

Mr. Thompson
Wetfield



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A
BRIEF MEMOIR
OF THE
LIFE AND CHARACTER
OF
The Rev. William Moorhouse,
LATE PASTOR
OF THE CHRISTIAN CHURCH
AT
HIGHFIELD, HUDDERSFIELD,

BY HIS SON, *K.*
W. MOORHOUSE.

“ My Father ! my Father ! ”
“ He, being dead, yet speaketh. ”

HUDDERSFIELD :

Printed and Sold by William Moore,
AND MAY BE HAD OF HOLDEN, HALIFAX; INKERSLEY,
ERADFORD; HEATON, LEEDS; BAGLEY,
ROTHERHAM; AND HURST,
WAKEFIELD.

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A MEMOIR, &c.

THE history of honourable and holy men, “who have spoken unto us the word of life,” claims the notice of survivors; not only when replete with striking incidents amounting almost to miracles; but also when containing little very unusual in that sphere in which they moved. In such records we learn those things which are *useful*, if they be not *astounding*; and things more powerfully influencing the spiritual happiness or misery of human life, than all the achievements of science, the deeds of heroes, or the power of kings. Some such lessons, it is hoped, may be learned from the following pages, which attempt briefly to delineate—not a *faultless* character, nor one renowned for splendid, scientific attainments; but “a man of like passions with ourselves;” who knew and bewailed his own infirmities;—a man of “*simplicity* and godly sincerity;”

one who endeavoured to “let his light so shine before men, that they might see his good works, and glorify our Father who is in Heaven.”

The Rev. William Moorhouse was born August 15th, 1742, O. S. at Shephouse, near Penistone, Yorkshire; his parents being plain, respectable people, in the cloth-business, to which also their family was brought up. His father, Mr. Elkanah Moorhouse, having, by self-application, when learning was not widely diffused, acquired competent proficiency, taught his children early in life the common branches of education; so that his second son, William, in addition to other things, had read through his bible at little more than five years old;—a circumstance not common at that period, nor even now, when the sacred records are so abundant, and knowledge is increased. Mr. E. M., although nearly related by marriage to Roman Catholics, was strongly attached to the Church of England; training up his family in the same principles in which he had also been strictly educated; his father never allowing more than one of his household to stop from

church on the sabbath, to attend upon domestic affairs of absolute necessity.

Mr. W. Moorhouse's religious impressions took place when he was very young, as is generally the case with those destined by heaven for ministerial usefulness; but by what means they were first excited does not fully appear;—most probably they arose from attending the meetings of the Wesleyan Methodists, who then first began to flourish in Yorkshire; for, in a family belonging to that denomination, he resided as a cloth-maker five or six years. About this time, he frequently, on the Sabbath, walked to Huddersfield, and returned, (a journey of twenty-five miles) after hearing the Rev. H. Venn, vicar of that place, who was, indeed, “a burning and shining light” where “gross darkness” covered the people; of whose ministry he was a warm admirer, and Mr. V. saw in his young hearer the presages of future eminence and usefulness. Soon after this, Mr. M. commenced business for himself; and, by industrious frugality, had so fair a prospect, that many of his acquaintance considered him as foolish, to relinquish it, which he soon did, for the Christian minis-

try ; especially as he was recently married. This served, however, to exhibit the purity of his motives, and cut off "evil surmisings." His affectionate wife was Sarah, daughter of Mr. Roebuck, one of his neighbours : by her he had six children, two of whom survive him ; one has been eighteen years in the ministry, at West-Melton, near Rotherham. Mr. M.'s second wife was Frances, relict of Mr. Haigh, near Huddersfield : she died July 23d, 1807.

