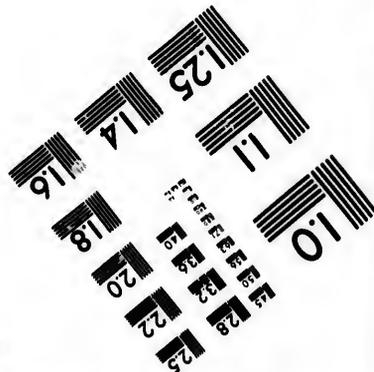
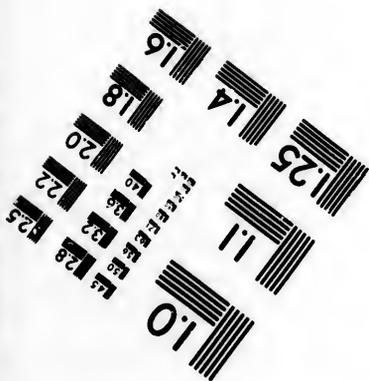
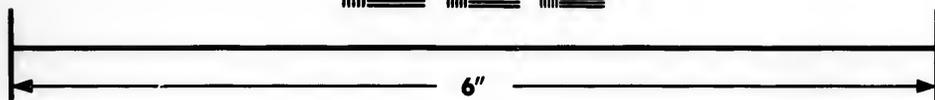
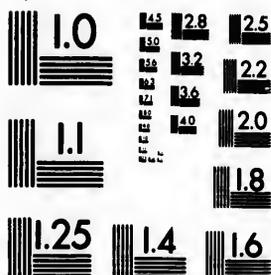


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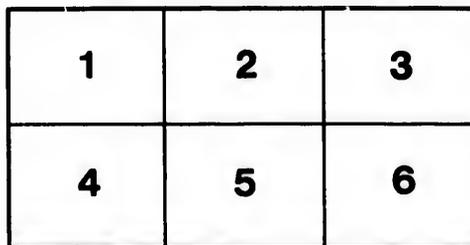
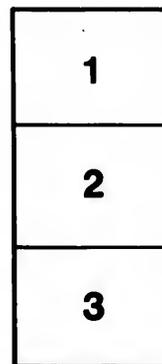
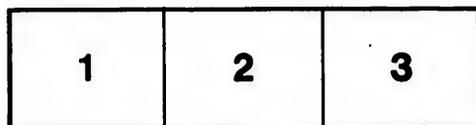
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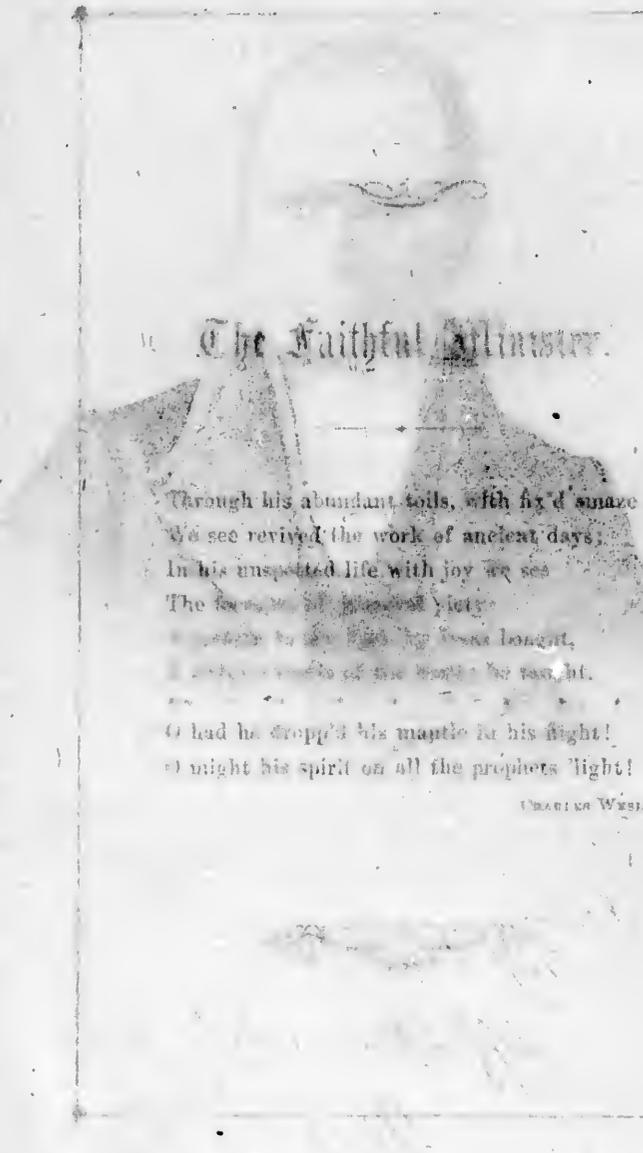


I am.

My dear Sir,

Affectionately Yours

William Spruce.

A faint, large portrait of Charles Wesley, showing his head and shoulders, is visible in the background of the page. He has a high forehead, a mustache, and is wearing a dark coat over a white cravat.

## The Faithful Minister.

Through his abundant toils, with fix'd amazement  
We see reviv'd the work of ancient days;  
In his unspotted life with joy we see  
The same pure, glorious victory  
Which he to us has long ago taught,  
That we may all the world be taught.  
O had he dropp'd his mantle for his fight!  
To might his spirit on all the prophets' light!

CHARLES WESLEY.



I am,

My dear Sir,

Affectionately Yours

William Lloyd



## The Faithful Minister.



Through his abundant toils, with fix'd amaze  
We see revived the work of ancient days;  
In his unspotted life with joy we see  
The fervours of primeval piety:  
A pattern to the flock by Jesus bought,  
A living witness of the truths he taught.  
\* \* \* \* \*  
O had he dropp'd his mantle in his flight!  
O might his spirit on all the prophets 'light!

CHARLES WESLEY.



॥ श्रीगणेशाय नमः ॥

The Faithful Minister :

A MEMORIAL

OF THE LATE

REV. WILLIAM SQUIRE,

GENERAL SUPERINTENDENT OF THE WESLEYAN METHODIST  
MISSIONS IN EASTERN CANADA.

COMPRISING

THE FUNERAL SERMON

PREACHED ON OCCASION OF HIS DEATH,

AND

A BRIEF SKETCH OF HIS LIFE AND LABOURS.

BY THE

REV. JOHN JENKINS.

Feed the flock of God as much as in you is, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

PETER.

Montreal :

WESLEYAN BOOK DEPOT.

LONDON: JOHN MASON.

1853.

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TO THE  
**Widow and Children**

OF THE

**REV. WILLIAM SQUIRE,**

CALLED IN THE ORDER OF AN INSCRUTABLE PROVIDENCE TO BE-  
WAIL THE LOSS OF THEIR EARTHLY HEAD;—

**To the Members of his Ecclesiastical Charge,**

SUDDENLY BEREAVED OF AN ABLE MINISTER AND FAITHFUL  
PASTOR;—

**To his Brethren in the Christian Ministry,**

WHO REJOICED TO ACKNOWLEDGE HIM NOT ONLY AS A DEVOTED  
FELLOW-LABOURER, BUT ALSO AS AN EXPERIENCED GUIDE;—

**To the Hundreds scattered throughout Canada,**

WHOM IN CHRIST JESUS HE HAD BEGOTTEN THROUGH THE  
GOSPEL; AND

**To the Thousands,**

WHO, IN THE VARIOUS SCENES OF HIS EVANGELICAL LABOURS,  
REJOICE IN THE MEMORY OF HIS TEACHING AND FRIEND-  
SHIP;—

**This brief Memorial is respectfully inscribed, by**

**THE AUTHOR.**

[The text in this section is extremely faint and illegible. It appears to be a list or a series of entries, possibly containing names and dates, but the characters are too light to transcribe accurately.]

## Preface.

---

It is not because the author regards these pages as in any degree worthy of his late beloved and revered fellow-labourer, that he has been induced to publish them ; but rather because he is unwilling to disappoint the wishes of those who, from respect to the deceased, desire a tangible memorial of their friend and pastor, and especially of the affecting circumstances under which he was so unexpectedly removed from the earthly to the heavenly section of Christ's Church.

The discourse was prepared in the midst of anxieties and toils, which certainly were not lessened by the sudden and afflictive circumstances which called it forth; and in reference to the "Sketch" which follows, the writer laments, in common with the friends of the deceased generally, that previously to his death he should have thought it necessary to destroy that which alone could have rendered this memorial complete, namely, a somewhat copious journal of his Christian experience and labours, extending over a large portion of his public life. This journal, for the sake, it may be supposed, of greater privacy, was kept in the French language.

Thrice within the comparatively brief period of three years, has the author been summoned to discharge a similarly mourn-

ful duty. In December, 1849, the funeral sermon on occasion of the death of the venerable ROBERT L. LUSHER was preached; in the March following, another funeral sermon was called for by the sudden death of the friend of the deceased and his predecessor in office, MATTHEW LANG; and now, when we expected most from his matured piety and from his experience in evangelic labours,—now, when the circumstances of the Church seemed to demand his stay among us,—WILLIAM SQUIRE, too, is called to his reward.

“ God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

“ Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will.”

The author cannot close these prefatory observations without imploring, on behalf of the lonely widow and the fatherless children, the consolations of that religion which supported their beloved relative in his last trying hour. *His* GOD is *their* GOD forever and ever. He will be their GUIDE even unto death.

MONTREAL, *November*, 1852.

## Sermon.

---

I AM NOW READY TO BE OFFERED, AND THE TIME OF MY DEPARTURE IS AT HAND.

I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH.

HENCEFORTH THERE IS LAID UP FOR ME A CROWN OF RIGHTEOUSNESS, WHICH THE LORD, THE RIGHTEOUS JUDGE, SHALL GIVE ME AT THAT DAY: AND NOT TO ME ONLY, BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING.—2 TIMOTHY IV, 6-8.

In the year in which the Son of God was crucified, and when, therefore, the Church of Christ was in its infancy--when the chief opponents of the gospel were prejudiced and wicked Jews, who could not quietly endure to see the progress of Christianity after the day of Pentecost--a scene presented itself in the Sanhedrim, or chief council of the Jewish nation, of which the sacred historian thought fit to leave a record.

The seventy judges being in session in the council-chamber, a man charged with blasphemy against Moses and against God is hurried into their presence by an unceremonious mob. In appearance he is altogether unlike a blasphemer: a rich expression of benevolence sits upon his countenance; he is calm and dignified; he seems conscious of innocence, and there is not, of all the seventy, a single judge who, steadfastly looking upon him, does not see his face as it were the face of an angel. The witnesses are sworn, their testimony is given, the president of the council puts him upon his defence,—“Are these things so?”—and the power and wisdom with which he makes it are resistless. Out of the writings of their own Moses he convicts them of “stiff-necked” rebellion against the Holy One of Israel, and as though he himself had been judge, and they a band of prisoners brought before him for condemnation, he fastens upon them the fearful crime of deicide: “Ye have been the betrayers and murderers of

the Just One." The judges, forgetting the dignity of their office, gnash upon him with their teeth; he is encouraged and sustained in his trying position by a vision of the divine glory, the particulars of which he rapturously describes to the council and the assembled crowd: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." They can endure no longer; and, without even the formality of passing sentence, rush upon him, cast him out of the city, and stone him. Thus perished the proto-martyr of Christianity, Stephen, the man of God; not, however, without leaving behind him the blessed testimony that his departing spirit rested for salvation upon the merits of Jesus, and that, like his Master, he could forgive his murderers.

There was present on this tragical occasion a young man who was carefully observing the whole transaction, and whose sympathies were altogether with the condemning party. Though not of lofty stature or dignified mien, he was a person of

liberal education, and, for his years, of great learning. He was known to all the Jews as a prominent member of the strictest sect of their religion—he was a Pharisee. An expression of savage joy rested upon his countenance, while he muttered, if not in the precise words, yet in effect: “Away with this man, away with him; stone him, stone him; he is worthy of death.” The witnesses, who, according to the Jewish custom,\* were to cast the first stone at the condemned criminal, removing their upper garments that they might execute their diabolical work the more readily, laid them at the feet of this young man, who unrelentingly continued “consenting unto his death.” And who was this young persecutor? Who was the man who thus gave promise to the enemies of Christianity that he would by-and-by become their triumphant general? Who was the man that left the scene of this murderous exploit only to make havoc of the Church, entering into every house and

\* See Deuteronomy xvii, 7.

haling men and women to commit them to prison? None other but Saul of Tarsus, who also is called Paul; none other but the apostle of the Gentiles, and without controversy the greatest and most successful Christian minister that ever adorned the Church. How mighty and how mysterious are the workings of divine grace, that the first record of the man who, by his labours in the cause of Christianity, produced so astonishing an impression upon the whole Roman empire—upon all the world; of the man who caused the power of the gospel to be felt by judges and criminals, by philosophers and peasants, by kings and prisoners, and through whose influence it reached and shook even the throne of the Cæsars; of the man who fought with beasts at Ephesus for the truth of Christianity, and endured on its behalf stripes and imprisonments,—that the first record of the man who, while lying at Rome under sentence of death, could exclaim, in the triumphant language of the text, “I am now ready to be of-

ferred, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness;" should be—"And the witnesses laid their clothes at a young man's feet whose name was Saul; and Saul was consenting unto his death!"

I like, brethren, to trace the lines of character which distinguish great and good men. It is elevating to the mind to contemplate real greatness, both intellectual and moral: it is elevating and ennobling because it is transforming. I care not who he is, no man can study well the character of the great and the good, without being more or less impressed with the qualities of his subject; and, without fear of contradiction, I affirm that he whose dying words have now been read as the subject of the present discourse, will bear comparison with any of those bright luminaries who, in different ages of the world, have been instrumental in dispelling its moral gloom. He will compare with them

in all those qualities which impart dignity and nobility to man—in intellectual greatness, in purity of motive, in integrity of action, in patriotism, in philanthropy, in high and holy usefulness towards his fellows, and in unswerving attachment to the cause of truth and righteousness. Favourably does he compare with the brightest prophetic lights of the Jewish dispensation—with Moses, with Elijah, with Isaiah, with Daniel. As to the ancient philosophers of Greece and Rome, the surpassing brightness of his light casts a dimness over theirs, and even Socrates and Plato fade into insignificancy before him. Compared with his apostolic contemporaries, for labours, and sacrifices, and successes, he is chiefest of them all; and as to his successors in the gospel ministry, who among them is not indebted to his light, to his teaching, to his example, for much of what they have been enabled to accomplish in the sacred cause of Christianity?

It is a great privilege to be permitted to gaze upon such a man as Paul. to fol-

low him in his labours, to accompany him in his sufferings, to mark his successes, to converse with him in his writings, to listen to him in his discourses, to attend him in his death. It is history that enables us to do all this; and we are therefore thankful for history, especially for an inspired history, such as the New Testament supplies. But no history can reveal facts to us with the same vividness and intensity with which they are communicated to the mind by positive observation and sight. We are creatures of sense, and no imagination can fully supply to our minds a living reality which has not been previously contemplated by actual vision. High and noble as is the view of the great apostle which we acquire from sacred history, it is impossible that we should conceive what he really was as correctly as if we had known him and conversed with him, and heard him preach and pray, and seen him toil and suffer. By his successors, indeed, we may learn more, his successors whom we have known and seen and heard; and the

vividness, therefore, which history fails to impart may in some measure be supplied by them—by those earnest, faithful, energetic, self-denying, and successful labourers, who are here and there (O that there were more of them !) working in the moral field of the world. I mean that we may imagine, in some degree, what Paul was, as an apostle, by the labours and sacrifices of such men, and what he was in death by the triumph of those who depart in the faith of Christ. We do not forget that Paul was inspired, neither would we detract one whit from his intellectual greatness or his sanctified piety ; but there are men whom, we sometimes think, it would not derogate even from Paul to compare with him in piety and in labours, not in inspiration. Now it does, I confess, help me to contemplate our apostle with, as I imagine, greater reality, to compare his self-denying labours with those of Wesley, and his ardent piety with that of Fletcher, and his burning eloquence with that of Whitefield, and his noble and

triumphant defence of the truth with that of Chalmers, and his manifold successes with those of Bramwell, and his triumphant death with that of Stoner.

I know not how it may have impressed the minds of those who best knew our late departed venerated friend, whose sudden death has brought so great a concourse to the house of God ; but I have often been led to view his labours, and his zeal, and his self-denial, and his successes, as truly apostolic in their character ; and, blessed be God ! his death was as apostolic as his life ; so that, without the least impropriety, though his natural modesty and his Christian humility were too great to suggest the analogy, he might have said with the apostle in the language of the text : “ I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day : and not

to me only, but unto all them also that love his appearing."

Paul's CONFLICTS, Paul's ENDURANCE, Paul's TRIUMPH, and Paul's REWARD, are the subjects to which your earnest and prayerful attention is now invited.

#### PAUL'S CONFLICTS.

Who that has read the New Testament with attention has not perceived that the Christian life in this world is represented as a course of severe and arduous conflict? Who that has felt within his heart any experience of religious grace has not set to his seal that this representation is true? What indeed is the Church but an arena on which immortal spirits are contending for the mastery with the powers of darkness and of sin? That man knows nothing of saving religion who is a stranger to strong, energetic, internal conflict with sin, or who knows not the use of that spiritual armour by which Satan is repulsed and his murderous designs frustrated. Well did Paul, in reviewing his Christian

career, compare it with a FIGHT. He could not forget his conflicts with sin, when in the depths of spiritual conviction he exclaimed: "How to perform that which is good I know not: I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin;" or when, in the intense agony of his condemned spirit, he cried out in language indicating a state of mind little less than that of despair: "O wretched man that I am, who shall deliver me from the body of this death?" He could not forget his conflicts with flesh and blood when these enemies of spirituality attempted to divert him from the path of duty. And how could he but remember his contests with him who goeth about as a roaring lion, seeking whom he may devour, and not with him alone, but also with principalities and powers and wicked spirits in high places? Few men in the Christian army have had to use the weapons of their spiritual warfare more frequently, and no man has ever used them

to greater advantage, than Paul. He spoke like an experienced warrior when he said to the Ephesians: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked [one], and take the helmet of salvation and the sword of the Spirit, which is the word of God." The Lord had taught his hands to war and his fingers to fight, and he knew, therefore, how to advise and encourage his comrades in the

field. Manfully did he contend with his spiritual foes, and though severe was the contest, he could yet reflect upon it with satisfaction and call it "a good fight:" good, for he was fighting in the cause of God; good, for he was fighting in the cause of holiness; good, for he was fighting in the cause of his soul's immortal salvation. "Fight the good fight of faith," said he encouragingly to Timothy, in the course of his advices to that young minister; fight, for it is worthy of you; fight, for God will help you in the conflict; fight, for you shall triumph over your every foe; fight, for you shall gain a glorious prize.

