

almost any labour within the reach of human power. Had he not possessed great physical strength, he never could have discharged the numerous engagements to which he was called; nor have continued so long to preach to the large and crowded congregations before which he was accustomed to appear. His fortitude of mind was also remarkable. No scene alarmed or discouraged him; and whether he preached within doors or without, to attentive or disorderly assemblies, he ever possessed a perfect command of himself, and went on "nothing daunted:" frequently has he said, when his brethren in the ministry complained of nervous irritation arising from these causes, that he was unconscious of the feeling. But alas! we lived to see even him in a most depressed state of mind, and could not help saying, "*Lord what is man?*" "*How are the mighty fallen?*"

His voice was powerful and commanding, and though not very melodious, it was not disagreeable. His utterance, at the commencement of his addresses, was rather too rapid, but he always spoke distinctly, and could be well understood in the largest assemblies. If he could have been prevailed upon, in early life, to have studied the *art* of speaking, I think he would have appeared to greater advantage. But every thing that seemed to convey an idea of *art* in the sacred cause, in

which he was embarked, was repulsive to his feelings. In this, however, (if one so humble as myself might give an opinion,) I think he erred;—but with him it was a point of conscience, and his favourite maxim was, “every man in his own order;” and ever gave it as his advice to his younger brethren in the ministry, “never ape another, nor borrow from any man, either manner or matter.”

His memory was remarkably strong and retentive. He knew, from experience, the truth of what Mr. Jay has said, “Memory loves to be trusted.” In the early part of his ministry, he only wrote the outline of his sermons; but while at Frome, he began, and ever after continued, even to the last discourse he delivered, to compose the whole of his address, and deliver it memoriter. Often has it been imagined by those who heard him, from his rapid mode of speaking, and from the feeling he discovered in the delivery of his sermons, that they were extempore effusions: but in this they were mistaken: he never, perhaps, for the last twenty years, delivered a sermon, the composition of which had not cost him several hours hard study. Nor was he a hard student alone, but also a laborious preacher, appearing in public six, and in some cases, seven times in the week.

But his greatest excellency, and that which gave to every other its chief importance, was

his spirituality of mind, and entire devotedness to God. We may say of him, with as much propriety and truth, as of any of his contemporaries, "he was *full of the Holy Ghost and of Faith.*" He ever seemed to have a deep sense of the importance of eternal things on his mind. His own religion was that of principle; he entered on a profession of it from conviction; he found it a source of consolation under his trials and afflictions; he could speak of its divine supports and heavenly joys, from an experimental acquaintance with them in his own soul; and from the fulness of his heart he would address the listening crowds that attended his ministry, "*That which we have seen, and heard, and handled of the word of life, declare we unto you.*" "*That we may be able to comfort you with the same comforts wherewith we ourselves are comforted of God.*" As a spiritually minded man he lived above the world, and had his "*conversation in heaven;*" and considering his office as coming from God, he knew he could only fulfil it aright, by aiming at the salvation of immortal souls. He estimated their value by the immortality of their nature, by the sufferings of the Son of God for their redemption, by the joys of heaven, by the torments of hell, and stimulated by these considerations, he gave himself up to the great work to which he was called, "*determining to know nothing among men save Jesus*

Christ, and him crucified," and when he entered the pulpit—

“ There he stood, the messenger of truth ; there stood
The legate of the skies ; his theme divine ;
His office sacred ; his credentials clear.
By him the violated law spoke out
Its thunders, and by him in strains as sweet
As angels use, the gospel whisper'd peace.”

His prayers brought to your recollection the patriarch Jacob, wrestling with God. He was “ *fervent in spirit.*” With what deep and profound solemnity the thousands stood before God, whilst like Moses with uplifted hands and voice he was praying for them ! Oh, it has made many say of the Tabernacle, “ *Master, it is good to be here.*” Here the burdened soul emerging from the cares of the world, has seemed to “ breathe a different air.”

His earnest desire for the prosperity of the cause of God, at home and abroad, would call forth the fervent prayer for Home and Foreign Missions. At one time the peculiar circumstances of individuals would touch the sympathies of his heart, and lead him to deal with God on their behalf. At another, he would pour out his soul for the family in trouble, and entreat that, like David, they might live upon a “ *Covenant, ordered in all things and sure ;*” and in all these petitions, you could perceive it was not the form of words he had learnt to repeat, but the expression of the

sincere, and lively feelings of a spiritual mind. It was by the possession of these endowments that he was qualified for his important and peculiar station; a station which could not be occupied by a man of ordinary talents.

