are considered, we may claim that he was no undistinguished illustration of the way in which a comprehensive education may be acquired, with God's blessing, by a comparatively friendless man who is determined to help himself.

His earliest efforts we have described, and enumerated the few books that first served to set him on his way. After mastering the etymology and syntax of his own language, he turned his attention to more general subjects. Anxious to know something of the original languages in which the Bible was written, he sought to obtain a knowledge of Greek and eventually of Hebrew. In these he made some progress, but he did not pursue the study in after years, though there is evidence in his printed sermons that he possessed some knowledge of the sacred Scriptures in the original tongues.* His main endeavour, however, was to think and speak in correct and idiomatic English.

Very early, as we saw, he perceived the importance of dictionaries. These, which are of paramount value to an intelligent student, are too often regarded simply as books of reference to be used only when the spelling or significance of a word is unknown. They ought, however, to serve a far higher purpose,

* Sermons, Vol. I., pages 32 and 191; Vol. II., page 249; and Vol. IV., page 264.

and to his,* long after after he had ceased to need it for ordinary purposes, he frequently had recourse, as the repository of the terms he needed in his vocation—the cabinet containing the delicate implements with which his work was performed. It was always at hand on his study-table, and he frequently consulted it. To words as such, their significance, force, and delicate shades of meaning he gave great attention.

Hence his phraseology was eminently exact and precise. “I never want *a* word,” observed C. J. Fox, “but Pitt never wants *the* word.” Many of his brother ministers felt much the same in relation to our deceased friend. His vocabulary was his own—copious, comprehensive, and original. He may be said to have furnished his section of the Church with a new terminology, fixing and formulating their theological expressions.

Puritanic or pedantic terms he eschewed. Adumbrate, the consonance of divine volition, federal arrangements, hypostatic union, pactional, piacular, pre-existerian, super-creation, sponsorship, supralapsarian, and similar words rarely, if ever, passed his lips. He did not need them. He had acquired the power of expressing the same thoughts in language which poor and plain people understood at once. He continually preached God’s everlasting choice of His people in Christ, yet the word election† and predestination were not of frequent occurrence in his sermons. He thus avoided technical terms, and, with rare art, translated eternal truth into current and familiar speech. His diction, however, was not by any means bald and undignified, but possessed considerable richness and fulness. Vulgar expression he loathed.

* He used “Chambers’s Etymological English Dictionary of the English Language.” The recent edition, edited by Andrew Findlater, M.A., LL.D., revised to 1884, is incomparable for its size and price. For fuller references, he consulted the “Imperial Dictionary.”

† He once observed to the writer, “Mr. Spurgeon preaches election far more than I do.”

He was fond of ascertaining the derivation of the terms he employed, and thus obtaining their true significance. He in this way occasionally invested a familiar thought with new interest—as when, on one occasion, he explained that “holiness” is really “wholeness,” a condition of spiritual health, through the ministration of the Holy Ghost.

In the course of the very last sermon he preached he made an instructive point of the etymological meaning of the word “succour”—to run up to (from *sub* under, and *curro*, to run)—as suggesting the tender vigilance and timely help of our heavenly Father when His children are in straits and temptations.

Thus *this* preacher, by the careful use of means on which few set their proper value, “sought to find out acceptable *words*.”

It may be interesting to enumerate some of the books which he most prized. The growth of any mind depends not a little on its environment. The literature we love gives character and current to all our thoughts, contracting or expanding their range, and elevating them to sublimity, or confining them to the level of ordinary or common-place objects.

We allot the first place to the writings of John Gill, D.D., to whom our section of the denomination is indebted for first presenting the truths we love, in an orderly and harmonious form, and for showing how truly they are supported by the Word of God when rightly interpreted. His Commentary our friend justly esteemed a monument of sacred learning, and in his earlier years he frequently used it. More recently he felt the need of it less. His mind was capable of forming its independent judgment of the meaning of the inspired Word; and as he once observed, “one gets to know in time pretty well how Gill will take a text.”

Of his Body of Divinity, however, he never wearied, and he accorded it unstinted praise. “It contains the pith of the

Commentary"—"the cream of that great man's thoughts," he was wont to observe, and the connection and coherence of the system it embodies, its plan and method, its fulness, its variety, and the wonderful way in which the words of God are marshalled in support of every thought advanced, never failed to minister to his pleasure and profit.

Matthew Henry's Exposition—the first, it will be remembered, that he obtained—remained a favourite to the last. Dr. Daniel Whitby's Paraphrase and Commentary on the New Testament he valued; deeming his notes on the parables of Christ especially instructive and suggestive.

He loved *old books*, and valued the productions of authors who had lived in quieter days, before the rush of modern life made meditation so difficult, and who had been favoured with time to think.

He entertained a very strong attachment to the writings of the Puritans. A Puritan himself, in many essential characteristics, he deeply sympathised with the spiritual and devotional tone which pervades their writings. Their weighty and sublime thoughts nourished his mind and warmed his heart. That their style was at times heavy and uninviting he could not deny, but he averred that he had invariably found them profitable study.

In the works of John Owen, in spite of their prolixity, he found information and suggestion on which he set the highest store. Stephen Charnock on the Attributes of God "he made his own"—we adopt the phrase we heard from his lips—early in life, and he was ever grateful for the help it had proved.

The tender and pathetic Sibbes, the author of the "Bruised Reed," he enjoyed; but Thomas Goodwin, whose sentiments most closely coincided with his own, was, we think, his favourite. The whole works of Thomas Manton came into his possession a few years' since, and he commenced reading them through, marking the place at which he left off after each sitting. He

did not live to complete the task; but he assured us that he found the weighty words of this great divine stimulating and helpful.

W. Romaine and A. M. Toplady he also perused with pleasure and profit, and Bishop Hall's quaintly serious "Meditations" was a book he prized.

His distinctive views as a Strict and Particular Baptist he did not gather from the writings of uninspired authors. "The Gospel which was preached of him was not after man; for he neither received it of man, neither was he taught it," save by the Holy Spirit, who led him into the truth which is stated and implied in the sacred pages. Nevertheless he confessed his indebtedness to a few works, which he was wont to recommend to his younger brethren. "A Further Enquiry after Truth," by Lewis Wayman, of Kimbolton, is mentioned in terms of high approval in John Stevens' masterly "Help for the True Disciples of Emmanuel." Our dear friend also delighted in this brief but masterly explanation of the true relation of faith to salvation.

"Tucker on Predestination" he also considered a valuable treatise.

When in 1874 some rather strong remarks in one of his published sermons, in defence of the commercial view of the atonement, led to a conversation on the subject, he introduced to our notice, as satisfying his own mind on this momentous question, "Gethsemane; or, Thoughts on the Sufferings of Christ," by the author of the "Refuge." This unique work, it may be observed, is only to be obtained second-hand; but he who is favoured to obtain and peruse it will require nothing further to settle his mind on the subject.

One book he regarded with unique appreciation—Joseph Hussey's "Glories of Christ." This remarkable volume must be seen to be appreciated. It has not its equal in all literature. It purports to be a critique upon a feeble little *brochure*, by one,

John Hunt, of Northampton. This personage Hussey despised for stealing the matter of one of his printed sermons, and publishing it as his own. He also loathed the contradictory testimony of the book, on which he falls with astonishing vigour, exposing its fallacies, correcting its erroneous expositions, and vindicating Christ from the aspersions which he alleges had been cast upon Him. The work, which consists of 968 pages, at first seems a mass of confusion, without point or connection, but the patient reader at length discovers that it is a mine of theological wealth, full of suggestive thought, abounding in original expositions, and everywhere manifesting the peculiar ability of an uncommon and lofty mind. This book, above all others, our friend assured us, helped him to think. He told us that he once recommended it to a brother minister, highly esteemed by us both, to whom it proved of inestimable value. His oft-repeated advice, therefore, was to "obtain Hussey, and give it patient and prayerful study."

He was not restlessly anxious to obtain *new books*. Some ministers can hardly be content unless they obtain the most recent treatise, on the most popular topic, by the last author, who has gained public attention. Though pleased with the gift or loan of a fresh or suggestive volume, he was content with the society of his old and familiar friends.

Those who knew him only in later years may be surprised that at one time he yielded to the dangerous fascination of metaphysical subtleties; although it is not strange that one whose mind was not under discipline in his early life, should at first mistake the daring speculations of rash and irreverent thinkers for sober deductions from undoubted facts. This line of thought, however, he long since abjured, and earnestly refrained from further revolving the problems arising from it. "If the Lord had not put His grace in my heart," he has been known to say, "I know not where these books might have led me."

Yet he never ceased to make the mind of man the object of

patient observation and reflection. His discourses evinced a far from common acquaintance with its constitution and powers ; but his remarks on the question were always lucid, Scriptural, and instructive, nor could the most uneducated of his hearers have felt bewildered by observations which, though apparently simple, were the fruit of patient and prolonged thought. What books on these and kindred topics he read in his earlier days we are unable to say, but to one treatise he invariably referred as having been most serviceable to him, the masterly and profound treatise of Samuel Drew on "The Immortality and Immateriality of the Human Soul." John Flavell's "Fountain of Life Opened;" and Thomas Goodwin's "Of the Creatures and their Condition and State by Creation;" he mentioned to us as having furnished him with the greatest assistance on the fascinating themes of which they treat.