He was many years in connexion with the Methodists, noticed for his superior abilities in leading their prayer-meetings, and preaching occasionally for them, till his views on the *five points* became thoroughly changed, especially on the doctrines of redemption, and man's free will. This great alteration arose not from a fickle temper, a whimsical love of novelty, or a cavilling spirit ; much less from party ambition ; but from sound conviction, and diligent study of the Scriptures, to which, doubtless, the ministry of Mr. Venn, and of Mr. Thorpe, who was then at Masbro', near Rotherham, and whom he occasionally heard, greatly contributed. Such were Mr. M.'s reputation and influence, and the superior power

of free religious inquiry, that a division took place among the Wesleyans; part of the society encouraging him to preach his new doctrines, generally denominated Calvinistic, in his own house, and the adjacent places, and many flocked to the standard. He was soon invited to preach in Huddersfield, where afterwards he settled; having on New year's day, 1772, opened a new chapel, erected under the encouraging sanction of Mr. Venn; who, being soon to leave the town, and knowing that many in his congregation were strongly inclined to leave the established Church, gave them, with a liberality very uncommon, his decided support, recommending Mr. M. as their future minister. Mr. V. also wrote and printed an affectionate and pastoral letter to the people, dated the very week that the chapel was opened. The election of a preacher among the new Dissenters, was by vote of all who subscribed half a guinea to the building, which caused no small exertion and canvassing for three candidates, Mr. M. obtaining the situation by a majority of only one vote, and that a casting one. His competitors were Mr. Dawson, of Cleckheaton, and Mr. Crosley, of Booth, with whom he always lived in the

greatest friendship. It is rather singular, that *after* his election as minister by the congregation, a church was formed, who unanimously called him to the pastoral office, in which he continued among them above fifty years, with great acceptance and usefulness. With what dispositions he entered upon his solemn charge appears from his answer to their invitation, in which he objects,—“ My own inability for a
“ work of such importance ; my want of learn-
“ ing, which, at least, is the world’s stumbling
“ block, and my scanty experience in divine
“ things ;—so that if Moses complained of a
“ slow speech,—if Isaiah complained of un-
“ cleanness,—if Amos complained of his per-
“ sonal meanness, as being a herdsman,—if
“ Paul complained of his vileness, so that he
“ could not expect the people to receive his
“ word,—I may subscribe not only one of their
“ complaints, but every one of them.”——
“ Yet,” continues he, “ I find my heart en-
“ gaged towards you, and under such impres-
“ sions upon my mind, I must inform you that
“ I do, as in the presence of the Lord God
“ Almighty, accept of your invitation. If it
“ is his pleasure to bring me to abide with
“ you, I trust he will also be with me, and in

“some degree proportion my strength adequate to the great work; and let every one of you who desires that either I, or any other instrument, should be blessed unto you, remember Paul’s request,—‘Brethren, pray for us.’”

About twelve years after this comfortable settlement, Mr. M. was severely tried by an extensive and deadly schism in his church, occasioned by erroneous sentiment, which threatened to spread around the flourishing cause waste and desolation. Several leading members were cut off in a short time, for openly denying the Deity of Christ, and other essential truths of Christianity. Mr. M.’s powers were then summoned to defend, publicly, and privately, the peculiar doctrines of the gospel, with continued energy; and though it does not appear that any of those expelled were ever restored, those who remained derived great advantages from the schism, by being, in an extraordinary manner, established in “the faith once delivered to the saints.” This is one instance where, by sustaining a violent, temporary attack, “the cause of God and truth” finally gains a lasting victory; as Mr. M. never had afterwards a similar disturbance.

Had his natural talents received a learned education, they would probably have shone with lustre ; for his perceptions were remarkably quick, keen, and lively ; his imagination very active ; his judgment clear, solid, and firm—not to be shaken with trifles, or dazzled by specious appearances. But seminaries of learning to train young men for the Dissenting ministry were then scarcely established, and all his attainments resulted from diligent self-application, aided by occasional instructions from the Rev. Titus Knight, of Halifax, his bosom friend, who, though likewise self-taught, well understood the original languages of the Scriptures, and was a man of strong genius. The old Yorkshire Academy, commenced by the benevolence of W. Fuller, Esq., and other gentlemen of London, had indeed existed some years under the care of The Rev. J. Scott ; but probably its wise regulations precluded the admission of young men, who, like Mr. M., were previously married. Amidst all these disadvantages, serving greatly to stimulate his uncommon exertions, he acquired a taste for science, and possessed no despicable share of general knowledge, which often served him to illustrate Divine truth in an admirable manner.