But in speaking of Paul's conflicts, we should do injustice to our Christian hero, did we not contemplate those which attached to his office as a teacher and an apostle of Christianity. That is a great mistake into which many good people fall, of supposing that the spiritual trials of a minister of the gospel must necessarily be fewer and less severe than those to which

an ordinary Christian is exposed. For, be it remembered, a minister has to meet not only those difficulties which attach to the Christian life generally, but, in addition to these, the no less trying and perplexing duties which attach to the responsible office which he sustains. What demands, for instance, did the ministerial office make upon Paul's patience and self-denial? What persecutions and afflictions did it involve? What a resistance to the dictates of flesh and blood did it call forth? What necessities did it educe? And then there were stripes and imprisonments; there were tumults, and watchings, and fastings, and shipwrecks. With what touching simplicity does he refer to these in his second letter to the Corinthian Church: "Are they ministers of Christ? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a

night and a day I have been in the deep : in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the Churches." This last seems to have been the most perplexing of his trials. Can we wonder at this ? for what, after all, is pain of body to distress of mind ? Witness our apostle "travailing in birth" for the faithless Galatians ; witness his conflict of mind when he feared that his labour amongst them had been in vain ; witness his many tears shed at Ephesus ; see him when he could not even speak of apostate Christians without weeping ; observe his contest with Satan, who once and again interposed hindrances to the prosecution of his work. What

must have been his sorrow of heart when Demas, his fellow-labourer, forsook him, having loved this present world? or when Alexander the coppersmith did him much evil? or when at his first answer no man stood with him, but all men forsook him? If there is any philosophy in the councils of hell or in the stratagems of devils, and there is, the opposition which is offered to the spiritual progress of ministers must be supposed to be greater than that which is presented to the progress of Christians generally. We may be sure that the leaders of the Christian army in the battle which is now waging between the powers of light and darkness, are singled out by Satan and his hosts as worthy of being set upon with concentrated energy. The ministerial life is indeed a warfare; there is a perpetual conflict, there are abounding trials, there are manifold temptations, of which private Christians must be altogether ignorant; there are attacks from the world, and from faithless Christians, and from hypocrites, and from the flesh,

of which ordinary Christians do not even dream ; there are anxieties in relation to the prosperity of the work of God, and the apostasy of believers, and the inconsistencies of professors, which weigh down his soul to the dust, and which are shared by the flock only in an imperfect degree. Ah ! this warfare, these fearful struggles, this fight of faith. Who is sufficient for these things ? Who would willingly engage in this conflict ? Who would engage in it at all ? None surely but he whose conviction runs parallel with that of Paul : “Necessity is laid upon me ; yea, woe is unto me if I preach not the gospel.”

But we are called upon to contemplate also PAUL'S ENDURANCE in the midst of these conflicts.

It was not as a theorist, but as an experienced general, that he commanded Timothy to endure hardness as a good soldier of Jesus Christ. He himself had warred a good warfare, holding faith and a good conscience, not entangling himself with

the affairs of this life, that he might please him who had chosen him to be a soldier. And let it not be supposed that Paul, or indeed any other minister of the gospel, had no temptations to unfaithfulness, no temptations to shrink from the trying duties of his office. He had many, both from within and from without. We have already shown to you some of the conflicts, personal and official, which he had to undergo; and really, brethren, when we survey them in their number and in their strength, and observe, in the midst of them all, his persevering fidelity, his firmness, and his courage, we stand in admiration, if not in awe, of the man of God. Every call upon his patience, every demand upon his spiritual strength, every requirement of his self-denying courage, was met by this valiant warrior in the cause of Christianity. The world tempted him with lucrative offers, but he kept the faith; flesh and blood assailed him and urged him to take his ease, but he kept the faith; Satan hindered him, but he

kept the faith ; principalities and powers wrestled with him, but he kept the faith. No temptation to ease, no trial of patience, no deceitfulness of his natural heart, no presentation of worldly pleasures or of worldly splendours, could turn him aside either from personal piety or from his Master's work. What intentness upon accomplishing the chief end of his existence does he exhibit in his language to the Church at Philippi : " This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." " So fight I," said he again, " not as one that beateth the air ; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." It was not in the language of bombast, much less of hypocritical bravado, that he said : " I have kept the faith ;" but it was in the language of humble confidence, of adoring

gratitude, and of certain triumph. How transparently sincere is that appeal to Timothy which we find in the previous chapter: "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch, at Iconium, at Lystra, what persecutions I endured." But none of these things moved him. He was steadfast, unmoveable, always abounding in the work of the Lord. He kept the faith in its purity, in its integrity, and he kept it to the last. He endured to the end; he was faithful unto death. Not only when the Church was in peace, but when she was in persecution also; not only when she was in prosperity, but when she was in adversity; not only when he himself was in health and youthfulness and vigour, but when he was in weakness and old age and deaths, this faithful apostle held fast his profession. Who could separate HIM from the love of Christ? Could tribulation? No. Could distress? No. Could

persecution? No. Could famine? No. Could nakedness? No. Could peril? No. Could sword and battle? No. He endured them all, and in the midst of all he kept the faith; holding fast the confidence and the rejoicing of the hope firm unto the end.

Paul's endurance earned for him a joyful TRIUMPH.

THE FIGHT WAS FOUGHT. There was not another blow to be struck. The world was overcome; Satan was vanquished; sin was destroyed; and as to Death, "I am now ready to be offered," was the daring challenge which he gave to this, his last surviving foe. "I desire to depart and to be with Christ." "O death, where is thy sting?" This is the scornful language with which he defied the king of terrors. "Where is thy sting?" show it if you still possess it; do your worst. But the monster stood before him stingless and powerless. This is not romance, but stern reality. There is no fiction

here. We have seen it with our own eyes. We have seen a Christian as fearless of death as is a child of sleep in the shades of evening; aye, and as anxious for it too. We have seen it during the last week, in the instance of a private member of the Church; and we saw it a fortnight since in the case of our venerated and now glorified friend. Let the sceptic doubt as he please; let him cast at this phase, also, of Christianity, his wonted sneer; there is a power in the religion of Jesus to extract from the human heart even the fear of death.

THE COURSE WAS FINISHED. There was not another step to be taken; everything but Jesus, and the crown of righteousness, and a glorious eternity, was behind him; the goal was reached, and the sanctified apostle was found looking unto Jesus, calmly awaiting the moment in which the Lord, the righteous judge, should place upon his brow the never-fading wreath of glory. Happy apostle! Every weight had been laid aside, every besetting sin

had been surrendered and left behind, every difficulty had been overcome, every competitor had been distanced; the whole course had been fulfilled, from the first step of timid trust in Christ to the last step of full assurance, the full assurance of faith and hope, and the entire sanctification of spirit and soul and body. You remember that, years before, his whole soul was bent upon this consummation: "I count not my life dear unto myself, so that I may finish my course with joy;" and his holy desire is granted to the very letter, for he is enabled to say with triumph: "I have finished my course."

But not only did he finish his course, that is, his religious course, with joy; he also finished the MINISTRY which he had received of the Lord Jesus to testify the gospel of the grace of God. The faith, the truth of this gospel, was intrusted to his keeping as a sacred deposit for the benefit of the world; and he faithfully kept it, and employed it for the glory of God in the salvation of sinners. He had

many temptations to abandon it, but despite his early prejudices, and his Jewish associations, and his philosophic tendencies, he kept it. No enemy was strong enough or subtle enough to remove him from the pillar and ground of the faith; he kept it faithfully until his ministry, like his course, was discharged and finished. How astonishingly successful was the official course of this primitive Christian preacher. Sinners heard the truth from his eloquent lips, and were saved. Wherever he went he dispensed the gospel faith, and he reaped a glorious harvest of immortal souls. His triumph as a Christian was victoriously great, but it did not exceed his triumph as a minister of the gospel. Indeed, the apostolic progress of Paul might be fitly compared with the triumphal progress of some mighty conqueror, some ancient or modern Alexander. Wherever our apostle trod he left behind him trophies of victory. The scenes of his triumphs were not circumscribed by the walls of towns and cities,

or by the boundaries of countries; the whole world felt the influence of this mighty moral conqueror—Ephesus and Antioch, Athens and Corinth, Phrygia and Galatia, Philippi and Colosse, Malta and Sicily, Italy and Spain. “Ye are my glory and joy; the crown of my rejoicing are ye in the Lord; ye are our epistles, written on our heart, known and read of all men; the seals of my apostleship are ye in the Lord. Our gospel came unto you in power and in the Holy Ghost and in much assurance.” Such was the language of this evangelical victor, who, in winning souls to Christ, may be said to have been even “more than conqueror.” And now, whether you regard Paul as sustaining to Christ the character of a disciple or as sustaining the office of an ambassador, sent forth by Christ to beseech men in his stead to be reconciled to God, or as sustaining the office of an apostle, conserving for the benefit of the Church and of the world the truths of Christianity:—whether you view him as a Christian

soldier, clothed in the gospel armour, fighting the battles of the Captain of our salvation; combatting the world and sin and death and hell; or as an agonizing wrestler, contending with flesh and blood, and not with these alone, but also with the prince of the power of the air, the spirit that worketh in the children of disobedience; or as a competitor in the race of faith, overcoming all hindrances, outstripping all opponents, and pressing toward the goal, you are constrained to acknowledge that such were his successes and his triumphs that he did not without foundation exclaim: "I have fought a good fight, I have finished my course, I have kept the faith."

Paul's triumphs were followed by a glorious REWARD.

"Henceforth there is laid up for me a crown of righteousness." The reward, therefore, he had not yet received; but he speaks with as much confidence as though it were now in his possession—as though

he had been already crowned. Such is the power of faith—that faith which is “the evidence of things not seen.” To Paul it was “the evidence” of this glorious prize. The eye of faith penetrated the veil which hangs between this outer court and that “holy of holies” above, and he saw laid up in the heavenly ark a crown, bright, pure, glorious, more brilliant than diamonds, more precious than rubies, finer than gold, “a crown of glory that fadeth not away;” a crown prepared for *him*, Paul the persecutor, Paul who consented to the murder of Stephen. O the mystery, the fulness of the grace of God! “Henceforth there is laid up for ME a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.” The day of reward, then, to the faithful minister is at hand: now he is borne down by trials, and harassed by temptations, and worn out by conflicts; but the crown is “laid up,”—laid up in heaven, in the safe-keeping of the chief Shepherd. It is laid up, and none shall

usurp its prerogatives; it is laid up, but only to that day of righteous reward. Then shall it be worn; then shall the Lord, the righteous judge, remove it from the heavenly jewel-house, and adorn with it the brow of STEPHEN and PAUL, of BARRY and LUSHER, of STRONG and RINTOUL, of LANG and SQUIRE.\* "There is laid up for me a crown of righteousness."

But what is this doctrine of ministerial reward to you? What have my hearers to do with a minister's crown? Listen, and you will see that there is not one of you who has not an intimate interest in this delightful theme. "AND NOT TO ME ONLY." Others, then, are concerned in the reception of this blessedness; and who are they? Apostles only? No. Ministers only? No. "Not to me only, but unto ALL THEM ALSO THAT LOVE HIS APPEARING." There is not, therefore, in this sanctuary one faithful Christian who may not

\* Six ministers of the city of Montreal and its neighbourhood, who have "finished their course" within a comparatively few years.

say with Pauline confidence: "Henceforth there is laid up for ME a crown of righteousness." Yes! the promise is to thee, thou tried and tempted follower of the Lamb! "Blessed is the man that endureth temptation, for when he is tried [being approved] he shall receive the crown of life which the Lord hath promised to them that love him." "Be thou faithful unto death and I will give thee a crown of life." Let your faith, then, raise you above all doubt, until you are enabled to say:—

"The glorious crown of righteousness  
To me reach'd out I view ;  
Conqu'ror through Him, I soon shall seize,  
And wear it as my due."

I dare not close this delightful subject without demanding from every one of you: "Are you fighting this good fight—this fight of faith?" Do not deceive yourselves: this prize is not for the worldly-minded professor, nor for the unstable Church-member; nor for those who, Demas-like, forsake the truth, having loved

this present world. This crown of righteousness is for those who fight and conquer—who fight against the world and overcome it—who struggle with sin and vanquish it—who contend against Satan and quench the fiery darts of that wicked one. This crown is for those who run with patience the race which is set before them, laying aside every weight of worldly care, and renouncing pride, and selfishness, and lust, and covetousness, and every other easily-besetting sin. This crown is for those who endure to the end, regardless of opposition, of suffering, of temptation, of deaths. This crown is for those who keep the faith, the pure saving faith of Christ, not denying the Lord that bought them, but holding faith and a good conscience; which some having put away concerning faith have made shipwreck. This crown is for those who, like our apostle, are faithful unto death.

“To patient faith the prize is sure,  
And all that to the end endure  
The cross, shall wear the crown.”

Christian professors! I urge you to fidelity—unflinching fidelity to the cause and truth of Christ. I urge you to fight against sin—sin within you and sin around you. I urge you to resist every temptation to evil, and to follow the example of this noble apostle, who never wavered, but always and steadfastly adhered to the truth and purity of the gospel. How greatly does Christ's Church need just now to be both inviolate and inviolable! Christian brethren! in view of the coming day of the Lord, the righteous judge, and of the eternal future which lies before you, and to which you are rapidly hastening, vow perpetual allegiance to that Master whose cause you have espoused and whose name you bear; and be urged to this course by the memory of that great and good man whose lucid instructions and powerful warnings and earnest entreaties have been often sounded in your ears, and whose fearfully sudden death has been taken to heart by this whole community. How frequently have you heard him mourn

over the instability of Christian professors, their departures from strict integrity, their love of the world, their pursuit of pleasure, their cold-hearted indifference to the prosperity of the Church. O that he could once more speak to you with his own peculiar energy on the want in the Church of greater attachment to the interests of religion, and of greater self-denial in advancing the benign work of human salvation! But you will hear him no more! his lips are silent, his work is done, his course is finished, his foes are vanquished, and he is safe!

“O may I triumph so,  
When all my warfare’s past;  
And, dying, find my latest foe  
Under my feet at last!”

Many in this vast multitude are “fighting a fight;” but it is against God—it is on the side of sin. Satan, the god of this world, the father of lies, the devouring lion, that old dragon the devil, is their leader; heathens, and idolaters, and scoffers, and blasphemers, and infidels, and

backbiters, and inventors of evil things, are their associates; to supplant the authority of the Eternal, to establish throughout the world a reign of terror and of iniquity, to efface from the earth every remnant of purity, to hand over to a wicked and unprincipled usurper the dominion of Jehovah, is their aim. Ah sinner! recoil as you may from this description of your character and your aims, it is nevertheless full of truth. There is not an impenitent rebel now before me who is not linked with the powers of hell against the authority and majesty of Jehovah; and how long, let me ask, do you intend to fight against God? How long is this wicked conflict, this fight of sin, to last? Throw down, I implore you, this very night, the weapons of your rebellion, desert the cause of the usurping fiend, sue for pardon at the feet of your lawful king, and in a determined onslaught upon the sins of your nature, strike now the first blow in the good fight of faith. There is mercy with God even for the rebel, and

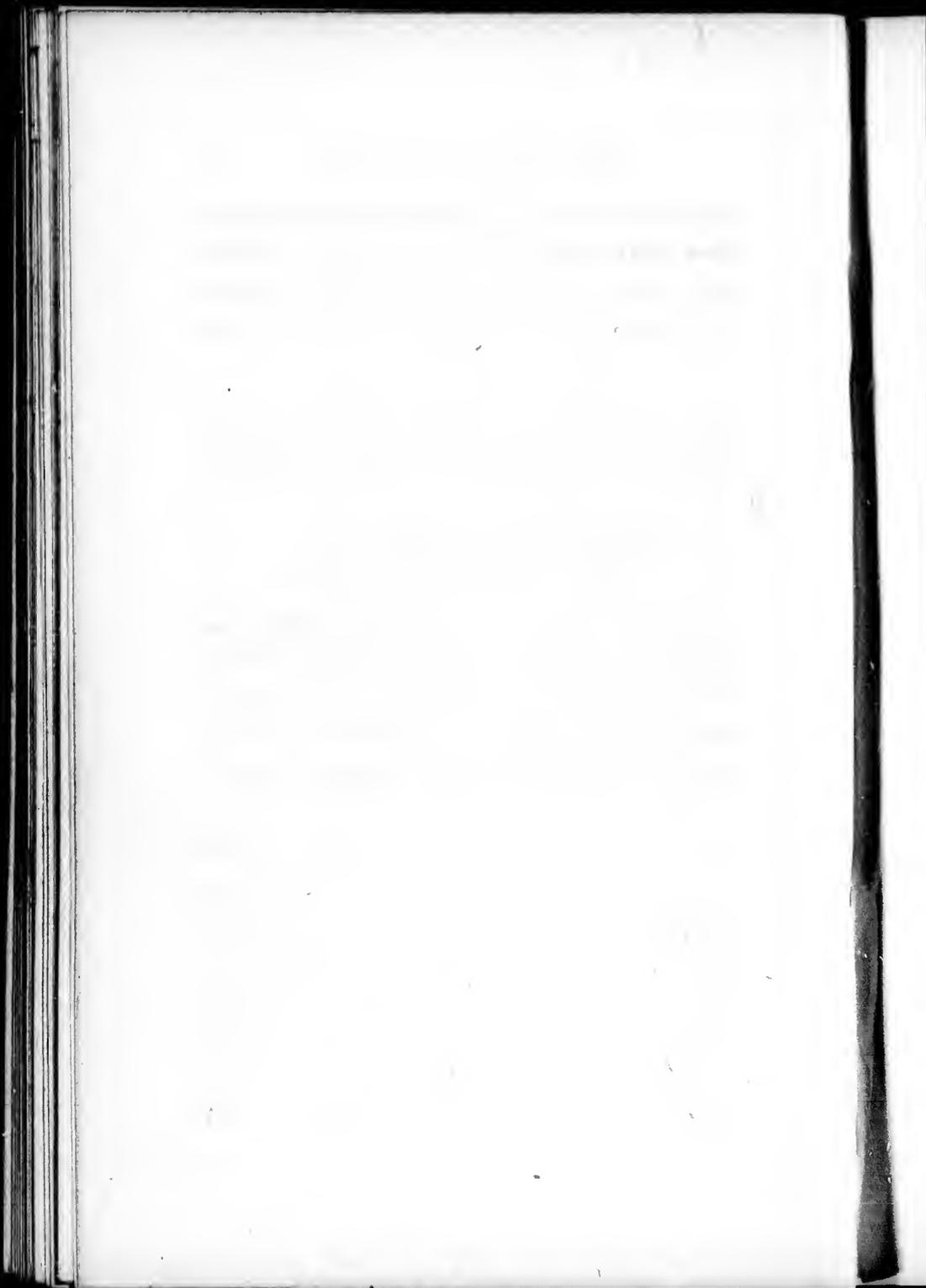
with him there is plenteous redemption. God, your offended God, is LOVE. How then can you continue to fight against this loving God? May you now feel that

