

such distinguished marks of public esteem, as were conferred upon our revered Friend. One thousand members of the University followed him to the grave: eight Heads of Houses, many learned professors, scholars, and divines; above eight hundred Under-graduates, students in that seat of learning; and nearly nine hundred of his own congregation, all in deep mourning, formed together such a spectacle of sincere and heartfelt sorrow, as has seldom been exhibited. Here were none of the outward trappings of woe, none of the pomp and empty pageantry which too frequently distinguish such public ceremonies: neither hearse nor plumes, nor carriages, followed his remains to their last home; but many eyes were filled with tears, and many a sigh was heaved, and many audible tokens of grief were manifested as the dust was committed to its kindred dust. It was a deeply affecting and impressive scene! Men of science and philosophy, men of rank and wealth; both youth and age, men of business and of leisure, paused in their various pursuits, and turned aside to weep at the grave of a good old man! And as I gazed upon the assembled multitude which filled the spacious edifice, I thought within myself, "And is this the man whose name was once cast out as evil? Is this the man whose parishioners formerly laboured to eject from his church and living? Is this he who was wont to be insulted in the streets? Was there ever a time when a junior member of the University could hardly enter this man's church, without being exposed to personal insult and injury?—Then how extensive, how fundamental a change must have taken place in public opinion!—If he died in the faith in which he lived and maintained to the last the opinions of his youth, nothing short of a revolution in the minds of men can account for the extraordinary respect now exhibited?" That such a change has taken place both among the Clergy and Laity of the Church of England within the last half century; that the doctrines of Scripture and of the Reformers (we might say of the apostles themselves), are more clearly taught, and more generally welcomed, and that a moral and religious impression has been produced by them throughout the land, may be denied, but cannot be disproved. How far this is the result of the faithful labours of our revered Friend, and of others like him, who have gone to their rest, time, or rather eternity, alone can fully show. But of this we may be assured that the effects of his ministrations, both oral and by the press, will be felt in succeeding years, and that generations yet unborn will rise up and call him blessed.

II. But if we now turn from his public or ministerial, to his private life and character, we shall find even more to admire and to imitate. Those who had the pleasure of his intimacy, and who knew him best, would unite in the declaration, that the more narrowly we examine his motives, principles, and conduct, the more occasion we shall have to bless God for the grace given him. Our text furnishes us here again with a very accurate delineation (1) of his character and conduct, and (2) of the habitual frame of his mind.

"He walked with me in peace and equity," is the testimony of God respecting his servant Levi; nor do we hesitate to affirm that the same testimony, has already been borne and will yet again be borne, in behalf of our departed Friend, before assembled men and angels! It might truly be said of him, that "he walked with God," not merely in the continual exercise of devotional feelings, and a spiritual frame of mind, but as I conceive this phrase chiefly to import, in obedience to the will of God. He loved God and the whole study of his life was to show the sincerity of that love by the entire and conscientious surrender of all his talents to the service of God. His property, his time, his influence, all the best energies of his mind, the maturity of his strength, and ripeness of his old age, were all given to God. To promote the glory of God, to further the cause of Christ, at home, abroad, among Jews and Heathens and throughout the world; for this he lived, and in the pursuit of these noble objects he spent no less than fifty-six years of his life. A more conscientious man I never knew. His grand inquiry ever was, "Lord, what wouldst thou have me to do?" and having ascertained his duty, with singular simplicity of purpose, and singleness of heart, he set himself to do it in the strength of God. "He walked before God" as in

his presence, seeing him in every thing, recognizing his hand alike in disappointment and success, in circumstances of joy or of sorrow. "He was in the fear of the Lord all the day long," and to do His pleasure, to approve himself to God, and in all things to be conformed to His blessed will, this was the desire of his heart continually. Nor is it too much to say, that during his recent sojourn among us in this place, his practical piety shone forth so steadily and beautifully, that we felt as "if we had entertained an angel unawares!" The diffusiveness of his religion communicated a holy influence around him; nor did any approach him without deriving some instructive lesson, or some heavenly impression.

"His walk," too, was peculiarly peaceful—"He walked with God in peace." It was not on his death-bed alone that he could say, "all is peace, sweet peace;" his life was peace; the composure and placidity of his mind appeared in all his dealings with his fellow-creatures and Fellow-christians. He walked in peace with God and man—his heart overflowed with benevolence and Christian love—he could not do an unkind action, nor necessarily hurt the feelings of any human being. Many instances of the prevalence of this disposition in his mind have already appeared in print; and many others might be mentioned were they not of too private a nature to meet the public eye. The importance which he attached to this spirit is evident from his own language in a letter to me in the year 1828. "As to advice," he says, "I have none to give except this—let us towards all persons and in all things, and at all times, endeavour to win by love—love is the universal conqueror!" Again he says, "By tenderness, forbearance, and love, we may greatly benefit those who come in contact with us. If only we are ready to wash our friends' feet, we shall conciliate their regard, and greatly facilitate the advancement of their souls." And that which he inculcated on others he practised himself. Towards those who differed from him in religious opinions, especially towards Dissenters from that Church of which he was a consistent and attached member to the hour of his death, he never showed asperity or contempt. While he loved and conscientiously preferred "that pure and reformed part of Christ's universal Church established in these realms," he was far from adopting the language of those who would leave all who differ from themselves to the "uncovenanted mercies of God," as though Dissenters were hardly within the possible limits of salvation. He was charitable without being latitudinarian, and conscientious and firmly attached to his own principles without bigotry or intolerance.

