

From the London Christian Observer.

S. T. PHILIP AND JAMES.

(See the Collect.)

*Holy Jesus, Saviour blest,  
As, by passion strong possess,  
Through this world of sin we stray,  
Thou to guide us art the Way.*

*Holy Jesus, when the night  
Of error blinds our clouded sight,  
Round the cheering day to throw,  
Saviour, then the Truth art thou.*

*Holy Jesus, when our power  
Fails us in temptation's hour,  
All unequal to the strife;  
Thou to aid us art the Life.*

*Who would reach this heavenly home;  
Who would to the Father come;  
Who the Father's presence see;  
Jesus, he must come by thee.*

*Channell of the Father's grace,  
Image of the Father's face,  
Saviour blest, incarnate Son,  
With the Father thou art one.*

#### BIOGRAPHY.

THE LATE REV. JOHN SIMONS, RECTOR OF PAUL'S CRAY.

We announced in our last the sudden but tranquil departure of this aged and venerable clergyman. He was in his usual health and spirits on the morning of the last Lord's day, and read the Morning Service at church.—He was frequently in the habit of expounding the lessons as he read them, and he did so on the last occasion on which he was ever to minister to his people upon earth. He then ascended the pulpit, and took for the subject of his discourse that remarkable passage in 1 Thessalonians iv. 13, where the apostle speaks in such consolatory accents concerning them who die in the Lord. He had not spoken above a quarter of an hour, when he said to his congregation, that he believed they sometimes thought he judged of them harshly and uncharitably, but, addressing them as his dear people, he assured them this was not the case, that it was only that he felt the importance of eternity and the value of their immortal souls, and surrounded as he himself was with so many mercies, he remembered "the time was short." He had scarcely uttered these words when he said, "but I feel faint, and I fear I shall not be able to go on." He instantly fell down in the pulpit, and never spoke again.

He was immediately taken out of the pulpit and carried to the Rectory, followed by his weeping people, who beheld for the last time that visage which had been familiar to most of them from their infancy. He never entirely recovered his consciousness; but at one time his lips moved, and it seemed as if he were in prayer. Whether this was the case or not, the mortal conflict was neither painful nor prolonged. He lingered during the remainder of the Lord's-Day, and at a quarter before seven o'clock on Monday morning, he fell asleep in Jesus.

He was within a month of completing his 83d year, but neither his mental nor bodily vigour appeared to be seriously impaired. He was frequently in the habit of saying, with that pleasantry which was peculiar to himself, that his "eye was not dim, nor his natural force abated." And, according to all appearance he might have lived for many years to come. Few men were better known to the religious public than Mr. Simons; he had been for no less than fifty-seven years Rector of Paul's Cray; he had lived on familiar terms with almost every man who, during that period, had occupied a prominent station in the Christian community; his hospitality was unbounded and, blessed with ample means, his house and his board were welcome to all who loved the Lord Jesus Christ in sincerity.

His mind was of a peculiar character. Remarkable for the acuteness of his perception, the refinement of his taste the ardour of his feelings, the strength of his memory, and the force of his imagination, he wanted the power of concentration, and consequently he excelled more in conversation than in the pulpit, and was more remarkable for his striking observations and lively illustrations, than for the

expression of any connected train of thought or argument. In early life he had distinguished himself as a first-rate classical scholar at Eton College, where he was educated on the foundation, and to the last he delighted to recal the recollection of his early studies, and not unfrequently would illustrate some text in Scripture or some point of Christian doctrine by a quotation from Homer or some other of his favourite Greek poets.

The following is the character given of him by one of his former pupils, extracted from the interesting memoirs of the Rev. Cornelius Neale, published by Messrs. Seeley.

'My friend Cornelius,' says the writer, 'with his two brothers, was committed to the tuition of an eminently pious and gifted master, the Rev. John Simons, L. L. D., Rector of Paul's Cray, in Kent.

'Our tutor was a man in whom Christian piety, characterised by great fervour and spirituality, was combined with a remarkable degree of ardent sensibility, rich imagination, and cultivated state. He watched over our studies with parental kindness and Christian carefulness; and while he led us on through the paths of classical adornment with a kindling spirit all his own, he disciplined us 'line upon line' in the sacred writings by his morning and evening expositions, by his frequent remark in conversation, his Scripture examinations on Sunday evenings, and especially the daily habit of our writing a short religious exercise on the portion of Scripture expounded by him in the Morning Prayers. Thus we received an education not less religious than literary; nor is it possible to calculate the ultimate benefit that will be found to have resulted from such tuition and example to those who enjoyed it, especially as contrasted with the moral injury they would have sustained by having been thrown into the generality of schools, so marked by neglect of the great study.'