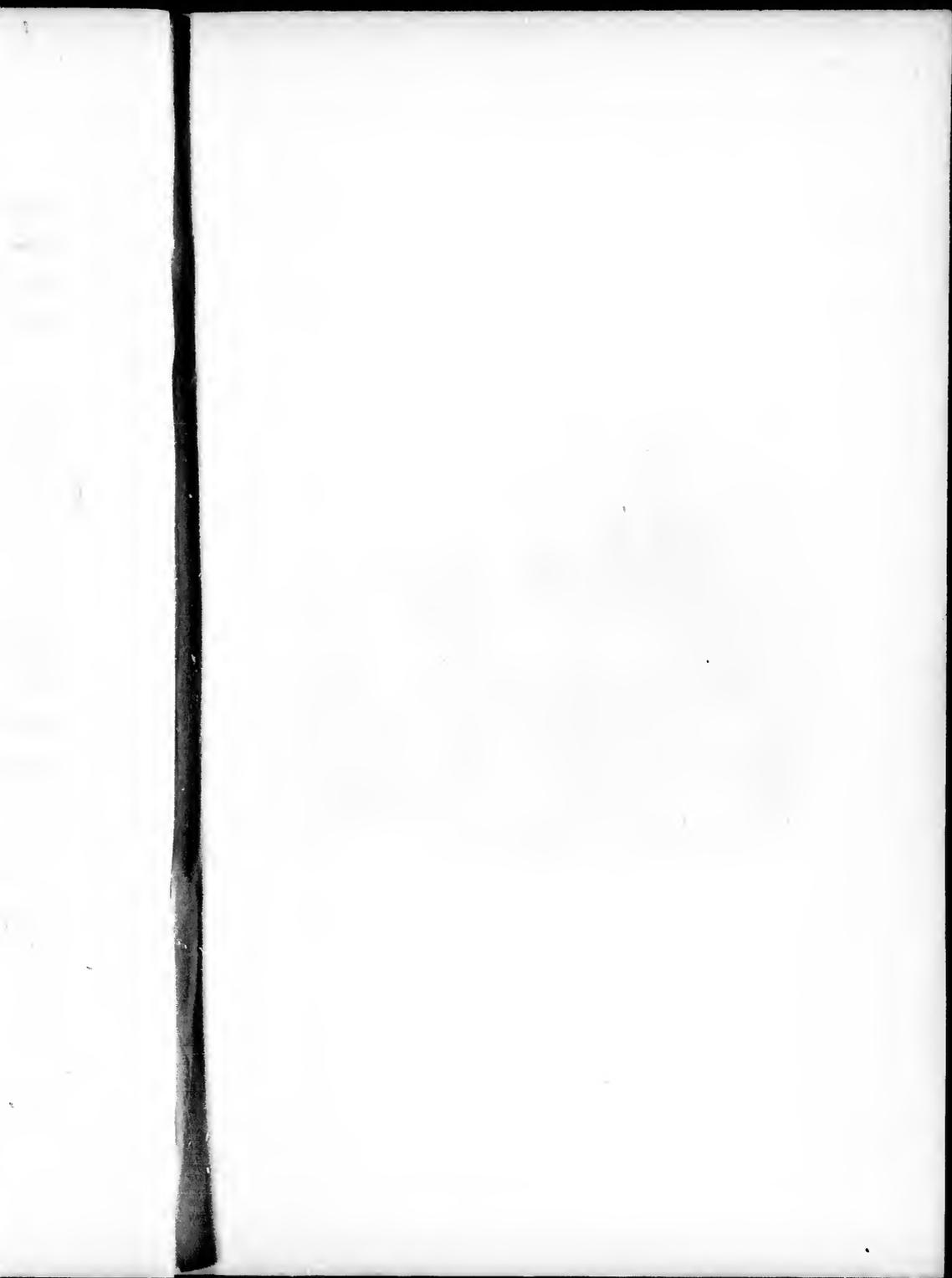
“His love is mighty to compel.”

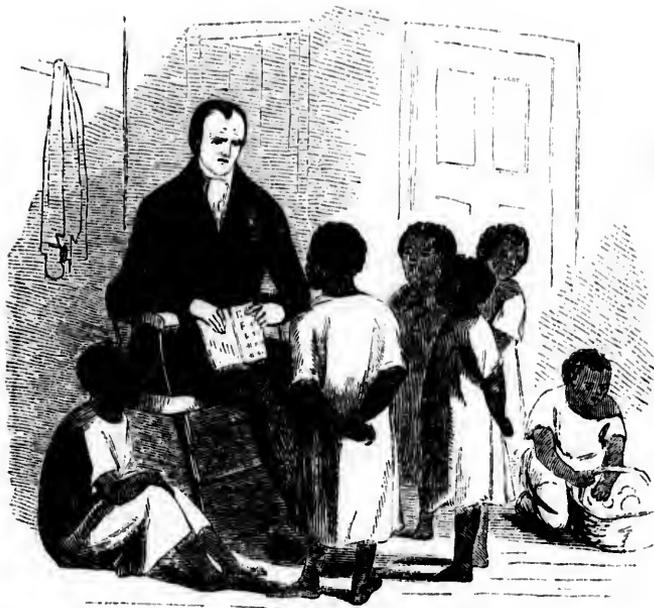
May you now have grace to heed the exhortation to which you have often listened:

“His conquering love consent to feel;  
Yield to his love’s resistless power,  
And fight against your God no more,”

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, BE YE RECONCILED TO GOD.” “FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE.”







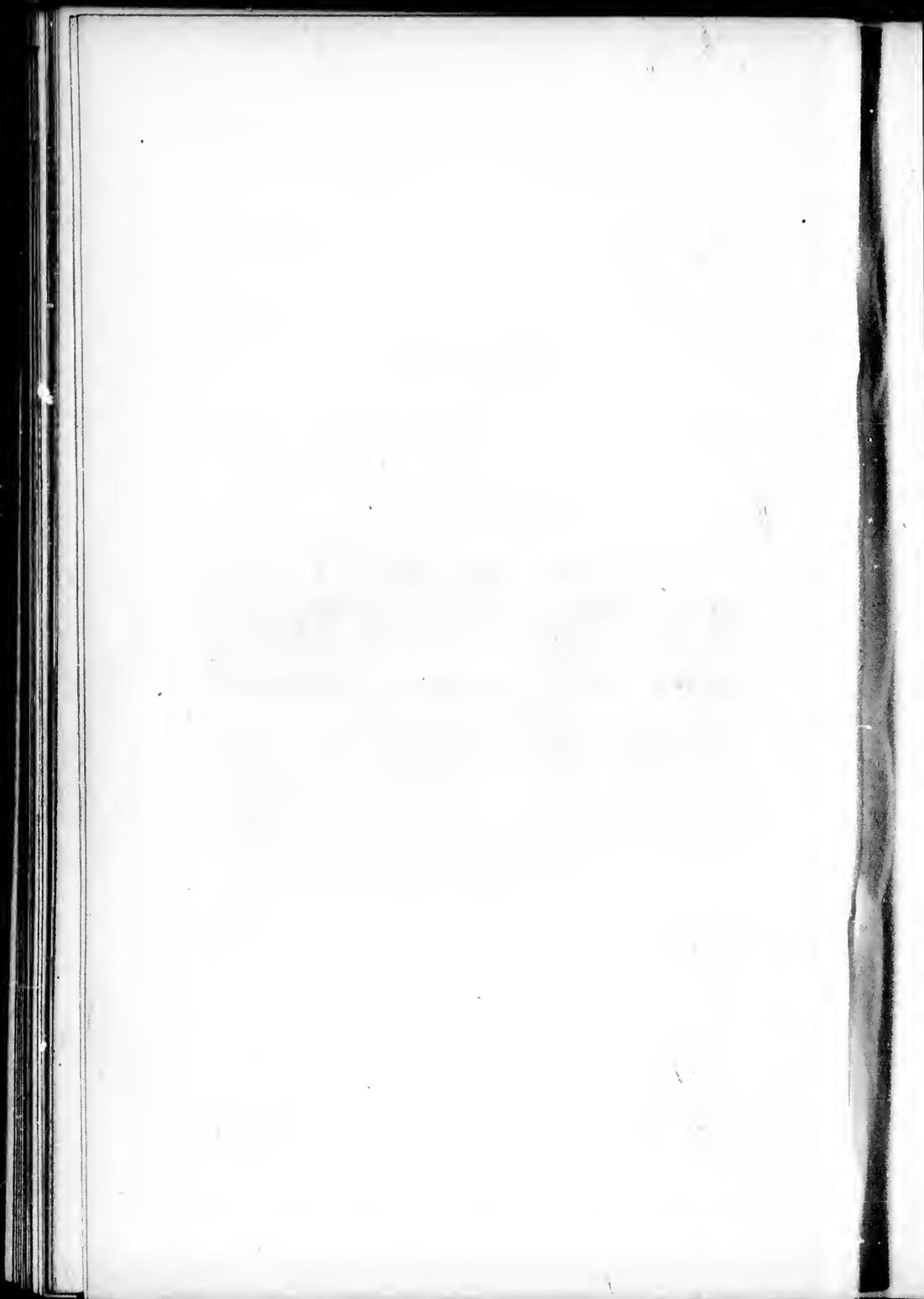
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A SKETCH  
OF THE  
Life, Labours, and Death  
OF THE  
REV. WILLIAM SQUIRE.

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# Sketch.

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## INTRODUCTORY.

A PRINCE has fallen in Israel! A Church has been left in a state of orphanage! A hundred Christian congregations, in various parts of the colony, mourn the loss of their ecclesiastical "overseer!"

The mysterious providence under which we are thus called to bow, has produced a profound impression upon our whole community. It has been suggested that permanency may be given to this impression, by the presentation of a condensed sketch of our deceased friend's character and labours. The sudden death of a minister, especially of one so able, and devoted, and useful, as was he, ought to teach many a profitable lesson to us who remain behind.

To his coadjutors in the ministry, it is a loud call to increased activity and more persevering labours in the work of Christ ; to his fellow-disciples, it is a no less powerful summons to be ready for the appearing of their Lord ; and to the unconverted, chiefly those among them who have been warned and entreated by his voice, now, alas ! silent in the grave, it appeals as in tones of thunder, crying : “ Awake thou that sleepest, and arise from the dead.”

How mysterious are the ways of Him unto whom it is given “ to be the Head over all things to the Church,” that one from whose uniform piety and matured experience we hoped so much—one who seldom or never laboured unsuccessfully, whose converts indeed might be numbered by hundreds—one whose counsels were always so full of wisdom and of weight, should be cut down in the midst of his years, his labours, his usefulness, his influence ! *We* imagine that there would have been less interruption to the progress of the Lord’s work if his services

in the vineyard had been continued, and some other labourer had been removed; *we* think that many might have been spared better than this accomplished and faithful workman; *we* see not how his place can be supplied, or by what agency, within our reach at least, his work can be carried on;—but the Lord's thoughts are not our thoughts, neither are our ways his ways; “for as the heavens are higher than the earth, saith the Lord, so are my ways higher than your ways, and my thoughts than your thoughts.” We cast ourselves, therefore, at the feet of our divine Head and King, feeling that nothing is now left for us but to learn those lessons of submission and dependence, as well also of renewed activity, which events so solemn and mysterious are calculated to impart. We trust in Him who “buries his workmen” and yet “carries on his work.”

Some of the incidents mentioned in the following pages were read to the thousands who, out of respect to the memory

of the deceased, crowded the house of God to hear the preceding sermon. It is rather by way of explanation than of apology, that regret is now expressed at the imperfectness of the "Sketch" which was then presented to the audience. The peculiarly trying circumstances in which the bereaved family was placed; the impossibility, consequently, without invading the sacred sanctuary of grief, of eliciting more than two or three fragments of information, together with the facts that even these fragments were furnished only a few hours before the occasion, and that no papers or letters of the deceased were put into the hands of the writer until afterwards, will be reasons sufficient to every candid mind for the meagerness of the biographical portion of the funeral discourse. It is hoped that the account which follows, though brief, will effectually supply the deficiency thus occasioned.

EARLY LIFE — REDEMPTION THROUGH  
CHRIST.

Many a glorified spirit, we doubt not, has already rejoiced over the birth, on July 26th, 1795, of WILLIAM SQUIRE. Bruton, a small Somersetshire town in the west of England, and a few miles only from the celebrated city of Bath, was the scene of his birth and boyhood. Intrusted, in the order of a gracious Providence, to the care of parents who feared God and loved righteousness, he was by them brought up in the nurture and discipline of the Lord. Often has their devoted son been heard to praise God for the privilege and honour of his descent from a Christian ancestry. They were faithful to their trust; God was faithful to his promise. They laboured to bring their household and their children after them; God honoured their efforts with immortal success. With what encouragement should parents, and especially mothers, to whose principal care are intrusted

the moulding of the future character and the direction of the future pursuits of their children, regard the fact, that by far the larger portion of those who have distinguished themselves for piety and benevolence and usefulness in the world, have been mainly indebted for this distinction to a christianly domestic education. It was not for naught that Lois and Eunice taught Timothy those lessons of Scripture truth which were able to make him wise unto salvation ; or that the mother of the Wesleys expended her energies in the moral, intellectual, and physical training of her children ; or that the mother of Doddridge employed her influence and talents in conducting her youthful son to the fountain of truth and salvation. Bonaparte was once asked what was the greatest need of France, and his brief but expressive reply was : "MOTHERS." Is not this the want of the Church ?

The scepticism that has prevailed respecting the influence of the grace of God upon the hearts of very young children is

completely exploded by fact. William Squire, like hundreds more whom we have known, was from childhood the subject of strong religious impressions. Though not savingly converted to God until the age of fourteen, he was for some time previously even to this early period of his life, strictly observant of ordinary religious duties, and evinced that strong respect for Christianity and its divinely appointed ordinances, as well also for the ministry by which they were dispensed, which was ever afterwards a prominent characteristic of his life. With such influences around him, and cultivating such feelings of attachment for religion, he was restrained, in a great measure at least, from the sins and follies of youth. His parents were Wesleyan Methodists—not of that numerous class who content themselves with a place merely in the congregation, and who regard association with the Church as unimportant. They felt it to be their duty and their privilege to connect themselves with the Lord's people in Christian

fellowship; and their son seems to have inherited, or at least to have acquired from them a deep attachment to this particular form of Christianity. There was too much right-mindedness and integrity of purpose and settledness of view in William Squire to permit him to disregard for one moment the Church of his parents. We have heard children of Methodists speak slightly, if not contemptuously, of that communion through whose instrumentality their fathers and their mothers have been washed and sanctified and justified, and, in many cases, glorified. Not so the subject of this memoir. He, so far from turning his back upon Methodism, loved it in his youth, loved it more in his manhood, and loved it most in his death. No sincere Christian of another Church will blame him for his attachment to his own.

It was at the age of thirteen that our young friend was convinced of his moral position as a sinner before God. Conscious of guilt, he felt his need of pardon-

ing mercy ; conscious of the depravity of his nature, and of the enmity against God of his wicked heart, he felt his need of the regenerating power of the Holy Spirit. At this time he delighted in the society of a youth who, though generally moral, was a stranger to the power of religion. This association was a snare to him, and seriously retarded his religious progress. He felt that it was diverting his attention from the things which would make for his peace, and that he must either count it loss or give up the hope of ever attaining the excellency of the knowledge of Christ Jesus his Lord. He strove and struggled and prayed, until the Lord providentially removed him to London and beyond the sphere of the lad's influence. Encouraged by this interposition, which he could not but regard as an answer to his unworthy prayers, he entreated his Father in heaven with yet greater earnestness, and pressed forward with yet stronger determination toward the blessings of a present salvation. He felt that forgiveness of sins and

a new heart were necessary to him as a perishing immortal spirit ; he pleaded the merits of Jesus as the only ground of his acceptance with God ; urgently and incessantly did he cry for spiritual deliverance, and waited patiently at the throne of grace until the answer came. His faith recognised in Christ an all-sufficient Saviour ; he joyed in the light of God's countenance, had a blessed consciousness of adopting mercy, and went on his way rejoicing in the possession of a religion which could at once impart comfort and purity to a conscience troubled and defiled by sin. At this time he was about fourteen years old.

#### FRUITS OF FAITH—CALL TO THE MINISTRY.

To communicate spiritual blessings to those who are yet dead in sins is the first impulse of a soul newly-born of God. "I live by God's mercy ; let me employ my influence, my time, my energies, in seeking the spiritual life of others," is among the first utterances of a child of God. True religion never seeks to excuse itself

from labours for Christ. He who tastes the love of Christ first in old age will not say, "I am too feeble to be a worker for God;" neither will the convert who is but a youth say, "I am too young." There is that in true religion which impels to labours in the sacred cause of truth; there is that in living faith which inevitably leads to the production of fruit. WILLIAM SQUIRE, young as he was, felt this impulse; and, though constitutionally timid, could not rest in idleness, as does many a young professor in the present day. This youthful disciple sought unobtrusively to scatter that seed of the kingdom which had ripened in the soil of his own heart. We first see him moving about the streets of London with a small band of older Christians, entering with them some humble room in a back street of that crowded and wicked metropolis, and fervently joining them in prayer for the conversion of the surrounding multitudes, who were living in the wretched debasement which the grosser sins of our nature ever induce.

He has attached himself to a company of "prayer-leaders," and with them he seeks to advance the glory of God in the salvation of men. In the Methodist Church it is customary, especially in large cities, for a number of its members, varying from ten to fifty, or even a hundred, to divide themselves into bands of five or six individuals, for the purpose of visiting those neighbourhoods the inhabitants of which seldom or never attend the house of God. A room is hired, or perhaps gratuitously rendered; sometimes a workhouse even is thrown open by its authorities; and at stated periods, usually on the evening of the Sabbath-day, one of these feeble and despised bands visits its appointed station, and conducts a religious service, in the midst, frequently, of a mass of filth and rags and sin. One of these pioneers of our city missionary operations announces a hymn, oftentimes that commencing with the stanza—

"Weary souls, that wander wide  
From the central point of bliss:

Turn to Jesus crucified ;

Fly to those dear wounds of his :

Sink into the purple flood ;

Rise into the life of God."

A well-known tune is raised ; all are exhorted to sing ; and it often happens that one or more of the sinful, godless company, whose lips were early taught to worship God, is heard feebly to join in the song of praise. With a gravity and a dignity which would be no discredit to a gowned clergyman the prayer-leader says, "Let us pray," and usually every knee in the room touches the floor ; while the man of little education, it may be, but of more piety and worth, offers prayer to God, confessing the sins of the congregation, and imploring on their behalf the grace of pardon. At the end of his intercessions he repeats the Lord's prayer, in which many of the worshippers audibly join. A second hymn and prayer follow by another "leader ;" and then a third arises and for ten minutes addresses the people in the language of exhortation, pointing out the evil of sin, the way of holiness, and

urging upon them the gospel offer of salvation. Others follow in prayer, and in an hour after the first note of praise was sung the apostolic benediction is pronounced upon the people; and these simple-minded men of God retire to their homes and closets, to implore in secret the divine blessing upon their labours. Who can compute the amount of good which is accomplished, year by year, in London alone, through the instrumentality of the scores of Christian companies, such as this, that now labour in that great city? Who would dare to say that these men have not apostolic sanction for engaging in this work? In these schools many an able and successful minister of the cross has been trained; and here it was that William Squire was first encouraged to open his lips in public intercession, and to make his first attempt at warning sinners, and inviting them to the Saviour.

During the first few years of his spiritual life he enjoyed the privilege of "sitting at the feet" of some of the ablest

ministers of Methodism. Often has he been heard to speak with delight of the advantages which he gained in early life by listening to the exposition of gospel truths from the lips of such men as Benson and Entwisle, Moore and Gaulter. These were model preachers of the gospel—plain, scriptural, earnest, lucid, faithful expositors of the word of God; and this young disciple seems to have drunk into their spirit, and successfully to have imitated their ministerial virtues, for these were preëminently the characteristics of his own preaching.

