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**THE CONNECTION BETWEEN MINISTERIAL  
CHARACTER AND SUCCESS.**

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A

**DISCOURSE**

DELIVERED AT

**EBENEZER CHAPEL, SHADWELL**

**FEBRUARY 19, 1826,**

ON THE OCCASION OF THE DEATH

OF

**THE REVEREND JOHN HYATT,**

CONTAINING

**A FULL ACCOUNT OF HIS EARLY LIFE.**

BY

**CHARLES HYATT.**

**"OUR DYING FRIENDS ARE PIONEERS—TO SMOOTH  
"OUR RUGGED PASS TO DEATH."**

**DR. YOUNG.**

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**SECOND EDITION.**  
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**LONDON:**

**PRINTED FOR THE AUTHOR,**

**BY H. TEAPE, TOWER-HILL:**

**MAY BE HAD OF NISBET, BERNER-STREET; WESTLEY AND DAVIS,  
R. DAYNES, AND ALL THE BOOKSELLERS.**

**1826.**

**PRICE ONE SHILLING.**



## ADVERTISEMENT.

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*THAT the following Discourse possesses no merit, as a literary production, the Author is willing to admit; but, as containing a faithful account of the Early Life of his departed Brother, he hopes it will be acceptable to those who attended his ministry and admired his public character. If it be said, he has entered too much into detail, let it be remembered that the individual to whom these pages refer was one, whose extraordinary character will no doubt call forth some biographical remarks by abler writers; whom the Author has here furnished with materials, which, in their hands, assuming a pleasing and interesting form, may hand down his memory to posterity, and exhibit his zeal and devotedness in the cause of God to others entering upon the important duties of the Christian ministry, as a noble example of disinterested perseverance.*

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## A DISCOURSE.

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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.

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WHEN our Lord gave the command to his disciples to search the Scriptures, he intended to impress upon their minds a deep sense of their vast importance. The Bereans rendered themselves noble by obeying this divine injunction; and we shall, as professors of the Christian religion, no doubt add to our happiness as well as knowledge, by following their example. Although the word of God abounds with a variety of beauties and excellencies, for which we should look in vain in the most admired compositions of antiquity; in no point perhaps does it more eminently excel, than in its description of character.

The Sacred Biographers, it is true, generally furnish us with a mere outline, but from the excellent hints and weighty observations included in their brief sketch, the reader finds but little difficulty in filling it up.

B

In the chapter from which my text has been selected, the writer brings before us an individual who was chosen by the Church at Jerusalem to proceed on a very important mission. The gospel, in spite of every obstacle, had been making its way among the Gentiles, when the tidings of these things reached the ears of the disciples at Jerusalem. They immediately determined to send one of their number who ministered in holy things, to trace its progress, and render the new converts to Christianity whatever assistance they might need. The individual on whom the lot fell was Barnabas, a person admirably adapted for such a work, being a "*good man*;"—well qualified for such an office, being "*full of the Holy Ghost, and of Faith*;" and in the discharge of his duty eminently successful, as "*much people was added to the Lord*."

Nature had moulded the character of Barnabas in one of her most pleasing and interesting forms; he was a *good man*,—of an amiable and lovely temper, of a meek and quiet spirit, in whose breast true benevolence dwelt; for it is said of him, that when the Church needed pecuniary assistance, he "*sold his land, and brought the money and laid it down at the Apostles feet*;" thus proving that "*his bowels of mercy were not shut up against the wants and necessities of a poor brother*." Nor was it by giving up his property alone that he comforted the mourners in

Zion, — he was also a *son of consolation*, for he “*wept with those that wept*,” and practised the advice given by Job, that “*when a man is in trouble, pity should be shown him*.” In the character of this good man, that which gave a lustre to the whole was *sincerity of principle*. To the gospel he was sincerely and warmly attached, from a belief of its truth, a persuasion of its value, and a personal experience of the support and consolation it is able to afford to the tried and afflicted. Hence, all he did for the propagation of that gospel, he did in the sincerity of his heart; and when he beheld the happy effects resulting from its promulgation among the heathen, and witnessed the introduction of the Gentiles within the pale of the Christian Church, his soul rejoiced within him, whilst he hailed these new converts as brethren in one common Lord and Master. But though he rejoiced over them in the Lord, he did it with trembling; he knew that as the followers of Jesus they would be exposed to temptation, surrounded by evils, and have to endure persecutions, to which they were utter strangers in their unconverted state. He therefore cautioned them against every snare, entreated them to continue in a steady adherence to the good cause, and after having preached unto them Christ crucified, and explained all the parts and bearings of the Christian scheme, he exhorted, persuaded, entreated them all, that



with unwearied perseverance, and undaunted resolution, "*they would cleave unto the Lord.*"