That such a ministry should be a successful one, is what might have been expected; and it was perfectly natural to anticipate, that God who raised him from the humble walks of life, and endowed him with natural powers so peculiarly strong; who gave him such a deep sense of the hatefulnes of sin, so sincere a love of holiness, and such an earnest desire for the salvation of sinners; who filled him with the spirit, enriched him with his grace, and then appointed him to labour amongst the largest congregations in the kingdom; it was natural, I say, to anticipate that this God "*would give testimony to the word of his grace,*" and would make him an instrument of "*adding much people unto the Lord,*"

That this was the fact, we have abundant evidence to which we might refer, not only in London, but in the various places in which he was accustomed to preach. Of him it may be truly said, from the commencement to the termination of his ministry, "*he was in labours more abundant.*" We have already referred to those labours of love in which he was engaged as a village preacher. When he settled at Mere, he illustrated the same spirit, and

around that dark and benighted spot, he introduced the "*light of the glorious gospel of the blessed God.*" I can never forget, when travelling with him in that neighbourhood, many years after his removal from it, his stopping the chaise, and while the big tear was rolling down his cheek, pointing to the stump of an old tree, and with a smile which indicated the joyful recollections of his heart, saying, there Charles, many a time, when no house was reared for the worship of God, have I stood and preached to attentive multitudes; and the happy experience of many, can testify that here he did not labour in vain, for the word, though administered by an uneducated village preacher, and oftentimes delivered in the field, or on the common, was clothed with power, and "*much people was added to the Lord.*" (Note C.) The first Tabernacle he supplied was at Haverford West, South Wales, where he spent six weeks, during his ministry at Mere. In this place his preaching was most astonishingly useful. There was that in his holy ardour, pious feeling, and manly delivery, which accorded with the views and character of a Welsh audience; and on his second visit, so large were the congregations he attracted, that no man, for many years, had been equally popular. I had the honour of visiting the same congregation, about ten years afterwards, when it was truly gratifying to notice

the high respect and veneration, which the people almost universally cherished towards him; and the affectionate manner in which they received my feeble ministry, arose partly from the circumstance that I was the brother of J. Hyatt. But that which was most delightful to me was, to hear in their church meetings, one and another relating "*what great things God had done for their souls*" through his instrumentality. It was indeed true, that by his preaching amongst them "*much people was added unto the Lord.*"

To the Tabernacle at Bristol he paid an annual visit; and here, as well as at Kingswood, many are the living proofs that he did not labour in vain, whilst not a few, who regarded him as their father in Christ Jesus, have "*entered into the rest that remaineth for the people of God.*" For a few years his visits to this place were interrupted, in consequence of his having taken under his immediate care, the interest of the new Tabernacle at Lewes, in Sussex; at which place he preached on the day it was opened, in 1816: and it being nearer London, and the air more conducive, as it was thought, to his health, than that of Bristol, he spent six weeks there, as a supply, for several successive summers. In this place he received many very decided proofs of Christian kindness and respect; and whilst the present managers and congregation

continue, his memory will be dear to their recollections. The esteemed managers of the Bristol Tabernacle, however, prevailed on him, during the last three years of his life, to revisit that place, where he had before been so eminently useful. During the last summer, I had the happiness of spending a few days with him there, and on witnessing the crowded congregations and attentive audiences, I saw proofs that his popularity and usefulness had not declined, but rather increased. The town of Reading, in Berkshire, has also been the scene of his occasional labours; and what has been said of other places, is also applicable to this; that here his ministry was eminently useful, his character highly respected—and his loss will be deeply regretted.

