

which he had received of the Lord Jesus, to testify of the Gospel of the grace of God. Instances without number might be cited of his courage and fortitude, and of the meekness and patience with which he endured sufferings. On one occasion, some years since, while preaching in the town of Loughra, in the county of Galway, he stood with his back to the wall which encloses the barrack; the mob, instigated, it is said, by a priest, pelting him with stones; but finding that this did not discompose him, they broke through the circle formed by the few friends who surrounded the chair on which he stood, and pulled him down. With difficulty he was got into the guard room of the barrack, upon which the sergeant caused the gate to be closed. The mob thus disappointed became outrageous, cast stones over the wall, and threatened to pull down the barrack, if the preacher was not given to them.—The officer of the day was applied to, and he informed Mr. Ouseley that he feared it would, under the circumstances, be contrary to his duty to permit him to remain. Mr. Ouseley, supposing that it would involve a breach of military discipline to shelter him, replied that he would go forth, assured that the God whom he served would save him from the power of his enemies. The officer, however, thought it better to consult the officer in command of the regiment, upon whose authority he ordered the men to arms, and then addressed the mob with effect, and caused them to disperse. On another occasion, while preaching in the town of Monaghan, a Roman Catholic got so near Mr. Ouseley as to spit full in his face. Some of those present interfered, and were laying hold of the assailant, when Mr. Ouseley, who had by this time wiped his face, interposed and excused the man, and begged that he might be allowed to remain and hear what he had to say. On another occasion, while preaching in a street of Tuam, he had two of his teeth knocked out by a severe blow from a piece of hard turf thrown at him; he spit the teeth into his hand, and, after a short pause, proceeded with his discourse, without interruption, except occasionally to empty his mouth of blood.

“So fully was Mr. Ouseley’s mind impressed with the solemn importance of the work in which he was engaged, and the vast value of the souls of men, that he could not be persuaded that all who wanted warning would be found to attend in any house to hear.

“He, therefore, sought those who otherwise would not hear, nor did he intermit this mode of preaching when rebellion raged in the country. Regardless of danger, and uninfluenced by the temporizing prudence of cowardly professors, he affectionately and persuasively warned men to ‘flee from the wrath to come.’

“His zeal was not limited to Ireland; he frequently visited England and Scotland; and perhaps no preacher of the Gospel in modern times has been more abundantly successful; thousands were the crown of his rejoicing in the Lord; he travelled many thousand miles annually, and preached generally three sermons each day.

“He possessed a clear and comprehensive mind, stored with various learning, and improved by reading and close thinking; but all his acquirements were brought to bear upon the great concerns of eternity; his mode of address was simple, artless, and colloquial; he studied plainness of speech, and often observed that, as the largest number in every congregation could best understand truth when plainly expressed—if they understood what was said, those of a higher order of mind were sure to understand; he deprecated a gaudy, pompous style of uttering religious truth, because hearers, instead of judging themselves, were judging of the speaker; and, instead of admiring the Saviour, they admired the sermon, or were exposed to the temptation of doing so.

“His spirit was truly catholic; he was a stranger to sectarian asperity. To all, of every denomination, who love our Lord Jesus Christ, he was affectionately attached, not stumbling at non-essential peculiarities; and although, as a preacher and an author he waged an interminable warfare against the soul-destroying dogmas of popery, and against the compact confederacy of its priesthood, by which the spiritual interests and civil liberties of mankind are trenchanted upon, yet in his addresses to Roman Catholics not one offensive word escaped his lips. He pitied them, because he believed they were deceived, and he patiently instructed them without wounding their prejudices.

“He was firm in his defence of truth; like a beaten anvil, he yielded not; yet he was gentle, and easy to be entreated. In his journeyings he was necessarily thrown into society of all grades; but whether with the rich or with the poor, his conduct and spirit were the same. He never forgot that he was a minister of God; and, as such, it was his joy and delight to speak to every man, in season and out of season, words by which they might be saved. Whether in the house, or whether in the street, in his hours of retirement, and in his public ministrations, he was constantly actuated by the same spirit. When he spoke, his conversation was in heaven; and the hearts of his intense friends still burn within them on every recollection of the gracious words that proceeded from his mouth.

“To hoary age he continued his active and laborious services, doing the work of an evangelist. Within a few days of his confinement, by the affliction which terminated his valuable life, he preached in the town of Mountmellick three times the same day; one service was in the open air. During the continuance of the affliction, although he suffered intense pain, not one murmur of impatience escaped his lips; on the contrary, he was enabled to praise God, and to rejoice in the hope of the glory of God. In a word, the grace of God, and the promise of the holy Scriptures which he delighted to recommend to others, in life and in death, was the support and rejoicing of his own heart.”—*Dublin Mail*.

THE LATE REV. JOHN GAULTER.

On Sunday evening last, the 30th of June, a funeral sermon, on the occasion of the decease of the late Rev. John Gaulter, was preached at Sloane Terrace Chapel, Chelsea. The time fixed for the purpose was six o’clock in the evening, long before which the building was filled to an overflow. Divine service was commenced by Dr. Bauting, who gave out the hymn beginning, “O God, our help in ages past,” and then offered up the opening prayer. The sermon was preached by Dr. Beaumont, from the Epistle of the Hebrews, chap. 6, verse 18:—“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” The discourse was appropriate and singularly impressive. A paper was afterwards read, containing brief but interesting notices of the early life, conversion, religious experience, and extensive usefulness of the excellent minister of whom the church is now deprived. These will not be interfered with by publishing them in an imperfect and mutilated form. The whole will, it is trusted, be shortly exhibited, as they ought to be, in a printed form, for the satisfaction and improvement of the Wesleyan community and the Christian world in general. It is scarcely needful to add, that the late Rev. John Gaulter who spent the latter portion of his life in Chelsea, held a high place in the love and veneration of all who had the advantage of his friendship and example, and this comprised the greater