Nature however, only commenced the formation of the character of this "*good man,*" It was the operation of divine grace, the agency of the Holy Ghost, and the influence of the divine principle of faith, that stamped it with perfection. He was "*full of the Holy Ghost and of faith.*" It is not our intention to speculate about the time and manner of the conversion of Barnabas to Christianity. Some think he was one of the seventy sent out by our Lord into the country round about Jerusalem ; but whether this opinion be correct or not, we do not pretend to decide. Our object now, is to contemplate the effects which resulted from his conversion; and from the testimony of the Sacred Historian we know that he was not an ordinary Christian, for he was "*full of the Holy Ghost;*" that is, (according to the opinion of some) full of the miraculous powers, and extraordinary gifts which were communicated by the Holy Ghost to the Apostles, teachers, and some of the members of the several Churches in the first age of Christianity. These are undoubtedly referred to in this expression, but not exclusively, or even principally. It *is* possible for an individual to possess these, and yet be destitute of genuine and vital godliness. Balaam prophesied, and notwithstanding, died fighting against God ;

Judas unquestionably, like the other Apostles possessed miraculous gifts, and afterwards betrayed his Lord, and abandoned that cause, which, by his gifts he had previously assisted. The Church at Corinth ranked highest among the primitive churches, for the number and variety of the gifts with which it had been favoured, but was at the same time the farthest removed from the spirit of Christianity, of any portion of the Christian world. While therefore, it is admitted, that the extraordinary gifts and endowments of the spirit are referred to, the immediate reference is undoubtedly, to those gifts and graces which he possessed as a Christian, and which are communicated to every believer in Christ, in common with Barnabas. That which constituted him a Christian, was, his being filled with the spirit of Christ, for "*if any man have not the Spirit of Christ, he is none of his.*"

Thus fitted for the ministerial office by spiritual-mindedness, he was further qualified for it by being "*full of faith.*" He himself firmly believed the gospel which he preached to others; he had "*tasted and handled of the good word of life*" which he entreated and exhorted others to believe; he sowed the seed of the kingdom at Antioch in faith, being persuaded that God would raise it to perfection; and whilst engaged in the office to

which he had been called, he met every difficulty, submitted to every trial, and performed every duty in perfect confidence in the promise of his Lord, "*Go ye out into all the world and preach the gospel to every creature,—and lo I am with you always even unto the end.*"

It was reasonable to expect that so good a man, gifted with such endowments, and possessed of such qualifications, would be a successful minister of the grace of God. Accordingly such was the fact, for many "*were added unto the Lord.*" This was the great object he had in view, for this he went to Antioch, for this he laboured in season, and out of season, and to him it must have been a subject of joy and gratitude that he did not labour in vain in the Lord. But we must not attribute this success to Barnabas alone. We admire his disinterested motives, his sincere attachment to the cause, his holy ardour, his fervent zeal in the discharge of his ministerial duties; yet the success with which these exertions were crowned, must be referred to the great Head of the Church; "*who gave testimony to the word of his grace, and many believed, and turned to the Lord.*" We delight to reflect on the concise but expressive statement of the Sacred writer, and especially on *that* part of it, "*much people was added unto the Lord;*" not to a particular sect or party, of which

Barnabas might have been considered as the head, but truly converted to God, and added to his church. A mind formed in the same mould with that of Barnabas, can never be influenced by party motives.

When I look around this large assembly, I imagine that many of you have been reflecting on the purpose for which I have sketched the character of Barnabas; and that you have concluded it is to bring before your view, as a counterpart to it, the character of my late *revered and excellent brother*. You are, my friends, perfectly right; this is my design. And I earnestly entreat your serious and candid attention, whilst I treat of his character as a man and as a Christian: his call to, and his qualification for, the ministerial office: and then just glance at the success with which he was honoured, in the discharge of its duties.

