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BIOGRAPHY.

MEMOIR OF THE REV. JAMES MORGAN.

[CONCLUDED.]

As Mr. Morgan was far advanced in years when he resigned the pastoral charge of the Baptist church in Bridgewater, he very properly relinquished all thoughts of serving the church of God again as a regular minister, and spent the remaining part of his life in comparative retirement. His heart, however, was still in the work of the Lord; and, aged and infirm as he was, he preached occasionally wherever Divine Providence opened his way.

It is now more than two years since his usual strength and vigour began very visibly to decline; and for the last year, very rapidly indeed. He was, however, a few months since, after a threatening fit of illness and disorder, during which he enjoyed much of the presence of God and the joys of his salvation, to deliver an affecting exhortation at the Methodist chapel in Bridgewater, which will never be forgotten by many that heard it.

In his declining state, and especially towards the close of life, it is scarcely possible for me to describe his placid resignation to the Divine will; his patience and meekness under severe afflictions, the sweetness of his spirit, and his kindness and thankfulness to all around him. Every passion seemed extinguished but that of love. In the many interviews I had with him during his last illness, I generally found him calm and resigned, and often peaceful and happy. As Christ had been so very precious to him in life, so he was inexpressibly precious to him when drawing near to the confines of the grave.

Amidst all his pains and sufferings, the gracious presence, the sealing influence, and precious promises of Jesus, afforded him sufficient support and encouragement. Even on the brink of eternity, he would frequently exclaim, "Precious Jesus! precious Jesus!" And it was evident to all around him that he spoke with the deepest sensibility of the blessing, and the overflowings of a grateful heart. On the 30th of January, 1817, he sweetly departed this life, in the glorious hope of immortality and eternal blessedness, aged 81 years.

It remains for me to draw a brief outline of his character, both as a minister and a Christian:—

First as a minister. As I had not the happiness of being acquainted with Mr. Morgan in the meridian of his life, I cannot with accuracy speak much from my own knowledge of his ministerial talents. So lately, however, as the last spring, when he was in the 81st year of his age, I heard him preach a sermon which greatly surprised me; and making every allowance for age and infirmities, I conclude, from what I then heard, that his abilities as a preacher, when in the full vigour of his mental powers, must have been very respectable. And I am credibly informed, that this was in reality the case. His natural abilities were sound and good. He had a clear understanding, a penetrating judgment, and a retentive memory. In the character of a minister, he was faithful and laborious. His discourses were addressed to the heart, as well as to the understanding of his hearers; and while he strongly asserted, the honours of free grace, he earnestly contended for the necessity of good works. Mr. Morgan usually spent a month in London, in the early part of his life, and preached at Doctor Stennet's, Mr. Wallis's, Mr. Booth's, and other chapels of the regular Baptists. His gift in prayer was uncommon. Few, I believe, who attentively heard him engage in that solemn duty, will easily or soon forget with what variety, spirituality, and Divine fervor, he would pour out his soul to God. With what admiration (at some happy seasons especially) have we heard his sacred eloquence at a throne of grace. His prayers evidently flowed from the fulness of his heart, and plainly showed, that the noblest passions of his soul were kindled into a blaze of devotion.

In drawing Mr. Morgan's character as a Christian, I own that it is out of my power to do justice to the

subject. The following I believe, is correct as far as it goes.

He was a man of genuine simplicity, and exemplary piety. His religion was that of the heart; sincere, unaffected, and truly spiritual. By the grace of God, he had cast off the works of darkness, and put on the whole armour of light. All manner of sin was detestable in his sight, and it was as much the sincere desire of his soul to be saved from sin, as to be saved from hell. He was constantly under the influence of love to his adorable Redeemer. The love of Jesus ruled in his heart, and was therefore uppermost in his mouth. He loved to be talking of him, and telling of his salvation all the day long. And all he spoke had a warmth, and life, and power in it, which shewed that it came from his heart. It was impossible to sit any length of time in his company, without catching some of the holy flame.

In short, Mr. Morgan was an excellent Christian. In a deep dependence on the grace which is in Christ Jesus, he practised what he professed, and his piety shone most conspicuously in the purity and rectitude of his moral conduct. In this outline of his Christian character, it might be justly deemed an unpardonable omission, were I not to notice his deep and constant communion with God. Prayer was his element, and he never appeared to enjoy himself more, than when engaged in that duty. It may with propriety be said of him, that he prayed without ceasing. Not satisfied with family devotion, which was never neglected by him, he many times in a day retired to his closet to commune with his Saviour; and was often so blessed in his private devotions, that he frequently came from the Divine presence in an ecstasy of joy, and praise, and love. And yet, notwithstanding all the glorious manifestations of mercy and love with which he was favoured, no man could have a lower opinion of himself. He was poor and vile in his own eyes, and was constantly sensible of the need of Christ's blood to cleanse him every day, and every hour, as the vilest sinner in the world could be.