As Jesus, personally and officially, was the central object of his thoughts, he loved to read what was fragrant of Him. Christless books presented little attraction to him. Treatises on history, science, and philosophy, he by no means eschewed. He gave moderate attention to the news of the day.* His heart, however, was given to such literature as helped him to a clearer apprehension of the grace and glory of the dear Redeemer.

A mind like his could not fail to find delight in poetry, Milton he admired in his early days, we think more than afterwards. Young caused him pleasure, but Cowper was his favourite. His employment of an extract from the *Task*, to illustrate his own call by grace, will be found on page 20. The quiet humour of this pensive bard was likewise not distasteful to him, and when he had been wearied by a perti-

* The author remembers taking a stroll with him in the Spring of 1872, shortly after Lord Beaconsfield's "Lothair" was published, which he highly recommended as full of interest. He also gave a sketch of the story, and discussed the various characters, and the public men for whom they were intended.

nacious and prolix visitor, has been known to quote the well-known lines from "Conversation":—

"I twirl my thumbs, fall back into my chair,
Fix on the wainscot a distressful stare,
And when I hope his blunders are all out,
Reply discreetly: To be sure, no doubt!"

He loved devotional poetry, and the propriety and diversity of the quotations in his printed discourses evince no common acquaintance with the Songs of the Sanctuary.

His memory retained many choice hymns by Cowper, Toplady, Anne Steele, Kent, Hart, and others, but the Psalms and Hymns of Dr. Watts stood highest in his regard. "If I must part with all my hymn-books but one, I should retain this," he often remarked. He often introduced an apposite quotation from his favourite author into his sermons—not unfrequently with a word of commendation. "I love Watts," often fell from his lips.*

Watts assuredly is worthy of higher praise than he frequently obtains. In his hymns we have almost numberless ideas suggested by his own religious knowledge and experience, and expressed in smooth and sonorous versification, which throbs with fervour, and is lighted up with the sublimest imagery. Nor does he excel as a poet alone. His verses are the great metrical exponent of evangelical theology. He crystallises truth in his translucent lines. His volume is a body of divinity in which doctrine, experience, and practice alike find full and felicitous expression.

* He may have partially acquired this fondness from his pastor, the Rev. C. T. Rust, who is an authority on Dr. Watts and his poetry, and whose "Break of Day in the Eighteenth Century," a collection of his hymns, published in 1880, is prefaced by an essay of thirty-two pages, with notes extending over eighteen pages, containing much curious and valuable information respecting "the poet of the Sanctuary." Published by W. Hunt, 12, Paternoster-row.

To John Hazelton it proved invaluable—clarifying his thoughts, enlarging his vocabulary, and supplying him with some of his most characteristic phraseology. The last book he ever read was the “Life of Isaac Watts, D.D.,” by the late Edwin Paxton Hood.

He greatly loved the writings of William Jay, of Bath, and deemed his methods of sermonising very admirable. “He has,” he once said, “only to touch a text, and it falls at once into its natural and obvious divisions.”

At Bungay, in which place it will be remembered he first gave earnest attention to mental culture, he for the first and only time in his life, tried his hand at poetry, producing four hymns, the subjects of which were, “Oh, that I had wings like a dove,” “The matchless glories of the Son of God,” “Which things the angels desire to look into,” and “The majesty of Jehovah and the Church saved.” They pretend to no finish or polish; but as the following verse of the first of the series will manifest, contained some sterling thoughts, very happily expressed.

“I crave, dear Lord, the wings of faith, whose golden pinions can
Exalt me, in Thy cov’nant love, far from the reach of man—
The dove-like wings of faith and hope, and prayer, and praise, and love,
To lift me out of grief and pain—to fix my mind above.”

Yet great as was his admiration for some other books, the Bible invariably occupied the foremost place in his esteem and affection. What the cedars of Lebanon were to the hyssop on the wall, or the sun at his meridian strength is to the evening star, the Word of God was to him in comparison with the chief productions of the saintliest men. “His delight was in the law of the Lord; and in His law did he meditate day and night.”

He invariably expressed the profoundest reverence for the Old Testament, and deprecated any unfavourable comparison between it and the New.

For forty-eight years he used the same copy of the Bible, which he kept in his study, and every page gives evidence of having been repeatedly read. Though many of its sheets grew worn and dim, he would not exchange it for a new one; and it was rebound three times. So familiar had he grown with it, that he remembered the position of a great many texts on its pages, and could find them without the help of a concordance, or indicate their whereabouts to someone else. His verbal memory was accurate, and he retained a large portion of the Inspired Volume in his mind.

A few observations on his methods of study may be welcomed. He was to the last a *regular* student. To devote some of the best hours of the day to the books he loved was a part of the systematic business of his life.

He was a *continuous* reader. He rarely dipped into one volume and then laid it aside to glance at another. Unlike Dr. Johnson, who is accredited with confessing that he never read a book through in his life, our friend loved to peruse a valuable treatise from beginning to end.

He was a moderate smoker, and often when studying indulged himself with his favourite and only luxury.

Pipe in hand, he read slowly and thoughtfully, pausing at times to challenge statements which did not at first commend themselves to his notice, or to ruminate on thoughts which arrested his mind. Should a friend call, he delighted to introduce any such ideas to him and to share his opinions.

It is to be regretted that he seldom annotated his books, or committed his studious thoughts to writing in such a form as to be available for the use of others.

He travelled much, but never took a book with him for use on the journey. Pensive and prayerful, he loved to be silent while on his way to his engagements, and when his work was

over his one anxiety was to regain his peaceful home once more.

During his first fifteen years in London his studious habits tended to impair his health, and might have proved really injurious but for Samuel Milner, the minister of Keppel-street Chapel, then his near neighbour, between whom and himself a tender but curious friendship existed.

No two men could be more unlike. They were indeed one in the spirit life, in their attachment to the doctrines of grace, and in their love for the word of God, but here all apparent affinity and resemblance ends. The one, though every inch a Christian gentleman, was animated, exuberant, jocular, and full of quips and merry sayings, but by no means a deep or exact thinker. His power as a preacher did not lie in his compass of thought, but in his evident godliness, his knowledge of human nature, his shrewd wit, his power of uttering truths in a terse and epigrammatical form, and in the sterling honesty and tender kindness which kindled and glowed in his every utterance.

The subject of this memoir, on the other hand, was grave, sober, self-restrained, habitually studious, and given to pondering deep and solemn problems. His thoughts were systematic, his every word controlled, and he but seldom yielded to the humorous side of life.

Yet they loved each other deeply and dearly. The bond of union was doubtless their common sincerity and kindness of heart. They were at ease in each other's company, and often, especially on a Monday morning, when John Hazelton was pondering over some weighty tome, his friend would coax him to shut his book and go out for a stroll, and enliven every step with droll remarks that compelled a smiling reply, though an undercurrent of earnestness generally relieved them

of frivolity. The mutual influence of the two good men upon each other must have been of the highest value to both.

John Hazelton was a *devotional* student. To obtain an accurate and extensive acquaintance with "the deep things of God" was the object he invariably pursued. All his efforts to obtain knowledge were subservient to this purpose. Some ministers, while adding to their mental attainments, neglect their hearts, which become cold and sterile. He, on the contrary, made it his aim to maintain communion with his Master, while he read, marked, and learned the lessons of the printed page.

He gladly welcomed new and striking thoughts. About six years ago, the *Christian Commonwealth* was for a few months forwarded gratuitously by its enterprising publishers to metropolitan ministers. One morning we found him with a copy in his hand, and he informed us that an article had much interested him. It was by Henry Varley, and presented the atonement (his favourite theme) in a light which struck him. Laying down his pipe, he took it to the window and read with his own quiet emphasis the passage which had impressed him;* I have tried,

* "Recently we heard of a man who murdered his wife. We were told that in the condemned cell he repented, and was forgiven of God. Granted the fact as stated. Does Divine forgiveness deal with the awful fact of the crime? Follow, in imagination, the spirit of the murderer after his execution. Imagine the subsequent interview with his murdered wife. Has the Divine forgiveness, as taught by men who deny the expiatory character of the sacrifice of Christ, made peace between husband and wife? Is it possible that the spirits of the just made perfect, will welcome to their assemblies and associations the forgiven criminal? Would men on the earth welcome a pardoned murderer to their homes and friendships? Never! The crime and the sin, whatever their nature must be dealt with, and removed, or peace with the intelligences of heaven is an impossibility."

The entire article will be found in the Author's "Manual of Faith and Practice," pages 68 to 70.

he said, "with all the powers of my mind, to consider the great subject of the atonement in its various branches; but this aspect of it has, I confess, never occurred to me before."

He read to nourish and replenish his own mind, rather than to obtain suggestions or matter for his next sermon. He regarded with intense disfavour the too common practice of cramming one's memory for the pulpit. "Some men always have what they last read on the brain," he once said. His criticism on the platform address of a certain brother was that it was evidently the vomit of some book he had just been reading. Sketches of sermons, skeletons, hints to preachers, and the like, were therefore useless to him; his discourses did not originate from any such sources.

It is needless to say that he never stole sermons, or learned up the discourses of other preachers and palmed them off as his own. Those who knew him intimately, and were aware of the book he had in hand, could rarely trace any of his thoughts to that source.