If, in the course of this address, the speaker should place before you the character of the Rev. J. Hyatt, in what some may consider too glowing terms, or paint it in colours too vivid; let me entreat you, to remember the relation in which he stood to him: a brother by the ties of nature; a brother by the bonds of Christianity; and a brother in the duties and the trials of the Christian ministry. In all these relations we have proceeded together in the journey of life for many

years, and now that death has for ever dissolved all earthly connections, it is congenial to the feelings of nature, it is consistent with the principles of religion, it is my duty, as a Christian minister, to feel the loss, and to weep at his removal. “*Brethren, pray for me, that like him, I may be found faithful unto death, finish my course with joy, and enter into the rest which remaineth for the people of God.*” Although he did not sustain among *you* the pastoral office, still his occasional services here, have rendered his memory dear to many. Most of you have heard him, not only with delight, but, I trust, with profit; and the effects produced by his ministry in this place, will neither be forgotten in time nor eternity. Under these impressions, I shall address you from the fulness of my heart, and say, “*Follow them, who, through faith and patience, now inherit the promises.*”

Like Barnabas, he was a “*good man.*” Nature had done much for him. There were, from his infancy, many traits in his character, which were honourable and praiseworthy; and all who were acquainted with him in early life, have acknowledged that he was upright in his dealings, kind and benevolent in all his actions. But before I lead you to this part of my plan, it will be expected that I give you

some account of his pedigree. We cannot trace his ancestors to remote generations. Beyond his grandfather we have no account; and of him, all the information we can obtain, is, that he was a tradesman in the town, which gave birth to his grandson, Sherborne, in Dorsetshire, and that after some time he left that place, and went, it is believed, to the East Indies. He left behind him an only son, then a child, who was taken under the care of a person in the town, and brought up in rather a menial service. In early life he married, and commenced business in a small public house. In this house their numerous family was brought up; and in it too, their venerable mother, after sustaining an honourable character for upwards of fifty years, departed this life, highly respected and deeply regretted. Their father had then been deceased twenty years. John, their eldest child, was born on the 21st of January, 1767. From the circumstances in which his parents were placed, it was to be expected that they could give him but a limited education; such, in fact, as a common school in a country town could afford. But in this, as in every other situation in future life, he succeeded beyond most of his contemporaries; and by the manner in which he attended to the common routine of a school, displayed a similar spirit to that by which he was afterwards influenced and animated in the

discharge of the important, but arduous duties which devolved upon him, as a minister of Jesus Christ. At the age of fourteen, he was apprenticed to a cabinet-maker, in the same town. In this situation he soon obtained the approbation and confidence of his master ; and when but eighteen, managed the business, and kept the books of the trade. In the last year of his apprenticeship, his master dying, he carried on the concern on his own account ; and though so young a man, he had the happiness, by his assiduity and attention to business, not only to secure the connection which had previously been formed, but also considerably to enlarge it ; and no doubt had he devoted his life and talents to trade, he would have accumulated a handsome fortune for himself and family : but the providence of God destined him to higher and more important service to mankind, than is compatible with the station of a tradesman in a country town. For the first twenty years of his life, though an industrious young man, and a most dutiful and affectionate son, his habits were those of a man without God and without Christ in the world. His parents, though belonging to the Established church, seldom attended any place of worship. But though themselves irregular attendants, they uniformly enjoined a constant observance of the Sabbath, and a regular attendance at church. With

these injunctions, he partially complied by attending public worship on the morning of the Lords' day, and became one of the choir of singers when but a lad. As he grew in years, he gave way to sinful pleasures—and in consequence became connected with a party of dissolute characters, of whom he became the leader. Often have I heard him in later life, when referring to this connection, admire the discriminating grace of God, in separating him from this ungodly society; the whole of which, with the exception of himself, proceeding in their career of sin and wickedness, lived to prove that "*the way of transgressors is hard.*"

We are now arrived at the period of his history, in which it pleased God, by his sovereign and special grace, to set him apart for himself. It would be truly gratifying to me, as well as interesting to you, were we able to trace all those particular feelings and emotions of which he was the subject, when first labouring under convictions of sin. We must, however, be content with a few general ideas collected from conversation held with him; since, I believe, he has not left behind him any written records which might serve as our guide. This I deeply deplore; being persuaded that a life of thoughtlessness and sin, such as his had been, must have appeared



to him, on review, a just cause of godly sorrow and deep repentance.

