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"Glory to God in the highest, and on Earth peace, good will toward men."

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SAINT JOHN, SATURDAY, MAY 30, 1829.

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BIOGRAPHY.

A Memoir of the Rev. Leigh Richmond, A. M.—Author of the Dairy Man's Daughter, Young Cottager, &c.

[CONTINUED.]

"In 1796, Mr. Richmond began seriously to think of taking orders, and of marrying on a curacy. In that situation, he intended conscientiously to do his duty, though he had not the deep sense he afterward entertained of the vast importance and responsibility of the charge he was about to undertake."

The important period to which Mr. Tate alludes was now arrived, when it became necessary that he should no longer delay his choice of a profession,—that choice, which exercises so powerful an influence over all the events and circumstances of future life, and in which our usefulness and moral responsibility are so deeply involved.

It was the wish and intention of Mr. Richmond's father that he should embrace the profession of the law, with the view of being called to the bar; but after taking his degree, the predominant views of his mind are thus expressed in the following letter:—

"Cambridge, Feb. 18th, 1794.

"My dear Father,

"It has long been my wish to write to you on the subject which has occupied so much of my attention of late; and on which, during the solemn interval of my confinement, I had more frequent opportunities of meditating than on any former occasion. I hope and trust that I have thought more seriously on this subject, and have pursued a more regular train of sound reasoning and self-examination on account of my illness, than if I had enjoyed an uninterrupted series of good health. The time is now arrived when, after having passed through the regular forms of an academic education, it is expected that a young man should select his profession; and on the foundation (which he either has, or ought to have laid in the university) of sound learning and good morals, should begin to raise a superstructure of such materials as may render him an ornament to his profession and a satisfaction to his friends.

"I should here feel myself guilty of much ingratitude, or at least of much unpardonable neglect, if I did not, at this period of my life, return you my most sincere and unfeigned thanks for the repeated testimonies of affection and generosity which I have experienced for upwards of two-and-twenty years at your hands: more especially do I feel myself indebted to you, during the last four years, for placing me in a situation in which I have enjoyed numberless happy hours; have formed friendships and connexions, which are a source of honest pride and satisfaction; and have had an opportunity (which I hope I have not entirely thrown away) of making great proficiency in such studies and acquirements, as must and will be the chief basis of my future usefulness and happiness. If such be the obligations which I owe to your kindness, what must be my insensibility to every tie of affection, and to every principle of honourable feeling, were I deficient in my expressions of gratitude to the benevolent author of so many blessings. No, sir, I am neither ungrateful nor insensible. It has not been my custom, hitherto, to make long professions, nor to enter into a detail of my internal feelings; and, perhaps owing to a deficiency of this kind, I may have suffered in your opinion, on some particular occasions, more than I deserved. It now appears, therefore, to be the more advisable to unfold myself at large, observing, at the same time, that the chief faults and errors of which I hitherto have been, and of which I am still, I fear, too susceptible, have not arisen from any source of moral depravity, or innate viciousness; but from an evil, which I see much too prevalent among young men, and from the contagion of which I have not been entirely able to escape; I mean, the want of resolution to resist temptation, when it is opposed to their better convictions. A very moderate acquaintance with the younger part at least, of man-

kind, will convince any observer, that a certain degree of irresolution is by no means inconsistent with many better qualities, and often has its origin rather in the influence of external example, than in any real viciousness of the heart. But I can truly say that I am very desirous of becoming such as your most sanguine wishes could expect, and I look up to a superior Power for assistance not to violate these my resolutions.

"It appears to me, that in reviewing the respective merits of the different professions, and in determining upon one of them, a very intimate self-examination is requisite, previous to the formation of any fixed resolution. It has been my endeavour for five months past to pursue this difficult undertaking, and I hope I have not failed in the attempt. The church and the law are two subjects to which I have directed my attention. I have consulted my own inclinations, abilities, deficiencies, merits, and demerits, and examined them in as many points of view as I have been able, in order to determine which of those professions was the best calculated to promote my own, and the welfare of others. My present determination is in favour of the former, principally from the following considerations. The sacred profession is in itself without doubt the most respectable and the most useful in which any man of principle and education can possibly be engaged. The benefits which it is the province of the clergyman to bestow on his fellow creatures are more widely disseminated, and are in themselves more intrinsically valuable, than those of every other profession or employment united together. To a conscientious mind, therefore, that line of life appears to be the most eligible, in which he may be enabled to do the most solid good to mankind.