When, however, Samuel Cox's "Expositor's Note Book" came into his possession, he was pleased with the explanation given of the difficult sentence, "Sin lieth at the door," which he introduced into two discourses.*

His sermon on John x. 10 (Vol. III. page 177) (especially the concluding thoughts) is so similar to William Jay's Morning and Evening Exercises for October 23rd as to lead us to think that it must have been suggested by them. One of his sermons published in the *Gospel Herald* (on which the Divine blessing signally rested), also much resembled—as our late friend William Houghton remarked—Jay's well-known discourse "Wanderings in the Wilderness, not Removals out of it."

* See Sermons, Vol. I., page 70, and "Sin hated, sinners loved" (preached about the same time), in the *Gospel Herald* for 1879. His sermon on Divine Supremacy, Vol. II., page 106, also contains many thoughts from Dr. Cox's suggestive volume.

We instance these as exemplifying the proper and permissible use of books by an honest and hard-working minister.

His last study was the quiet back parlour of his home at 50, Halton-road. It overlooked the pleasant garden in which, during the summer months, he took such delight. Portraits of George Murrell and William Huntington adorned the walls, and his favourite volumes were neatly arranged in well-considered order. On the table, in the centre, he kept an open writing-desk, his dictionary, and a few other books, with his pipe and tobacco-box.

Memory recalls, with mingled pain and pleasure, his grave but kindly face, his soft and silver hair, and the quiet, welcoming words, "My friend, I am glad to see you," as his book was laid aside, face downwards.

We close this chapter with a few words on our beloved friend's method of preparation for the duties of the pulpit. These he always anticipated with the gravest solicitude, and often with a trembling anxiety, which those only who knew him best imagine. "Beaten oil for the lamps of the sanctuary" is said to have been the watchword of the fervent Robert Murray M'Cheyne, who was so honoured of God in turning many to righteousness. The words apply with equal force to him of whom we write. "Shall I offer to the Lord that which cost me nothing?" Hence he sought to equip himself for every public engagement with almost painful diligence, and was restless and anxious if he could not fix on his subject some time beforehand. The sermons for Lord's-day were generally matured and prepared on Fridays—the day he specially devoted to such work.

His texts he obtained from his Master, very frequently during the solemn moments when his knees were bowed in worship with his family. When once his mind rested on a text he opened no book in studying it save his Bible and, occasionally, his concordance. His plan was to jot down every thought that occurred, in pencil, on an unimportant piece

of paper, without any regard to their connection or coherence. As ideas sprang up he thus fixed them. He afterwards rewrote the whole in ink, on paper of a convenient size, selecting or rejecting the matter he had previously accumulated, arranging his ideas in orderly sequence, taking great pains to bring all into their logical connection with the principal heads of the discourse.

He shrank from fulfilling any engagement without previous preparation, which was not meagre or elaborate according to the numbers who might be expected to be present, but invariably the most complete that his energy admitted of. We have known him bring a discourse which manifested hours of patient thought to an anniversary service at which he could but have anticipated a small attendance.

It was not his custom to keep sermons in reserve for future occasions. Each engagement as it drew near caused him prayerful solicitude, and the text that came to him he held sacred to the occasion. Another and an apparently more important service might be impending; but he adhered with scrupulous conscientiousness to the subject which had associated itself with the former. A very common introduction to the text at such times was: "The portion of Scripture which has occurred to my mind in connection with the present service is," &c. In the sixth sermon of his first volume he observes, "It is not my intention to dwell upon the whole verse to-night, for the whole verse *did not occur to my mind*—only the clause which I have read."

Each text that he used he carefully noted in his Bible, drawing a neat, fine line round the words from which he had preached, and portions thus marked occur on almost every page, save that they are entirely lacking in the book of Esther, on which, however, he once remarked, "that though a somewhat strange and mysterious book, even this is connected with the name and glories of the Lord Jesus Christ."

CHAPTER XI.

“Patient continuance in well-doing.”—Rom. ii. 7.

THE inevitable result of the Norwich Chapel case, was to widen the already existing breach between the Strict and Particular Baptists, and the rest of their denomination. By the latter the issue of the celebrated suit was almost universally regarded as a victory of charity and candour over narrowness and bigotry. Nearly all the public references to the men who had dared the desperate venture expressed the utmost exultation that they had been worsted in the unequal fight. Few appeared to regard their self-denying heroism with any other sentiment than pitying contempt. Men who had secretly desired to introduce a similar innovation in other quarters, but had hitherto lacked the courage of their convictions, now began to wax bolder; and many hazarded the prediction, that before many years had expired, the practice of strict communion would be unknown in the Baptist Churches of England.

It was therefore impossible for Strict and Particular Baptists to regard, with warm cordiality, a body of Christians whose principles were so opposed to their own, and who commended, in no measured terms, what they considered an act of grave injustice. Hence it was felt imperative that their status should be more definitely maintained. “We cannot,” wrote William Palmer, “continue a *section* of the Baptist Body. We must,

henceforth, exist as a Denomination. It is of no use to seek amalgamation with General, Fullerite, or Mixed Communion Baptists. The iron and clay will not cleave together. There is nothing homogeneous in them; and without sameness of nature, with likeness of parts, there can be no abiding union."

These were the sentiments of nearly all who took the unpopular side on the vexed questions of doctrine and fellowship; and their public conduct was regulated in accordance with their convictions.

Strict Baptists became more and more an isolated people. The majority of religious professors ignored them, and "they dwelt alone, and were not reckoned among the nations." Up to this time there had been some little fraternisation between them and their brethren; and their ministers had occasionally interchanged pulpits with others who did not, in all points, agree with them. Henceforth, however, all was changed, and men who were subject to the laws of Christ in their integrity and entirety, felt compelled to eschew association with other professed Christians altogether.

Whether their attitude and action were, in all respects, advisable, may be open to question; but it is claimed, without fear of contradiction, that their motive was unimpeachable. They had the profoundest love for the truth of God, and regarded everything else as secondary to its maintenance and defence. "For the truth's sake" was, incontestably, their unchanging watchword. For this cause they accepted poverty and reproach; and the censure, which their supposed lack of charity and public feeling, has sometimes evoked, should surely be silenced by the godliness, earnestness, and activity which characterised their entire careers.

A typical minister of this school was the subject of this memoir. His habitual reticence and caution, indeed, enabled him to avoid the extravagance in utterance and conduct that some of his brethren manifested. No rash invectives escaped

his lips. He did not, we believe, consider it wise to describe the Christians with whom he was connected, as a separate Denomination, but he claimed that they only were true Baptists, while the rest had widely deviated from the primitive and Scriptural principles.

He loved them sincerely—"counted it a high honour to belong to them"—and invariably spoke well of them, as the very best of the best of all people in the world.

* * * * *

Realising the responsibilities of their now very clearly defined position, certain earnest men among them, about this time, made strenuous efforts to maintain and disseminate their distinctive principles by concerted action, hoping to enlist the sympathies and secure the support of the majority of Christians to whom these principles were dear.

The Strict Baptist Sunday-school Union, the Strict Baptist Library,* the Baptist Evangelical Society, and the Strict Communion Baptist Society,† were accordingly instituted. Little practical good, however, resulted from them, and all, ere long, collapsed. With none of them had John Hazelton any connection.

One institution, however, that was founded at this juncture of our Denominational history, survives, and pursues its unpretending course under the manifest blessing of God.

* See *Gospel Herald* for 1861, page 137. This was a library for the use of Strict Baptists in London. Educational classes were also contemplated.

† This Society was formed on April 21, 1863; its Secretary was William Stokes, of Manchester. Its object was to protect the property of the Strict Baptist body from being alienated from its original purpose and design. It should be stated, that the *Model Trust Deed*, which was prepared for the Society by the Honorary Solicitor, James Mote, Esq., is most valuable.

John Hazelton does not appear to have been consulted at the formation of the Strict Baptist Mission, nor is he recorded to have advocated its claims until June 27, 1865, on the occasion of its fourth anniversary, which was celebrated in Keppel-street Chapel. He then—in moving the adoption of the Report—dwelt, at some length, on his reasons for deeming this missionary effort worthy of support. “He regarded it,” he averred, “not as an innovation, but as a return to the primitive method of seeking to extend a knowledge of the Gospel in the world. Large Missionary Societies were, in his opinion, deviations from the original plan, which was assuredly that of direct communication with the mission-field, and direct management of the work, on the part of the Churches themselves.”

He concluded by observing that his advocacy should not end in words, for he himself would become a subscriber to its funds.

Thus cautiously, but earnestly, he identified himself with an effort which has not only effected much positive good, but has also, by its reflex influence, proved an unspeakable boon to the body of Christians by whom it is maintained.

* * * * *

In spite of some hopeful signs, the condition of the Strict and Particular Baptists, at this period, was extremely critical, and their public men required almost preternatural wisdom to know what line of conduct to adopt for the best.

Five or six magazines were in existence, each giving prominence to some feature of religious faith and practice, and all claiming to represent their section of the Baptist Denomination; and several parties were in existence, each of which professed to adhere exclusively to the whole truth.

To no magazine, however, did John Hazelton (with two remote exceptions) ever contribute a single line. He attached himself to no party, nor did he give prominence to the views which were especially favoured by any of them. His sympathies, it can

hardly be doubted, inclined to the *Gospel Herald* and its supporters, many of whom were his chosen associates and friends; but he determined to be "the Lord's free-man," unfettered by the precedents and unbiassed by the prejudices that are inseparable from sectarianism. One was his "Master, even Christ," and he repudiated all authority but His; deferred to no lower rules than His laws; and continued to serve Him in the way that his conscience dictated as right.