It was not long ere the elders of the Church observed in William Squire qualities, both intellectual and spiritual, suited to a wider sphere of labour than that which he now occupied as a prayer-leader, and hence we soon find him occupying the position of a "local [or lay] preacher." For seven years he ministered the word of truth in connexion with this exemplary and devoted class of evangelical labourers, who, without reward, in much fatigue, and

sometimes in persecutions also, preach the gospel of Christ in the villages and towns of old England. It is with the aid of such men that two or three ministers are enabled, in a populous district, to supply to twenty, thirty, or even forty congregations the bread of life.

This is neither the time nor the place for entering upon a defence of lay-preaching; yet it may be permitted, in this country especially, where the system is little understood and less practised, to advert to the eminent services of the many thousands of laymen in the British isles who are so successfully engaged in this evangelistic and, may it not be also said, apostolic work. The writer has now before him "The Wesleyan Methodist [preaching] Plan for the — Circuit," on which is a list of fifteen chapels that have to be supplied every Sabbath with an aggregate of twenty-six sermons; and yet on this plan are found the names of but two ordained ministers; who, as they preach four or five times a week each on

other days, together preach four sermons on the Lord's day. From what source, then, are the remaining twenty-two Sabbath sermons supplied? From twenty-four local preachers, whose names appear on the plan in conjunction with the two circuit ministers. One of these is a labouring man, working hard six days out of seven, and living with his family upon his scanty earnings, which perhaps amount to sixteen shillings (four dollars) per week; another is a wealthy manufacturer, a member of nearly all the literary societies of Great Britain, and an accomplished author; a third is the director or "agent" of one of the largest mines in the mining county of Cornwall; and a fourth is an underground labourer in the same establishment, who, by the way, studies Greek and Hebrew six or eight hours a day, and can read either of these languages with a facility not surpassed by many a graduate of Oxford or Cambridge. These men of God, with a punctuality and a readiness which could not be exceeded were they

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salaried incumbents, trudge off to their "appointments" on the Sabbath-day, often walking ten or twelve miles, and preaching twice, or on some rare occasions three times, to congregations varying from fifty to five hundred, with no other present reward than that of the esteem of their hearers, and the delightful consciousness that they have been the instruments of good to their fellow-sinners, and with no hope of a future reward save that of the wreath of glory with which the Chief Shepherd at his appearing shall adorn the brow of every faithful labourer in his Church. It was to this honourable class that Longden and Hick and Dawson belonged—men concerning whom it would be safe to say that thousands, through their instrumentality, have been brought to a knowledge of the Saviour by the remission of sins. It was in connexion with this class of labourers that the subject of this memoir preached the word of God for seven years or upwards. Indeed to this class has belonged every British Wesleyan

minister ; for no man who has not graduated in the college of local preachers can by any possibility, in England at least, obtain the degree of an itinerant minister. Would to God there were thousands of such agents in this country !

In the year 1820 Mr. Squire yielded to the call of the Spirit and of the Church, and from a strong conviction of duty, though with great diffidence, consented to devote the energies of his entire life to the sacred work of the ministry. The British Conference demands, in relation to every candidate for this holy office that is presented to them for acceptance, a satisfactory reply to three questions : " Has he grace ?"—" Has he gifts ?"—" Has he fruit ?" [i. e. of his labours]—and, unless a satisfactory reply can be afforded to each of them, the case is dismissed. The propriety of these requirements will be universally admitted ; for how insufficient would be every natural qualification without piety, and how inadequate would be the highest measure of piety without gifts, and how

certain would be the success of the combined exercise of these qualifications in the lower offices of the Church. Satisfaction having been given in relation to each of these points, the young candidate was subjected to two severe and searching examinations, before the authorities of the Church, as to the motives by which he was actuated in presenting himself for the ministry, and as to the amount of his scriptural and theological knowledge. The conference, convinced that the Holy Ghost had both called and qualified him, received him as a ministerial probationer, and appointed him to a station in the West Indies. On the eleventh of January, 1821, he was solemnly separated for the work whereunto the Lord had called him, by the imposition of hands; and it may be safely affirmed that few men have ever taken upon themselves the fearful vows of this holy and responsible office, with a juster appreciation of their import and of the sacred responsibility which they involved, than did this young missionary

of the cross. Many of our readers will be gratified if we transcribe the letters of ordination which he received on this the most important day, as he at least esteemed it, of his whole history.

To all to whom these presents shall come.

*We, JABEZ BUNTING, CHARLES ATMORE, and GEORGE MARSDEN, being Ministers of the Gospel in connexion with the Conference and Societies of the People called METHODISTS, established by the late Rev. JOHN WESLEY, A. M., have this day set apart for the work of the Ministry, by the imposition of our hands and by prayers, WILLIAM SQUIRE, whom we judge to be well qualified for that great work; AND we do hereby recommend him to all whom it may concern, as a fit person to preach the word of God, and to administer the Holy Sacraments: IN TESTIMONY whereof we have subscribed our names and affixed our seals this EIGHTEENTH day of January, in the year of our Lord one thousand eight hundred and twenty-one.*

JABEZ BUNTING, [L. S.]

C. ATMORE, [L. S.]

GEORGE MARSDEN. [L. S.]

The ordination service was conducted in the City-Road Chapel, London. The above certificate must have been written a week after the service, for the accustomed record in Mr. Squire's ordination Bible bears date "January 11th, 1821." It is signed, "John Burdsall, Joseph Taylor, Richard Watson."

#### THE YOUNG MISSIONARY.

Burning with zeal for the salvation of the world, Mr. Squire now began to prepare for his departure from his fatherland to that then uninviting field of missionary labour, the West Indies; uninviting, because at this period in the history of West Indian missions no missionary dared to expect any other treatment than that of the most unrelenting opposition, if not of the fiercest persecution. Many a missionary martyr had at that time been offered upon the cruel altar of negro hatred and reckless selfishness. Our young missionary often spoke, in after life, of the privilege which he enjoyed for three weeks before

he sailed from England, of residing under the roof of the celebrated Richard Watson, who was at once the defender of the missionary and the champion of the slave. This was between the period in which Mr. Watson had written his triumphant defence of the West Indian missions and that in which he preached his great sermon on the religious instruction of slaves. It is not to be wondered at that Mr. Squire ever afterwards regarded with high satisfaction, and even delight, his occasional intercourse with this great man, whose mind could not but be filled with the theme all-engrossing to each of them, the emancipation and conversion of the injured negro race. "The Wesleyan Missionary Notices" for March, 1821, contains the following passing reference to his departure from England: "In the course of the last month [February] the following missionaries have sailed for their respective stations—Mr. W. Squire, for Grenada; and Mr. J. Morgan, for the Gambia." And the same publication for June

says: "We are happy to state the safe arrival of Mr. Squire at Grenada." Such notices, necessarily brief, produce a very insufficient impression upon the minds of ordinary readers. The sacrifices which have been made by the youthful missionary in leaving his friends and his country, the trials and dangers of the voyage, those which are physical in their nature being by far the less fearful, the terrors of the climate, the anxieties which he will have to endure in the prosecution of his work, his discouragements under sickness, or inattention to the claims of religion, the influence of his labours upon the population in whose midst he is to preach the unsearchable riches of Christ, the probable success of his efforts, the opposition which will certainly be presented to the smallest measure of success, the souls that will be redeemed through his instrumentality, are subjects seldom thought of when we read the simple announcement of the departure from home, or the arrival at a foreign station, of a Christian missionary; and yet,

frequently, there is involved in the announcement the spiritual and everlasting weal, to say nothing of the physical civilization, of hundreds and perhaps thousands of our fellow-men ; or perhaps the Christianization of an island or a continent, and consequently the salvation of unborn millions.

That Mr. Squire must have had a favourable passage to Grenada may be gathered not only from the early announcement of his arrival, which has been extracted from the Missionary Notices, but also from a letter addressed by his superintendent, the Rev. W. D. Goy, to the parent committee, which contains a reference to the commencement of his ministerial labours at least as early as the beginning of April, 1821. Mr. Goy seems to have removed to the windward of the island soon after the arrival of Mr. Squire, who, with Mr. Cheesewright, was left at St. George's. The superintendent thus describes the state of the mission there at this period :—

“ Having spent nearly three years in St. George's, I felt attached to the people, and a little regret at

being removed. The society is remarkably kind, and I believe there are many truly pious persons among them. In looking back to the period when I landed on this island, and contemplating all the circumstances through which we have passed since that time, I can evidently trace the footsteps of Divine Providence, and have great reason to believe that our labour has not been in vain. Then we had but a small place in which to assemble, and that liable to be upset by every gust of wind from the mountains; now we have a large and commodious chapel,—a chapel in which generations yet unborn may celebrate the praises of the Most High. Many at that time were exceedingly prejudiced against us—our sincerity was doubted; but now (I had almost said, woe unto us! for all men speak well of us) the cloud is dispersed, and almost every facility which the country can allow is afforded us; and what is the best of all, many who were in darkness and sin are now the happy partakers of the light of life. Even in the country, although our sanguine wishes have not been fully realized, yet we have cause to be thankful, and believe that good has been done. The brethren in St. George's now visit eleven estates, besides the village of Gougave, and once a quarter the isle Rhonde."

Such was the scene of our friend's first labours as a missionary. Mr. Goy, in his journey from St. George's to St. Andrew's, was accompanied for a good part of the way by Mr. Squire, and in the letter from which we have just quoted, furnishes

an interesting description of that portion of the island through which they passed.

“The ride across the mountains to the parish of St. Andrew, where I now am, is delightfully picturesque and romantic. The craggy rock—the frightful precipice—the cloud-capped mountain—the tall aspiring palmetto and mountain-cabbage—the almost impenetrable brushwood—all stand as mementoes of Him who gave them being, and exalt the mind to Him as their great Original. A road is cut through the mountain, which, in the dry season, is very good; but for half the year bad, and often impassable. At the highest elevation is a large lake, (Grand Etang,) nearly a mile across, and thirty-five hundred feet above the level of the sea. At a little distance is Mount Quaco, said to be the highest mountain in the island. The Grand Etang is considered a great curiosity, and is often visited by strangers and the colonists in marooning parties. The air is so cold, that a person scarcely thinks himself in the West Indies. Close by the lake there is a residence, occupied by the captain of the colony-rangers, who are employed in taking up the runaway negroes. There is also a tavern for the accommodation of strangers. Brother Squire rode with me up to this place, for the benefit of a change; and after spending a few hours, and taking dinner with Captian Forsyth, who has always been friendly toward us, he returned, and I proceeded down to St. Andrew’s. On this side of the mountain some of the precipices are quite tremendous. Nearly the whole parish of St. Andrew, running along an extended plain, presents itself to the eye. In this

parish there are thirty-nine estates, having upon them about forty-eight hundred negroes."

In October, 1821, Mr. Squire, in conjunction with his colleague, the Rev. James Cheesewright, transmitted to the committee in London a minute account of the state of the mission and of its prospects. From this account the following extracts are selected :—

"Considering the general attendance of all classes of persons at our chapel in St. George's, and of the negroes in the country places of worship, and the good opinion of the public which we are yet happy in enjoying, we think we may hail the dawn of a more propitious day, when the spiritual fruit of this fair bloom shall more fully appear. The fruit in our day, however, does not altogether fail us; one and another are occasionally making inquiry after salvation, renouncing their sins, and dedicating themselves to God through his Son.

"Our Sunday-schools increase; many adult slaves on different estates are anxious to learn to read the divine word, and most are encouraged so to do by their proprietors; whilst schools for the education of the rising generation are formed on the estates, for the express purpose of training their minds to religious duties and industrious habits. The prevalence of vice and irreligion among all classes of the community around us is too infectious in its nature not to be more or less prejudicial to our infant cause.

“At Gougave, a small town situated north of St. George’s, we attend once in three weeks, but cannot yet go more frequently. Clarke’s Court is the residence of our friend and patron, the Hon. JOHN ROSS. We visit this estate twice a week—once for the purpose of preaching to the adults, and once for a more particular attention to the children, many of whom can read well. We have here about twelve members of society in full standing, and eight candidates. Calaving is two miles from Clarke’s Court. We have most hope of the children on this property. Westerhall is another estate under Mr. Ross. This is a stronghold of Popery among the aged negroes. The major part of them speak nothing but negro-French. We attend here once a week. Tempe is another estate about a mile east of the town. This, as our labour seems to be almost in vain, we have visited only once a fortnight. Beausejour is another estate, about five miles north of the town. The children have made good progress in their catechism.”

[Six other estates are mentioned in this letter.] The reader will now have some idea of the character and extent of the field which Mr. Squire was called to cultivate. Happily, among the few private papers which he has left to us, is a journal of his missionary services during a portion of his residence upon this island. This journal, though embracing a period of only six or seven months—from January

to July, 1823—enables us to form some idea of the nature of those services. It was begun on New-Year's day, and opens with the following humble and thankful paragraph:—

*“Jan. 1.—*I rose this morning under an impression of the divine goodness in sparing me to see the beginning of another year, in this land of danger and death, and began the year by addressing a numerous congregation on the security and happiness of having our times in the hand of God. In the evening rode to Calaving, and for the first time beheld a negro dance. Poor creatures! with what astonishing avidity do they continue this childish amusement night after night.

*“Jan. 2.—*Preached this morning to the Calaving negroes, who were very attentive. It is pleasing to observe in the people an increasing attachment to the word of God, but when will their prejudices yield to the force of truth? Rode to Bacelet and received another proof of human aversion to the gospel; not being able to get a congregation, except a few children, who were catechized as usual. Returned to Westerhall.

*“Jan. 3.—*Preached this morning on Westerhall estate to a good company of negroes, who appeared to feel rather more than usual, though it is very little better than talking to stones. Instructed the children in the alphabet, heard them repeat their catechism, and gave a short address in French. Rode to Clarke's Court, taught the children, who are fast improving in religious knowledge, and

afterwards preached to the people of the estate, who, in religious behaviour, are now the best on the island. This is hard work."

This simple tale of three days' missionary labour will compare favourably with the journals of Brainerd or of Martyn, and would be honourable even to an apostle. Four times has the gospel been preached in English, and it is not the fault of our young missionary that it is not five times; an address has been delivered in French; the children on three estates have been catechized; and, which will be esteemed the most beautiful incident in the record, the children, in one place, have been instructed in the alphabet. Contemplate this scene, ye young ministerial fops! who imagine that it derogates from the dignity of your office to do aught but preach a flowing and an effective sermon; see WILLIAM SQUIRE teaching the little negro children at Westerhall their "A B C," and emulate that spirit which enabled him thus to "condescend to men of low estate." How beautiful a missionary picture

would such a scene make in the hands of an accomplished artist! Can you wonder, reader, that our faithful young missionary was constrained to add the exclamation, "This is hard work?" It has been by the persevering labours of such devoted missionaries as was he, that so great a change has been effected in the morals and the prospects of the West Indian coloured population.

On the 30th of January the Rev. Samuel P. Woolley, the general superintendent of the missions in the St. Vincent's district, called at Grenada in the district vessel, for the purpose of conveying the missionaries of this island to St. Vincent's, where the annual district meeting was to be held. Speaking of Mr. Woolley, Mr. Squire says: "It affords me much pleasure to see such veterans in the missionary work." The following extracts relate to the visit to St. Vincent's:—

"*Feb.* 2.—Landed this morning in St. Vincent's, after a short but rough passage, during which I was exceedingly sick. This being Sunday, I had

an opportunity of hearing sermons from Messrs. Murray and Fletcher, lately from England, who have seasonably come to our help. May God make them a blessing!

"*Feb. 6.*—After much agitation of mind, I went through an examination of my yearly reading; if spared, I intend to spend the coming year more profitably.

"*Feb. 13.*—We have this day closed our district business, which has been transacted in general harmony. May all our decisions promote the prosperity of Christ's Church!

"*Feb. 16.*—In company with four of my brethren and several other persons, I left Chautebelair early this morning, for the purpose of visiting the celebrated volcano in this island. We reached the summit after a most fatiguing walk of three hours and a half, over bush and ashes, but were amply gratified by the awful scene. The mouth of the old crater appears to be about five miles in circumference, tapering as it descends, till, at the depth of several hundred yards, the eye falls upon a fine pond of water, whose surface was now gently agitated by the wind. Pursuing our course for about three miles around the edge of the crater, (which was very uneven and difficult,) we came to the mouth of the new crater. Here the scene is awful beyond description. The uneven sides, the deep ravines, the perfect barrenness which stretches over an extent of several miles, forcibly impress the mind with the wide-sweeping destruction caused by the burning matter at the time of explosion. Some of our party descended into the crater and examined the fissures, from which issues a steam as hot as that from boiling water. There appears to be much sulphur and

some iron upon the mountain, but it is questioned whether or not there was any lava when its destructive fires spread alarm everywhere around. After having, sufficiently for our purpose, examined this crater, we returned abundantly gratified and heartily tired, having walked about seventeen miles.

"*Feb.* 17.—By the arrival of a letter from the missionary committee, I perceive that I am appointed to labour during the coming year at St. Lucie, but I am directed by the district chairman to await the arrival of a brother from Canada. I have always judged myself unfit for a new place, and especially for such a place as St. Lucie. But I rely upon the promise, 'Lo, I am with you always.' Lord supply my wants, and make me a blessing wherever I am!

"*Feb.* 19.—Preached in Kingston, to a congregation whose general manner might be recommended to the attention of many English congregations. When it is considered that much of the good sense and feeling manifested by our large congregations in the West Indies are, under God, owing to the labours of missionaries, we cannot but conclude that they are peculiarly owned and blessed by God."

After an absence of little more than three weeks, Mr. Squire returned to the scene of his former labours in Grenada. Of the circumstances connected with his return he thus speaks in his journal:—

"*Feb.* 23.—By the good providence of God, I am again landed in Grenada after a short and pleasant run from St. Vincent's. I am considerably indisposed by the sea, and the inconveniences attending

the voyage; yet I would remember that I am a missionary, and one of the least too—an imperfect follower of those who, through faith and patience, exercised in this work, now inherit the promises.”

He seems to have recommenced his work with his usual diligence, meeting sometimes with encouraging circumstances, but at other times with trials of his faith, arising from inattention and carelessness, or opposition to the truth.

“*March 2.*—Rode this morning to Clarke’s Court estate, preached to the negroes, and afterwards met the society. Returned to town and preached twice in our chapel here; much pleased with the deep attention of the congregation. The regular attendance on the public services, and the evident love of many to our ministry, give me a strong hope that the Lord will pour out his Spirit upon us, and cause these favourable indications to ripen. O may it be soon!

“*March 5.*—Committed to the silent grave the remains of a young man whom we had visited repeatedly during his sickness, but who died without that clear evidence of conversion which is desirable. Another proof of the uncertainty which attends a death-bed repentance. Who would desire to leave the world thus? If any such there be, I envy them not. Preached in the evening in town.

“*March 9.*—Preached on Westerhall and Clarke’s Court estates, and examined four persons belonging to the latter previously to their being admitted on

trial for society membership ; was generally satisfied with their professions.

“ *March 10.*—Commenced giving our quarterly tickets,\* and felt considerable pain on account of the disputes, violence of temper, and want of brotherly affection among the members. It is true they are very ignorant and uncultivated ; but could these things be if they had the softening, humbling, purifying religion of Jesus !

