

guarded and trilling expressions; but, on the other hand he improved every favourable opportunity in speaking to those that were around him, of the things that made for their everlasting peace. His self-denial was very conspicuous. He did not indulge in those earthly enjoyments which too many of his rank in society pursue with delight: he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season"—for he had "respect unto the recompence of reward."

The servants of God he highly esteemed for their work's sake, and every thing, that his amply furnished mansion could afford, was entirely at their service, and his great satisfaction was visibly increased by a repetition of their visits. With respect to his hospitality to the poor and distressed there appeared to be no bounds. He did not wait for urgent entreaties from these objects of charity. At his ear suffering humanity had always a voice, and the declaration of Job might be very applicable to him, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me." He also manifested great zeal for the glory of God and the good of man;—hence, every institution that had for its object the suppression of vice, and the promotion of morality and religion was hailed, and encouraged by his example and influence. No sooner had Temperance Societies found their way into Wilnot, than he became their zealous patron, and successful advocate, both in their principle and object. The cause of Missions, too, lay near his heart; and his unwearied exertions for the Bible Society will long be remembered in this place. In order to encourage the people to contribute towards the above institutions he would frequently quote the following passage of scripture, with uplifted hands and streaming eyes, "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." His regular attendance at all the means of grace was such as evidently proved that he "loved the habitation of God's house and the place where His honour dwelleth;" and whoever, might be the Minister, that had to

sow the seed of divine truth, it always found a good soil, for reception, in his loving heart. Such a veneration had he for the holy Sabbath that, in several instances he has been known to fine persons for travelling on that day, and pay the amount out of his own pocket, at the same time affectionately showing them the awful consequence of not remembering the "Sabbath day to keep it holy." The doctrines of the gospel, as embraced and taught by the Methodists, were cause of great rejoicing to his soul; especially the witness of the Spirit and the possibility of being delivered from all sin. As a Magistrate he was a terror to evil doers and a praise to them who did well. In every part of his conduct it was evident that he desired to do to others as he would they should do unto him. He took great interest in all the affairs of the nation, and recognized the hand of God, in various changes that have lately taken place on the continent of Europe, and was fully convinced, that the Providence of God was preparing the way for a more general distribution of the word of life. The Magazines, Missionary Notices, Registers, &c. were carefully read by him, especially those parts that referred to revivals of religion, and the happy deaths of those who had been converted through the instrumentality of Missionary labour. These accounts seemed to give him a participation of that joy experienced by Angels when "one sinner repenteth"; and the spirit of good old Simon, when he exclaimed "Now bestest thou thy servant depart in peace, for mine eyes have seen thy salvation," while he carried the vision of faith, forward to that day, when "all shall know the Lord from the least unto the greatest." The letters he was in the habit of writing on religious subjects were full of instruction and comfort; and as he took a general interest in the spiritual welfare of all around him, he wrote many of these blessed epistles to all who, he thought needed advice or reproof. Towards the close of his eminently devoted life, he became more and more spiritually minded: drank deeper and deeper into the spirit of God; and lived as it were in the "vestibule of heaven." It was his merit and drink to do the will of his Heavenly Father. To him "Christ was all and in all." He could challenge the last enemy with "O