"One very strong argument with myself for preferring the church to the law is, that I have found, from four years' experience, a strong inclination to study several branches of literature, which are far more connected with the church than with the law, as neither their nature nor the time requisite to be bestowed upon them would allow the lawyer to exercise himself in them. What these are shall be the subject of future information to you. At present, my desire of becoming a very good general scholar is so much stronger than that of becoming an extremely good particular one, that I am convinced I could not throw aside the hopes of pursuing my favourite views in that way, and dedicating myself solely to one, and that perhaps not the most inviting, without the utmost regret.

"Your affectionate son,

"LEIGH RICHMOND."

In these views the father of Mr. Richmond ultimately expressed his acquiescence, though his own wishes inclined him to recommend the choice of the bar; and thus was the profession of the church determined upon, for which he afterwards proved to be so singularly qualified, and where his influence and services were so widely felt and acknowledged.

He continued to reside at Cambridge till the end of the Midsummer term, in 1797, pursuing those studies which were more immediately connected with his future destination.

The following letter, the last that he wrote from college to his father, expresses his sentiments more fully on the subject of the ministry, and his preparation for those duties on which he was now on the eve of entering. It is dated June 30th, 1797:—

"My dear Father,

"I take this opportunity of returning you my most hearty and sincere thanks for all your kindness to me during my stay at Cambridge, for the last (nearly) eight years. I look back on the time which I have there spent, with a considerable mixture of pain and pleasure. That I have done things which I ought not to have done, and neglected to do things which I ought to have done, is most true; yet have I added very considerably to my stock of literary information—have gained the good-will and approbation of many respectable and good men—have made

acquaintances and friends of several literary and worthy characters—have enabled myself, I trust, by the improvement of my abilities, such as they are, hereafter to maintain myself. I have also had an opportunity of contemplating men, manners and morals to a very extensive degree; and finally, in an age of much infidelity, and surrounded by many, whose principles savoured strongly of irreligion, I have built up a fabric of confidence in, and love for, that holy religion of which I am now a professor. To this I ultimately look as my future guide through life, and hope it will enable me to bear with fortitude those evils, which may be in store for me; for who can expect exemption? In return for these advantages, I have only to offer you my gratitude, and my affection, and let what will hereafter become of me, bear in mind that it is not in the power of any thing human to lessen, either the one or the other. I am now preparing to undertake what I cannot but consider as a most serious and weighty charge—the sole responsibility, as resident clergyman, of two parishes. So far as information is required, I hope I have not laboured in vain; so far as good resolution is concerned, I trust, I am not deficient: as regards my success and future conduct in this important calling, I pray God's assistance to enable me to do my duty, and to become a worthy member of the Established Church; a church founded on the purest and most exalted principles of unsophisticated Christianity, as delivered by its divine author himself, and confirmed and explained by his inspired successors. The character of a fashionable parson is my aversion; that of an ignorant or careless one, I see with pity and contempt; that of a dissipated one with shame; and that of an unbelieving one with horror. I am very busy preparing sermons for my future flock. It requires much practice to write with fluency and ease. Believe me to be, with every sentiment of regard and affection,

"Your son,

L. RICHMOND."

"To Dr. Richmond,
Grecian Coffee House, London."

Mr. Richmond was ordained deacon in the month of June, 1797, and proceeded to the degree of M. A. the beginning of July, in the same year. On the 22d of the same month, he was married to Mary only daughter of James William Chambers, Esq. of the city of Bath; immediately after which, he proceeded to the Isle of Wight, and entered upon the curacies of the adjoining parishes of Brading and Yaverland, on the 24th of July. He was ordained priest in 1798.

DIVINITY.

SUBSTANCE OF A SERMON,
PREACHED BY THE
REV. MR. CARTER,
(Of Braintree, at Chelmsford, Essex),
Jan. 28, 1826.

Text, 2 Corinthians, v. 10.—For we must all appear before the judgment-seat of Christ.

It is awful to look around, and observe how little the minds of men are engaged on those subjects in which they are most deeply interested, and on which their greatest happiness depends. Engaged in the concerns of the world, men have little disposition to bend their minds to death, judgment, and eternity; but, accustomed to see one event happen to all, both the righteous and the wicked, they foolishly persuade themselves, all will be right at last, and they cry, "Peace, peace," when there is no peace. And some even go far enough to persuade themselves that there is no reality in the other world, and sceptically ask, "Where is the promise of his coming? but dreadful will be the consequences of their folly in a day of judgment, when they will be undeceived, to their utter dismay and confusion. The word of God continually refers us to the subject, and enforces upon us a serious attention to it; "for we must all appear before the judgment-seat of Christ." But let us consider,