“ *March 12.*—Preached this evening in town under embarrassed circumstances.

“ *March 14.*—Was much pleased this and last evenings with the testimony given by many of our people to the power of saving grace. God give them a lively increase !

“ *March 15.*—Rode to the windward of the island, and was gratified with the pleasantness of the ride, being shaded most part of the way by the clouds, and fanned by the cool breeze on the mountains. Found my colleague and his wife in good health.

“ *March 16.*—After teaching the Sunday-school children at the village of Grenville, I preached to a small but attentive company, and then gave tickets to the class, which appears to be in an improving state. Preached in the evening on — estate to the slaves, whose sable countenances evinced the impression made by the word of God. If they embrace religion here at all they will not be indebted to their master for it.

“ *March 17.*—Visited G — estate, and after conducting service was grieved to find that the wife of the only married negro on the property had been seduced by one of the overseers. How wretchedly

\* The quarterly visitation by the minister of the members of the Church.

fallen in morals are most of the white people in this country, through the demoralizing influence of their profession !”

These extracts from Mr. Squire’s journal furnish a correct view of the arduous character of the work in which he was engaged during the first two years of his new and honourable calling, and they will not fail to convince every reader of these pages that he was endowed with missionary qualifications of no ordinary class. There is perhaps no quality more necessary in a missionary to a foreign land and a heathen people than that of persevering patience. The difficulties and discouragements and oppositions which meet his every effort to bring the people to a “knowledge of the truth” make perpetual demands upon this grace ; and should he find himself incompetent to meet these demands, the inevitable consequence would be either despondency or inaction, or, more probably, both the one and the other. Were this journal our only source of information respecting Mr. Squire’s character,

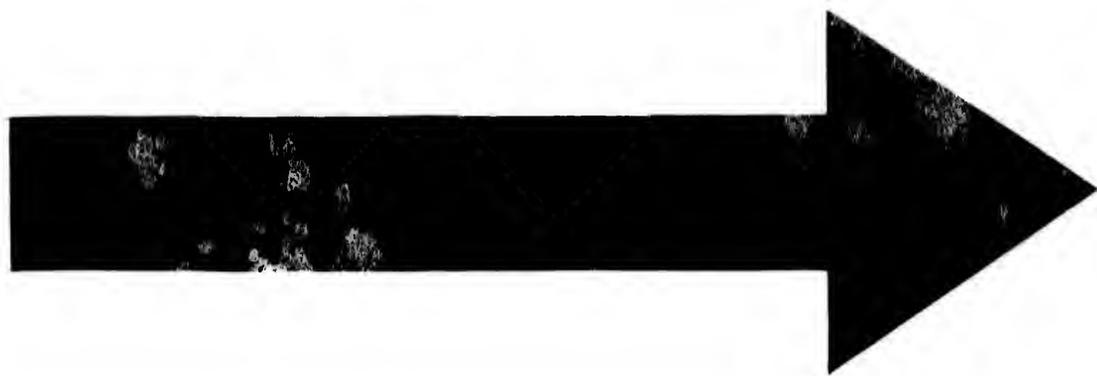
it would yield sufficient evidence that he possessed in a high degree this rare but necessary qualification. But he pursued and ended his ministerial course as he began it; and were we wishful to present to the reader a concise description of this faithful minister which should contain the most prominent feature of his official course, we would simply say, "He was PATIENT IN LABOUR for souls."

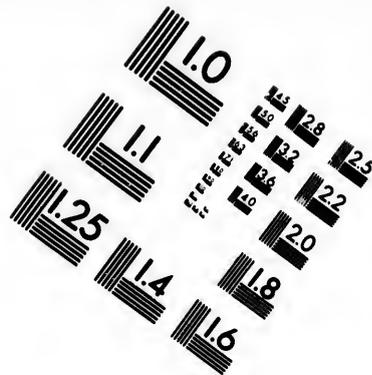
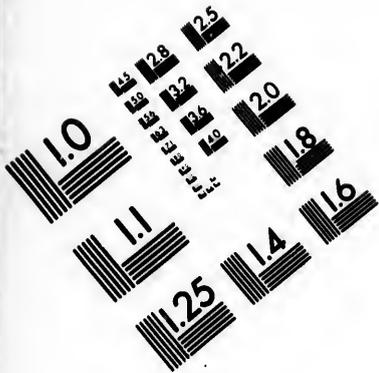
Before he left Grenada for his next station he met with the following striking incident, which he thus records in his journal:—

"During the bloody and exterminating insurrection of 1795, the mother of a woman whom I have this day married was pursued by the insurgents in consequence of her having remained faithful to her owner, and would probably have been murdered had she been taken by them. Having the above person, then an infant, in her arms, she found it impossible to escape; and, as a last resource, concealed the little creature in a bush and fled for her life, intending to return and take up the child as soon as the danger was past. Being fortunate enough to escape, she came back for her child according to her purpose, but to her great and distressing mortification it had been removed, and she could obtain no information respecting it. The unhappy parent was the

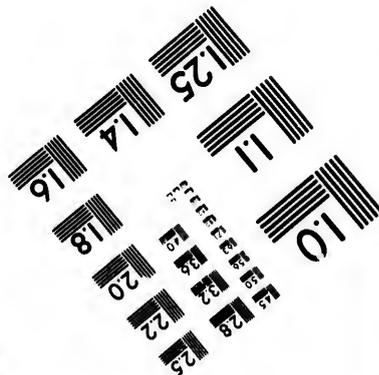
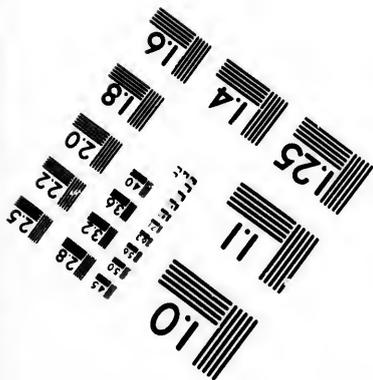
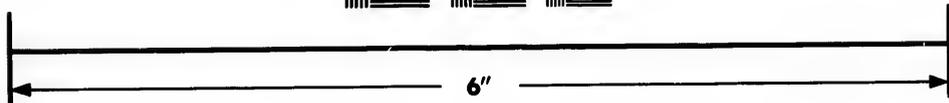
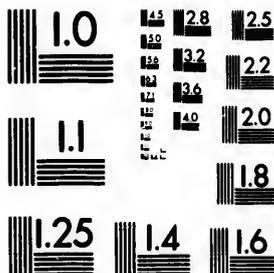
subject of all those painful thoughts that would naturally arise from the uncertainty of the infant's condition. After a lapse of nine or ten years, a gentleman in a distant part of the island, acquainted with the circumstance, heard of a strange child being on an adjoining estate, and thinking it might possibly be the child in question, sent the mother to ascertain. The children of the estate were ordered to stand before her, and the unfortunate woman, after closely inspecting them, gave it as her opinion that her child was not among them. About to sink again into despondency, and to give up her child as lost forever, the manager directed the strange child, whom he had kept out of sight for the purpose of trying the mother's knowledge, to be brought forth, when she was immediately recognised as the long-lost one, although she had not seen her since she hung upon the breast. The feelings of the mother on the occasion cannot be described ; but it affords one proof, among many others, of the strong feelings of affection as well as of the good capacity which are to be found in the despised African race. Thus the child has been preserved by the good providence of God to hear the gospel, and to become a member of the Christian Church."

Few ministers have been honoured by the Head of the Church with more extensive revivals of religion than was Mr. Squire in the various scenes of his evangelical labours ; and he seemed to be endowed by his Master with a peculiar





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aptitude for that class of operations which is demanded in periods of great and general religious awakening. Evidences of this will appear in the pages which follow. We refer to it in this place for the purpose of giving insertion to a record in his journal illustrative of one element merely of the character which he sustained as a MODEL REVIVALIST. Mr. Squire was a man of ORDER; in all his habits, personal and domestic, literary, ecclesiastical, and religious, he evidenced his possession, in a degree probably never exceeded and seldom equalled, of this inestimable quality. As may be supposed, this characteristic of his mind did not disappear in the numerous meetings which he was called to conduct on those occasions to which we now refer. So far from regarding disorder as a necessary concomitant of a revival of religion, he always viewed it as a great evil, and generally as a device of the enemy of souls. The record to which we refer is dated June 20, and is the last which we

shall transcribe from this brief but valuable journal :—

“Preached at Westerhall in the morning, and in the evening on Clarke’s Court estate. After evening service met the society and reprov’d some of the members for their extravagant conduct when engaged in their religious services—such as violent contortions, beating with their hands, screaming out absurd requests, and exhausting themselves so as to appear to be in fits. They received the advice very affectionately, and I hope this device of the devil is removed.”

NEW SPHERES OF LABOUR—A STRIKING  
JUDGMENT—A FAITHFUL CHURCH OFFI-  
CER—A MYSTERIOUS PROVIDENCE.

In his journal (Feb. 17) Mr. Squire refers to the order which had been transmitted by the parent committee for his removal from Grenada to St. Lucie. This arrangement did not take effect until after the District Meeting of 1824. It appears, however, that, some months previously, he was withdrawn from Grenada to St. Vincent’s; a circumstance which we mention for the purpose of recording the following striking occurrence, which has been kindly furnished by a member of his family :—

“The slaves upon one of the largest estates on the island manifested considerable attention to the preaching of the word, and a spirit of inquiry seemed to be awakened among them. This roused the opposition of the attorney who had the management of the plantation, and though he did not positively forbid the slaves attending Christian worship, he yet united with the overseers in subjecting Mr. Squire and his fellow-labourer to every species of annoyance. Such, indeed, was the treatment they received, that they had almost come to the determination of giving up the attempt to preach there; but, after earnestly seeking the divine guidance and protection, they resolved to maintain their ground until the District Meeting, and then, if there were no alteration, to abandon the appointment. They kept their resolution; but what was their surprise when, upon a return from their annual meeting after an absence of about three weeks, they found that every white man who had been connected with the estate was dead! They viewed this awful judgment as a special interposition of Providence to protect his servants and his work; and ‘from that moment all fear of man was entirely removed.’”

His stay on the island of St. Vincent's was very brief, and it was with much trembling that he entered upon his work on the island of St. Lucie. The pain of mind which is endured by the missionary who is withdrawn from the field which he has been for some years culti-

vating, to one altogether strange to him and perhaps less cultivated, is known to that individual alone who has been called to sustain the trial. Without the least reference to the causes which led to the removal of Mr. Squire, or the least intention to impugn the wisdom of the committee's appointment in this instance, we may be permitted to remark that it is not a slight cause which should lead to the transfer of a missionary from a scene of labour in which he is known, in which his character is understood and established, his services appreciated, and his labours blessed, to another scene with which he is utterly unacquainted. We speak of the *missionary* work ; and from an experience of some years in Asia, in Europe, and in America, are prepared to maintain that missionary societies will most effectually economize, not only their funds, but also the physical and intellectual force which they employ, by avoiding as much as possible the removal of those missionaries who successfully

occupy their posts of duty, and whose habits, talents, and local experience give them a peculiar aptitude for that class of labour in which they are engaged. We design not that these remarks should be taken as an expression of opinion respecting the system of ministerial itinerancy which prevails in the maturer colonial districts of Wesleyan Methodism, and much less of the British itinerant system; we refer rather to that portion of our great work which is strictly missionary, and we say that the success of our enterprise, at least in many portions of the world, depends in no small measure upon our continuing to stations the appointment of those men whose successes discover the possession of qualifications which more than ordinarily adapt them to the sphere of their present labours.

Mr. Squire was at this time unmarried. St. Lucie was a solitary station; its climate was much less salubrious than that of Grenada; his predecessor had been removed from his work by severe sickness,

if not by death ; he himself was naturally timid, distrustful of his ability to work single-handed ; but he had given himself to the Church of Christ, and he felt that her command was superior to any personal convictions of his own, and whither she bid he went. It may, indeed, be said that this was the settled principle of his course as an itinerant missionary and minister. Perhaps no man in the ranks of our entire ministry has worked less in reference to his own appointments than William Squire. Where changes are so frequent as they are in the portion of the Church to which he belonged, it can scarcely be but that now and then removals will take place whose desirableness or propriety may not be evident to the parties affected. Mr. Squire doubtless shared with his brethren the temptation to which they are occasionally exposed in reference to this matter ; but, it may be safely affirmed, he never yielded to it. The natural opposition which he occasionally felt to this or that appointment of his brethren in

authority, was never allowed to check the flow of that devoted zeal and that untiring energy which usually distinguished his labours; that flow was constant, even, unbroken—not a torrent-rush to-day and a scarcely perceptible ripple to-morrow.

Influenced and guided by these principles, he entered upon his work in St. Lucie. A small society had been left by his predecessor, but its members had been for at least a year “sheep without a shepherd;” and yet not so, for the Chief Shepherd of souls had watched over the apparently unprotected flock, and had saved it from being scattered. A pious negro woman had been left in charge of “the class” of Church-members; regularly as the Sabbath dawned she was found at her post, conducting a prayer-meeting or some other religious service, leading the class, receiving the contributions of the members, carrying on, in fact, in her own simple way, the arrangements and services which attach to an organized Church. And who will say that this poor negro woman, this

“elect lady,” was not doing the Lord’s work according to the Lord’s will? Who will attempt to charge her with ecclesiastical irregularity? The theory of Archbishop Whately, pushed to its legitimate consequences, would impose a higher ecclesiastical dignity upon her sable brow than would be relished by many whom, as we cannot speak of them with honour, we will not even name. Regular or irregular, ecclesiastical or extra-ecclesiastical, the Head of the Church honoured her proceedings; for when Mr. Squire arrived he found to his surprise a more numerous society than had been left by the former missionary, and he found also in the hands of this faithful deaconess one hundred pounds of sterling money, which had been contributed by this orphaned society with a cheerfulness and a punctuality which could not have been exceeded had the missionary himself been on the spot.

Learn a lesson from this devoted servant of the Lord Jesus; study and follow her example, ye officers of Christ’s Church,

whose listlessness and inactivity and coldness too frequently strike with spiritual palsy those Christian communities to which you belong. Where is the office-bearer of the whole visible Church whom her example may not teach? Your minister is sick, or he is absent on business of paramount necessity to the cause of God—carry on the work of the Lord so much the more strenuously and efficiently because he is not with you. You live in a remote village, where you do not often secure the privilege of a minister's services—conduct your prayer-meetings, lead your classes, draw forth the liberalities of your people, carry forward your Sunday-school and tract operations, and provoke one another to love and good works; for, be sure of this, that if you yield either to listlessness on the one hand or to murmuring on the other, and if on such account the cause of religion should decline, this woman of God will rise up in judgment against you at the last day. A monument to her memory, placed on the

walls of the venerable cathedral of Methodism in City Road, London, beside those of our founder and of Thomas Coke, the founder of our West Indian mission, would not be unworthy of either the place or the company. We have not her name, or, for want of a more enduring tablet, it would appear in broad capitals on this unworthy page.

Though Mr. Squire found the people of his charge in so prosperous a condition, he did not find the white population in a state of mind to receive, with favour at least, either him or his message. So far from appreciating the good influence of the gospel upon even the physical habits of the slave, they offered the fiercest opposition to his evangelical endeavours, and treated him not only with bitter contempt, but also with dangerous violence. His life, indeed, was frequently threatened by these persecutors of the gospel; so much so that the governor of the island placed at his disposal a military guard. On one occasion a mob of persons attached to the

slaveholding interest collected, binding themselves to take the life of our faithful missionary in any place where they might find him. Intent upon their cruel and murderous design, they proceeded to the house in which he lodged, the proprietor of which was a Roman Catholic. Before, however, they could find time to accomplish his destruction, a large number of Roman Catholics (negroes) surrounded his residence, and declared their determination to defend to the last their "*white father*," as they called him. The host of Mr. Squire addressed these faithful friends from within, and encouraged them steadily to keep their ground and persist in their purpose of defence. By the providence of God they did so, and the mob, seeing no way left of fulfilling their vile intentions, retired, carrying away with them the guilt of the sin of murder, though they touched not a hair of the missionary's head.

In after years the proprietors of negroes in the West Indies learned to value, and were not backward to own, the happy

results of missionary effort both upon the employer and the employed, the white and the negro, the master and the slave.

That the career of a man like him of whom we now write, who, in this portion of the missionary field, according to the record which now lies before us, had instrumentally rescued large numbers from the grossest immorality and the most profound darkness, and had conducted them into the glorious purity and marvellous light of the gospel, should have been so suddenly and permanently interrupted, is one of those mysteries in the providence and grace of God which can be cleared up only by the light of eternity. Mr. Squire's abundant labours and untiring zeal, together with the extreme heat of the climate, soon prostrated his strength.

Within a few weeks after his arrival on the island he was seized with brain-fever. The most energetic means were at once resorted to, and at length he was thrown into a violent perspiration which lasted for forty-eight hours. Scarcely had he recovered from this attack when his strength was again prostrated by remittent fever, and from this time to the period of his removal—about eight months—

his life seemed suspended by a single thread. At one time he had sunk so low as to be deprived of the power of both speech and motion, and in this state he observed his attendants making preparations for his burial, and heard them naming the hour for his funeral. When, by the goodness of God, he began to rally, he yet hoped to pursue his beloved work in St. Lucie; but his West Indian course was finished. The Lord had work for him to do; not, however, in this portion of his vineyard. And yet, so anxious was he to remain at his post, that it was not until convinced by the arguments of his medical adviser of the impossibility of prolonging his life should he remain on the island, that he consented to be carried from his sick-room to a vessel which was then sailing for Quebec; and even then, those who accompanied him to the ship thought his recovery impossible, and predicted that he would never again see land.

#### A NEW SPHERE OF LABOUR.

Late in the autumn of 1824, John Fisher, Esq., of Quebec, a merchant and a Methodist, heard of the arrival in that port of a ship from the West Indies having on board a "Methodist preacher." Mr. F.—who, by-the-way, is a grandson of Philip Embury, celebrated because through his instrumentality the first strictly Methodist congregation assembled in the United States, and more, perhaps, because it was

he who preached to them the first Methodist sermon—sent a note to the ship, begging that if there were really a Wesleyan Methodist minister on board he would accept a home under his roof. This note was shortly answered by the appearance at our friend's door of the thin, shattered, trembling frame of Mr. Squire, who often spoke in after years of the kind and hearty manner in which he was received into the abode of this Christian family. The passage from the West Indies to Quebec was stormy and unpleasant, and the captain and crew of the vessel entertained frequent fears that they would have to commit to an ocean-grave all that was mortal of the sick passenger; but the Lord heard the prayers of those faithful Christian negroes at St. Lucie, and permitted him to land in improved, though still delicate health. By the time that winter set in, he was so far restored as to be able occasionally to preach; and such was his anxiety for employment in the Lord's vineyard, that though he had visited Canada

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for the sole purpose of recruiting his wasted health, and was purposing to return to the West Indies in the following spring, he joyfully consented again to buckle on the ministerial armour, and proceeded to the "Three Rivers and Melbourne" circuit. This was the station of the Rev. James Knowlan, the chairman of the district, and Mr. Squire seems to have gone to supply the lack of service occasion by the removal of Mr. Stinson to Kingston, Canada West. It is doubtful whether his health was so far reëstablished as to warrant him in undertaking the amount of labour which he discharged; it is evident, however, that it must have greatly improved, from the fact that he preached on an average five times a week, besides attending to a hundred other duties which devolve upon every missionary in a newly-settled colony. At the "Canada District Meeting" of 1825, which was held in Quebec and which he attended, it was evident, both to himself and to his brother ministers, that though he might

be able to discharge the duties of a station in this country, his health was in such a state as to forbid even a thought of his return to the West Indies, at least for some time to come. In the records of the meeting we find mention of "the case of Brother Squire, who came to Canada in a very delicate state; but his health is considerably improved, so much so that he has ventured to take a circuit." But the record goes on to say that the condition of his health is not such as to justify his return to the West Indies, and that the ministers "are fully of opinion that he should remain here until his health be re-established." The District Meeting appointed him to the township of SHEFFORD, and it was here that he may be said to have commenced those labours of love which have been made so eminently useful to hundreds and thousands in this widely-extended colony.