I will not detain you by referring to his usefulness and success in London. These are well known to most of you, and it will not be too much to say, that since the death of the illustrious Whitefield, no man has continued for so many years to attract such large congregations, nor been the honored means of converting so many souls to God. Not a few who have been thus called under his preaching, are now labouring as Christian ministers in different parts of the kingdom, both in the Established Church, and among the various denominations of dissenters; and it is a fact worth noticing, that the present pastors of the

churches over which he was formerly settled, and the esteemed minister of the other Independent church at Frome, were all much blest under his preaching, and introduced by him to the Academy under the care of his much respected friend, the Rev. G. Collison, at Hackney. From these circumstances therefore, we may say of him, as was said of Barnabas, by his preaching, "*much people was added unto the Lord.*"

Many are the observations which crowd upon the mind from a review of the life, ministry, and death of this great and good man. We can only select a few. If it were possible for him to occupy the place in which I now stand, he would say, First "Admire the sovereignty of divine grace, in raising up from comparative obscurity, and qualifying an individual, for the great, arduous, and honourable work of the ministry; and in making him an instrument of extensive and lasting benefit to the church of God. The economy of the great head of the church, in the case of J. Hyatt, was a practical illustration of the text, that "*God will send, by whom he will send.*" Providence had been qualifying him in obscurity for the responsible office he afterwards sustained; and now that the churches and congregations over which he presided, are deprived of his valuable labours, we doubt not, God will raise

up “*a man after his own heart, to feed them with knowledge and with understanding, who shall go in and out before them, in the fear of the Lord.*” We pray God he may be as faithful, devoted, and successful, as the minister the loss of whom they so deeply regret.

Secondly, Consider the vast importance of a minister’s mind being directed to one object, or, in the words of our Lord, “*that the eye be single.*” This, in his case, was remarkably exemplified. In his studies, in his preaching, and in his prayers, he aimed at one point, and that was the conversion of sinners to God, and the edifying of the saints. His personal comfort, his health of body, his worldly interest, and even the temporal welfare of his family, were but of minor importance, in comparison with the attainment of the great object he had proposed to himself, of “*winning souls to Christ.*” He could say, with as much truth, as any minister since the days of the apostle, “*We seek not yours, but you.*” It is a fact established by experience, that we cannot pursue with equal ardour, two objects at the same time; one only can engage our supreme attention, and if our minds are distracted, we shall not pursue either with success. “*Ye cannot serve God and mammon.*” Oh, may we, who sustain the office of the Christian ministry, “*have our eye single;*” propose to ourselves one chief end—the conversion of sin-

ners to God, and the edifying of the saints; then we shall "*not run in vain, neither labour in vain.*"

Thirdly, How delightful the faithful minister's review of his work in the hour of death. To prove that he was a faithful minister, requires no argument. The consciences of all who heard him will testify, that he boldly and fearlessly declared "*the whole counsel of God.*" Who amongst his numerous hearers, ever beheld a man, who, from the sacred desk would more warmly and faithfully press home upon conscience the necessity of a change of heart; in order to constitute a "*Christian indeed. Ye must be born again;*" we imagine we now hear his voice sounding in our ears, while quoting these his master's words.

That a considerable portion of his sermons was of a doctrinal kind, is readily admitted; but I do not hesitate to say, that, (according to my humble opinion at least,) all his discourses were founded on the Sacred Scriptures as their basis; and if at any time he might have employed an unguarded expression with relation to God's eternal decrees, or everlasting love, he always preached these doctrines, as "*doctrines according to godliness:*" and at the close of such discourses, we all well remember, with what zeal and solemnity he would insist on the necessity of personal holiness, as an evidence and an effect of the "*love of God*

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being shed abroad in the heart ;" though he knew that individuals of antinomian principles would occasionally hear him, yet, he never shrunk from most solemnly warning those who pervert the doctrines of the grace of God to licentiousness ; or, from plainly declaring to them, that if they continued in this state of mind, "*their damnation was sure.*" And we have known in some few instances, that such faithful and honest appeals have not been in vain, but have been instrumentally successful in humbling, and bringing to the feet of Jesus, these proud, vain, self-willed, troublers in Israel. A circumstance we admit of rare occurrence.

It has been brought as a charge against him by some, that he was at times personal in his addresses, and that he availed himself of the liberty of the pulpit to attack the character of individuals. To this I reply, that in most cases the bow was drawn at a venture, and that it was conscience which did its office in the bosom of the individual. Yet if he knew that he had a hearer who was an unjust tradesman, he would declare that "*short weights and short measures were an abomination to the Lord ;*" and would remind him of the command of Christ, "*As ye would that others should do to you, do ye even so unto them.*" If he knew that there was in the assembly, the drunkard, the unclean, or the profane person,