A question may be admitted, whether an academical education would have rendered Mr. M., as an individual, a more useful minister in his own sphere ; yet feeling the want of it by experience, he exerted himself to the utmost that others might enjoy it, and was one of the first patrons of the Dissenting College at Masbro', near Rotherham, now under the watchful and efficient care of the Rev. Messrs. Bennett and Smith. From a paper in his own writing, he appears to have been deputed to draw a plan when that important institution was first formed ;—a plan dictated by good sense, sound religion, and judicious discrimination. At its anniversaries and committee-meetings, he frequently addressed the students, and gave that advice which did equal honour to his head, and his heart.

Between Mr. M. and Mr. Venn existed a most affectionate intercourse, as appears from the following epistle, written when the former was newly settled at Huddersfield, and the latter had removed to Yelling. This document deserves rescuing from oblivion, as exhibiting, by a noble instance of Christian liberality, not very common in our day, the kindness of a

father anxious for the welfare of a son in the gospel of Christ ;—abounding with most important counsel to ministers in general, and highly calculated to silence the *unmerited* outcry against Calvinism as an illiberal and licentious system. Doubtless, Mr. Venn's Calvinism was derived from the venerable articles of the Church of England ;—Mr. M. thought much as Mr. V. ; and, however high, or low, the latter might be in doctrine, he wrote that valuable practical treatise—“ *The Complete Duty of Man.*”

“ *Yelling, September 26th, 1772.*

“ DEAR SIR,

“ It gives me great pleasure to hear you express your sense of your own inability for your present office and station ; for God only imparts his Spirit to the humble,—and when, with the prophet, we cry out, ‘ I am a child and cannot speak,’—when we feel the truth of our case, our prayer will come up before the Lord, and he will have the glory of his own gifts.”

“ The work of a minister requires much labour, much reading, much prayer, and much of the Spirit which was in Christ ;—much labour in preaching, in exhorting, in improving, after we have watched for, and obtained opportunities of introducing profitable discourse ;—much reading of the word of God, and some of the most excellent writers, to

whom he gave heavenly wisdom. For by this means are communicated to us new views, and new discoveries of a deeper and more spiritual nature, though the truths are the very same;—and we shall not grow *stale* and unedifying to our people, by repeating the same doctrine in almost the same words; but be led to treat of a variety of subjects, all having the same tendency to make sin appear an infinite evil, —to make Christ appear an infinite benefactor, —to engage the heart actively for him without any selfish reserve.

“ Our office requires much prayer in secret;—because the word of God, and much less the works of his servants, will be of little service to us, unless we constantly, not only before we read, but in reading, present ourselves before the Lord as blind Bartimeus, earnestly begging for more of that eye-salve, that Divine unction which teaches us all things. And after such solemn and heartfelt exercises, we shall come into the pulpit as Moses did from the mount, and the people will see something of a glory put upon us,—and feel from the fulness of our matter, the liberty of our speech, the clearness of our ideas, and the authority with which we deliver ourselves, that a prophet of the Lord is among them. And after all this, we have need of patience;—many will be of a carping temper, many self-conceited and head-strong; laying stress upon points, to say the most, ‘ of doubtful disputation; ’—many will be ready to divide, and many leave us, for that very thing which the Lord himself enables us to do for his sake, I mean delivering the truth without the least respect of persons.

“ I am, you know, a Calvinist by principle, as well as yourself, and I rejoice to hear you preach doctrines practically and experimentally. In this way only the Lord will bless you. Many Calvinists are most unscriptural in their *manner* of proposing their doctrines, and therefore without success in their work. God frowns upon their way of handling his own truth;—a way which exposes it to the world, and makes it suit the taste of a hypocrite.

“ It is with concern for that poor, aged man, Mr. Wesley, that I hear of his proceedings at Huddersfield. I would advise you never to speak against him, or the Methodists; only speak against their errors, without mentioning any names. For I have often grieved to have much precious time spent in exposing their errors in private company, by name, when all present were free from them. Better, much better, is it to establish the truth by strong proofs from Holy Writ, and leave it to Mr. W. or the Baptists, to make their pulpits places to rail in. God’s name be praised, that your Church is in a flourishing condition: it has my daily prayers. Remember us also at the throne of grace. I shall be very glad to hear from you, as my successor to a people whom I shall always love, and hope to meet one day in glory. From your affectionate fellow-labourer in the gospel,

“ H. VENN.”