The circumstance which first led him to reflect on the concerns of his soul, and eternal things, was the commencement of his attachment to her, who, for thirty-nine years has proved a most affectionate and valuable wife and a kind and indulgent mother to seven children. Miss Westcomb was the niece of the Rev. Mr. Vardy, dissenting minister in Sherborne, with whose aged widow she lived at this period. With her she attended the dissenting meeting-house, and gave satisfactory proofs that she had not attended in vain. I have heard him say, that her unwearied attention to her pious aunt, her prudent and modest demeanour, joined with her sincere piety, had engaged his thoughts and gained his heart; whilst at the same time, he felt the strongest aversion to her religious connections. Happily for him, however, he determined to secure the hand of her, who had gained his heart. This led him to attend the ministry of the gospel, that he might more effectually ingratiate himself into the affections of the object of his attachment. In this select and pious family of which she was a member, he spent many of his evenings, after the business of the day was concluded. Here he saw embodied and exemplified, *pure and undefiled*

*religion*; and here too, he had access to the valuable library of Mr. Vardy, which was still in the possession of his widow. Having a taste for reading, and an ardent desire for knowledge, he was gratified with the perusal of books, of a different character and tendency to any he had previously read; the influence and effect of which were, to call off his thoughts from the things of the world, to disengage his affections from the company of sinners, and deeply to impress on his mind, an anxious concern about the awful and momentous things of eternity.

I have heard him say, that the first religious impressions he received, were made on his mind by reading on a small piece of paper, an extract from some evangelical author; but with the particulars of this fact I am not now familiar. From this time he felt it his duty to abandon his former connections, and to obey the divine injunction, "*Come out from amongst them, and be ye separate.*" This step was no sooner taken, than it brought upon him a violent persecution, not only from his sinful associates, but also from his own father. Every annoyance which could be given him, both at home and abroad, was now resorted to, all of which he submitted to resolutely and willingly, knowing that they that "*will live godly in Christ Jesus, must suffer persecution.*" (Note A.)

Religion was then in a very low state in the town. In the parish church nothing like evangelical truth was to be heard : in the meeting-house all was cold and formal. The change therefore, of the ringleader of youthful follies in the town, became a subject of general conversation ; to his parents it was constantly insinuated, if not openly asserted, that their son, in becoming a Presbyterian, would become, as a matter of course, a fool ; and that all his prospects in life, on which he had just commenced, would be blasted. They believed, that to save their son from what they considered utter ruin, nothing but a determined opposition to his new opinions would be successful ; and consequently they commenced a series of persecutions, which nothing but a firm and steady faith, strengthened by the constant communications of divine grace, could have enabled him to have withstood ; but he at length succeeded, “ *by well doing, in putting to silence the ignorance of foolish men ;*” and to the honour of the most respectable inhabitants of the town be it asserted, that they did not withhold from him their countenance and support, as a young tradesman, although at the same time they disliked what they considered, the new religion which he had embraced.

At the age of about twenty, he entered into the marriage state with the young lady before named ; to whom, as an instrument he

was indebted for his first religious views and feelings, and with whom, for thirty-nine years, he has enjoyed a larger share of happiness and bliss than falls to the lot of many in this endearing relation. Admirably formed by nature, (and of course improved by religion) in her character and habits, for the wife of one of so ardent a temper, and so sanguine a disposition as he was, they have lived together in love and unity, in affection and kindness; and now that death, by removing him from this probationary state, has dissolved the connexion, thus so happily formed, I doubt not but that she will find his God and her God, to be a *husband to the widow*, and a *friend and very present help in every time of need*; and that like him, from whom she has thus been separated, she will continue faithful even unto death, and then obtain a crown of glory that fadeth not away.

In every station and relation of life he was, like Barnabas, a *good man*. As a son, he was dutiful and obedient in all things, where God and conscience were not opposed; and well do I remember, although but very young at the time, the candid and respectful, but firm and undaunted manner, in which he gave to his offended father a "*reason for the hope that was in him*," and assigned to him the cause, for which he united with the "*sect every where spoken against*."