he would adopt apostolic language and tell them that "*such could not enter the kingdom of Heaven.*" If it came to his knowledge, that there was before him one, who appeared as a saint in the house of God, who yet breathed the spirit of a devil in the family, such an one would be sure to hear himself denounced as a hypocrite in Zion, and would be reminded, that "*hypocrites have no part in the kingdom of God and of Christ.*" If a hearer were in the habit of making one in the temple of God to day, and to-morrow could appear at the theatre, and delight to live in such a practice, boldly would he avow, (be the party who it might,) that such a person could not cultivate communion with God, "*nor enter into his closet, and shut his door about him, and pray to his God in secret;*" and in proof of the truth of what he asserted, he would faithfully appeal to the conscience of his hearer: generally closing such appeals and observations with the declaration, that the stage was as much the means of damnation, as the pulpit was the means of salvation. If *this* was personality, then J. Hyatt would glory in being personal: the Lord grant that we who exercise the office which he so long filled, may like him, "*not shun to declare the whole counsel of God.*" When the hour of his dissolution was approaching, this part of his conduct passed in review before him: and what his sentiments

were on this subject, the following observation will shew: "I have," said he "been accused of being personal in the pulpit, let my accusers now witness my dying moments, and think as I do on the importance of a death bed, and I am convinced they will not blame me for being faithful." The scenes which were disclosed during his few last days upon earth, proved that the principles from which he had acted during life, could support him in the prospect of death. The complaint with which he had for years been afflicted, (the asthma) had excited in the breasts of his friends, for several winters past, the most fearful apprehensions; and the severity of the weather this season, greatly increased those fears, Still he could not be persuaded to desist from his pulpit duties, or rather his pulpit delights, but continued in the active exercises of his office, even to the second Sabbath of the month in which he expired. His last sermon was delivered on January 8th, founded on Eph. iv. 13. "*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*" After the discourse, he administered the sacrament of the Lord's supper, and with this engagement for ever terminated his public labours. From this time his friends began to think that his work was finished upon

earth: and the fear of separation was hourly increasing. His mind was not in that calm and happy state which his friends were anxious to witness: not that he was afraid of death or its consequences, far from it; he knew that for himself "*to die would be gain;*" yet he felt anxious, very anxious about his family, being in the state described by the apostle, "*For I am in a strait betwixt two; having a desire to depart, and be with Christ, which is far better. Nevertheless to abide in the flesh is needful for you.*" Like many other pious parents, he had met with some heavy family trials. He had one son, *just* entering upon the medical profession; and for him he wished to live. "*To abide in the flesh*" he thought "*was needful for him.*" On his account there was a momentary conflict between the parent and the Christian, between nature and grace; but the latter triumphed, and grace reigned in the last scene; for as death approached, he resigned this, his youngest son, into the hands of his God; and no doubt said, "*God Almighty bless the lad: the blessing of the God of Abraham be with thee;*" and we earnestly hope, that his prayers will be answered. In reference to the separation which all now expected, his excellent and pious son, (the youth who has frequently preached to you) said, "Father, I find it hard work to say, '*thy will be done;*'" the dying saint replied, "I do not," and then with pecu-

liar emphasis said, "*thy will be done.*" If it be the will of God, said he at another time, "to spare me a little longer to serve him, I would willingly stay; but if I have finished his work, I have no desire to continue here." At another time, when asked how he did, he answered, "very, very bad, but I desire not to murmur; I have not one moments ease, but God is an unchangeable God, he will support me. Ah, dear Lord, I shall soon be with thee; my work is done, I shall soon be at rest for ever." He frequently alluded with his accustomed fervour, to the prominent theme of his ministry, Christ crucified; and oftentimes, when the excessive weakness of his frame rendered articulation difficult, would he whisper, in accents which refreshed and cheered the soul, precious blood! precious blood!

His old and venerable colleague called on him a few hours before his death, and amongst other things, he said, "Well, brother Hyatt, if you had a hundred souls could you commit them all to Christ *now?*" (alluding to an expression my brother frequently used in the pulpit;) the dying man with great effort raised his hand, and with peculiar emphasis, though with much difficulty, said, "a thousand! a thousand! a thousand! all to Christ, to none but Christ." After this, his father and friend offered up his last prayer, and said, farewell; and thus for ever closed their earthly con-

nexion ; soon, very soon, they will meet again, “ where bodies meet to part no more.”

