

was deprived, by sickness, of the privilege of Public Worship; probably in 1818:—

“What a mercy it is (he observes) that, as well from the nature of God as from his condescension and the tenor of his promises we can have access to him in privacy and solitude, when precluded by sickness or other impediments from worshipping him in public and with the congregation of his saints. Of this mercy, I, who during many months have been confined to my bed, my chamber, or my house, desire to be deeply sensible, and to make it the subject of my most devout and grateful thanksgiving. *Pray to thy Father which is in secret—ask—seek—knock—draw nigh unto God*—and every other direction of a similar tendency, are of unlimited application; and the promises annexed to them may be depended on, as engaged to be made good as often as the direction is spiritually complied with and faithfully performed.

PRIVATE Worship, which consists in acts and offerings of prayer and praise, is the peculiar and spiritual duty of the invalid; and the privileges annexed to it are peculiarly his property. In this worship, he ought to abound; he cannot perform it too frequently: and, in proportion as he abounds and perseveres in the performance of it, may he expect the promised blessing. He may confess his sins, and supplicate the mercy of God in Christ, as frequently as he feels guilt and need of mercy: he cannot confess or supplicate too often; he cannot ask too much, or with too great importunity. If he apply for spiritual things, and apply in faith, God's ear is EVER open to his cry: He will hear those that call upon him: He giveth liberally; and, on those who ask abundantly, He will bestow abundantly, that their joy may be full.

Nor is the invalid tied down to any particular form of words or mode of

service. Having only God and himself to consider, he has no other concern than to make known his wants, and give expression to his feelings in such terms as are best adapted to lay open his heart to that God, who, he knows, seeth in secret, and who requireth to be worshiped in spirit and in truth. He may, therefore, consider himself at full liberty to contemplate the mercy of a reconciled God, in all the variety of its boundless dimensions—the privileges of acceptance, justification and adoption—the unsearchable riches of Christ—and the immeasurable consolation of the Spirit—as a property of which he is invited freely to partake: he may come boldly to the Throne of Grace: he may obtain mercy and grace to help him in every time of need: and look up continually, with unfeigned hope and increasing confidence, to that God, who, over and above the future inheritance of the saints in light, will here supply all our need, according to his riches in glory, by Christ Jesus.

In contemplating a man of this character, of piety so scriptural, and of talents, which, for variety and power, are rarely to be found; we might perhaps have expected, that he would long be spared to assist in carrying on that work of mercy, which, through the Divine goodness, had already prospered so wonderfully in his hands: but—God's thoughts are not our thoughts, nor His ways our ways; he has been taken away in the midst of his usefulness. We might have expected, that, in his last hours, he would have been permitted to testify of that Saviour whom he served, and of the power of that Gospel which he had laboured to spread throughout the world; but, such was the mysterious appointment of Providence, his vigorous mind seemed to sink under the weight of the disorder which was fatal to the body.