The difficult nature of missionary operations in a newly-settled country is known only to experience. This is especially

true of Eastern Canada, with its intensely severe winters. Those who have come to this country within the last ten or fifteen years, and even those who have lived all their lives in the cities of Canada, can scarcely imagine how arduous and toilful was the character of the work which devolved upon the pioneers of the gospel in our eastern townships, and chiefly upon the Wesleyan missionaries, who did not confine their labours to one or two localities, but "itinerated" around extensive districts of country. The roads, bad and impassable as they often are now, were a hundred times worse then; thinly scattered as the population, in many parts at least, now is, it was much more so at the time of which we write. "Frame" houses, and houses of even brick and stone, have taken the place of the log huts which were the ordinary habitations of the settlers; well-cultivated farms now adorn portions of the country where then nothing was to be seen but the dense dark forest; and the rivers and streams, now so generally

bridged, had then to be forded by the traveller. The toil, the danger, the exposure which those men of God had to undergo cannot be fully told. Often, and with thankfulness, has the missionary accepted shelter from the biting cold of winter in a log house containing one room, which was at once kitchen, parlour, and bedroom for a family of six or eight. A corner has been generously tendered for his convenience; a few yards of table-cloth or sheeting have served as partition walls; and the servant of Christ, weary with toil, has lain down where, had he been less fatigued, he might have studied the science of the stars through the roof, upon the surface of as clear a sky as nature ever spread out before the eye of an astronomer, the thermometer at the same time being down to  $10^{\circ}$  or perhaps  $20^{\circ}$  below zero. Often, too, has the missionary, after a long ride in his sleigh, gone into one of these log cabins with his toes and fingers frozen hard and white as Italian marble. But none of these things moved them to

abandon their work. Despite all their toils and discouragements, they manfully and successfully prosecuted the evangelization of the country. As early as 1825, there were reported eight hundred and twenty-four communicants in connexion with the Wesleyan missionary society in only the country stations of Eastern Canada. We wish not to be understood as intimating the entire disappearance of such difficulties, or even hardships; some of them are yet experienced by the faithful and excellent men who still labour in these townships. Their efforts, we know, are not appreciated; their influence upon the population is underrated; but they will yet promptly acknowledge that the face of the country has altogether changed within the last thirty years, and that the people can be reached more easily and with greater comfort now than was possible then.

Such was the new field upon which our missionary now entered. The difficulties which encompassed him were of a different order from those with which he had had

to contend in the West Indies; and it was in some respects, perhaps, a less inviting sphere than that which he had left. But he felt that he had not placed himself in this new position; that a higher power had brought him hither, and had devolved upon him a work which it was his paramount duty to fulfil; and, with as much readiness and ease as though Canada had been his first and only sphere, he adapted himself to his new circumstances with such promptitude and energy, that he fell behind none of his brethren in the facility and success with which he conducted his labours. This mark of true greatness attached in a more than ordinary degree to the character of Mr. Squire.

SHEFFORD — A MISSIONARY HELPER — SUCCESSSES AND REVERSES — ST. ARMAND'S.

Mr. Squire was fortunate in having had as his predecessor at Shefford the late labo-rious and energetic LANG, during the latter part of whose residence there the Head of the Church favoured his people with a

gracious outpouring of the Holy Spirit, so that many were hopefully converted to God. Mr. Lang, in reporting the state of the work, observed: "The congregations are generally large, and deeply attentive to the solemn concerns of religion. The spirit of revival has reached many parts of the circuit; thirty-nine have been admitted on trial [for Church-membership], and others are deeply awake to a conviction of the necessity of religion; backsliders have been reclaimed, and we humbly hope that the 'little leaven' will 'leaven the whole lump.'"

Our devoted missionary entered upon his work with energy and zeal. The people soon felt that his word was with power. The simplicity of his manners, the humility of his bearing, the uniform consistency of his conversation, his whole deportment, indeed, convinced every one with whom he came in contact that he was A MAN OF GOD. Far and near, eight times every week, he preached the gospel to the spiritually destitute settlers around him; and,

to use his own always moderate language, "the congregations were generally good and attentive, and a measure of divine influence accompanied the ministration of the word of life." In the course of the summer, while on one of his occasional tours of the more distant places in his district, he visited Sherbrooke. Here he was hospitably entertained by Mr. Hibbard, who, in a kind note to the writer, thus refers to the visit: "In the summer of 1825 I was living at Sherbrooke; Mr. Squire came to my house, the object of his visit being to reconnoitre the then destitute field. I was much pleased with the young man, and invited him to preach before he left the place, which he did, to the satisfaction of all who heard him. It was truly refreshing to my soul, for it was the first gospel sermon I had heard in that place during my residence there, which was then nearly two years."

It was while in Shefford that Mr. Squire formed that intimacy with the family of the Woods, which ended in his

marriage with the excellent Christian lady who now, in lonely widowhood, mourns a loss which she feels none but the widow's God can enable her to bear. This event took place in the month of March, 1826, and the prudence and wisdom of the choice which he made have never failed to manifest themselves to others. Their tastes, their views, their aims were uniformly one; and she, who yet remains on earth, has the grateful, though now melancholy satisfaction, of knowing that she has been a true helper to a devoted servant of Christ, whose chief object it was to do, not her will, or the will of any other creature, but the will of his divine Master. As Mrs. Squire yet lives, delicacy requires that we should dismiss in a single sentence a subject that would otherwise occupy several pages. The offspring of this marriage were two daughters and a son. One daughter preceded her father to the heavenly rest, and a daughter and son remain to be the earthly comfort of a widow's heart.

In reviewing his first year's labours at

Shefford, Mr. Squire says: "Many persons have been excited to seek after an enlarged experience of the divine favour, and some have obtained the evidence of 'perfect love.' Should we have no other proof of usefulness than the preservation of the servants of the Most High in the path of piety, we could not consider our labours unrewarded. But it has pleased God so to pour down the saving influences of his Spirit upon several small settlements, as generally to turn the inhabitants 'from darkness to light, and from the power of Satan unto God.'" All, however, was not thus bright and prosperous; for, in reference to the same period, he bitterly laments "some instances of Christian unfaithfulness," and speaks of having been "under the necessity of enforcing discipline," either by administering reproof, or by the positive expulsion of the offenders from the Church. Reviewing the nature of the work generally, he makes the following just observations: "From the circumstances of the country, the

inhabitants being few and extensively scattered, various discouragements arise, and many, who are separated from their brethren, and from the full enjoyment of the means of grace, become languid in Christian duty, and eventually 'make shipwreck of faith and a good conscience.' Until the country shall become more generally settled, considerable hardships and severe exercises of mind will attend the discharge of ministerial duty; but thankfulness and joy will be ever felt when it is known that, upon the whole, religion is increasing, and it is satisfactory to state that this thankfulness and joy are ours."

The District Meeting of 1826 was held at Stanstead, and the assembled ministers evidenced their confidence in Mr. Squire by electing him as their secretary, the highest gift which they had it in their power to bestow. This office he discharged with honour to himself and with satisfaction to his constituents, in ten annual assemblies of the Wesleyan ministers of Eastern Canada.

His return to Shefford for another year was hailed with joy by the people of that neighbourhood ; for it cannot but be that a minister whom God greatly honours in promoting the salvation of his fellows, is endeared to those who have experienced, or even observed, the power of his word. His ardent soul glowed with expectations of a successful year, and for this he earnestly laboured and prayed ; but the servant of God was doomed to at least partial disappointment. "It has not," he observes at the conclusion of the year, "been permitted us to realize our hopes in reference to a more extensive diffusion of saving influence." He mourns, also, over "a considerable number who have withdrawn from us, or have been expelled, having given sufficient proof that their hearts were estranged from God. We rejoice," he adds, "in their separation from us, though it would have given us far more pleasure to see them repent, and do their first works, and adorn their Christian profession with holiness of life." We

believe no man, since the days of that apostle who, with weeping, denominated inconsistent Christian professors enemies of the cross of Christ, ever mourned more bitterly over the inconsistencies of the Church than Mr. Squire; and few have ever exceeded him in the authority with which he reproved, rebuked, and exhorted those who name the name of Christ and yet depart not from iniquity. And here we snatch the opportunity to remark, further, that his power in exhibiting the requirements of the Christian life, and in denouncing those who did not meet them, was truly great. He understood the whole anatomy of the human heart; and the manner in which he was wont to dissect it and to lay open the latent corruption of its various parts, often left both backslider and ordinary sinner trembling and appalled.

In the retrospect, nevertheless, of his entire work at Shefford, the missionary felt that he had cause for gratitude to God; for notwithstanding the numerous

cases of expulsion, to which reference has been made, and the yet more numerous instances of voluntary apostasy from the Church, not to speak of the many removals which had taken place by death and change of residence, there was an increase upon the two years of thirty-eight communicants; and in committing to his successor the charge which he had so faithfully kept, he could say with humble thankfulness to Him who had assisted him in his work: "There has been a steady advancement in the knowledge and love of God on the part of the members; peace has been given us in our borders; prejudice against the truth has declined, and God has been glorified in the conversion of some and in the triumphant death of others. He has given us the evidence that many will be our hope and joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

The next two years of Mr. Squire's ministerial life were spent in St. AR-

MAND'S, where the character of the work was similar to that of the work in Shefford, and where also he seems to have met with like trials of his faith, patience, and endurance. The present station of St. Armand's, and those also of Clarenceville and Dunham, were included in what was then called the St. Armand's circuit, and its boundary line measured about one hundred and fifty miles. It will not be expected that in a book of so small pretensions there shall be a full detail of Mr. Squire's operations in every sphere which he occupied. The design of the writer is rather to seize those incidents of his life which may serve to illustrate the most prominent features of his character. Agreeably with this design, we observe that during the period of his residence here his ministerial fidelity was strongly tested. Disorders had crept into the Church; immoralities were frequent; some Church officers were unfaithful; and, as the majority of the members had but recently professed faith in Christ, there were many,

as he remarked, whose views of religion and its requirements were very imperfect, and who consequently were strangers to that deep experience of piety which is so necessary to the maturity of the Christian character. Mr. Squire's spirit was overwhelmed within him, and he mourned that the members were scattered so thinly over the face of his circuit as to present an almost insuperable obstacle to the enforcement of "our excellent discipline." His faith, however, was not shaken; neither did his holy purpose to maintain the purity of the Church waver. The time came when he felt that every obstacle must be surmounted, and discipline faithfully exercised. Charges against members came in to him from almost every hand; not one of them was left uninvestigated; and while these charges were in some instances unsustained by evidence, the general result was, that "many were expelled as unworthy of Christian society." No duty in the entire range of ministerial requirement is so difficult, no duty sooner weighs

down the spirit of a pastor, no duty demands greater grace, or calls forth more sighs and tears and prayers, than the excision of a dead branch from the vine of the Church. He felt this; but deeply as he felt it, he was not the man to confer with flesh and blood, or to avoid the sacred responsibility which Christ had thus imposed upon him.

Let it not be supposed that Mr. Squire was left without evidences of usefulness. Far from it. True, he "sowed in tears;" but he was permitted, even before he left his circuit, to "reap in joy." "We are comforted," he says, "by the consideration that religious truth and salvation, by our instrumentality, flow through many settlements where otherwise there would be nothing but the barrenness of the thirsty desert." "Sinners," he again says, "have been converted from the error of their ways, and it is our consolation that we are not permitted to spend our strength for naught." At a later period of his residence here his language is yet more

cheering: "It affords us satisfaction that, amidst the violence that has been offered to our peace, the societies generally have endured the conflict, and remain firmly attached to God and us, herein giving proof of the reality of their piety and its corresponding increase in the hour of trial. We have also been favoured with the saving influence of the Holy Spirit in the awakening and conversion of individuals. About twenty persons have been turned from darkness to light, who now rejoice in the blessed fruit of justifying faith. Several members have been taken from us by death. In the dying experience of all of them there has been peace, and in some the holy triumph of the Christian, sustained by the redeeming love of God in Christ. We have not, therefore, laboured in vain; enough has been accomplished through divine grace to animate our minds, and to inspire us with the hope of meeting many in the climes of bliss who have been the objects of our ministerial solicitude." But though he could

speaking thus encouragingly, he was still alive to the difficulties which lay before him and his coadjutors in the great enterprise which they had undertaken. "But," he continues, "the habits and circumstances of our people are such as to require patient and vigilant attention on the part of ministers, to promote their Christian knowledge, and to build them up on their most holy faith."

CITY MINISTERIAL LIFE — QUEBEC — MONTREAL — AN ALARMING VISITATION — AN EXTENSIVE REVIVAL.

The power to adapt himself to new circumstances, and to meet new demands upon his intellectual and moral strength, was exhibited by Mr. Squire, when, in the spring of 1829, he entered upon his ministerial work in QUEBEC. While preaching eight sermons a week to perhaps as many congregations, lodging in seven different rooms, and travelling withal a hundred miles, it is not easy for a missionary to retain his ordinary modes and times of

study. Many a minister knows how difficult it is, after a few years of such intellectual dissipation, to return to close habits of thinking and reading. Mr. Squire seems to have felt no difficulty. He who had been so successful a West Indian missionary, and a not less useful evangelist in the townships and settlements of Canada, proved himself fully equal to that class of intellectual and pastoral labour which is the requirement of a city minister. He came to Quebec, and prosecuted his duties with as much facility as though the city had been his ordinary sphere; and four years afterwards he left Montreal, and reassumed the different toils and anxieties of township labour with as little difficulty as though he had never removed from the country. The following testimony of the efficiency of his course in Quebec is furnished by a friend:—

“My acquaintance with the late Rev. Mr. Squire commenced at his first appointment to Quebec, as the successor of the late Rev. R. V. Pope. His ministry was characterized by great efficiency, being eminently pointed, searching, and practical; the

pious and affectionate pastoral intercourse which he held with the members of the Church with so little interruption, secured the esteem of all; and the result was a revival of religion during almost the entire period of his incumbency, signalized, at times, by considerable power and effect. When he came to our station there were only one hundred and fourteen members in the Church; and when he left us, at the end of two years, there were two hundred and two, after every deficiency occasioned by wanderings from God, removals to a distance, and deaths, had been supplied. A number of young men, many of them the fruit of his own ministry, were then added to the Lord, who, with new-born love and zeal, entered upon the various duties of religion. Over these he exercised, in a more than ordinary degree, a fostering and parental influence. Their zeal, thus directed, became eminently beneficial to the Church; while their love, thus encouraged, bound them in happy ties one to another, and to him, their venerated counsellor, friend, and guide."

Many a regret was experienced and manifested by the members of the Church in Quebec when, in 1831, it seemed necessary to remove Mr. Squire from a people to whom he had been the instrument of so much blessing. They felt that they had lost in him an able minister, a wise counsellor, an attached and faithful friend. Indeed, the regularity and fidelity of his

pastoral intercourse with his people, wherever he went, bound them to him by a link which both time and distance failed to sever. He left his people with a heavy heart, and came to Montreal under circumstances of peculiar and trying embarrassment. The first year of his residence in this city was probably the most perplexing of his whole ministerial course. Despondency seized him from the first. He thought that he was not in his right place, and so great was his conflict of mind that he was at times brought almost to abandon his station. He saw no fruit of his labours, and to him this was scarcely less than death. "No minister," observes his friend and colleague, the Rev. John Borland, "have I ever known who more determinedly lost sight of every circumstance, otherwise pleasing, if the conversion of sinners and the advancement of believers were not visible." Towards the close of the year a little light was shed upon his gloomy path; and in his annual review, after mentioning some circumstances which had

discouraged him, he recorded with gratitude that "the blessing of God has not been withheld from us; our congregations have been generally good; much of the spirit of prayer has rested upon the people, and the Lord has magnified his mercy in the scriptural and sound conversion of many individuals."

This night, however, was the prelude to a glorious day. At the commencement of the second year of his labours in Montreal he speaks again of the spirit of intercession which seemed to fill the hearts of his people, and refers to the cheering fact that several persons had obtained the blessing of justification and reconciliation with God. While he was rejoicing, though it was but with trembling, in this state of initial prosperity, the city was visited with that fearful and still mysterious scourge which has so often spread desolation over the large communities of both hemispheres—cholera. Few cities, either in the east or in the west, have suffered more from this dire calamity than did Montreal in

1832. One-eighth of the entire population (thirty thousand) was cut off in comparatively a few weeks. He to whom "all power is given on earth" overruled this visitation for the good of men's souls. The people, literally terror-struck, crowded to the sanctuaries of worship; men seemed to wake up to a consciousness of their spiritual danger; the influences of the Spirit were largely bestowed upon the Churches, and in that division of the Christian community of which Mr. Squire had the oversight, an extensive revival of religion took place. Speaking of this period he says:—

"Though we have not entirely escaped the ravages of cholera, our loss has been in the proportion of only one to sixty, while that of the city has been of one to eight—so mercifully has God preserved us! In every instance in which death has removed a member from us, grace has triumphed and shown its influence in the peaceful and joyous termination of life. The spirit of prayer continued during our most sickly state; and after the disease had abated God was pleased, in the most gracious manner, to awaken and save the people, until at least three hundred souls obtained peace with God through faith in Christ Jesus."

No one has moved amidst the Wesleyan community of Montreal for only a few weeks, without hearing of the devoted labours of Mr. Squire during this period. Hour after hour, day and night, was he found in the houses of the sick and dying, administering instruction and consolation in his own inimitable manner, and praying with a fervency and a faith which so uplifted the departing spirit that, in its passage to eternity, it seemed scarcely to touch even the surface of the flood of death. During the revival of religion which now took place, he has been known to preach to his congregation for thirty successive evenings with an intellectual power and a spiritual energy which appeared to grow in freshness as they were called into exercise. He never, on such occasions, contented himself with the delivery of rambling, undigested, much less rhapsodical addresses. He had too great a respect for the dignity of the pulpit, the honour of the truth, and the intelligence of his audience, ever to preach thus ;

and in periods of religious excitement he regarded it especially necessary that there should be more than even ordinary clearness in the exhibition of sacred truth. He was right in these views; and we hesitate not to say that the Church, in seasons of revival, has suffered much from inattention to them. The opinion that a meagre class and style of exhortation will suffice is too common, but it has no foundation in either Scripture or philosophy. This, of all others, is the time for you to preach your well-studied, well-arranged, clear, lucid, doctrinal expositions of God's word, that the conviction may be deepened by the light of truth, that the two-edged sword may pierce the inmost soul. We do not mean that the calm, tame, lunar, essay style is to be employed; far from it; but that, rather, which shall be at once clear and ardent, bright and glowing as the sun in his strength.