He sedulously avoided controversy, not from pusillanimity, but because to him had been given "a spirit of power and love, and discipline" * (2 Tim. i. 7). While the promulgation of heresy stimulated such men as William Palmer to rush into print like a war-horse stirred by the sound of the trumpet; he preferred to enter in his chamber, and shut the doors about him," to "hide himself as it were for a little moment," till the strife of tongues and pens had ceased.

Accordingly, in 1860, when different theories concerning the Sonship of Christ were so fiercely assailed and defended—and pamphlets were flying in all directions, affecting so many hearts to bitterness and barrenness, and moving holy lips to utter such angry words; he continued preaching the Gospel in his own way and held his peace. His "strength was to sit still."

Accustomed as he was "to try to think" (his own expression) on every branch of Salvation, he had doubtless his private convictions on the mysterious question of the *rationale* of the relationship of the Son of God to His Heavenly Father; but

* REVISED VERSION.—This verse strikes us as peculiarly applicable to our dear friend: "God hath not given us a spirit of fearfulness" (or timidity) "but" (not boldness or courage, which would seem to be the *natural* anti-thesis) "power" (real force of character) "love" (to God, His people and His truth) and "discipline or discretion" (habitual self-restraint).

he was never known, in public or private, to express a quotable opinion on the subject.

On the one hand the phrase "eternal generation" never escaped his lips; on the other, the "early complexity of the glorious Mediator," or "Christ before all things," were expressions which he carefully eschewed. Thus no party was able to claim him as its champion.

In the course of a sermon on Eph. i. 3, he is remembered to have adverted to the expression: "The God and Father of our Lord Jesus Christ." He, however, remarked that "he would make no critical or controversial observations on the subject which these words indicated. The Lord was Christ's Father, in the same sense that He was His God," and so he passed on.

On another occasion, many years after, he had preached from Titus i. 2, when an attached hearer who held the views of the late John Stevens on the pre-existence of the human soul of Christ, propounded a question which he felt *must* elicit his pastor's opinion on this debatable subject.

"If God, that cannot lie, promised eternal life before the world began," to *whom* was that promise given? The answer was hardly what he expected. "Well, friend H——, I have no doubt but that you know already, without my telling you."

In a word he contented himself with preaching the complex person, and true and everlasting sonship of Christ, without attempting to define, explain, or simplify what must ever be above human comprehension. He regarded this and all other mysteries as objects for faith to receive and rejoice in, and not for reason to investigate and comprehend.

* * * * *

In 1865, for the first and only time, he suffered himself to be drawn into a controversial matter.

Sixteen years have elapsed since the earth closed over all that was mortal of James Wells, and we can perhaps form a more

accurate estimate, both of him and his work, than was possible during his lifetime.

We have elsewhere (p. 75) referred to his transparent godliness, his varied and versatile gifts, and the high position he deservedly occupied among the Strict and Particular Baptists.

The manliest of men, he dared not equivocate or disguise his opinions. His convictions were the fruit of patient and prolonged study, and he stated them in the boldest and most emphatic manner. In private life, however, he was gentle and considerate, and commanded universal esteem and affection.

An orator has been defined as one who is roused to his best by the presence of a multitude, and the sight of a congregation fired our brother Wells with eager enthusiasm. His heart grew warm; thoughts never previously conceived rushed into his mind; a torrent of words leapt from his lips; and his whole frame quivered with his passionate earnestness.

To a minister of this character there was, of course, the perpetual danger of unwise utterance. His exuberance called for a repression not always manifested, and we think that many of his statements, though substantially true, were advanced in a form of which *his own* mature judgment could hardly have approved, and which too often led to their being severely criticised by others.

It does not devolve on us to express our personal view of his sermon, "The Faith of Rahab the Harlot."

Public opinion was about equally divided, some contending for the truthfulness of the celebrated discourse, others charging it with containing unscriptural errors, among whom were the ministers of the Gospel who published their Protest against its teachings, John Hazelton being one of them.

Candour surely demands that these brethren should be acquitted of the unfounded charge of ministerial jealousy, and have the credit of doing as they did from commendable motives and love to the truth. On the other hand, we cannot but think

that their action was marked by undue precipitation, that they manifested far too little consideration for the godly and gifted brother whose convictions they assailed with such unwonted vigour, and that they to an extent ignored considerations which *perhaps* might have been wisely urged on the other side.

John Hazelton's character, however, was such that we cannot question but that he acted on this occasion in perfect consistency with his avowed principles, in the fear of God, and in defence of the important branch of truth, which, as he conscientiously thought, had been assailed.

* * * * *

During this period (1860 to 1872) the cause at Chadwell-street Chapel continued to make satisfactory progress. The ministry still proved attractive and profitable. As friend after friend was called away, others were raised to fill their places. The congregations were good, and sittings were difficult to obtain.

For the long period of fifteen years their engagement with the Building Society was honourably met. At the expiration of that time they had the pleasure of seeing the whole debt liquidated; a social tea and Church meeting being held on Friday, July 10th, 1868, to celebrate the event. Thus, as he was wont to say, the Chapel was bought by faith, and paid for by works.

Meanwhile, the popularity of their pastor steadily increased. His services began to be eagerly sought on public occasions, and his ministry was highly prized by thoughtful and spiritually minded Christians. His "seals" were many, and he was regarded with esteem and affection in various parts of the kingdom.

Very few sketches of his sermons at this time have been pre-

served. The following outline of one that was delivered in July, 1861, is doubtless a fair specimen of his work at this time.

WHAT IS MAN ?

“Lord, what is man, that Thou takest knowledge of him; or the son of man, that Thou makest account of him” (Psa. cxliv. 3).

It appears that when David wrote this Psalm, he was looking behind him as it were on the field of battle, through which God, in His infinite mercy, had brought him; and reviewing his past life, which had been one of unparalleled progress, from the sheep-fold to the throne, he was led to exclaim, as in the first verse of this Psalm, “Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight.” David was delivered, and he knew whence his deliverance came, and he ascribed all that he was and had done—to the power and goodness of his God: he then contrasted himself with God in the language of our text, “Lord, what is man?”

I will direct your attention to two particulars suggested by the words—viz., first, the infinite *condescension* of Jehovah; secondly, the *twofold form* in which it is expressed.

I.—THE INFINITE CONDESCENSION OF JEHOVAH.—“Lord, what is man?”

Naturally. Can you answer that question? I cannot, especially when I contrast him with his Maker—insignificant man with the infinite God. David looked up to the visible firmament, and in its celestial grandeur and beauty, he traced the finger of God; he contemplated the high and glorious works of nature, and struck by the contrast, he exclaimed, “What is man?” It is not wonderful that one man should take notice of another; the rich and the poor; and not so wonderful that angels look at men; but when the infinite majesty of God is contemplated, what is there about man that he should take knowledge of him? Man naturally, then, is a worm formed out of the dust, he exists by the will of God, and by that will he is what he is. Many people attach great importance to what they denominate the dignity of human nature, but the dignity of human nature soon falls under great grace. Let us

look at Abraham. He was great; great grace made him so with his Master. Listen to the confession of that truly great and good man, Abraham, engaged in intercession for the cities of Sodom and Gomorrah, "I have taken upon me to speak to the Lord, which am but dust and ashes." The great grace that Abraham had was reigning grace, and what did it do for him? Did it cause him to feel himself great? Did the great grace Paul had lift him up above his brethren? We know it did not, but to the honour and glory of that grace, he confessed himself the least of the apostles, and less than the least of all saints (1 Cor. xv. 9; Eph. iii. 8). Great grace will always humble the heart, trample on self, and exalt the Saviour.

What is man intellectually? Man intellectually is a glow-worm. What is a glow-worm to the mighty sun? What is the ocean to a small reservoir? Infinitely wider is the contrast between the mind of God and the mind of man! Man spends a lifetime to know a trifle. A philosopher takes up a stone, and spends a lifetime in describing and writing spacious volumes upon it; but God, with one piercing glance, sees through all, comprehends all, contains all! If there be one sin in the sight of heaven more abhorrent than another, it must be that of the man, who, possessing a smattering of knowledge, lifts his proud head above the people of God and the Bible of God.

What is man morally? Naturally a worm, intellectually a glowworm, morally a worm in corruption and filth, a worm in the mud. I do not libel man physically or mentally; I am speaking of man as a sinner, far from God by wicked works; nor can I set forth in sufficiently expressive language the depths of degradation and sin in his heart; his mind is the residence of the filthiest evils, the offspring of Satan lurk there, and thanks to restraining providence, and reigning grace which keeps them back. Is it true that man, morally, is fit fuel for hell, that he is in darkness and disgrace, capable of poisoning God's very gifts, and of lifting up head, heart, and hand, against his Maker? It is. Then what is there about man that He should notice him with complacency and delight? In himself He could not, but He sees him through mediation. Let me illustrate this point. Take a piece of stained glass, and hold it between the eye and an object: the glass imparts

its colour to the object. So God has taken this lovely medium, His dear Son, with the blood and merit of Calvary upon Him, and holds Him between His holy eye and His people, and thus we are "accepted in Him" (Eph. i. 6.), notwithstanding our moral deficiency and delinquency. Beautiful medium for both God and the sinner; God can look approvingly at us through Him, and we through Him behold the blazing sunlight of Deity.