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I have said he was first born, and he was born to be first; for, as the eldest in years, and possessing a judgment the soundest and most matured, we all looked to him for direction and advice. His only sister, the youngest branch of the family, he received into his own domestic circle a few years after he settled in the ministry, in order to assist her in the *things pertaining to godliness*; and there is reason to believe, that his benevolent exertions on her behalf were not unsuccessful. She died at the age of twenty-one, in a sudden and rather unexpected manner, but he "*sorrowed not as one without hope.*" With respect to myself, (who was the youngest of four brothers,) having resolved upon coming to London, I was indebted to him for an introduction to a few pious and humble characters; by one of whom, on the following Sabbath, (although then much against my inclination) I was conducted to the very chapel in Tottenham-court-road, where he afterwards laboured for twenty years, with so much success. It is with great reluctance I here refer to myself; my only object is to illustrate his character as a "*good man,*" in the relation of a brother. My own mind soon became impressed with the folly of sin, and the importance of religion; and from this time a correspondence commenced between us, which, under the blessing of God, was productive of the greatest benefit

to me; and the perusal of his letters, years after they were written, always refreshed my soul and encouraged my heart. In them he displayed the feelings and benevolence of a Christian, in earnestly desiring the present and everlasting welfare of a thoughtless brother, "*for his hearts' desire and prayer to God was, that he might be saved.*" His goodness did not, however, terminate with the favour of a kind and evangelical letter, but, like Barnabas, he gave other proofs that his "*bowels of mercy and compassion were not shut against a brother in time of need.*"

As a husband, and a father, he was a "*good man.*" Indeed the kindness and affection displayed in these relations, can only be known by those who have witnessed them. Often have I thought that a stranger casually entering one of the large assemblies he was accustomed to address, beholding his sarcastic treatment of "*the enemies of the cross of Christ;*" the warmth and zeal he displayed in defence of "*the truth as it is in Jesus;*" the bold and fearless appeals he made to the consciences of his hearers, of every class and condition in life; and above all, the adroitness with which he would unmask the hypocrite in Zion; such a stranger would say, surely this man possesses the spirit of a fury; in company he must be haughty and unsocial; in his family tyrannical and severe. No, brethren, such an opinion

would be farthest from the truth, he was a man of a "*meek and a quiet spirit,*" "*full of gentleness, showing all meekness to those around him:*" and perhaps it would have been better for his family, had he brought a little more of that decision of character and determined resolution, into the domestic circle, which he so eminently displayed in the pulpit, and for which, as a minister of the gospel, he was so justly esteemed.

We shall now call your attention to the circumstances by which he was led to enter on the work of the ministry; and speak of the qualifications he possessed for the discharge of its duties. No sooner had "*he put on the Lord Jesus*" by a public profession, than he felt it his duty to join himself to the people of God in church fellowship; he therefore united with an Independent church, (the only dissenting congregation in the town;) in which, however, the preaching was not of that character which was likely to cause him to "*grow in grace and in the knowledge of Christ Jesus the Lord.*" In this connection there were at that time but few, if any, of a kindred spirit with himself; the members in general were far advanced in years, and perhaps did not altogether approve of the warm and ardent spirit he displayed in religious matters; but it was a source of gratification to him to live to witness a most

happy change in the religious state of that town, both in the Established Church and amongst dissenters. There was, however, one whom the providence of God conducted to that place, about the time to which I am now referring, a tradesman, and a Wesleyan preacher, with whom my brother would often enter into warm debates, on the disputed points of Arminianism and Calvinism. These debates led him to search the writings of the Old divines, and especially Elisha Coles, for arguments to confute his antagonist. They were, however, conducted in the most friendly manner, and never suffered to disturb the harmony and good feeling which mutually existed. This gentleman having an engagement, on a fast day, to preach at a village, three miles distant, his friend determined to hear him; but, whether knowing his intention, and fearing to speak before his warm opponent, or whether prevented by some unexpected circumstance, I am not certain, but it so happened that he did not fulfil his engagement. After waiting some time for his arrival in vain, the good old farmer, (in whose house the few friends were collected,) addressing my brother, said, since the preacher is not come, and it would be a pity the people should go away without something being said to them—you must speak a few words; and, without waiting for his consent, gave out a hymn, and thus left my brother no



alternative but that of preaching. His text was, "*Say ye to the righteous it shall be well with him but woe to the wicked,*" &c. As soon as the service was closed, the farmer, without asking permission, gave notice that Mr. H. would preach to them again next Sabbath evening; this was about the year 1794. Often has he said, it would be impossible to describe his feelings, from the time of this announcement, till the arrival of the period, when he was to appear before them a second time. One day he resolved not to go; the next to go, and read some printed sermon: but time that stays for no man, brought the Sabbath day on which he was to preach; at first he was undecided, at length he went, and preached unto the people, Jesus; and from that period became an itinerant preacher in the villages surrounding his native town. The first pulpit he ever entered, was in the old dissenting meeting-house at Compton, near Sherborne, in which he afterwards frequently preached. When it was known in the town that he was going to preach, many of his old sinful companions, and some of his new religious connections, composed part of his audience; and as in most instances of a similar kind, some applauded, whilst others blamed; but by far the greatest number encouraged him to "*go forward,*" and wished him "*success in the name of the Lord.*" But, strange to say, his pastor, an