I had an interview with him the last hour of his life ; his weakness was so great that he could not speak ; yet he was perfectly sensible, and knew me. I sat on his bed, his hand grasping mine. By his bed side stood a pious female, whose unwearied attention to him during his last days, will never be forgotten by the family. Near her stood a younger lady, who with all the kindness and affection of the female character, strove to assist her dying pastor in his last moments ; thus exhibiting the influence of Christianity, as a religion of tenderness and compassion. In another part of the room sat the affectionate wife, now about to part after a union of thirty-nine years of uninterrupted love and affection. His youngest daughter, a most affectionate and devoted child to her father in all his illness, for whose welfare he was much concerned during his last days, was standing by. His son Charles, who for many years had been a comfort to him through all his afflictions, stood in the attitude of prayer to his God and his father's God. As I glanced my eye to a corner of the room, there sat another son, who had ——— ; but I forbear, I will not further draw aside the curtain which properly hides the family scene from public gaze. Oh no ! It was the last, I can never forget it. I saw his

dying legs drawing up in the bed, and thought on the good old patriarch Jacob, "*I die, but God will be with you.*" "*And when Jacob made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost.*"

Dr. Young well describes the scene when he says,

"The chamber where the good Man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of Heav'n
Fly ye Profane; If not draw nigh with awe,
* * * * *

You see the man, you see his hold on Heav'n
If sound his virtue; * * * * *
Heav'n waits not the last moment; owns her friends
On this side death, and points them out to men
A lecture, silent, but of sov'reign power,
To vice confusion, and to virtue peace."

Fourthly, Such was this faithful minister's review of his work in the hour of death, and such the scenes disclosed in the "chamber where he met his fate." Hearer, the hour of death is not far off, when you too must take a retrospect of your profession and character: when the scenes and engagements of time must pass in review before you, and the solemn, the awful realities of eternity be disclosed. Will it then support the soul, that you have been in union with a Christian church? A Judas was thus united. Will it speak peace to the soul then, that you have understood the

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gospel plan of salvation and talked much about religion? Demas did this. Oh no ! “ real religion is more than notion, something must be known and felt.” I exhort you then to “*examine yourself whether you be in the faith.*” Have you believed the doctrines which he preached, have they exerted their sanctifying influence on your heart. Have you experienced the transforming efficacy of the gospel in “*changing you into the image of Christ from glory to glory.*” Do you, like *Enoch, walk with God*, and by the general tenor of your life prove the reality and vitality of your religion. These are serious questions and I press them earnestly on your attention at the close of this discourse ; for, if you have not experienced a change of heart, if you are not “*a new creature in Christ Jesus, if old things have not passed away and all things become new,*” then his and my ministry have been in vain ; and should you die in your present unconverted state, it will be a subject of bitter remorse through eternity, that ever you heard the gospel from our lips. By the consideration of his faithful ministry—by the worth of your immortal spirits—by the glorious realities of heaven—and the unspeakable horrors of hell, I entreat you, sinner, to turn from your evil ways and live. Haste, haste to the throne of grace in prayer, plead the promises, make mention of the name of Christ, and trust to the merits of his blood ;

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and God will forgive thine iniquities, receive thee graciously, and love thee freely; for "*Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon him.*"

Finally, Let us not forget to "*give unto the Lord, the glory due unto his name.*" My brother was a "*good man, full of the Holy Ghost, and of faith, and much people was added to the Lord*" by his faithful ministry; still he "*was, what he was, by the grace of God.*" It was "*not by his might or power*" that his ministry was so successful, "*but by the spirit of the Lord.*" It was in consequence of "*his having obtained help of God,*" that he continued "*faithful unto death.*" In his last moments, that God (whom he had so long served,) supported and upheld him, and when with him all mortal scenes were passing away, the influence of those doctrines which he had for so many years preached, was eminently exemplified; in his holy fervour, sacred calmness, and unreserved submission. Often had he spoken with almost heavenly rapture, of God's unchanging love. When the hour of death approached, he experienced the truth of that declaration, "*having loved his own, he loved them unto the end.*" Often had the soul of the distressed and afflicted Christian been cheered and strengthened by his animated addresses on God's inviolable

faithfulness. When passing through the valley of the shadow of death, he heard that God say to *him*, “ *I will never leave thee, nor forsake thee.*”

Then it was he experienced what he had frequently spoken of, “ *Dying supports in dying hours.*”

“ His God sustained him in his final hour :
His final hour brought glory to his God.”

Thanks to a faithful God, that our departed brother's last moments were, what his last, his very last words expressed :

Happy! happy! happy!