What is man efficiently? With respect to providence, God could do without Him. All the majesty of God is in His grace, and wherever grace is, it is reigning, invincible, conquering. Grace will not be otherwise than conquering. Divest grace of its majesty and it ceases to be grace. They cannot be separated. And will God have His majesty and grace co-efficient with man? Shall he be efficient in the great matters of Divine government?

It is to be feared that too high an estimation is sometimes placed upon one particular minister by people of God, a feeling of excessive approbation, as if the presence of man were indispensable. Think not that the grace given, talents, and abilities of ministers are efficient. The foundation of God standeth more sure; God's eternal purpose, Christ's eternal merit, with the Holy Spirit's eternal power, are the sure foundation, while the talents and abilities of ministers form only a part of the "scaffolding" (if you will allow the term) of the building of mercy, and these will be unnecessary in glory, and divested of every semblance of mortality, the structure will stand an imperishable monument of Divine power. What is man, then, in creation, in providence, or in salvation? "The inhabitants of the earth are as grasshoppers."

But once more. What is man religiously? Elsewhere, David says, "Man in his best estate is vanity," and religion is the best estate of man. Then what is man religiously? If left to himself he falls. And what are we, my hearers? What fickleness, changes, murmurings, and rebellion, are we the subjects of!

Lastly, here, what is man as to his existence? A creature of a day, a meteor with a momentary flash. "But Thou art the same, and Thy years shall have no end."

II.—THE TWO-FOLD GRACIOUS FORM IN WHICH IT IS EXPRESSED.—"God takes knowledge of him," and "makes account of him."

I might dwell on creation. Has not God taken a knowledge of him in all His works by adapting them to his comfort, requirements, and pleasure? My God takes knowledge of that which is my pleasure. At this season of the year, in most parts of the country, the very air is laden with fragrance, there is pleasant perfume for the sense of smelling; loveliness of landscape for the sense of seeing; beautiful sounds for the sense of hearing; and a prospect of plenty for the sense of tasting—for both man and beast. Does not all proclaim the fact announced in the text?

As the God of providence He takes knowledge of man. There is a *general* providence which governs all things, from the successive velocity of the mightiest star, to the motion of the most minute particle that floats in space, and a *special* providential knowledge which God takes of the interest of His Church and people, a wheel working as it were within a wheel, and all things working together for good. This passage upon consideration you will find to be wonderfully comprehensive. *All* things. There is not a time—all times; nor a place—all places; or a position—all positions, how disordered soever they may seem, or naturally opposed, God will gather the disconnected links, and connect them—the diversified circumstances, and arrange them—the confused periods, and reconcile them—and will shew that *ALL* things work together for good under His guiding mind.

But eminently, and pre-eminently as the God of Grace, He takes knowledge of man.

He took knowledge of his person in electing love and grace; not for His own happiness, for the infinite God requires nothing of man to insure that. If we were to do in accordance with what man has done, He could sweep all things from creation, and yet be happy. Our God took knowledge of man's salvation in meditation, by the constitution of the person of Christ, and He took knowledge of our sins, that they should not damn us by laying on Him the iniquities of us all.

“The Lord in the day of His anger did lay
Our sins on the Lamb, and He bore them away.”

Very particular, too, was He; He took knowledge of all their number, and thus salvation is an absolute certainty.

What moved Him to die? His great love, "For He loved us, and washed us from our sins in His own blood." Nor can Satan find a foothold here, for the covenant of grace is sealed eternally, sealed by the blood of Christ.

Is the Holy Ghost at work in our hearts? He will take knowledge of our meetness for heaven; therefore let us never undervalue the work of the Spirit, since it is He that reveals our names written, and slew our enmity by regeneration and sanctification. Moreover we are told that the covenant is "ordered." It is not an unpremeditated speculation, but wisdom's well-laid plan; a Trinity in Unity concurs in it, and a Unity in Trinity.

I consider it to be, therefore, the duty of every minister to preach Father, Son, and Holy Spirit. "You preach Christ fully and freely," a good man once said to Joseph Swaine, "but be sure you honour the Holy Ghost." And so much importance did he attach to this, that he had it printed and placed in his study, "Be sure you honour the Holy Ghost," without whom we shall know nothing of election, redemption, or regeneration. He takes knowledge of our broken petitions at the throne of grace. He took notice of that faintly articulated prayer which I should not have wished my fellow man to hear. It is thus with many a child of God; he goes to the throne with such poor, feeble, broken petitions as he would not like his brother to hear, and yet he is not ashamed to take them to God. What is man, with his muddy tears and broken petitions, that there should be beauty in a tear, and music in a groan?

He takes knowledge of life's minutest circumstances, of all my wants. Many of the children of God are sadly troubled about these things. They can trust their eternal all in their great Benefactor's hands, but cannot trust Him for temporal supplies. Blessed be His name, say you, I can trust Him for the bread and water of eternal life, but how shall I get to-morrow's loaf? I can trust Him for a spotless and eternal robe that will fit me to appear in His presence for ever, but how shall I manage to get another coat? Hearken! Has He not said that the very hairs of your head are all numbered? Then if He has numbered your hairs, will He not number your wants, and if so He will number

your days, your steps, and your enemies. He makes account of him.

This, with the expression, "Son of man," I take to be but a repetition of the first. But it is highly probable that when David uttered these words, his mind was dwelling on "original sin." Adam was not the son of man. May we not, therefore, interpret the passage thus—"Lord, what was Adam, that Thou should'st take knowledge of him? and what are we, the sinning sons of Adam, that Thou makest account of us?"

He makes account of man, then, by raising his nature into union with His own. Was not this making account of him? Talk about the dignity of human nature—here, and here only, is it found, in the glorious complex Person of Christ, who substituted Himself for us, thus dignifying and saving our nature, which He did not do for angels, "For He took not on Him the nature of angels, but the seed of Abraham." Here, in this mysterious and glorious Person, is the wisdom of God in a mystery—in a mystery of condescension—in a mystery of love—and in a mystery of suffering.

God makes so much of His people that He has destroyed nations for their sakes.

"I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life" (Isa. xliii. 4).

Assyria, a great and mighty empire, was not too much for God to destroy for His people's sake. And are not the people of God the glory and defence of England?—notwithstanding her boasted wooden walls.

Thousands and thousands are continually ascending to heaven. God makes account of man by receiving him into His own residence. And if we have laid up for us treasures which time's rust cannot touch; if we have been led to throw our whole interests upon the merits of Christ, then

"A few more rolling suns at most,
Will land us on fair Canaan's coast."

God will then put His glory upon us, and raise us to greater dignity than we lost in Eden.

May the review of such condescension, fraught with so much lovingkindness, buoy us above every distressing circumstance, create in our hearts a deep feeling of gratitude, and love, and re-animate us for further conflicts,

“Until we reach that peaceful shore,
Where winds, and waves, distress no more.”

And where

“The echo from eternal hills
Will speak the Conqueror’s joy.”

The following is the substance of a sermon delivered ten years subsequently, on Thursday, Feb. 16, 1871:—

“THE LOVE OF THE SPIRIT.”—Rom. xv. 30.

It is very easy to demonstrate that the Father and the Son have manifested sovereign and saving love to the people of God; but the *love of the Spirit* is too often overlooked. Yet so precious and important is the latter, that we might well sing:—

“O for such love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The SPIRIT’S praises speak!”

We shall notice *some of the many forms* in which His *love* is *displayed*, the *extent* of its *operations*, and the *ends accomplished* by it.

I.—SOME OF THE MANY EXPRESSIONS OF “THE LOVE OF THE SPIRIT.”

1. It is the love of a *Divine person*; and therefore eternal; and our conceptions of the covenant of grace must include the Spirit, as well as the Father and the Son. He was a contracting Party in the solemn engagements that ensured our salvation before the foundation of the world. He pledged His great name, and honour, and glory, to perform His essential work in the salvation of the Church. Conjointly with the Father, He gave Christ His great commission to come into the world, and hence the Redeemer is represented as saying: “The Lord God, *and His Spirit*, hath sent Me” (Isa. xlvi. 16).

2. It appears *in the miraculous conception* of the human nature of Christ, by which it was saved from all contamination—filled with all grace—so that “He, through the Eternal Spirit, offered Himself without spot to God” (Heb. ix. 14).

3. In the *inspiration of the Bible*. Holy men of God wrote as they were moved by Him. His love, personal and official, appears in every line.

4. In His descent at *Pentecost*. We meditate on the advent of Jesus. Should we not on *His* also, which was as real and as important? He came to manifest His love by abiding here while time shall last—not to supersede the ministry of the Redeemer, but to reveal Him, apply His blood, and expound, endear, and apply His word to all for whom He died.

5. He is continually showing His love by *quicken*ing God’s family. His word does not create Divine relationship, or give sinners an interest in God’s love. Love was before blood, and redemption precedes regeneration. “Because we *are* sons,” the Spirit is sent forth into our hearts, and He then manifests His love by imparting spiritual life to those who were “dead in trespasses and sins.”

6. His love appears in His making our *bodies His shrines*, and constantly abiding therein.

“His bless’d renovation begun,
He dwells in the hearts of the saints,
Abandons His temple to none,
Or e’er of His calling repents.”