That Mr. Simons had many eccentricities cannot be doubted. He was, indeed, as he used himself jocularly to observe, a man 'per se,' and he was not to be judged of by the ordinary standard. But, amidst all his eccentricities, there was one peculiarity which shone forth conspicuously. Wherever he was, at home or abroad, he never forgot his calling as a minister of Christ. He was, indeed 'instant in season and out of season,' and 'the end of his conversation was Jesus Christ, the same yesterday, today, and forever.' He had a very happy method of at once coming to the point, and exhibiting the Gospel even to those whom he merely encountered accidentally, whether it might be while walking in the fields, or on the road, or in a stage-coach. To the great truths of the Gospel he was most ardently attached, and whatever discussion he admitted in regard to less important topics in religion, he never for one moment, 'gave place by subjection,' to any who ventured to impugn the grand foundation of the sinner's hope, salvation through the righteousness of God co-equal and co-eternal Son, and applied by the holy spirit.

This excellence in his character was strikingly manifested in the case of the Irving heresy. Mr. Simons had been much flattered by Mr. Irving, who certainly at one time entertained for him a great admiration. Mr. Irving had described him, in exaggerated phrase as a giant in spirituality; he had said he had met many intellectual men, but that this was the first man in point of spirituality. There can be no doubt that praise was grateful to Mr. Simons, and he was not insensible of this distinction of being thus singled out by one of Mr. Irving's grasp of mind. But the moment he and his followers proceeded to attack the foundations of the Gospel, and by blaspheming the sinless perfections of our incarnate Lord, Mr. Simons forgot all other feelings in his one grand aim to vindicate the truth of God; and it is not to be doubted that his efforts were in some instances greatly blessed.

He was also remarkable for his knowledge of the Bible. He was indeed 'mighty in the Scriptures,' The Word of God was his daily and almost hourly study, and although he had read and studied more than half the commentaries, and was himself daily commenting in his conversation, he was in the habit of denouncing the evil of commentaries in no very measured terms. The fact was, that Mr. Simons never studied to express himself in very guarded language. He spoke from the fulness of his heart and

the strength of his convictions, and he spoke strongly. He was persuaded that whatever tended to lead away from the crystal fountains of eternal truth, was evil; and because many seem to rest more in commentaries and expositions than in the Scriptures, he was led to denounce all commentaries in language which conveyed an impression stronger than what was consonant with the dictates of his own calm and deliberate judgment.

His loss will be deeply deplored by a large circle of attached friends to whom his memory is endeared by a thousand pleasing recollections. By the poor his loss will be felt as a serious blow. Generous to excess, his charities were scattered with a lavish and even a prodigal hand, but in this, as in many other respects, it might be said of him that 'even his failings leaned to virtue's side.'

He was in every respect a remarkable character. His life he used to say had been a constant miracle, and certainly there were many remarkable instances, of the providence of God connected with his history. It was under the ministry of the late Rev. Richard Cecil, that he was first led to seek the glory of salvation by free grace. He had been previously seeking peace of mind in self righteousness, but he heard Mr. Cecil pronounce the text, 'Thou wilt keep him in perfect peace whose mind is staid upon thee, because he trusteth in the,' and from that moment he saw with wonder and astonishment, that it was not in himself but in God that his peace was to be found; that it was in the finished righteousness of the Lamb of God, and by faith in his atonement, that the guilt of sin was to be effaced, and the peace of God secured.

His end, too, was peace; and we cannot imagine any termination to his earthly career, more suited to the character of the man. He died, as it were, in the midst of his people, and with the words of salvation, almost quivering on his lips. The little interval of unconscious existence which elapsed between the moment when he was first struck by the hand of death and the time of his departure only served to deepen the impression on the minds of those who beheld their venerable pastor borne from his pulpit to the bed of death.

On Monday next, his remains are to be carried to their resting-place in Paul's Cray. The Rev. Mr. Baker is to preach on the occasion, and we understand that many of Mr. Simons' numerous friends are likely to attend.—*Correspondent of the Record, Aug. 11.*

#### GROWTH OF THE CHURCH IN OHIO.

The last Episcopal address of Bishop McIlvaine records the following remarkable statistics. May our sister diocese break forth on the right hand and on the left, and may her growth in grace be equal to her growth in stature!

It is gratifying and encouraging to compare the present condition of the diocese as represented by the number of ministers and Churches in comparison with its state a few years since.

In 1826, there were, besides the Bishop, only three officiating ministers. In December of 1832, when I first visited the diocese, the number of the Clergy, including the Bishop, was seventeen. It is about three years and nine months since that time, and now, after the ordinations at this Ordination, our clergy will be forty-six.

In December 1832, the Churches consecrated were six. Besides which were two log houses used as Churches, and the building recently sold by the parish of St. Paul's, Cincinnati, and which, so far as I can learn, was consecrated. Since December 1832, twenty new Churches, nearly all of them well built and excellent edifices have been consecrated; three are ready for consecration; four more are nearly completed, and several are in different degrees advanced. Twenty-four new parishes have been formed since the same date. Many more might easily have been added, had it seemed expedient to organize them, where the materials were ready, without any good prospect of their being speedily supplied with the ministry.—*Missionary.*

'To justify a sinner, to new create him from a wicked person to a righteous man, is a greater act, saith St Augustine, than to make such a new heaven and earth as is already made.'—*Ham. for Rogation.*