

numerous journeys in the country did he forget the spiritual interests of his dear children. To them all, he was accustomed to write in a most pointed and engaging manner. We apprehend that many fashionable professors in the present day will but little relish what Mr. R. has said on the subject of conformity to the world. His principles and rule of action on this head were most uncompromising, and in strict accordance with the injunctions of sacred writ. What is said on the subject of Oratorios, appears to be pre-eminently excellent. We wish many who seem to take pains to train their children in the ways of the world, would read Mr. Grimshawe's *Life of Mr. Richmond*.

Like many of Christ's faithful servants, Mr. R. was exercised with many severe afflictions. Blessed with a large family, in whose bosom he took great delight, he was called more than once to feel the deep pang of bereavement, and also exert his generous sympathy in many scenes of domestic trial. Nor, with all his care to train up his children in the nurture and admonition of the Lord, was he a stranger to that unutterable sorrow which a Christian parent feels, in seeing that his instructions, his prayers, and his example, are apparently lost upon some of his beloved offspring. In all his trials, however, Mr. R. manifested a religious tranquillity of spirit, which nothing but the noblest principles could have imparted to a mind so sensitively constituted by nature. There was a fine balance in all his social feelings, which ever dictated the conduct appropriate to particular events; whether these events involved the threatening indisposition of a beloved wife, or the death of a revered parent, or the loss of a dear child, or the prospect of straitened circumstances, or the sad failure of Christian effort. Never did he throw aside the identity of his mental character; he was

always tender, gentle, and exquisitely sympathetic; but these qualities of mind were blended with great confidence in God, and a remarkable facility in calling to his own aid, and to the aid of others, the consolations of God. At the sick bed, and in the chamber of death, he was invaluable. Where his feelings, as a man, were too acute, his principles, as a Christian, were exerted with tenfold vigor. His piety was naturally of the most cheerful buoyant character, and possessed so much distinctness, that it always, more or less, gave forth its own impression. It was his habit, invariably, "to instruct by pleasing." In his letter correspondence his heart is seen to peculiar advantage; and so wide was the range of that correspondence, to the members of his family, and to the circle of his Christian friends, that it will be found to supply most valuable information on almost every topic connected with Christian principle, and religious experience.

The death of his truly pious son, Wilberforce (named after his own spiritual father), added to that of Nugent, with other trials, appeared materially to affect the state of his health. He was heard to say, "No time nor succession of events can wear my affections from the chancel vault." He still wept over his beloved Wilberforce. His family were alarmed. He seemed greatly exercised. To a friend, who chided in gentle terms his sorrows, he replied:

"All is well, as it relates to these things; but there are times when we are led deeply to consider, not merely the trial itself under which we labour, but how far it has answered its appointed end. Whether it is sanctified to our own souls;—what is the reality of our own hope;—the foundation on which we ourselves stand;—the evidences of a renewed mind;—and whether we can appeal to the great Searcher of hearts, that all is right within." "But you have," said his friend, "this hope; why, then, does it not support you with its consolations?" "God," he replied, "is sitting me; he is weighing me in the