7. It further appears in His *helping us to realise* the great facts on which our salvation depends. He finds us in the dark, but does not leave us there. He finds us ignorant of the Redeemer, but takes of the things of Christ, and shows them unto us. He persuades us that they are facts, and not cunningly-devised fables; and when His time of love comes, He reveals “that our sins, which are many, are all forgiven.”

8. It appears in His leading us to our final home. Through Him we pray our way to heaven. As we need to know further truth, He leads us progressively into it, and, step by step, guides us continually till faith is changed to sight.

9. The Holy Spirit will take part in the future *glorification* of the whole mystical body of Christ. "He that raiseth up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This is a grand Gospel fact. If He dwells in me now—if His love has sanctified my soul—He will, on the last day, enter my body and bones—purge, purify and make the whole transparent and beautiful, assimilated to that of Jesus Christ.

Two characteristics of "the love of the Spirit" may be noticed.

It is a *sovereign* love. No creature can coerce or impede it. Neither the will of Gabriel, nor of ministers of the Gospel, nor of fond and affectionate parents controls its operations. "He divides to every man severally as *He* will."

I do not understand what is meant by the favourite expression "free will." Is there such a thing save in God Himself? The devil's will is not free, and I am deeply grateful for the fact. The sinner's is not—as is evident. The Christian's will is bound by soft and silken cords and held in blessed captivity to the law of Christ. It is common to talk of a sinner's accepting Christ. What is this but making the love of the Spirit devolve on the will of man?

A minister may be spiritual and savoury, but he cannot command "the love of the Spirit" which flows or is withheld in connection with his ministrations as the Holy Ghost pleases. How often I wish that I could open the flood-gates of blessing, and if the matter were left in my hands I should do so. But I have learned—I *hope* I have—that the Spirit acts in pure sovereignty in communicating the blessings of His love.

Parents long for the salvation of their offspring, but though it is a very tender point, they cannot (and the fact is solemn), control His operations. This is one of the things we *must* leave with God.

"The love of the Spirit" is an *efficient* love, and hence (Zech. iv. 6), Jehovah says that all real spiritual blessing comes "not by might nor by power, but by His Spirit." We hear of revivals resulting from a company of ministers, and deacons, and other Christians who have worked themselves up into a state of excitement. I do not believe that such a condition of things is the

result of the operations of the Spirit at all. Heavily laden vessels sail slowly. The operations of the Spirit are secret, silent, and deep; and the more a believer has of the Holy Spirit, the more retiring he is—the more he loves his Bible and the dear Redeemer—the more he hates religious parade, and noise, and observation and excitement.

II.—THE EXTENT OF THE OPERATIONS OF “THE LOVE OF THE SPIRIT.”

Do not be offended if I speak of the limitations of His operations, and please remember that these are not of my assigning: I simply state what I believe to be *revealed facts*.

His saving operations do not touch the devil or extend to fallen angels. Christ did not interpose any form of grace to rescue these—He did not assume their nature—and they are reserved “in chains of darkness to the judgment day.”

The operations of His love are limited to God’s chosen people, and do not extend to the whole human race. I loath the diabolical doctrine of universalism, that God will finally empty hell—that the water of life flows unto the world of eternal woe—and that all men will eventually be saved.

The love of the Spirit (like that of Christ), possesses “length, depth, and height,” terms which suggest its wide and wonderful dimensions, but it has also “breadth,” which though conveying the idea of extent involves also the thought of “limitation.”

1.—The operations of “the love of the Spirit” are *limited by the terms and conditions of the covenant of grace*. Redemption was limited by election, regeneration is limited by redemption. The Spirit works within the confines of the love of God—within the lines of grace and blood—under the shadow of the cross. The river of the water of life flows within the kingdom of God. The voice of the turtle is heard in *our* land.

Do not think that when I speak of limitation, my conceptions of the extent of the salvation of God are meagre and contracted. While I am perfectly reconciled to God’s way of saving sinners, I do not pretend to set bounds to His grace, or attempt to number the people.

2.—The *extent of the atonement* defines the extent of the Spirit’s word. Hence in the book of Leviticus, xiv. 28, we read in the

account of the ceremonial cleansing of the leper, that the priest "put of the oil on the place of the blood." The blood of the trespass offering had *first* to be put on the tip of the right ear, the thumb of the right hand and the toe of the right foot of him that was to be cleansed; then oil had *afterwards* to be applied to all the places that had *before* been touched with blood. Oil, as you know, is the emblem of the grace of the Holy Ghost, and this teaches that the extent of the atonement defines the manifestation of "the love of the Spirit." Blood was followed by oil; and there was *no oil* where there was no blood. There is beautiful *order* here. The eternal love of God *determined the number* of those for whom the sacrifice was offered, and also governs or limits the operations of the Spirit. He is bound to regenerate every blood-bought sinner. Saul of Tarsus was a blasphemer and a persecutor, but Jesus loved him. He had shed His blood for him. Hence he was arrested in his course of sin; his career, as a Pharisee, was brought to an end; he was made alive to God, and anointed with heavenly oil. What was the result? "Behold he prayeth."

We are often deeply anxious to know whether the dear Redeemer died for us. Let us enquire whether "the love of the Spirit" has affected our hearts. Have we holy desires, do we spontaneously fall on our knees and seek the Lord's face, do we feel that our souls are united to the truth of the Gospel, that there is a correspondence between what is written in the Bible, and what we have felt in our own souls. These experiences proceed from the operations of the love of the Spirit, and are only known to those who are within the limits of atoning blood.

3.—The "love of the Spirit" flows on what I will call *praying ground*—the premises occupied by God's suppliants. One poor thing cannot lift up his head, and is sighing out his distress. It is because the Holy Spirit is making intercession with his spirit, "with groanings which cannot be uttered." Another is pouring out a connected prayer; it is because the Spirit is pouring oil into his heart. Another has his heart full of love and his arms loaded with benefits. "He has sown in tears and is reaping in joy," and the Holy Spirit inspired both his supplications and his songs of thanksgiving.

Two things, are certain, if I am a spiritual petitioner—if on praying ground—I am in the *atmosphere of the Spirit* and *within the lines of atoning blood*.

4.—“The love of the Spirit” flows everywhere in the believer’s appointed way home. Our course to the grave is appointed and marked: it may include deep valleys and rugged mountains, yet “*He* will never leave us or forsake us.” When thou passest through the waters, I will be with thee.” Thus it is a life-long love. We may listen to lust and embrace sin—but as He is immutable in His purpose as a person in the Trinity, so *however else He may act* He will never desert the sinner that He has claimed in Christ’s name.

5.—The expressions of His love are connected with the means of grace, and *in a sense* limited by them. He ever respects the arrangements which Jehovah has made for the welfare of the Church. God has His meeting-places, “In all places where He records His name, He will come unto us, and He will bless us.” The ordinances of God’s house are channels cut by the mediation of Christ, and “the love of the Spirit” flows in them. People complain that they are cold, and barren, and parched—yet they neglect the institutions of God. How can it be otherwise? Let us then walk beside the still waters that flow in God’s sanctuary, and *expect a blessing*.

Let us also maintain the ordinances of the Gospel in their simplicity and integrity. If that which is *human* is introduced, I believe the Spirit withholds the tokens of His love.

My hearers, is it not solemn to contemplate a sinner’s lying eternally beyond the limits which sovereignty has assigned to the love of the Spirit of God—for beyond them is everlasting darkness, ruin and woe.

III.—SOME OF THE ENDS ACCOMPLISHED BY “THE LOVE OF THE SPIRIT.”

Passing over His *ultimate* end—the glory of Jehovah—His great present purpose is the exaltation of Christ as the supreme Object of His peoples’ confidence, admiration, and love. He ever attracts men to Christ, unfolds Christ, convinces the sinner of His perfect adaptability to the need of one so broken and ruined as he. We notice that :—

1.—He produces all the gifts which are useful in the Church. Natural powers and attainments are of no profit *of themselves*, so He qualifies spiritual men for spiritual offices. Every useful minister is the fruit of His love—and not less so every good and holy and spiritually minded deacon and useful Church Member.

2.—The love of the Spirit results in the means so cheerfully contributed by Christians to the cause of God. The Church is under Christ's care. It cannot, humanly speaking, be perpetuated without money, and the Spirit inspires a spirit of liberality.

No extravagant admiration is claimed for the ministry of which these are average samples. The diction was simple, but appropriate. There was no straining after effect, and the preacher evidently trusted more to his *subject* than to his rhetoric to interest his hearers. The *charm* lay in the truth so firmly stated; and in the fulness of Scriptural exposition, which made them so instructive. The result of such a work, maintained with uniform excellence through a long series of years, could not fail to lead to good results. Persistent painstaking achieves what spasmodic and transient efforts never accomplish—and here, while there was nothing that flashed or glittered, there was the steady forthshining of the light of the everlasting gospel.

* * * * *

No unimportant branch of the service rendered by John Hazelton, to the body of Christians to whom he was attached, was the improvement to which he so largely contributed in the character of their public meetings. These had been too often spoiled by the frivolity of the addresses, and speaker vied with speaker as to who should best succeed in making the audience laugh aloud.

He, however, was impressed with the conviction that what was undertaken in Christ's name should be "done unto edifying;" and without betraying the unwisdom of openly censuring

his senior brethren for what he could not regard with approval he quietly showed them a more excellent way. At first he failed to give public satisfaction, and his platform addresses were stigmatised as heavy and uninteresting ; but in time he succeeded in convincing his section of the Denomination that an audience could be attracted and interested by Christ-exalting speeches, and that levity and nonsense, though they may provoke transient smiles, do not really commend themselves to the judgment of the wise in heart. The decorum and spirituality of such gatherings in the present day are not a little traceable to his influence a quarter of a century ago.