I shall conclude with a few observations on his liberality and truly catholic spirit.

Although he was a Calvinist in principle, and a decided advocate for adult baptism, which he steadily adhered to, to the latest period of his life, yet he embraced those who differed from him, with respect and affection. He had a heart too large to be confined within the narrow limits of a party. He sincerely loved good men of every denomination, and was ever ready cordially to say, "Grace be with all them that love the Lord Jesus Christ in sincerity." As a proof of this, he contributed handsomely to the erection of a Methodist Chapel in Bridgewater, lodged and boarded one of the itinerant preachers in his own house, free of all expence to the society, permitted our people to hold a prayer-meeting in his dining-room, and constantly attended himself; and regarded all the Methodists, both preachers and people, as brethren in Christ Jesus.

And shall the name of this honorable and useful disciple of Jesus be forgotten? No! no! his memory will be for ever dear to us that knew his worth, and we hope to meet him in that blessed world, where parting shall be no more.

MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD,

[CONTINUED.]

In the year 1823 the first serious blow was given, by the death of the Rev W. Johnson and the Rev. Henry Daring, to the prosperity of the Mission among the Liberated Africans. They had been in charge from the year 1816 of the two chief Settlements, Regent and Gloucester, containing nearly 3000 Africans. Whoever will turn to the statements under the head of Sierra Leone in our Surveys from 1817 to 1824 inclusive, and will consider those statements and documents there referred to in the Vo-

lumes immediately preceding each respective Survey, will be satisfied that the Settlements in general, and those especially of Regent and Gloucester, gave evidence of actual prosperity and promise of increasing intelligence and piety, which deeply affected every competent judge who witnessed their condition. The death of the two distinguished Missionaries who had acquired the full confidence and affection of the people of Regent and Gloucester, with the subsequent continual changes from the death of their successors and the Labourers at the Villages of Liberated Africans the necessity of employing incompetent Teachers and frequently the want of all Teachers, the heavy burden of the civil superintendance of the Settlements which exhausted the strength and spirits of the Missionaries, the great difficulty of understanding the Africans and of making themselves intelligible to the objects of their charge, which was continually aggravated by new comers, and added to all this the measure adopted for the sake of economy by General Turner of throwing the Africans prematurely, as we conceive, on their own resources with the injurious effect of causing them to wander from their Teachers in search of employment and subsistence—those things, which form the principal features of the sad history of the years 1824 and 1825, presented the Settlement to the Commissioners, at the beginning of 1816, under circumstances, which however faithfully and candidly they might be stated, yet could not possibly be duly appreciated without constant recurrence to these and other causes of a like nature. The peculiar circumstances of these Villages require, under every advantage of able, beloved, and sufficiently numerous Teachers, the utmost efforts to maintain any measure of progress however slow; for the continual infusion of muddy streams into the waters which such Labourers would be toiling to cleanse, by the constant accession of half-barbarized people who understood not a word of the language of the Teacher nor the Teachers a word of theirs, rendered their toil almost as hopeless as that of the fabled Danaides, were it not that they were sustained and prospered by a higher Power; nor, in truth, could any such effect have been produced as was actually manifested, unless by the energetic influence on rude minds of the all-subduing principles of the Gospel. Let it be remembered but for a moment, how dependent communities even in a Christian Country are on the adequate supply of competent and beloved instructors, and how soon and extensively the sad proofs appear among them of the ignorance and waywardness of the mind under the want of such instructors, and no one who judges rightly in this matter will fail to acknowledge that the wonder, in reference to the Liberated Africans, is, not that they were found so far below the representations which were true of their state a few years before, but that their condition was not actually much worse.

The reader will now be prepared for the melancholy account which the Commissioners give of the want of Instructors at the time of their visit, and will understand the cause of that almost utter absence of oral or written information of which they complain: they state—

Independently of Freetown, but including the Isles de Los and Bananas, the number of Settlements which have at different times been made is fourteen. On the arrival of the Commissioners in the Colony, and during their tour of the villages, six only of these had Superintendants, of whom two were men of colour; two had European Schoolmasters, but not in charge of the villages; and the remaining six were altogether without European or any eligible persons in charge. It was only from the six having Superintendants, that returns could be obtained (according to a form which was given them) explanatory of the state of the Settlement; and much of the information contained in these was afterward ascertained to have been, and could only have been, matter of opinion and conjecture.