Evidently influenced by such powerful counsel, Mr. M. laboured diligently in his station, and “ much people was added unto

the Lord." Resulting from deep, and laborious thought, his opinions as a Calvinist, and as a Dissenter from all established religions, were not hastily taken up;—of course, they were not hastily to be abandoned; and no one more easily, or more visibly, led a congregation to imbibe, from sound conviction, independently of all improper influence, those sentiments which were equi-distant from uncharitable feeling, Pharisaical pride, and Antinomian licentiousness. On the awful doctrine of the Trinity, he very rarely ventured to treat after the schism in his Church, when it was shamefully abused, and misrepresented; and he preferred abiding by the mere words of Scripture, without speaking of "persons," "modes of subsistence," or "eternal generation;" all which expressions he disliked, as often furnishing subjects of ridicule for corrupt minds, and matter of distressing perplexity to many who are honestly searching after truth. Without defending, or imbibing *all* the doctrines of Calvin, (who would undertake this?) he advanced his own sentiments in a full, faithful, and fearless manner;—unwilling to explain away, to disguise, or to soften down his principles to the various pre-

judices of men ; as if they had contained a system of which Christians should be ashamed, because *dishonourable* to the character of JEHOVAH. He wished the system, so far as he held it, to stand or fall by its own merits ; nor did he at all fear any consequences fairly resulting from it ;—knowing that truth, so far from suffering by the severest scrutiny, would shine with greater brilliancy, “ as silver tried in a furnace of earth, purified seven times.”

As a *Christian professor*, Mr. M. appeared to high advantage. His convictions of sin were early, and powerful ; resulting from enlightened views of the law and attributes of God ;—his knowledge of the human heart, especially of his own, was drawn from deep, personal experience, and an intuitive penetration into the character and actions of men ; his devotion was simple, sincere, humble, and regular. Having seen and felt much of the fickleness and deceit of man, he always suspected sudden, extraordinary, and flaming professions of superior holiness in religion, and would say of himself,—“ I think I am one of the greatest sinners, and my labours seem very unprofitable.” His close friendships were few,

and select; but, on his part, inviolably faithful, which preserved him from numberless difficulties; and such was his character for integrity, that several wealthy, benevolent individuals made him their *almoner* at discretion; thus distributing large sums. According to his circumstances, his own charity was also active, for he had a feeling heart; and one instance, among many, is well known, of his taking the entire charge of an orphan boy, about three or four years old, left by The Rev. S. Midgley, a Dissenting Minister, near Penistone, Yorkshire; nor did his own contributions, out of a very limited income, and his solicitations for the aid of others, cease, till the youth was comfortably settled in the world. Thus, in various ways, he “delivered the poor that cried, and the fatherless, and him that had none to help him, and caused the widow’s heart to sing for joy.”

The ever-busy tongue of slander, anxious to scatter upon him the “poison of asps,” once ventured (what, and where, will it not venture?) seriously to attack Mr. M.’s moral character; but was soon glad to retire, silenced, ashamed, and confounded; nor did she

afterwards dare to raise her voice against him. Among his own people, such were his veracity and punctuality, that it became a proverb,—“If Mr. M. promise, we have him safe;” and, even in matters of minor importance, he felt exceedingly displeased to see so many careless of their word and engagements.

Although, from having very slight acquaintance with the original languages of Scripture, he made no pretensions to learned *criticism*; he was distinguished as a regular pulpit-expositor, by his ingenuity in discerning the most striking peculiarities of a verse, or chapter, and by a manner of elucidation entirely his own, so as to make those subjects greatly edifying, which numbers pass over as uninteresting. This much delighted general hearers, especially his constant ones, and the learned critic might occasionally hear what would otherwise escape him. Very unlike many who have not been liberally educated, he highly valued Biblical criticism when managed with suitable caution; and this led him professedly to encourage seminaries of religious, evangelical learning, as necessary, and effectual barriers against the boasted, literary

champions of that school, whose disciples deny the Deity of Christ, and would gratify human depravity, by sapping the foundations of holiness, and of virtue.