The following is the substance of his remarks at the New Year's tea meeting at Homerton-row Chapel, in 1862, his subject being,—

MELCHIZEDEC.

There is a good deal of mystery, to my mind, about Melchizedec. Some suppose that he was Shem; some that he was an angel; and some that Melchizedec was the Holy Ghost; and not a few believe that Melchizedec was the Lord Jesus Christ Himself. I do not believe he was Shem; I do not believe he was an angel; I certainly do not think that the Holy Ghost was the Melchizedec that appeared to Abraham; and whether he was or was not the Lord Jesus Christ I confess I do not know; and as I do not know, I will not speak positively. However, the apostle Paul says, "Consider how great this man was."

Now I shall say nothing about his person; but two or three things about his office.

The name itself means, as Paul tells us, "King of righteousness;" he was king of Salem, perhaps of Jerusalem; and, says Paul, "he was therefore king of peace." He was the priest of the most high God; and, therefore, an admirable, a striking, a glorious, a prominent, a remarkable type of the Lord Jesus Christ. He was a kingly priest and a priestly king: a king and a priest; king of righteousness, king of peace; and the priest of the most high God, and perhaps something more—and, therefore, a type of

the Lord Jesus Christ, who is a Priest upon His throne. Whether Melchizedec was a king because he was a priest or not I do not know; but he exercised the office of a high priest perfectly and gloriously. I do know that our Lord reigns because He is a Priest; He reigns because He put away sin, because He made a veritable and eternal atonement; I do know that He sways the sceptre, because He hung upon the cross, and thereby accomplished the mighty purpose for which He hung upon that cross:

“His cross a sure foundation laid
For glory and renown.

He passed through the regions of the dead to reach the crown.

Now the priesthood of the Lord Jesus Christ is an office in the economy of salvation which arises, as I believe, out of relationship—it is based upon relationship—it is necessitated, so to speak, first by relationship; and, secondly, by the lapsed state of the persons related to God.

The official character of the Lord Jesus Christ arises out of eternal relationship. Israel was God's nation before the appointment of the Aaronic priesthood. God took them out of Egypt, reserved them for His own, brought them into covenant with Himself; and shortly after they left the land of Egypt, God instituted a certain order of things, one part of which consisted of the Jewish priesthood. And it appears to me, that that priesthood, apart from its being a type of the Lord Jesus Christ, arose out of the relation in which the Jews stood to God. And the priesthood of the Lord Jesus Christ arose out of the relation in which God stands to the church, and the church stands to God.

It argues the existence of eternal life; and it argues also the existence of sin. Had there been no sins committed, had there been no wrongs introduced, the priesthood of the Lord Jesus Christ had not been necessary; or, not that part of it which lies in His suffering, and bleeding, and dying. However, a priest appears upon the premises: and that teaches me, in the first place, that God has an interest in the people who occupy the premises; it teaches me that those people have committed wrong. Sin has been introduced, and sin exists; and so long as the Priest remains upon the premises, so long the evil remains there. Now,

if the Priest be upon the earth, sin is unatoned for ; if the Priest has been upon earth, and is gone to heaven, then sin has been put away. The victim was taken to Aaron ; it was slain ; the blood was caught ; it was burnt ; atonement was made ; and the vessel containing the blood, and another vessel containing the incense and so on, were taken by the High Priest into the holiest of all. But Aaron was not allowed to go into the holiest of all before the victim was slain, before the blood was shed. Now the Lord Jesus Christ appears upon the earth, upon the premises upon which sin was committed ; and He put it away ; it was imputed to Him ; He bore it in His own body on the tree ; He was made sin for us ; He was not a sinner naturally, nor inherently, nor objectively, nor practically ; but He was constituted sin : " He was made sin for us, that we might be made the righteousness of God by Him."

When He, therefore, who was made sin died, sin itself died ; sin was put away ; sin, as to its woful consequences, was eternally abolished, and our great High Priest, having done His work without the vail, on the premises, is gone to heaven. He is King of righteousness, and therefore of peace ; for there is no peace without righteousness ; He reigns righteously—He has a right to reign, for He has fulfilled the covenant of grace, and therefore He sits upon the throne as King ; and so He is a priestly King, and a Kingly Priest ; and the rule by which He executes His government is a righteous rule,

Now, the apostle in speaking of the priesthood of Christ, in the fifth of the Hebrews, just introduces Melchizedec in the sixth verse. He says, " As he saith also in another place, Thou art a priest for ever after the order of Melchizedec." And I may just venture a supposition here. The apostle adds, " Who in the days of his flesh ;" who does he mean—Melchizedec or Christ ? or, does he mean both ? " Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared ; though he were a Son, yet learned he obedience by the things which he suffered." The apostle Paul is speaking of Melchizedec as the type of Christ, and may not the language apply somewhat to Melchizedec ? and, if so, then it exhibits him as a

very lively type of Christ. "And being made perfect, He became the author of eternal salvation unto all them that obey Him ; called of God an High Priest after the order of Melchizedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." And then in the 6th chapter, at the 20th verse, where he speaks of the ascension of the Lord Jesus Christ into heaven as our Forerunner, he says, "Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchizedec."

Then in the seventh chapter, we have a very enlarged view of the official character of Melchizedec ; I will not say the person, but the official character of Melchizedec ; where the Apostle speaks of him first in his kingly and priestly character ; and then as being without father and without mother. Now this appears to be the pinching point : one of them—if not the only one—"without father, without mother, without descent," or genealogy, or pedigree. How easy it would have been for the apostle Paul to have said he was the Son of God—this was the place for him to say so, if he really were the Lord Jesus Christ ; but he does not say so ; he says he was "made like unto the Son of God ; abiding a priest continually." Well, then, I confess I do not think much of what is said about Jesus Christ being without father with respect to His human nature ; and without mother with respect to His divine nature ; I do not think very much of that. I rather think the apostle Paul here simply contrasts Melchizedec with the Aaronic order of priests, with the Levitical priests ; and he means to say, the priesthood to which you attach so much importance, to which you are so wedded, that priesthood has descended from generation to generation down from the time of Aaron ; and you have your pedigree, your genealogy—you can trace up your existing priests, even to the first Jewish high priest, Aaron. Now, here is this great Melchizedec, who was mysteriously dropped as it were upon the scene—a great man, superior to Abraham, without any official father or mother, without any official descent ; without any priestly genealogy : in these respects he was without father, without mother, without descent, without beginning of days. Your priests begin to execute their office when they are thirty years of age ; and they quit the office when they are fifty. Now it is not said of

this Melchizedec, that he begun at thirty and left off at fifty : “ Without beginning of days, or end of life ; but made like unto the Son of God, abideth a priest continually.” Now this Melchizedec was a typical representation of the great High Priest of our profession ; and thus the apostle Paul goes on, “ Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.” And when you speak of the greatness of the Levitical economy, why Levi was in the loins of Abraham when Melchizedec met him returning from the slaughter of the kings, and I may say that Levi, the head of the tribe, paid tithes to Melchizedec in the loins of Abraham, our great ancestor. And so the apostle Paul goes on to speak until he comes to shew that a change of the priesthood involves a change of the dispensation, a change of the law. Why, your objection, he says, will be that if we admit another priest we must admit another law ; just so, he says ; and if perfection had come by the law of Moses, then there would not have been room for another dispensation, or for another institution of things : but the law made nothing perfect. I do not understand him there to mean the moral law : the law made nothing perfect, and your priests made nothing perfect ; “ But the bringing in of a better hope did ; by the which we draw nigh unto God ;” and that better hope is the better altar, the better victim, the better blood, the better sacrifice, the better atonement : it is the great fact that everlastingly existed in idea, in thought, in the mind of God, realized ; it is the great fact actualised ; and therefore, by this hope we draw nigh unto God. And not only so, says the apostle, your priests were designated or appointed to the priesthood in the ordinary manner, by a carnal commandment ; but the Lord Jesus Christ was sworn into office by an oath—made an High Priest : “ The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchizedec. Wherefore, He is able,” concludes the apostle, “ to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” And as Melchizedec met Abraham (and the national church of the Jews may be said to have been in him), returning from the slaughter of the kings, with bread and wine, and blessed him ; so our Priestly King and Kingly Priest meets His people with the bread and wine of eternal life : and when we come to

heaven, our great Melchizedec will meet us with bread and wine; and we shall sit down and feast in His presence; and sin, and sorrow, and Satan, and the world, and death, shall be banished for ever and ever. Amen.

His own public meetings, especially those which commemorated the reopening of the Chapel, were unique. He invited only his most trusted ministerial friends, to whom special topics were generally allotted, and who, in recent years especially, felt bound to do their very best, and rose with some little trepidation when the chairman quietly said "Our brother——will now, *if he pleases*, make some remarks on the subject which stands opposite to his name on the bill."

His introductory observations, which were ordinarily delivered in a somewhat constrained manner, varied little year by year, and consisted of a brief *resumé* of the past, acknowledgment of the continued kindness and consideration of his deacons, expressions of gratitude to God, and a few whimsical references to himself. "Give God the glory, the man is a sinner," was a favourite quotation on these occasions.