But one characteristic of our revered Father suggested by the text remains to be noticed under this head, viz., his strict integrity and uprightness—"he walked with God in equity." During his long and public life, among all the faults and failings attributed to him, never was he ever suspected of a mean or ungenerous action. Nature had bestowed upon him a noble mind and a generous heart; and Grace engraved on these that Christian disinterestedness which distinguished him through life. Limited in his early days in his means, several opportunities presented themselves of enriching himself; these he steadfastly rejected. On one occasion, a near relative, who was affectionately attached to him, was willing to have bequeathed him a share of his ample fortune; he could not, however, prevail upon Mr. Simeon to accept more than 15,000*l.*, which he took entirely for charitable purposes. Subsequently, whatever property he may have received, he has spent the whole for God, and has died comparatively very poor: it will be found that 6,000*l.* will cover all his property—and that, with the exception of a few small legacies to beloved relatives, he has dedicated to religious purposes. He once told me himself that he retained his college fellowship for no other reason than that it enabled him to live more economically, and to devote more to the Lord. He was not only true and just in all his dealings, nor merely accurate and punctual to the greatest nicety in all his pecuniary transactions, but he laid down all his property at the foot of the cross, saying, "Lord, behold, all that I have is thine, and of thine own have I given thee!" "He walked before God in peace and equity;" and let us not forget that he did so for more than half a century. Most persons are aware that he received his deep and abiding religious impressions while as a

young man he was endeavouring to prepare himself for the reception of the Lord's Supper in his College Chapel. And with reference to that interesting event, he once addressed a confidential friend to the following effect:—"The light of God's countenance then first visited me, and in his great mercy he has never wholly withdrawn it from me during fifty-six years. I was then enabled by his grace to set my face towards Zion, and though I have had much to lament and mourn over, and for which to be confounded before God, yet, blessed be his name, I have never turned my face away from Zion for fifty-six years!"

But let us now consider (2) the habitual frame and spirit of his mind, as so strikingly and so truly pourtrayed in the passage before us. It was marked by singular humility and prostration of soul before God—"The fear wherewith he feared God, and was afraid before his name;" accompanied with unbounded confidence in God and assurance of his love. "God gave to him his covenant of life and peace;" and the latter flowed from the former.

That he was naturally disposed to vanity and that he had much to feed that propensity no one would deny; but this disposition was restrained in him by Grace, and corrected by profound humility. Nothing was more displeasing to him than familiarity of expression in approaching God; he never forgot that God is high and holy, and the creature poor, and mean, and sinful. That the language of self-abhorrence which he used on his death-bed expressed the habit of his mind, and that it was the result of deep acquaintance with his own heart, will be evident from the following extract from a letter I received from him nine years ago: "Shall I begin to speak of one nearer home," he said, alluding to himself: "you, my beloved friend, would only be stumbled at that! If I have the slightest measure of candour and forbearance towards others, it arises from what I know of myself; that renders it no difficult task to me to esteem others better than myself, or to prefer others before myself; and after all, you perhaps see much amiss in me which my own self-love has hidden from my view. But this I can say, I desire to mortify sin so far as I can discover it though, alas! my desire is miserably thwarted through my own unwatchfulness." The simplicity and humility thus discovered in an elder writing to one so much his junior, must strike every person who reads these lines.

To be concluded in our next number.

From the Fredericton Royal Gazette, July 5.

KING'S COLLEGE ENCENIA.

His Excellency Sir John Harvey, as Chancellor of the University, having appointed the Rev. Dr. Jacoby Vice-President and acting Principal, to preach the annual Sermon, that duty was discharged before the Collegiate body at Christ Church on Sunday, June 25th. The subject selected for consideration was, "The moral Differences observable between Parents and Children;" from which a series of deductions was drawn concerning the true nature and business of Education. His Excellency was pleased to present his "warmest acknowledgments" for this discourse.

On Tuesday the annual Meeting of the Council was held at the College, his Excellency the Chancellor presiding. The Collegiate Schools, consisting of fifty-eight scholars having been examined, his Excellency declared his satisfaction with the care which had evidently been taken of their instruction; particularly remarking the acquaintance which they discovered with the grammatical principles of languages.

The terminal examination of the College followed on Thursday. The Chancellor expressed his approbation of the system which had been pursued, especially noticing its aptitude to communicate a critical knowledge of the great literary models of antiquity; in which His Honor the Chief Justice warmly concurred. The Principal presented his Report, which was read by him to the following effect:

"The state of the College is on the whole very satisfactory.—Fifteen students appeared to keep Easter term. Of these, two, having been examined, have been admitted to the degree of Bachelor of Arts. Two more have since entered, and kept Trinity term by matriculation.

"The attendance at the several lectures and other duties has been generally regular; and the proficiency of the students, it is hoped, proportionate.