

ought but his own thoughts—and whose stooping posture and thin white locks testified to the winters he had weathered amongst the surrounding heights. There were many such fine specimens of the cottage patriarch, pious and grave men, seated at the table of communion; and decent matrons, in homely but comfortable attire, wearing no bonnets, but with caps as white as the driven snow. All seemed profoundly affected. Many shed tears. Surely that was a day of refreshing from the presence of the Lord, and a day long to be remembered in the district.

#### THE DEATH OF JOHN FOSTER.

It is this day our solemn duty to record the death of the illustrious John Foster,—an individual known in person to very few even of his own immediate denomination, but well known by his works wherever the English language is read and spoken. Some biographical and critical memoirs of him, which will be found in our other columns, supersede the necessity of expatiating, in this part of our journal, on the history and character of this “burning and shining light” of the nineteenth century. As to the critical judgments pronounced by one of our Correspondents, there may, doubtless, be some difference of opinion. That Fuller, Foster, and Hall are three of the greatest names in the annals, not only of the Baptist denomination, but of the Christian Church of the present century, is, however, beyond all question; and it will ever be noticed as a remarkable circumstance in ecclesiastical history, that three such men flourished at the same period, and adorned one and the same section of the Christian Church. It will also be perceived, and that with the greater distinctness as time rolls on, that, although all attached to a particular denomination, they were all, though living in an age of sectarianism, as much distinguished by their catholicity of sentiment as by their talents and acquirements. It was the vocation of Hall to purify the taste and elevate the moral sentiment of his time; and he will ever be remembered as having largely contributed to perfect the standard of the English language, and to revive the decayed spirit of Christian charity. The name of Fuller is for ever identified with all our ideas of Evangelical orthodoxy, no man having done more to chastise Antinomian licentiousness on the one hand, or to repel Socinian frigidity on the other. To Foster, however, belongs the still higher distinction of having founded a school of Evangelical philosophy, sufficiently comprehensive to captivate the loftiest intellects, sufficiently practical to apply itself to all the interests of man. There may be narrow spirits, who deem it a blemish in his fame that he did so little for his own denomination; but it will generally be considered one of his highest merits, that, although belonging to one section of the Christian Church, he “gave to mankind” those powers which were manifestly conferred upon him for an unlimited sphere. We contemplate the death of Foster with a different sentiment from that excited by the death of Hall. Hall is regretted, because he lived to accomplish so much less than he seemed able to achieve; but, in the case of his great contemporary, the inevitable gloom which comes over us when we see the shrine of so noble a spirit shivered by the stroke of death, is overbalanced by the recollection of

his having left behind him works which are not merely imperishable monuments of his own genius, but mines of wealth to all future generations.—*Patriot, Oct. 19.*

#### WINNING SOULS.

Of uninspired ministers, no two probably have better comprehended the object of their mission, or more gloriously secured it, than Richard Baxter, and Joseph Alleine. Cotemporary in life, kindred in spirit, richly if not equally endowed in intellect and learning, they lived not only for the salvation of the crowds who were the fruits of their ministry, but for examples of what the ministry, might be and should be, in power and accomplishment.—The pastor, who desires productive labors, may learn the conditions of success by studying their writings and memoirs, better than by reading all the works which have been written, and hearing all the lectures which have been delivered from their day to this.

Their writings are but the continuation of their ministry, and like the living voice, will convert to the end of time.

On the review of his ministry, Baxter remarks:

“Of all the personal mercies that I ever received, next to the love of God in Christ to my own soul, I must joyfully bless him for the plentiful success of my endeavors upon others. O what fruits, then, might I have seen, if I had been more faithful! I know we need be very jealous of our deceitful hearts on this point lest our rejoicing should come from our pride. Naturally we would have the praise of every good work ascribed to ourselves; yet to imitate our Father in goodness and mercy, and to rejoice in the degree of them we attain to, is the duty of every child of God. I therefore tell you my own experience, to persuade you, that if you did but know what a joyful thing it is, you would follow it night and day through the greatest discouragements.

Mr. Alleine, in urging private Christians as well as ministers, to engage in the work of saving souls from death, thus exhortates:

“Where is the Christian almost that seriously bethinks himself, what might I do to win souls? It may be you will go on in the company of the godly, where you will be edified; but when do you go to your poor neighbor, who you see is living in a sinful state, and tell him of his danger, and labor to gain him to Christ? If it were but his ox or his ass that lay ready to perish, you would make no question but it was your duty to help him out of the ditch. And do you in earnest think that you owe more to those than you do to his soul?

“The fruit of the righteous is a tree of life; and he that winneth souls is wise.” Surely the lives of too many Christians speak the language of Cain, “Am I my brother’s keeper?” Do you not know how to get into a poor neighbor’s door? Carry an alms with you; do him a kindness; speak as a brother, or a sister, or a friend, to his children, and you will prepare the way for a welcome reception. Then I shall look to see the kingdom of Christ flourish gloriously, when every one that professeth godliness shall arise and take hold of the skirt of his neighbor. O! see your neglect in this. Do not think it enough to keep your own vineyard: let your friends and neighbors have no quiet from you till you see them