individual from whom he might have expected encouragement and support, attempted to stop him in his labours to do good, by declaring that he had no notion of uneducated carpenters attempting to preach and explain the mysteries of our Holy religion; but, though a coldness in consequence of this imprudent and unfriendly remark took place between him and his pastor, it did not discourage him in his career of usefulness. His Wesleyan friend still stimulated him in his undertaking, the convictions of his conscience pressed him to go forward, and the deep sense he had of the wretched state of a village population, "*without God and without hope in the world,*" determined him to continue "*stedfast and to be always abounding in the work of the Lord,*" thinking it far better that they should hear the truth of the gospel, though delivered by an uneducated man, than that they should perish in their sins; and there are many in glory, and others yet in the flesh, who will have reason to bless God, through the ages of eternity, that he was not deterred from his object by (to say the least of it) the ill advised opposition of his minister.

In this humble but honourable and useful way, he continued to go about doing good for more than two years; and his improvement being evident, his fame spread far and wide; but it was some time before he could gain

admission to the pulpits of the regular dissenting churches in the neighbouring towns. The good old men thought it had not been so in their early days, they could not therefore promote this irregular preaching, not knowing where it might end. (Note B.) He went on, however, "in the even tenor of his way," doing what he conceived to be his duty to God and his fellow creatures. Success attended him in his business, in which he was very diligent; his zeal for God not having occasioned him (as it has sometimes unhappily been the case) to neglect the lawful claims of the world. As a preacher he soon rose in the esteem of the pious; and by increasing talents, unfeigned piety, and respectability of character, he overcame all opposition, and now almost every pulpit was open to him, in which to "*preach Christ crucified.*"

Among other invitations which he received, was one from Mere, in Wiltshire. In this town there had long been an interest which was now declining, and in fact almost extinct. He was, however, the instrument of producing a great revival; in consequence of which a small neat chapel was built, which was soon crowded with attentive hearers: To this people he constantly preached on the Sabbath, riding over from Sherborne on the Saturday, and returning on the Monday; a distance of seventeen miles. The cause

continuing to increase, he received a unanimous invitation to become the pastor of this little flock;—with this call he complied, and was ordained in July, 1798, on which occasion most of the respectable ministers of the county were present.

In looking back to this step, I can never reflect on it without thinking that he here displayed most of those traits, which were afterwards so manifest in his remarkable character. We here behold a young man, with an increasing family, and a prosperous business, sacrificing every other consideration, and disregarding every flattering prospect of a worldly nature that stretched before him, to pursue one great object, on which all the energies of his mind were bent, and in which all the feelings and faculties of his soul were engaged. Here were no cold calculations of pounds, shillings, and pence;—no taking, what some may consider, a prudent thought for to-morrow; all with him was principle, all was conscience, all was love to God and love to man. He entered most religiously into the idea, that if he were called by the great Head of the Church, to labour in his vineyard, he, in some way or other, as the God of providence, would provide for every want; and with these feelings he sacrificed every worldly prospect, and entered upon the work of the Christian ministry, among a people who could not at that

time, raise a stipend of forty pounds per annum.

Having disposed of his business, to one who had served his apprenticeship to him, he left a considerable part of the property he had accumulated in his hands ; and from this circumstance his first heavy trials of a worldly kind originated ; for this person not succeeding in business, all, or nearly all the money he had entrusted to him was entirely lost. The interest at Mere was too small and poor to support his family without the assistance of his private property ; which being now greatly diminished by this unexpected event, it became necessary to remove to some larger congregation ; and after having served them in the warmth of his heart, and in the most disinterested manner, for nearly two years, to their honour I name it, they parted with him, with the most cordial feelings of friendship and affection, though with sorrow and deep regret, that he might accept a call to the pastoral office over the church at Zion Chapel, Frome, Somerset. To this place he removed in 1800. It was here as a preacher his talents began to be developed and appreciated. At Frome he had a more numerous and thinking congregation, and no sooner had he commenced his labours amongst them, than he sat down with a full determination to improve his mind, and increase his knowledge. While here, he read