As a *minister*, Mr. M. was highly esteemed, and venerated by his brethren, who treated him with uncommon respect, and deference as a father in Israel. He drew up a plan for their monthly associations;—was their perpetual secretary, and became, by punctual attendance, the life and soul of their meetings. These associations, where the members preached in each other's pulpits in rotation, often on given subjects, were highly beneficial to the interests of religion;—promoting that acquaintance, harmony, and spirit among congregations, churches, elders, and ministers, which produced the happiest consequences, by making the pulse of religious feeling vibrate round a district.

In *preaching*, Mr. M. had, like most others, his favourite themes, though he declared, to the best of his knowledge, “the whole counsel of God.” He was much at home on the great doctrines of human depravity, redemp-

tion by the cross of Christ, the sovereignty and justice of God, christian experience in all its varieties, and the moral obligation of man ; none more fully exhibited the law as a means of convincing the unawakened, and as a rule of life to believers ; and if ever he was severe, it was when exposing infidelity and vice. He admired the counsel of his friend Mr. Thorpe, of Masbro', to " preach the doctrines practically, and practical subjects doctrinally." To illuminate the understanding, and to convince the judgment, so as to make a way to the heart, was his constant aim ; and, having no notion of a religion without spiritual knowledge, he wished for no *excitement* but the agency of the Spirit, by the power of truth.

In the *pulpit*, his *manner* was remarkably plain, yet dignified ;—cool without dulness ; simple, grave, and distinct ;—of course, impressive, so as to gain and keep up a lively attention. Having a strong aversion to all the unnatural affectations of false eloquence, and knowing himself not to possess the exterior attractions of oratory, he had the wisdom never to assume them ; and, by his own natural manner, rose above them. His self-pos-

session, and calm deliberation were uncommon; because resulting not so much from any constitutional courage, or the constant habit of preaching, as from his deep devotion, and close intercourse with Heaven;—these made his heart to feel, and “his face to shine.” All his sermons were formed by some visible plan, exhibiting, throughout, the clearest *method*, and he was partial to naming his divisions and sub-divisions, as first, second, third, &c.; nor could he much relish a discourse, however full of good things, in which he could not see the preacher’s aim. Though constantly using short pulpit-notes, his sermons were very far from the uncouth appearance of *skeletons*; much less did they resemble a wood, or barren heath, where the anxious traveller is “in wandering mazes lost.” His prayers and sermons were wonderfully free from *repetition* of phrases, ideas, and even of words;—this invaluable secret made his hearers long attentive without weariness, and secured an endless variety in his public exercises.

As a *pastor*, Mr. M. looked diligently to the state of his flock, going frequently “from house to house” teaching, exhorting, or re-

buking, as circumstances required, without respect of persons, station, or rank. The same impartiality likewise appeared in his Church discipline. In the company of strangers, he was from nature, and from prudence, strongly guarded by reserve; yet in his pastoral visits, of which the poor had a large share, and in his social circle, no one was more prudently open and communicative; more sincere and faithful. No *levities* ever lessened his character; for his conversation was "with all gravity, seasoned with salt." He was sometimes *facetious*, both in public, and in private, and possessed a talent of *repartee*, without ever exhibiting as a droll, or wounding as a cynic. His temper was, indeed, naturally irritable, but so managed, and controlled by Divine grace, as to be no real hinderance;—in all probability, it thus became one cause of his superiority. He greatly promoted social prayer-meetings, in which also the Scriptures were read, and briefly expounded in turn by the principal attendants; these proved effectual to "build the walls of Jerusalem;" especially when he was able, as he often did, to sanction them by his presence. He was also one of the first friends in Yorkshire to "The

London Missionary Society;" and after preaching in his own pulpit, without any other exertion to attract an audience than verbally announcing his design, and in a congregation not exceeding his usual numbers, his first collection amounted to *One Hundred Pounds*.

