

disconcerted most men, but Mr. Hill looked up with great coolness, and said, "If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after service, and let me put a saddle on his back, I will ride him home instead of going in my carriage." In thus insinuating that the person who could write such a notice, resembled an animal used occasionally for riding. Mr. Hill certainly answered a fool according to his folly; still we may observe that a scene of this sort was very unseemly, to say the least, in a place of worship, and we can scarcely believe Mr. Sidney when he says, "that the service went on as if nothing had happened." Mr. Hill was a frequent visitor of the Jail in Bristol, as well as of Newgate, in London. He appears to have sympathised deeply with the unhappy prisoners, and though able to suppress his feelings while giving them counsel, he was often quite overcome after he had retired from them. He has been known on an occasion of this kind so deeply impressed as to be scarce able to eat dinner—and he would be heard giving way to an ejaculation like this—"Condemned to die! O my God, what a mercy to be kept from sinning by the restraining grace of the Holy Spirit!"

Mr. Rowland Hill had been gradually rising in public estimation as a preacher of the Gospel, although refused ordination by the heads of the church. Not only crowds of people in the humbler walks of life had been benefited by his ministrations, but many individuals possessed of wealth looked to him as their spiritual father. The latter therefore were anxious that their pastor should have a church, to assemble them around him, and with this view, as well as to provide church accommodation for a destitute part of the metropolis, they raised subscriptions and built Surrey Chapel, as it has been called, a place capable of containing a congregation of 3,000. Mr. Hill laid the foundation stone on the 24th of June, 1782, and preached from Isaiah xxviii, 16, and it was opened by himself in the summer following, when he preached from I. Cor. i, 23, 24. Surrey Chapel has become memorable in the religious annals of London, for here diverse institutions of a philanthropic kind that have benefited many, have been formed, and here the London Missionary Society holds its annual meeting, a society that has done much for the spread of the gospel in different parts of the world. Connected with this chapel too were Sabbath schools, containing about 3,000 children—while the subscrip-

tions which the congregation raised for different objects were very large. Referring to this we may mention a humorous saying of Mr. Hill's, which we had from a London Minister. He was speaking of the great liberality of his congregation to all charitable objects, and he compared it to a good cow that gave the more the oftener it was milked. At this time infidelity had received a great accession by the circulation of the writings of Paine among the people, and infidels were much bolder than now, it appears, however, that Mr. Hill's preaching was much blessed to the conviction of not a few of this class of men. They went to his chapel to mock and deride, but they left it humbled and confessing their folly and sin. Drunkards also were reformed by means of his discourses to the joy of their families and friends.

After Mr. Hill's settlement in London, his life affords less that is interesting in the way of narrative. He passed his time between the pastoral duties belonging to a minister in the metropolis, and his labours as a preacher in different parts of the country. We shall therefore bring our narrative to a close by some sketches of his doings and of his opinions after this time. Mr. Hill was an extemporaneous preacher; he seldom prepared a discourse on a text, but spoke on the suggestion of the moment. He had some general topics on which he loved to expatiate, and he would supplement these with a lively and affecting story; he followed up all with a loud appeal to the consciences of his hearers. Mr. Hill moreover had a frame capable of enduring the greatest efforts in speaking without the least inconvenience—and these seem to have been the general qualifications that enabled him to shine as a field preacher. He visited Scotland in the summer of 1798, and on one occasion addressed a multitude on the Calton Hill of Edinburgh, amounting to at least ten thousand individuals. He visited Glasgow, and preached in the church yard of the High Church. He describes the scene as "most solemn. Under us were the remains, I may say, of millions waiting for the resurrection. Here I stood on a widely extended space, covered, or nearly covered, with the living; all immortals—five thousand I should suppose at least. What solemn work," he adds, "to address such multitudes! *Who is sufficient for such things?*" He proceeded to Paisley, and on the following evening at eight o'clock, "in the yard of the church over which Witherspoon presided, he preached to an assembly nearly as large as that of Glasgow. He