ANOTHER REMOVAL—A TRYING STATION—  
LIGHT IN DARKNESS—AN OLD SPHERE.

The British Conference had appointed Mr. Squire to labour in Montreal a third year ; but the arrival in the district of a new General Superintendent led the missionary committee to alter this arrangement, and we find him, therefore, removing to STANSTEAD in the spring of 1833. This change must have been a heavy trial. He was leaving a people who had been raised from spiritual depression to great prosperity through his instrumentality ; and, more than this, he was leaving hundreds of souls—his spiritual children—whom he had begotten in the gospel. These he would have liked to care for and counsel and edify ; to watch their growth in piety, to warn them against spiritual dangers, and to extend to them a vigilant and fostering oversight. It is scarcely necessary to say that many a pang was felt by both pastor and flock at this unlooked-for separation. Nor was the affliction (to Mr.

Squire at least) rendered lighter by the fact that his new station was in circumstances of the most perplexing adversity. The following is Mr. Squire's own description of these circumstances, in a letter written to a friend in Montreal about ten weeks after his removal :—

“STANSTEAD, *Aug. 8th, 1833.*

“MY DEAR SIR,—I was just going to write a few lines when the paper so kindly forwarded was put into my hand. \* \* \* \* \*

“I have never heard whether Mr. Crosscombe (the General Superintendent) has arrived or not. I am anxious to inform him of the state of this circuit as soon as it can be done, and to obtain his opinion thereupon. I am by no means satisfied with my station; indeed, it is in so wretched a condition as to render it doubtful whether it should be occupied another week. A very suitable place to break the heart of a man of my sensibility! We have nominally twelve classes, and out of these only one in the habit of meeting; all the rest, I may say, are formally given up. \* \* \* \* \* I have succeeded in reorganizing three of the principal classes, and in them there is some promise. May God have mercy upon us, for we are fallen very low!

“To increase our misery, there is a great want of food among the people,—it is not to be had for *money*,—owing to the failure of the last year's crop. The coming harvest is expected to be even more deficient from the failure of Indian corn, which is the principal dependence here. Our houses are

nightly searched by thieves in quest of food. I once lost all the meat I had ; and no wonder, while some of the poor people are living on the green potato tops. I find the greatest difficulty in procuring necessary food for my family. We cannot now get a potato to eat, and all our flour we have had to procure from Montreal, at an enormous expense for transportation. \* \* \* \* \*

“ Give me a place in your prayers, that my faith and patience may not fail. We shall, I hope, see an improvement both in temporal and spiritual affairs. A few lines from you will be thankfully received by your much obliged and affectionate friend and brother,

“ WILLIAM SQUIRE.

“ MR. JOHN MATHEWSON.”

Painful indeed is this representation ; yet more so is the report of the state of the Church which he drew up at the end of the year, and which speaks of numerous dissatisfactions and secessions and backslidings. These things, together with the failure of the crops, which, “ instead of leading to repentance, was attended with murmuring and fretfulness,” reduced the members of the Church one-half. This was literally *sowing in tears* ; but, after a year’s severe trial of his patience and fidelity, the Lord permitted his servant

to reap in joy. An extensive awakening was vouchsafed to the entire neighbourhood, and the desert rejoiced and blossomed as the rose. The following account of this remarkable work is from the friend who received Mr. Squire into his house at Sherbrooke in 1825 :—

“ In the winter of 1835 I was living on Stanstead plain. Mr. Squire was then on the Stanstead circuit, and was a near neighbour to me. We often lamented together the low state of religion in the place, for truly sin and iniquity did abound, and the love of many waxed cold. The question, and indeed the prayer with us and a few others was, “ What shall we do for the revival of the work of God ? ” It was finally agreed that Mr. Squire should commence a series of meetings in the Methodist chapel on the plain, and that ministers and Christians of other denominations should be invited to assist in sustaining them. The meetings commenced on Thursday, and the exercises were : prayer-meeting in the early morning, preaching in the forenoon, prayer in the afternoon, and preaching in the evening, followed by another prayer-meeting. On Saturday evening, as we were assembling, Mr. S. said to me, ‘ I am almost discouraged ; so few have attended these meetings, especially Christians, that I think of closing them to-morrow.’ I replied, ‘ Perhaps the Lord will say to you to-night, You must *not* close these meetings to-morrow.’ He preached that evening, and his whole soul seemed to be full of the gospel of Christ. After preaching, one young female came to the altar

inquiring, 'What must I do to be saved?' and desiring the prayers of the Christians present. During the season of prayer the power and glory of God seemed to fill the whole house. When the meeting closed there were many kneeling around, deeply affected by a sense of sin. Thus commenced one of the most powerful and extensive revivals I ever witnessed. The series of meetings continued forty days, and the house was constantly crowded to overflowing. Sleigh-load after sleigh-load of people came day after day, in stormy weather as well as fair. It was wonderful to witness the general and extensive excitement, and we had reason to believe that many souls were born into the kingdom of God. Some, as seals of the ministry of our late beloved friend, are now rejoicing before the throne of God and the Lamb; and others, I trust, are on their way to meet them there. This work of grace was not confined to any particular class of people. The old, the middle-aged, and the young; the infidel, the sceptic, and the scoffer, were brought to yield themselves up to the Lord Jesus Christ. One young man of more than ordinary talents, who was prejudiced against both Methodism and revivals, was brought at that time and in that house to consecrate himself to the work of the ministry. After a thorough course of education he entered upon this work, and was pastor of a Congregational Church some fifty miles from this place [Montreal]. About four years since he closed the work of his ministry on earth in the triumphs of faith. Never shall I forget that season of revival. Truly our departed friend was endeared to my heart as we knelt side by side and poured out our souls in prayer for perishing sinners."

This was indeed a great work ; and we wonder not that Mr. Squire, at the District Meeting of 1835, should have said concerning it, " This revival of religion has been to us as life from the dead." His soul exulted in so gracious a manifestation of the Lord's mercy to him and to his people. " The Lord," he said, " showed us his goodness in pouring out his awaking and converting Spirit. Astonishing displays of God's power over the human heart were given to us ; the most affecting answers to prayer were vouchsafed ; and, in the result, two hundred and eighty souls professed to have obtained peace with God through believing in Christ. We have great simplicity, unity, and love in the society, and there are one hundred and seventy persons on probation for Church-membership." Let it not be supposed that this is an exaggerated representation from a person of sanguine temperament. We have never, in our whole experience, known a man more scrupulously cautious in his statements, especially when he

himself was concerned, than Mr. Squire. It was rather a failing of his to underrate the amount of good accomplished on such occasions; so much so that this remark became proverbial among his friends: "If Mr. Squire says so, it is quite within the truth."

He remained in Stanstead four years, and in the spring of 1837 resumed his old position at St. Armand's. Here he was called to encounter not only the ordinary difficulties of the work in this country, but those also which arise from a state of civil war. These circumstances, ever blighting to the interests of religion, marred both his personal happiness and the prosperity of his people during nearly the entire period of his residence on the circuit—about three years. At the close of the first year he observes:—

"There were some promises of returning prosperity, in the conversion of a considerable number of persons, and in the exercise of a greater degree of Christian love, when the rebellion commenced which has dishonoured and afflicted our land. Placed in a situation of peculiar exposure, we were immedi-

ately involved in it, and were called upon to resist the insurgents and to defend the institutions of our country by arms. The suddenness and novelty of our position drew off the attention of the people generally from the means of grace, produced a most exciting influence upon the mind, and became the cause of many unhappy backslidings from God and from the ways of piety. As the excitement still continues, the withering influence of civil war exerts itself upon our societies and congregations, leaving us to mourn over the unsanctified character of our present affliction."

At the termination of his second year's labour he still employs the language of mourning:—

"As this circuit embraces a large proportion of the most disturbed part of the frontier, we have been called to suffer the painful consequences of the rebellion by frequent alarms and invasions, midnight burnings, and attempted assassinations. The mental excitement, the constant military occupation of our people, and the harassing nature of the duty, have had a most unfriendly influence upon their character and our work, too plainly evinced in their frequent backsliding and general apathy in respect of religion. In only a few cases have our troubles been sanctified so as to awaken a spirit of repentance. The greater part of the people have yielded to the almost overwhelming temptations presented to them, and there has been a distressing increase of Sabbath-breaking, drunkenness, and profanity."

This is a dark picture ; but, despite all the difficulties of his position, he pursued his Master's work with wonted faithfulness—warning sinners, exhorting believers to watchfulness and prayer, compassing sea and land to bring back wanderers—and the Lord so far prospered these efforts of his devoted servant that during the last few weeks of his residence in St. Armand's, even in the most disturbed portion of the circuit, he was permitted to mark some improvement, manifested chiefly by an augmented attendance upon the ordinances of religion, and by the return to God of several individuals who, in his estimation, had almost hopelessly fallen. More than this ; in the less exposed places the blessing of the Spirit seems to have been plentifully vouchsafed, for Mr. Squire says : “ It is, we believe, not exceeding the truth to state that nearly one hundred persons attending upon our ministry in the less exposed parts of the circuit have been brought to repentance and the knowledge of the truth during this ecclesiastical

year." At the close of his third year he reported an increase to the Church of eighty-four members. The Rev. T. Campbell in 1837 and 1838, and the Rev. M. M'Donald in 1839, were his associate ministers.

RETURN TO MONTREAL—SUCCESES—QUEBEC  
—KINGSTON—TORONTO.

Our faithful minister's return to Montreal, in the spring of 1840, was hailed by the Church in this city with great joy. The failure of the venerable R. L. Lusher's health led to this appointment. Mr. Squire remained on the station for three years, during the first of which he had for his ministerial colleague the Rev. J. P. Hetherington, who was succeeded for the two remaining years by the Rev. John Borland. They were years of no ordinary success, and the Lord's work appeared unto his servants. Speaking in May, 1841, Mr. Squire thus describes the state of religion on his station:—

"During the last four months, by the divine blessing upon our special religious services, more

than two hundred persons have professed to obtain the blessing of justification through our Lord Jesus Christ, or to be reclaimed from a secret or open condition of backsliding. Of these a considerable number were previously in the society, others were members of our congregation merely, and others again (a pleasing number) older scholars in the Sabbath-schools. Generally they give promise of steadfastness, and furnish ground for hope that they will endure to the end."

A year subsequently he reviewed the labours of 1841-42 in the following terms :

"During the last winter we held some additional services in our chapel in St. Anne's suburbs, which resulted, under the divine blessing, in the professed conversion of about fifty souls. \* \* \* \* Last year we returned one hundred and fifty-one persons 'on trial.' These, with some exceptions, remain with us, comforting us with the prospect of steadiness in their Christian profession and usefulness in the Church. \* \* \* \* The society has been preserved in harmony, in piety to God, and in love one toward another; they appear to be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; the class-leaders appear to be of one heart and mind, faithful in attending to the members of their classes, and in turn loved for their works' sake. Six of our beloved people have been called into eternity; they all died in peace, and have been gathered from a suffering Church beneath to a reigning and triumphant Church above. We have an increase of one hundred and fifty-four members upon the return of last year."

It is scarcely needful to observe that Mr. Squire secured the confidence and the respect of the members of his charge wherever he went. The manifestations of love and esteem which were shown him when he left Montreal in 1843 must have been deeply grateful to his spirit. Often during his residence among them did he receive from his people those practical tokens of kindness, anonymous and otherwise, which are so gratifying to a minister in his toils and sorrows; and, on the eve of his departure, the officers and members of the Church presented him with a handsome tea and coffee service of solid silver as a substantial mark of their affection for his person, and their gratitude for his devoted and laborious services among them. At the last Church-meeting, also, which he attended, the following resolution was unanimously adopted:—

“That this meeting cannot allow the tie which unites pastor and people to be severed, by the approaching departure of our valued superintendent, the Rev. William Squire, without recording its deep sense of the great services which he has rendered

to the cause of religion in this circuit, by his untiring zeal and assiduity ; and also the high respect which it entertains for him as an able and devoted minister of the New Testament."

Very rarely was Mr. Squire permitted to pursue his ministerial duties in a path so unchecked as were these three years. He usually had to contend with difficulties of more than ordinary magnitude. The cholera in Montreal, the famine in Stanstead, the rebellion during his stay at St. Armand's, will be remembered by the reader as having greatly exercised his patience and impeded his successes in those several stations. In 1843 he returned to his old friends in Quebec, in colleague-ship with the Rev. John Borland. Here, in addition to the customary trials of a minister's faith and patience, they were called to prosecute their work against the difficulties arising first from general commercial depression, and then from that fearful conflagration which laid two-thirds of the city in ruins, and threw more than this proportion of its citizens into compar-

ative destitution. The prospect for the Church was far from cheering even before the occurrence of these untoward circumstances ; for we find Mr. Squire, in 1843, giving utterance to a "fear that religion is regarded in many cases as consisting of a certain kind of excitement of the passions, rather than the renewing work of the Holy Spirit, leading to the development of holy principle and the exercise of love to God and man." He yet declares himself to be unconscious of any defective teaching on this subject ; on the contrary, "in public and in private, holiness has been most pointedly insisted on as necessary both for obedience to God in this world, and for heaven in the next." In the following year he complains of "the restless temper induced by those changes in commerce which have resulted from imperial legislation, as operating powerfully against the spiritual welfare and numerical strength of the Church ;" and yet he rejoices withal over fifty sheep rescued from the wilderness, and brought into

Christ's fold during the year. Scarcely, however, had he penned these expressions of joy when his hope of success received another check, which he thus describes :—

“The past year has been one of painful experience. It had but commenced when in his all-wise but inscrutable providence, Almighty God on two occasions was pleased to permit fire to rage through our city with ungovernable fury, until two-thirds of the place were laid in utter ruin. In these visitations we have been called largely to participate: first, in the destruction of two of our preaching-places—the one a large school-room in the St. Roch's suburbs, the other our centenary chapel in the suburbs of St. Louis, in which we had seat accommodation for three hundred persons: and, secondly, in the losses sustained by our people; very few of whom have escaped from suffering, either *directly*, in the destruction of their houses, stock-in-trade, or household furniture; or *indirectly*, by being connected with the different insurance companies. These calamities, by causing many to remove to a distant part of the province, and by giving rise to anxieties, cares, and perplexities which have led many to grow weary in well-doing, have, notwithstanding our most strenuous efforts, operated most painfully in the reduction of our members.”

Notwithstanding these vicissitudes in his official career, Mr. Squire's religious experience seems to have been marked by an even flow. He was one of those who

feel that piety is the first qualification for a minister of the gospel, and that it is the secret spring of pastoral success. He was not the man to substitute the excitement which attends the discharge of ministerial duty for personal religion; rather was he ever and anxiously careful to examine whether he himself was "in the faith" which he preached to others. Firmness, confidence, constancy, rather than triumph, were the characteristics of his experience. He seemed to live by faith; to rest continually upon Christ; to abide in fellowship with God. He ever left the conviction that he possessed great spiritual strength, and that this strength had been acquired in "the closet." His social and public prayers exemplified this in a remarkable degree, giving the impression that he was at home in the duty, and at home with God, and that he had acquired an unwonted familiarity with the way to the mercy-seat. For many years he was regarded by all who knew him as A MATURE CHRISTIAN—as one who brought forth

the fruits of faith in a more than ordinary degree of perfectness. It is not pretended that Mr. Squire had no failings, that no infirmities cleaved to his nature. Imperfections he had, or he would have been more than human; but those who best knew him will agree with the writer that many even of his failings leaned to the side of virtue. The grace of God did much for him, and accomplished much in him; but no one was more ready than himself to ascribe to this source all that he possessed as a Christian, and all that he achieved as a minister.

In the summer of 1847, upon the union of the "Canada Conference" with the parent Church of Methodism, Mr. Squire was transferred to Western Canada. In the city of Kingston he ministered with his usual acceptance and success for two years. During their residence here, his family were almost miraculously preserved from sudden destruction. "The parsonage" was one morning struck by lightning; a large stone chimney was literally

shivered by the electric fluid, and the fragments scattered in every direction. Mr. Squire, who at the time was watching the progress of the storm, was violently thrown by the shock from the window to the bed, a distance of several feet; yet, save this partial desolation of the house, and the very temporary effect of the shock upon himself, the entire family was preserved in safety to praise the Author of their deliverance.

In 1848 the Missionary Committee in England manifested their confidence in their old and faithful servant by appointing him to the general superintendency of the Wesleyan missions in Western Canada—an office which was then, and is still, filled with so great efficiency by the Rev. Enoch Wood, the President of the Canada Conference, whose removal to Montreal was at that time anticipated. This arrangement not having taken effect, Mr. Squire, as we have already intimated, remained in Kingston a second year, during which he sustained the office of chairman of the Kingston District.

His removal, in 1849, was much regretted by the Church in Kingston; it seemed necessary, however, that he should occupy a yet more important sphere—the Toronto West Circuit. Here he was aided by faithful and affectionate colleagues; in the first year by the Rev. G. H. Davis, and in the second by the Rev. J. Douse. It is not too much to say that, as elsewhere and always, he displayed the characteristics of an able minister and faithful pastor of the Church of God. It is to be regretted that he has not left to us any record of his labours in Western Canada, or of his impressions of the work there; but it is quite within the truth to state that large numbers, in both Kingston and Toronto, readily accord to him the most persevering diligence in the discharge of his duties; and, more than this, that there are scores, and probably hundreds, who will rejoice throughout eternity that Mr. Squire was permitted by the Head of the Church to prosecute his successful labours in this part of His “vineyard.”

THE FAITHFUL MINISTER'S LAST EARTHLY  
HONOUR—HIS LAST CIRCUIT—HIS LAST  
TRAVAIL FOR SOULS—HIS LAST DISCHARGE  
OF DUTY—HIS LAST HOURS.

The British Conference of 1850 showed its further confidence in Mr. Squire by conferring upon him the office of General Superintendent of their missions in Eastern Canada, and in May, 1851, he left Toronto to undertake the duties of this responsible office. The ministers of the District Meeting, of which he had been a member for twenty-three years, and over which he now presided for the first time, received their old friend with much cordiality. In their communications with England they thus expressed themselves on the subject of his appointment:—

“The designation of our highly-esteemed friend and brother, the Rev. William Squire, to this responsible office, meets with the cordial and unanimous concurrence of the District Meeting. His fidelity to God and to Wesleyan Methodism, his full knowledge of every part of our work, and his persevering zeal in the ministerial office, not only entitle him to our fraternal confidence, but equally

distinguish him as fitted for the post to which he is called. We anticipate great spiritual benefit and pastoral assistance from his knowledge, as well as from his desire to aid us in our great work."