As an author, Mr. M. was not wholly unknown, nor much distinguished. In 1778, appeared his sermon entitled, "Faith in God, and good works connected;" preached at the annual meeting of ministers at Heckmondwike, Yorkshire. It is remarkable for its sound practical tendency, but chiefly for some sentiments about—What is faith? which question was, just then, warmly and extensively agitated. As greatly obscuring and perplexing this subject, he disliked all *personifications* of it, as ascribing to faith,—hands, eyes, ears, and feet; also saying that faith sees, hears, sits, walks, runs, fights, and flies. He considered it as more intelligible and scriptural to say, that man, through the assistance of the Holy Ghost, performs these spiritual actions, by that faith which Mr. M. defines as "nothing more or less in itself, than an *unfeigned* assent of the mind to a testimony, or, in Scripture

style, a belief of the truth as it is in Jesus." He could not exhort his hearers promiscuously, to suppose, "that believing in Christ is a persuasion that he died for *them*, that he gave himself for *them*, that he loves *them* freely, and hath forgiven *their* sins ;"—for as our evidences of acceptance with God are liable, from many causes, to become wavering, obscure, and even lost ;—a person might, on such a supposition, be a believer and an unbeliever in the same day, or the same hour ;—nay, on this principle, a hypocrite may be called a real believer in Christ, while the doubting, and sometimes desponding saint, must be numbered with unbelievers !

In 1792, he printed a small pamphlet, "The Refutation Refuted ;" being a defence of the Deity of Christ against Mr. Smart's professed "Refutation" of some sentiments advanced by Mr. Elliott, a Methodist preacher. The whole impression of Mr. M.'s tract, which displays great fairness, and sound argument, was sold in a few days. After this, he never appeared as an author, except in a sermon preached in May, 1797, before the London Missionary Society.

Notwithstanding his long and undeviating habits of the strictest temperance and regularity, Mr. M., several years before his death, was grievously afflicted with a most excruciating disease, which rendered the *catheter* often necessary, and was also attended with excessive nervous debility. Many times was he rescued apparently from the grave, by the watchful care of his affectionate friend, R. Houghton, Esq., whose medical skill was exceeded only by his stedfast religion. Long before the "appointed time" arrived, Mr. M. frequently summoned his children from a distance, "to see him die;" and, in such interesting circumstances, gave that advice which should never be forgotten. At one time, to his son in the ministry, he said,—“I have been searching for my evidences, and have found it *hard work*.” He then expressed how he had been favoured with this happy discovery, to his unspeakable satisfaction and comfort; and generally, at parting, (often thinking it would be the last time) gave his son a solemn charge, to remember the awful responsibility of the ministerial office; emphatically adding,—“*It is a great work*.” In this good man’s chamber of suffering, his son found

scraps of paper, on which he had written such ejaculations as——“Oh! Lord, let me be afflicted, but in mercy,—Patience!—God be merciful to me a sinner.”

When sufficiently recovered, to have, as he said, “a new lease granted, though a short one;” he filled his office with additional interest, amidst visible infirmities, and testified his strong regard to an affectionate people, from whom he had been twice invited, with very tempting offers, to remove; but increasing debility soon rendering assistance necessary, The Rev. B. (now Dr.) Boothroyd became his colleague, whose long previous acquaintance and esteem, made the union greatly to their mutual satisfaction. After enjoying, for several years, much comfort in this connexion, his infirmities were such, that, in a letter dated August 29th, 1822, he finally resigned his charge, with the deepest regret; which his people returned in a manner worthy of themselves.

At Midsummer, 1823, he rapidly sunk under his disease; and, in July, a most violent attack summoned him to the grave. During

his last few months, his mind was wholly absorbed in spiritual objects, and a preparation for Heaven; for after his resignation, he considered himself as having little else to do but to die. To familiarize this awful subject, he would often survey himself when lying down in bed, to see how much, or rather how little space, he should occupy in his grave. To one who, about this period, inquired after his health, his answer was,—

“Great God! I own thy sentence just,

“And nature must decay.”