and studied, that most valuable author the justly celebrated Charnock, with intense application of mind; and to this, perhaps may partly be attributed that high character he obtained, and preserved, as a consistent Calvinist, and the firm and undaunted manner in which he stated the peculiar doctrines of the gospel in his own peculiar style. The interest soon increased,—the pastor and people were happy,—peace and prosperity attended them; and in his subsequent life, whenever he referred to Frome, he ever retained a most lively remembrance of the happy days he spent there; and cherished a most sincere affection to the people for the kindness and attachment they manifested to himself and family.

His removal from Frome to London is a subject too delicate for me to touch upon to the extent I could wish, because I am aware that difference of opinion existed, and that to a very great degree at the time, respecting the step which he considered it his duty to take. But this I will say, that no motives of a temporal kind influenced this disinterested man of God; these never entered into his calculation, and I express the feelings of mature deliberation when I say, that through life, I believe, he did not attend sufficiently to his own interest or that of his family. That his removal was ordered by an all-wise providence, appears obvious, from the success

which resulted from it, and the good which arose out of it, both at Frome and in London : and it is with peculiar pleasure I mention, that many of his warm friends, who at first blamed his removal, lived long enough to alter their opinion of the measure, and invited him at various times to their houses and pulpit whenever he was travelling into that part of the country.

Having thus with melancholy pleasure traced the hand of God towards him up to the year 1806, we find him the resident minister of Tottenham Court Chapel, and the Tabernacle in London. Respecting his entrance into this connexion, it is not necessary for me to enlarge ; suffice it to say, he was introduced to it by his venerable father and colleague, the Rev. M. Wilks. Mr. W. first heard him preach, I believe, at Bristol Tabernacle, and from that period determined to procure him as an annual supply for London. My brother soon after came to the metropolis on a visit to me ; and Mr. Wilks, hearing of his arrival, sent for him on the Saturday evening, when he informed him that he must preach at Tabernacle next morning. To a command so authoritatively announced, and so clearly defined, no resistance could be made, and accordingly, on the following day, he ascended that pulpit for the first time, from which he has since so often delivered the word of life to thousands of attentive

hearers. I have heard some of the old friends at the Tabernacle, say, they felt a considerable disappointment at seeing so plain a countryman appear before them, instead of their old favourite who had been announced to preach; but before the first prayer was finished, all their regrets ceased; when he had concluded his sermon (the text of which was "*Give diligence to make your calling and election sure,*" and which was afterwards published, and formed the eleventh, in his first volume of printed discourses) the enquiries were immediately and generally made, who is this man, and from whence does he come? and from that day the late excellent manager, John Wilson, Esq. formed an attachment to him as a preacher, which ended only with his death, which took place, to the grief of all who knew him, but fifteen days before that of Mr. Hyatt.

It is pleasing to reflect, that in this sermon he introduced most of those truths which formed the subject of his ministry for the space of twenty-three years afterwards; nor, during the whole of this period did he vary in doctrine, in principle, or in practice. After having visited this connexion for two years as an occasional supply, he was selected as a resident minister, to occupy the place of the Rev. J. A. Knight, who from bodily infirmity was unable to preach. No sooner was this connexion formed, and my



brother had come to reside in London, than his friend Mr. Wilks preached a sermon at the Tabernacle in order to introduce him to the people as their future pastor, founded on John iii. 30. "*He must increase, but I must decrease.*" And it is truly grateful to my feelings to remember, as well as honourable to both parties to record, that from the first day of their union as co-pastors, to the latest period of its existence, the most perfect harmony subsisted between them; which proved that the venerable man of God did not adopt the sentiment of the text as a matter of course, but as expressive of the feelings of which he was then the subject, and which he displayed in his intercourse with my brother to the close of their connexion. Such a union between two ministers may have been equalled, it never was, it never will be, surpassed.

To pursue the history of my valued friend beyond this period is not necessary. In London, for the last twenty years, he has been a public character, and is therefore well known. But I may, perhaps be indulged a little longer, whilst I just glance, at his qualifications for the arduous duties of the office to which he was called.

Accustomed from early life to industrious habits, and blest by nature with strong bodily powers, and a good constitution, he was well prepared to endure hardships, and engage in