By this meeting the city of Montreal was divided into three stations, one of which, "Montreal West," was assigned to Mr. Squire. His trials on this station were of no ordinary kind. Deep depression filled his soul, chiefly because it was not given him to see more abundant fruit of his labours. Sometimes, indeed, he has been heard to say: "I would rather die than live, unless I can see souls brought to God through my instrumentality." Not that he was left without evidence that the Lord was with him; for at the close of the first year, though he had been contending with those difficulties which are always attendant upon the ministerial work on a newly-formed station, he was graciously permitted to report that "from thirty to forty persons have been either gathered into the Church from the world, or recovered from a backsliding

state." But while he observed so many deserting the Church, or leaving the city, as to cause a diminution in the aggregate of Church-members, he could not and would not be satisfied. Frequently, especially during the last few weeks of his life, would he cry out in an agony, almost bordering on despair: "O Lord, revive thy work! O Lord, save souls! O Lord, save thy Church!" With him it was not enough that his congregations remained large, or that the finances of the Church were prosperous; he rejoiced when they were so, but these alone did not satisfy his mind. **HE MUST HAVE SOULS OR DIE.** Many a minister of greater intellectual and literary pretensions, of rarer genius, of more brilliant popularity than William Squire, might have sat with profit at the feet of this faithful minister and learned invaluable lessons on this subject. Your flowing, imaginative, pathetic discourses, your striking thoughts, your novel expressions, your startling figures, your lucid arguments—what are they ALL if souls are not saved?

During the sittings of the last District Meeting over which the General Superintendent presided (May, 1852), he took occasion to address the ministers on this subject in the most earnest and affectionate manner, dwelling especially on the necessity of godliness in order to ministerial success. No minister who was present will forget the power of that appeal; and, looking back at the scene which then presented itself, it seems now to partake of the character of a dying charge to his brethren and sons in the gospel. In turning over the minutes of the meeting, we find a reference to this circumstance couched in the following words: "The address of our devoted chairman will be long remembered, and cannot fail to leave a salutary impression on all our hearts."

In the following August Mr. Squire made an episcopal visitation of the greater part of his diocese. Though only absent from his station for a "minister's week," (from Monday morning to the next Saturday sennight) he was nevertheless

enabled to leave his last benediction upon nearly all the ministers and stations in the District. Melbourne, Sherbrooke, Compton, Shefford, Stanstead, Dunham, St. Armand's, Clarenceville, Odell-Town, Huntingdon, and Russelton shared in these, his last episcopal labours. What changes must he have observed on the face of the country and of society, since the period of his first visit, twenty-eight years previously! In the course of this journey he met some who had known him in his youth, many whom he had begotten in the gospel, and more who were strangers to himself, but who had been brought into the fold of Christ through the instrumentality of his successors. This visitation was a great solace to the General Superintendent's mind; he did not suppose that so much had been accomplished since he left the townships twelve years before. "Things generally," he says, "look cheerful; the brethren are happy, and, on the whole, prosperous in their work; our cause has greater influence

upon the population than I had expected ; I went with forebodings,—I have returned with joy.” Such are the sentiments which he more than once expressed, and they are valuable because they are *authoritative* on this vexed question. Those who have heretofore doubted the success of our missionary labours in the eastern townships will not, in the face of such evidence, be disposed to doubt again, or at the very least to express the doubt. That he who by personal observation knew the state of the country in 1824, who was himself in the work until 1839, who, moreover, was never known to colour a single representation of the religious state of either places or individuals,—whose failing, indeed, if failing it be, was ever to look at the less favourable side,—should have volunteered such a statement, will be sufficient to convict of misapprehension every man who has been sceptical on the subject. The chief want of this country is an extension of such labours.

On the morning of Friday, October

15th, a messenger came to Mr. Squire's residence, stating that a sick gentleman wished to see him immediately at the Ottawa Hotel. Ever prompt to comply with such calls, he went forthwith, and found in the last stage of Asiatic cholera Mr. Samuel Young, a merchant of Western Canada, and brother to the Reverends George and William Young, Wesleyan ministers. Dr. Scott was with him when he arrived. Happily, in all such circumstances, Mr. Squire was entirely delivered from fear. Writing to a brother of the gentleman, he says: "I felt his wrist, but there was no pulse; the hands, and indeed the whole body, were much discoloured, evidencing it to be a severe form of cholera." Our pastor at once addressed himself to the ministerial duty of presenting to the departing spirit the consolations of the gospel. With such fidelity and earnestness did he do this, that the attending physician remarked to a friend on the same day, "When I am dying I would like Mr. Squire to be with me as my

spiritual adviser and friend." Nor was he unmindful of his duty as a man. Being left perfectly alone with the dying person, he assiduously ministered to his bodily necessities. Thus, like his Divine Master, he cared for both the body and the soul of his suffering fellow. Although friends and servants frequently came to look on and inquire, no one but himself remained steadily with the patient. In the letter already referred to he says:—

“The doctor left me in charge, and I alone was with him at the moment of his decease. Upon my inquiring into the state of his mind, he replied: ‘I have peace with God through our Lord Jesus Christ. I do rely upon the Saviour, and have a sense of safety in so doing, if the Lord be pleased to take me. I am happy.’ He was then asked if there were anything for which he wished me especially to pray; to which he replied, ‘That the Lord might sanctify me wholly, and, if agreeable to his will, restore me.’ He was very restless, and complained much of being distressed in his chest, but not of much spasm, and remained so until about twenty minutes to eleven o’clock, when he quietly turned his head on the pillow, and seemed as if sinking into a sweet sleep; but, from his more rapid respiration, I saw he was dying. He continued without a sigh, groan, or struggle until the hour closed, and then he ceased to breathe; yet, withal,

so quietly and imperceptibly, that I hung over him for a quarter of an hour after all respiration ceased before I could persuade myself that life was extinguished."

Here is no ordinary scene. The conduct of Mr. Squire on this occasion would be worthy of the brightest Christian and of the most self-denying philanthropist. How conspicuously shines forth the fidelity of this devoted pastor! How truly noble were that benevolence and compassion which could attend not only to the spiritual but equally to the physical wants of a stranger, and with as much delicacy and anxiety as though he had been a brother! What, indeed, had he been his *child*, could he do more than minister with his own hands to the necessities of the languishing body, and watch its last breath, and hang over the lifeless clay, and at last, and alone, close the eyes of the departed? Yes; there was one other thing which "the good Samaritan" could do, and he did it: Mr. Young had left a sorrowing widow and orphan children; his mind immediately reverted to the desirableness,

for their sakes, of collecting the property which the deceased had about him,—and he secured this object. In the same letter he says again: “I remained with him about an hour after his decease. In the presence of several witnesses the pocket-book was taken from his person and examined. I took charge of it, and of a small carpet-bag.” There is no one who knew Mr. Squire that will not be ready to say: “It is just like him; he was always so.” This act, indeed, truly reflects his entire pastoral course; it is the anti-type of a hundred other offices of kindness which he discharged during his previous ministry. Strictly, perhaps even to a fault, conscientious, he allowed no duty that devolved upon him in the order of Providence to remain even partially undischarged, at least if it were within the compass of his ability.

On the following morning, Saturday, the faithful pastor conducted the funeral service at the interment of the body. In his usual health and spirits he returned

from the lonely and solemn service and wrote the letter from which the above extracts have been taken. Soon after mid-day there were strong premonitions of his having contracted the dire malady whose fatal effects he had so lately witnessed. The diarrhoetic symptoms rapidly increased, and at three o'clock P. M. they were sufficiently serious to induce him to take a draught of "cholera mixture," which was shortly afterward repeated. At five o'clock the family judged it advisable to procure medical aid, and the skill of two eminent physicians was concentrated upon the case. For an hour or more it was thought to be but a mild form of this terrible disease; its latent power, however, soon appeared, and for three hours the patient suffered the most torturing agony. At ten o'clock it was yet hoped that his naturally strong constitution would enable him to survive the shock; but at midnight it was too evident that nature was yielding to the power of the disease, and he gradually sunk until

half-past eight on Sunday morning, October 17, when he calmly breathed his last, and sweetly slept in Jesus.

Even as early as seven o'clock on Saturday evening he seemed apprehensive of danger, and with some anxiety requested that immediate arrangements might be made for the disposition of his property. These being completed, the writer and the family, with two or three Christian friends, kneeled around his bed, and implored Him to whom belong the issues from death, to avert from them and from the Church the impending stroke. When we had arisen from our knees he was asked whether his soul was resting securely upon the atonement of Jesus? to which he replied with emphasis: "I HAVE NO FEAR." He did not speak much during his sufferings, but what he did say abundantly satisfied all who heard it that the man of God was quite prepared for the appearing of his Master. To one of his "leaders" he cried out, an hour or two before the spirit took its flight:—

“Happy if with my latest breath  
I may but gasp his name;  
Preach him to all, and cry in death,  
Behold, behold the Lamb!”

And when speech failed him, a question concerning his eternal prospects, put to him by his devoted wife, was answered by a look which seemed to say, “I am ready to depart; Christ is my portion; heaven is my home.” Literally true in his case was the death-bed scene which the poet so graphically personates:—

“When death o’er nature shall prevail,  
And all the powers of language fail,  
Joy through my swimming eyes shall break,  
And *mean* the thanks I cannot speak.”

Thus departed WILLIAM SQUIRE, in the fifty-seventh year of his age, and in the thirty-second year of his faithful and laborious ministry.

The scenes which were witnessed in Montreal on that solemn Sabbath will not be soon forgotten. His own congregation came up to the house of God expecting to hear again his faithful voice; but, to their dismay, they found that it had been

just hushed in death. The voices of his brethren in the ministry were choked with grief when they attempted, in their own churches, to conduct the ordinary Sabbath-services; and, when the cause of their grief was announced, desolation and woe were depicted on almost every face; tears were wept and sighs were heaved throughout the congregations; and many, some of them his own converts, went away to mourn in privacy the loss of their friend and spiritual father. Other Christian Churches echoed back these tones of grief, and all seemed to feel that a prince and a great man had that day fallen in Israel.

THE FAITHFUL PASTOR'S FUNERAL—A NEW  
CEMETERY CONSECRATED—TESTIMONIALS  
OF WORTH—CONCLUSION.

“It is worth dying for to have such a funeral as this,” said one friend to another, as they were returning from Mount Royal Cemetery on the evening of October 19, 1852. Crowds of people, of all ages, ranks, and sexes, surrounded the pastor's

house; other crowds filled the church in which he had so often and faithfully officiated, and where the funeral service was solemnized; six ministers of other evangelical Churches acted as pall-bearers; his coadjutors in the sacred work and other city ministers followed the corpse of their senior and friend; then came the officers of his own circuit, with whom he had so often laboured and taken counsel; following these were the officers of the other Montreal circuits; next to them the members of that Christian community with which he was more especially connected; and last of all, citizens of every rank and class and Protestant denomination; there were physicians, and editors, and merchants, and mechanics, and labourers, men of rank, men of wealth, men of poverty, the literate and the illiterate, the youth and the decrepit with age—the Episcopalian, the Presbyterian, the Congregationalist, the Baptist—sembled to pay this last mark of respect to the memory of one who they all felt had merited more

than they had it in their power to bestow. Hundreds upon hundreds swelled the length of the funeral *cortege*; and many said, as it passed slowly and solemnly along, "We shall never see in Montreal another such funeral." The cemetery being three-and-a-half miles distant from the church, it was arranged that at a certain point in the outskirts of the city the procession should be re-formed, for the purpose of giving to those who were not furnished with carriages an opportunity to retire. Many, however, pursued their way on foot, and seventy carriages were filled with mourners. It was a beautiful tribute to departed worth—such as many envied, such as few obtain. In the midst of this mass of respect the faithful minister was consigned to the grave, there to rest in hope until that resurrection morn which shall usher in the glorious day of eternity.

"The new cemetery has been well consecrated to-day," said a gentleman to his companion, with whom he was walking to

his carriage after the funeral; and this seemed to be the general feeling of all who saw the inanimate body lowered into the grave, and heard the solemn words: "Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground—earth to earth, ashes to ashes, dust to dust—in sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord, who shall change our vile body that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself." His lifeless clay was the first offering which Death had deposited in this, his new domain; his remains were the first-fruits of a plentiful harvest which the great scythe-bearer will gather into this threshing-floor. It is, withal, a lovely spot, situated on the side of that beautiful mountain which adorns while it overlooks the city of Montreal; and for natural advantages the new

cemetery is not surpassed, and scarcely equalled, by either Mount Auburn or Laurel Hill. Here, in the place which his own dust has consecrated, lies all that is mortal of WILLIAM SQUIRE.

It may perhaps be supposed that friendship has imparted a bolder stroke and stronger tints to this sketch than the eye of justice would have discovered in the original. If we have been thus ensnared, we have the gratification of knowing that we are not alone in the error. Hundreds think with us, and we shall expect, from those who knew the deceased best, complaints that the intellectual vigour and moral symmetry of the subject have not been reached, rather than that they have been exceeded. The reader will not regard this expectation as unfounded after he has perused the following expressions of esteem and worth, which are transcribed from the several testimonials that lie before us. One of the members of his charge says:—

“I have long sat under the ministry of

the Rev. William Squire, and I always left his presence deeply impressed with the sublimity of the divine government and the strictness of the divine requirements. I frequently had such evidence of his having beaten back the enemy of souls from his vantage-ground as led me to give thanks to God for placing in his Church such an instrument for good. I also read his truly Christian character in his visits to my sick-bed, when he advanced such views of the benignity and righteousness of the government of God, couched at the same time in such soothing and instructive language, as could not fail to leave upon the mind of the afflicted the most salutary influences. In my own experience, the general results of his visits were, submission to the will of God, and resolutions of the firmest character to consecrate myself anew to Him."

REV. JOHN TOMKINS.

"I can say without hesitation, that for the eighteen years of my acquaintance

with the Rev. William Squire I highly esteemed him as a man of God, a devoted minister of Christ, a good steward and conservator of the doctrines and discipline of our Church, and a faithful dispenser of the word of God. His pulpit discourses were plain, solemn, earnest, experimental, practical, and truly evangelical. In his deportment he was serious, unassuming, and kind; which mostly, if not always, gained for him the esteem and affection of all with whom he held intercourse. He seemed always to bear in mind that he was a Christian minister, and that he had to sustain himself as such; and it may be truly said that very few men ever sustained this sacred character with greater dignity or propriety than Mr. Squire. In prudence he excelled, being careful not to compromise those principles that give sterling worth to the character of man. He was tender of the feelings of those with whom he had to do, and avoided giving them unnecessary pain. In the circuits which he travelled, his name will

long be embalmed, and will be as precious ointment to those who know his labours, his faithfulness, and his diligence in the service of his divine Master. But he now rests from the toils and trials of the militant Church, and is gone to be joined to the triumphant Church in heaven; and we hear a voice from the oracles of God, saying: 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

REV. JOHN BORLAND.

"Mr. Squire was one of the most laborious and indefatigable missionaries that our Church, or any other, has had in this country. During the greater portion of his residence in Stanstead, which was four years, he preached four times each Sabbath, besides appointments on the weekday, which, with the Sabbath-day appointments, averaged eight or nine sermons each week; and what is stated of Stan-

stead is virtually true of each station or circuit on which he laboured.

“The constancy and regularity of Mr. Squire in attending his duties are almost a proverb, especially in the country. No storm of wind, or rain, or snow, ever deterred him from proceeding to his appointed labour, when a *possibility* appeared of his getting through; and many a time has he been found at his post, after travelling several miles, when persons residing near have been absent, deeming it utterly improbable that any preacher could be induced to encounter such weather and such roads.

“Mr. Squire possessed a fine sense of honour; nothing that was low and unworthy the character of a Christian gentleman could ever be charged upon him; while from violations of those principles by which such a character is constituted he many times suffered, but in secret, whither his retiring but sensitive spirit had driven him.

“Many instances of the power over him

of an almost too scrupulous conscience might be supplied. At one time he thought it improper to retain any excess of his income over his expenditure, a circumstance which a rigid economist such as he was would ascertain if within the range of possibility ; and the consequence was, that for the three years he was stationed the second time at St. Armand's, he paid over to the funds of the Missionary Society seventy pounds.

“Again : having been invited to preach a special sermon in a neighbouring circuit, he did so, and was returning, when he discovered that he could reach home by a conveyance at a saving of five shillings over the mode usually taken, which sum was more than made up on the ground of comfort and security in the mode renounced. He returned the five shillings to the treasurer of the fund from whence his expenses were defrayed, and voluntarily submitted, at the command of conscience, to all the inconveniences which his choice involved. Never could he be

induced to neglect a duty, whatever its nature, for any excursion of pleasure—not even for personal convenience, much less for personal enjoyment.”

As a colleague he was uniformly kind and obliging, and always ready to assist others in their duties when they, by personal or domestic affliction, were incapacitated from discharging them; and yet seldom could he be induced to accept this help from others, but would resolve, however apparent it was to his friends that he should rest and apply restorative means against depressing indisposition, upon being permitted to pursue his regular routine of duty. His removal from the Church of which he was so honoured and useful a minister, especially considering the matured state of his judgment and piety, is one of those providences to which we must bow in humble submission, but which we feel we cannot explain, unless by an admission that the Lord sometimes removes from us our blessings when we

fail properly to appreciate them ; or, if not in judgment to the Church and world, in mercy to the man.

REV. MATTHEW RICHEY, D. D.

“In my long ministerial life and extensive acquaintance with ministers, a more faithful pastor of the Church of God I never knew than William Squire. Assiduous and unflinching in the discharge of his official duties, reasonable expectation was never, by negligence or inadvertence on his part, disappointed. His expositions of divine truth, though mild in spirit, were manly in understanding. They were evidently the deliverances of a reflecting, well-furnished, independent mind ; as far removed in character from the meagreness which betrays a trafficker in other men’s skeletons, on the one hand, as they were from the vapid moralizing of the mere essayist, on the other. In word and spirit he was a minister of the New Testament. He understood thoroughly the plan of salvation, and was peculiarly happy

in his exhibition of the privileges of the Christian believer, with the fulness of which his own soul was evidently enriched; and his appeals to the hearts and consciences of his hearers often thrilled by their tenderness and awed by their solemnity. In the chamber of affliction and at the bed of death his sympathizing spirit and wrestling prayers have—O how often!—lifted the prostrate spirit from the depths of sorrow, and placed it upon the rock of peace and salvation. His departure is a calamity to our cause, which I trust and pray the Lord may sanctify and overrule to all who knew and appreciated his many exemplary virtues and excellencies.”

#### THE MONTREAL PILOT.

“Under our obituary head will be observed the decease of the Rev. W. Squire. His death is a subject of profound regret to the congregation of his Church, to whom he was a most faithful and zealous pastor; to the poor, who always found in him an active, zealous, and discriminating friend; to all, indeed, who were brought in any way within the sphere of his influence. His unassuming mod

esty, his kindness of heart, his genuine spirit of Christian charity, joined with high eloquence and great earnestness in support of the doctrines he preached, obtained for him a very high rank among the clergy, not only of the religious body with which he was immediately connected, but among the clergy of other persuasions."

Our task is now finished. It has been both gratifying and instructive to trace the character of such a man, of such a Christian, of such a minister, as WILLIAM SQUIRE; and if this imperfect sketch, besides contributing to the preservation of his memory, shall lead any young minister to imitate his virtues, to emulate his zeal, his self-denial, his devotion to God; or shall induce any member of Christ's Church to sympathize with a minister's manifold trials, to bear with his infirmities, to pray for him, that the word of the Lord may have free course and be glorified—our aim will be more than accomplished, and thankfully and reverently will we exclaim: "GLORY TO GOD ALONE."

THE END.

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