In conversing with his numerous and anxious visitors, of which *the young* were a very great proportion, he would frequently dwell on Christ's merciful intercession, as extending to *all* his followers;—quoting the words,—“Neither pray I for these alone, but for *them* also which shall believe on me through their word;”—adding, “*I am sure* I have believed their word.” He would often say,—“I have nothing of my own to rest upon; nothing to recommend me to God;—I am a poor sinner of myself,—no goodness in me,—Christ and his cross.” A friend was conversing with him on believers walking some-

times in darkness ;—" But," said he, " in the
" darkest, and most discouraging hour, I ven-
" ture my soul and eternal interest into the
" hands of Christ, with, at least, a supporting
" and encouraging hope ;"—" for I know in
" whom I have believed, and am persuaded
" that he is able to keep that which I have
" committed unto him against that day." At
another time, when nearer his final home, and
speaking of the glories of Heaven, which he
expected shortly to realize, one said to him,—
" You think *too much* about another world ;
" —think, and talk a little about *this* life ;"—
he replied, " Oh ! but I am going there ; and,
" whether I talk about it or not, I must go,
" for I am fast hastening to an unseen world ;
" the outward man is fast decaying, and it will
" soon be dust to dust." He then very feel-
ingly added, with his eyes devoutly raised,
exhibiting an animated countenance in death,—

" There is a house not made with hands,

" Eternal, and on high ;

" And here my spirit waiting stands,

" Till God shall bid it fly."

To those watching with him, he exclaimed,
—" I must still say, God be merciful to me a
sinner ;"—and, when in agony, lifting up

his hand, he repeated,—“ through much tribulation,—through much,—much,—much,”—being unable to proceed. Shortly after,—“ Lord ! hear my prayer,—forgive my sins,—“ save my soul.” Again, as if violently assaulted by the enemy of souls,—“ I have lived “ by faith in Christ, and by faith in Christ I “ will die ;”—adding soon after,—“ conqueror “ through him that loved us.” Towards the closing scene, his sufferings became inexpressible ; powerfully exhibiting in nature’s struggle for life or death, what the poet means by—

“ Trembling, hoping, lingering, flying,
“ Oh ! the pain, the bliss of dying.”

Early in the morning of July 29th, when Mr. M. was nearly 81, the “ vital spark of “ heavenly flame,” which had exhibited for several days only a faint, tremulous light,—was gone ! Thus lived, and thus died, this excellent man. His interment was attended by a very numerous assembly, who made “ great lamentation.” The funeral service was conducted by The Rev. Messrs. Boothroyd, Aston, Lees, and Josh. Cockin ; the last gave an address in the Chapel, and at the grave. On the Sabbath but one following, The Rev.

J. Toothill, of Hopton, preached to a most crowded audience, from Acts xi. 24. "For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord."



FINIS.

"Trembling, hoping, hanging dying,
O God! the soul the bliss of dying."

Early in the morning of July 29th, when Mr. M. was nearly 81, the "vital spark of heavenly flame," which had exhibited for several days only a faint, tremulous light, — was gone! Thus lived, and thus died, this excellent man. His interment was attended by a very numerous assembly, who made "great lamentation." The funeral service was conducted by The Rev. Messrs. Boothroyd, Aston, Lees, and Josiah Cochrin; the last gave an address in the chapel, and at the grave. On the Sabbath following, The Rev.

W. MOORE, PR. HUDDERSFIELD.

THE
VISITATION;

OR

DIALOGUES

BETWEEN A

Quaker and Church-Warden;

AND THE

REVDS. MESSRS. NIMROD, TALLY-HO,
MARS, IGNORANCE, INTEMPERANCE, BLINDMAN,
AND DR. BONNER.