His younger brethren perhaps felt a little in awe of their critical friend in the chair, who at times appended a word of comment to their addresses.

"Brother H——," he once observed, "you have stated that unregenerate sinners do not *need* Christ. Pardon me, we are old friends, all men *need* Christ, but it is only regenerated sinners who *want* Him."

Occasionally, while the meeting was in progress, he would pencil a thought that occurred to him on a slip of paper torn from the bottom of the bill, and hand it to the brother next him.

One of these notes we treasure. "Christ *saves* us as our Prophet, Priest, and King. As our Prophet He saves by *light*; as our Priest, by *blood*; and as our King, by *power*."

The period to which this chapter is devoted was closed by two

interesting and important events connected with his public and private history.

In February, 1872, the Sunday-school, which so many years before had been crowded out of the Chapel by the ever-growing congregation, was reinstated in a suitable building a few hundred yards away. This step gladdened his heart, and he promoted it in every possible way.

His opinions on the religious education of the young were far from general. While he loathed the notion, entertained by certain extreme men of his own school, that it is wrong to instruct children in the principles of Christianity because of the danger of their becoming formal professors, he entertained the strongest possible dislike to Arminianism in the Sabbath-school, and regarded the persuasion of children to become pious, give their hearts to God, get salvation, accept offered grace and the like, as extremely mischievous and delusive.

Nature he was convinced cannot rise above its own level. Creature-urging can never originate spirituality. "That which is born of the flesh is flesh," and a religion which owes its origin to human influence is worse than valueless. He therefore made strenuous efforts to establish the undertaking to which his people were putting their hands, on a sound and Scriptural basis. He insisted that the teachers should be true Christians, and that the subject-matter of every lesson should be the identical truths proclaimed from the pulpit, in a simplified form. Modern innovations and errors were to be eschewed. No connection was to be formed with the Sunday School Union, and the almost universal summer excursion was to be dispensed with; though after a year or two he was compelled to concede this last point.

Whether a Sabbath School could be maintained on what many would consider these rigid and antiquated lines was a problem that few could answer. Success however crowned the enterprise. Under his wise presidency all went well. Earnest and holy teachers, mainly the fruit of his own ministry, were forthcoming,

and during the last eighteen years the testimony given by the Lord to the Word of His grace, has amply demonstrated His own approval of the movement. His sovereignty has been owned and taught. All adventitious attractions have been eschewed. With no assistance from the great Society whose help is generally considered essential to such efforts, the standard of intelligent Scriptural instruction has been maintained, and the glorious doctrines of the Gospel uncompromisingly enforced.

* * * * *

In 1872 he completed his fiftieth year. He had never been robust, and now looked older than many men of sixty. Time had thinned and silvered his long black hair. His features bore indications of a life devoted to study and not unclouded by seasons of prostration and care. The lithographic portrait which was published about this time was considered *fairly* satisfactory, and gives a good general idea of his appearance at this time. His sight was beginning to fail, and he read with the assistance of eyeglasses. Severe weather tried his somewhat feeble chest, and his public delivery was at times interrupted by an irritation of the throat, which increased with future years.

On Thursday, June 6th, a meeting was held in the Chapel to celebrate his jubilee. Richard Minton, now of advanced age, presided, and delivered an address expressive of the universal esteem in which his minister was held. He dwelt on his faithful assiduity for the twenty years he had served them; adverted to his prudent and pacific policy; and eulogised his beloved wife as not only her husband's caretaker, but as the universal peacemaker of the Church, who was always on the look-out for fallen sparks, and never rested till she had put her foot on them. A kindly reference to their son, embodying an aspiration which has been graciously fulfilled, terminated a really powerful and

pathetic address, which was followed by the presentation of a gold watch and chain to his pastor, and a gold chain for his wife, together with an illuminated Address.

Well do we remember our dear friend's rising in the soft light of that Summer evening to acknowledge these valuable expressions of his peoples' affection. Hesitatingly, and in broken words, he told of his appreciation of their kindness, assured them that the love was reciprocal, and then, as his confidence returned, he recounted some episodes of his life, commencing with the dream by which he was awakened. He talked on, as the twilight shadows crept round, but the flight of time was unnoticed, for all felt it good to be there.

To him by whose hand these words are traced, it was a memorable incident connected with a hallowed friendship.

Useful as his ministry was, during the whole of this period, he preserved so few papers of any kind, that the following is the only one we can obtain, of the many testimonials which he doubtless received, to the blessing his sermons had proved. Fragment though it is, it is fraught with interest, exemplifying the operations of Divine grace in the heart of a little girl, and presenting our friend in the light, not of a correct theologian and thoughtful preacher, but as a gentle and affectionate man, who unconsciously to himself, secured the trust of a loving child.

“About 18 years ago, you may remember preaching from the words—‘Is not this a brand plucked out of the fire?’ The sermon was wonderfully blessed to me, showing me the hatefulness of sin in God's sight, and myself a sinner, needing a Saviour; it deepened the conviction already received when not quite four years old. I was between seven and eight when I heard you preach the sermon mentioned. I thought that I was too young to join the Church, and never felt I could tell you, although I loved you so much, and never liked to go home

without going into the vestry, with my sister, to kiss you ; as you may remember.”

* * * * *

With the two following letters we will bring this chapter to a close.

To a young Christian man whose father had died suddenly.

MY DEAR BROTHER,—On reaching home last evening after the church-meeting, I found your letter, informing me of the sudden—solemnly sudden—death of your beloved and universally respected father. I am sure you will receive this short note, among the many expressions of condolence which well-known friends will send, as coming from one who very highly respected the departed saint, and very sincerely loves you. My love to your departed father as a member of the denomination to which I belong—as a good and godly man—as a useful deacon of the church of Christ, and as an exemplary Christian ; together with my regard for the bereaved family, induce me to trouble you with a few lines.

I weep with you because you have lost a good and Christian father, I rejoice because he is for ever with the Lord. His remains are at present with you, they are loved, purchased, and sanctified; deposit them in the grave, my beloved brother, in joyful hope, in filial gratitude to God, in thankful remembrance of what grace made your parent, and in solemn remembrance of what yourself and yours must shortly be. May He that trod the path of death to eternal life, support you under the bereavement, sanctify it to the family, and conduct you all to that rest, where death can never enter, and separation is an impossibility.

Death is mysteriously merciful, and mercifully mysterious. Of itself it is the offspring of sin and our enemy. In connection with Jesus and His reigning grace, it is a real, though solemn blessing, It is the end and the beginning of life, the end of hope, and the beginning of fruition, the end of faith and the beginning of sight, the end of toil and the beginning of rest, the end of the journey and the open and grace-guarded door of the pilgrim's eternal home.

Your dear father has entered a world of minds, of kindred minds, of holy, happy, and perfected minds, minds gathered into sweetest harmony around that uncreated amiable and loving *intellect* which shines and smiles upon all, in and through the Lamb in the midst of the throne. When you think of your father's death, and your own loss, you may sorrow, but when you think of *where* and *what* he is you must rejoice.

You know your father's God; you know the way to Him; that way is always open to you; you are infinitely welcome; God's love to souls departed and souls in the flesh is one and the same; make use of your privileges, and commit your all to Him.

May God support your afflicted mother; and more than fill the gap in your family which His hand has made, and sanctify the sudden blow to all.

I am, my dear brother,
Yours affectionately,

J. H.

Aug. 13th, 1868.

To a lady who had written to ask his advice upon the transference of her Church membership.

DEAR SISTER,—Your letter came to hand in due order, but having many engagements to fulfil, I have not had time to write until now. I am glad you are not like some of the members of Chadwell-street, who, when removed by Providence from us, forget us, or do not think it worth their while to communicate with us. Membership with the Church of God is a sacred and an important thing, and by wishing, and writing as you have, you have shown that you feel it to be so.

I am thankful that you are spiritually alive, and that your soul is prosperous: for when one earnestly desires "to increase in the knowledge of Jesus Christ," there is spiritual health and a measure of soul prosperity. In the operations and changes of Providence, the Lord does not consult us, but "worketh all things after the counsel of His own will." Our changes are intended to bring to pass God's unchangeable will and purpose. Some purpose worthy of the wisdom of your heavenly Father was to be accomplished by your removal from London to R——; and time will doubtless

justify the conduct of your God, and verify His word: "I will never leave thee."

In having a cause of truth at R——, and a man and minister like Mr. P——, you are privileged as many who have been removed from us, are not.

With respect to having your dismissal from us, I believe you are quite right. When persons are removed as you have been, and a church with which they can unite is at hand, it is their duty and their privilege to join it.

The will of God concerning you seems to be evident: God has cast your lot at R——, you see no probability of returning to London—you are at home with the Church, and can hear and receive its pastor as a minister of God.

These are indications of your heavenly Father's will, arise, therefore, respond to His call, and take the necessary steps to receive your dismissal, and may God direct and bless you. What help you can render to the Church, we in London cannot have; therefore, though I am sorry to lose good and useful members, I feel in this case, that you will be in the path of duty to join the Church at R——, and we shall do right to dismiss you.

May the enriching blessings of your Father's love fall upon you every day, that your affections may be pure and ardent, your understanding clear, your hope steady, your faith strong, and your whole soul fruitful in the ways of God; and remember me and the friends in your prayers until we shall meet in that land where prayer is unnecessary and removals are unknown.

I am, dear sister, your affectionate pastor,

J. H.

Nov. 11th, 1868.