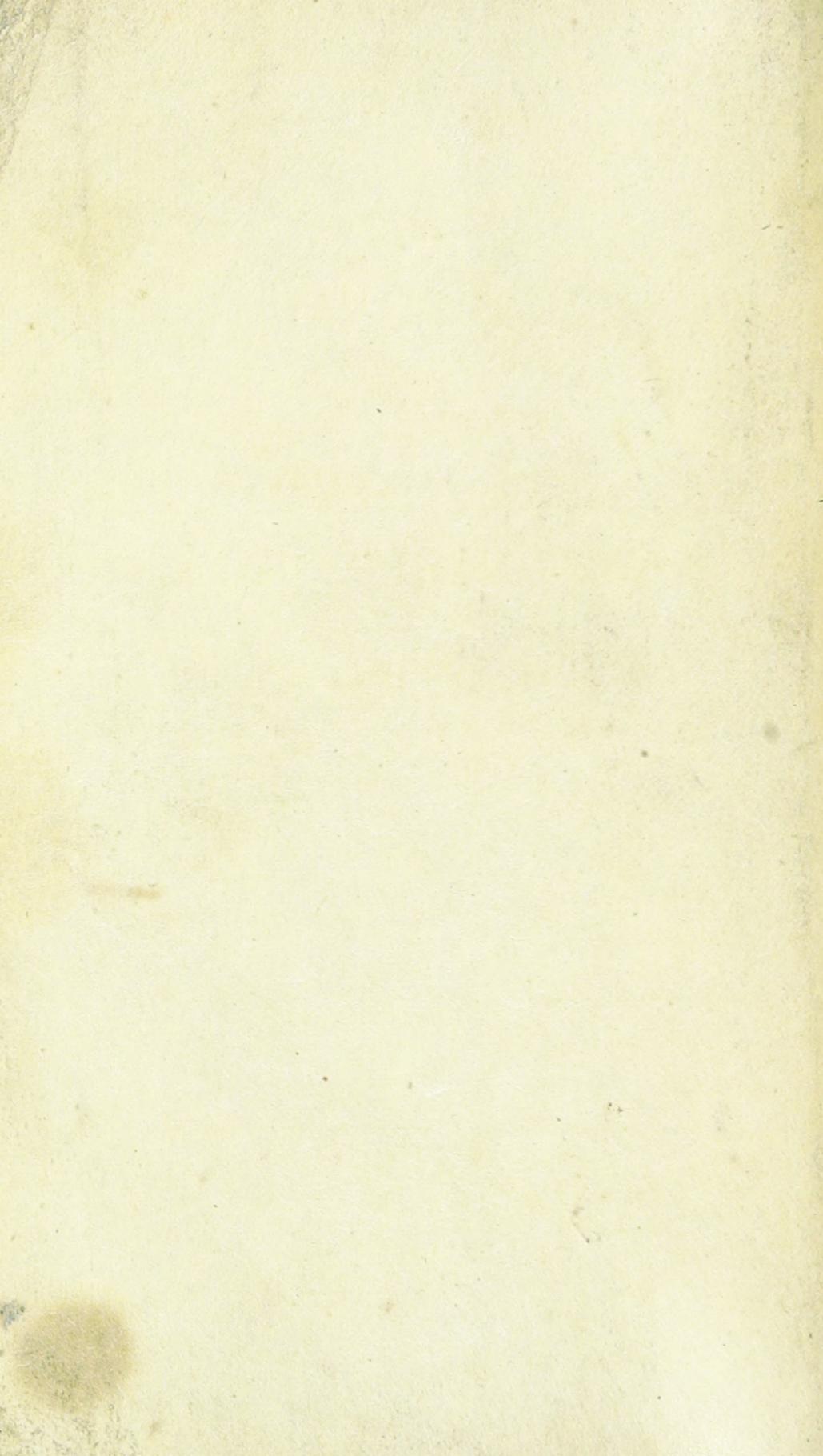
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*"I call no man an ape or ass,
'Tis his own conscience holds the glass."*

HULL:

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1

THE VISITATION.

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Entered at Stationers' Hall.



WINDSOR CASTLE THE GREAT



WINDSOR CASTLE THE GREAT



WINDSOR CASTLE THE GREAT



QUAKER AND CHURCH-WARDEN.



NIMROD.

TALLY-HO.

MARS.



IGNORANCE.

INTEMPERANCE.

BLINDMAN.

DR. BONNER.

PRESERVATION SERVICE

SHELFMARK 10.34.7e.31(9)

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