*Mark the perfect man, and behold the upright,
for the end of that man is peace.*

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Note A, page 17.

One of the great excellencies of Mr. Hyatt's preaching was, its experimental character. In his discourses he introduced much of his own religious feeling and experience, and it was this circumstance which frequently arrested attention, and under the blessing of God rendered his ministry so useful; in encouraging the fearful, strengthening the weak, and comforting the mourner in Zion.

The following extract taken from his thirteenth sermon, in his first volume of printed discourses, (page 338) will illustrate the idea, and cannot be misunderstood in its application.

“Behold a proof of the existence of a persecuting spirit. God has been graciously pleased to bring that young man, whose character has been most dissolute, to a knowledge of his ruined state and miserable condition; by faith he has been enabled to apply to the Lord Jesus Christ, and has found peace with God, through his atoning blood. An entire revolution has been effected in his views; his former dissipated and debauched companions are for ever cast off; his past wicked practices are totally abandoned; he is now “*a companion of them that fear God.*” He accounts the saints “*the excellent of the earth,*” and in their society he is best pleased; he follows a holy course, delights in holy exercises, and can no longer do as once he did, “*because of the fear of the Lord.*” The surprising change is discovered and abhorred by his former associates; they despise and cruelly persecute him, they hate him *with perfect hatred.* What is still more distressing, his father, *his father,* beholds the astonishing reverse in his spirit and conduct, but instead of rejoicing over his reformed son, he beholds him with hateful and malicious eyes, and resolves, if it be possible, to deter him from pursuing his newly adopted course. The father vehemently expostulates,—the son meekly replies,—the father is greatly apprehensive of his son's derangement, the son is anxiously concerned for his father's eternal state. Now, the father promises, then he threatens; he still loves his child, but exceedingly hates his religion; and every promising expedient is adopted, and diligently employed, with a view to reclaim his supposedly mistaken and deluded son. Ah! ignorant man! little dost thou think that thou art daringly “*meddling with God.*” Forbear thee from persisting in thy wicked design; thy son knows that he *ought to obey God rather than man.*”

Note B, page 26.

When we reflect on the state of religion in the county of Dorset, as it existed forty or fifty years ago, and compare it with the present state of things in that part, what reason is there for gratitude to

the great head of the Church? The improvement which has taken place, may be attributed to the zeal and public spirit of the ministers in that county, particularly as they have been displayed in the successful attempts which have been made to encourage and promote village preaching. But to no one, in those parts, can we refer with more grateful recollection, than to the late excellent Rev. J. Weston, of Sherborne,—a man of true piety, holy zeal, and genuine benevolence, whose memory will be dear to me as long as life shall last, for the unwearied attention, and Christian kindness, he uniformly manifested to my departed brother, whenever he visited his native town. He indeed, was a *good man*, and eminently useful in the station which God had allotted him. During the twenty years he presided over that church, he was the steady friend and successful promoter of village preaching; and an active and useful member of the Association formed for the purpose of introducing the light of the gospel into the dark and benighted parts of the county.

We must not however reflect on the Fathers who have fallen asleep. Let it be remembered, that when Mr. Hyatt commenced village preaching, such a practice was almost unknown in those parts; the influence of the preaching of the immortal Whitefield not having been felt there; for it will be seen by referring to the statements which have been printed respecting the scenes of his labours, that Dorsetshire was very little favoured with his visits. Our astonishment therefore, at the temporary opposition which Mr. Hyatt met with, from the ministers in that neighbourhood, should be somewhat abated, when we remember that lay preaching was a thing almost entirely new to them, and that it was a commonly received maxim, that none but those who were regularly educated and ordained, ought to be allowed to explain the mysteries of godliness. But we rejoice that he persevered in his labours, in spite of every prejudice, and that with him commenced in that neighbourhood, a practice, which has been, and we hope, will long continue to be useful, in leading sinners "*from darkness to light, and from the power of Satan to God.*"

Note C, page 38.

I hope I shall not be considered as introducing to public notice, the former character and station of my brother, in a way of which he would not approve, could his approbation now be asked: nor will those who know me, consider that my design in this allusion is, to advocate an *uneducated ministry*. Though our departed friend had not himself received an academical education, he ever gave it as his advice to young men, who consulted him on the subject of their entrance into the ministry, if he thought that they possessed talents for public speaking, and the acquisition of knowledge, that they should enter an academy, to improve those talents, and acquire that knowledge, which would

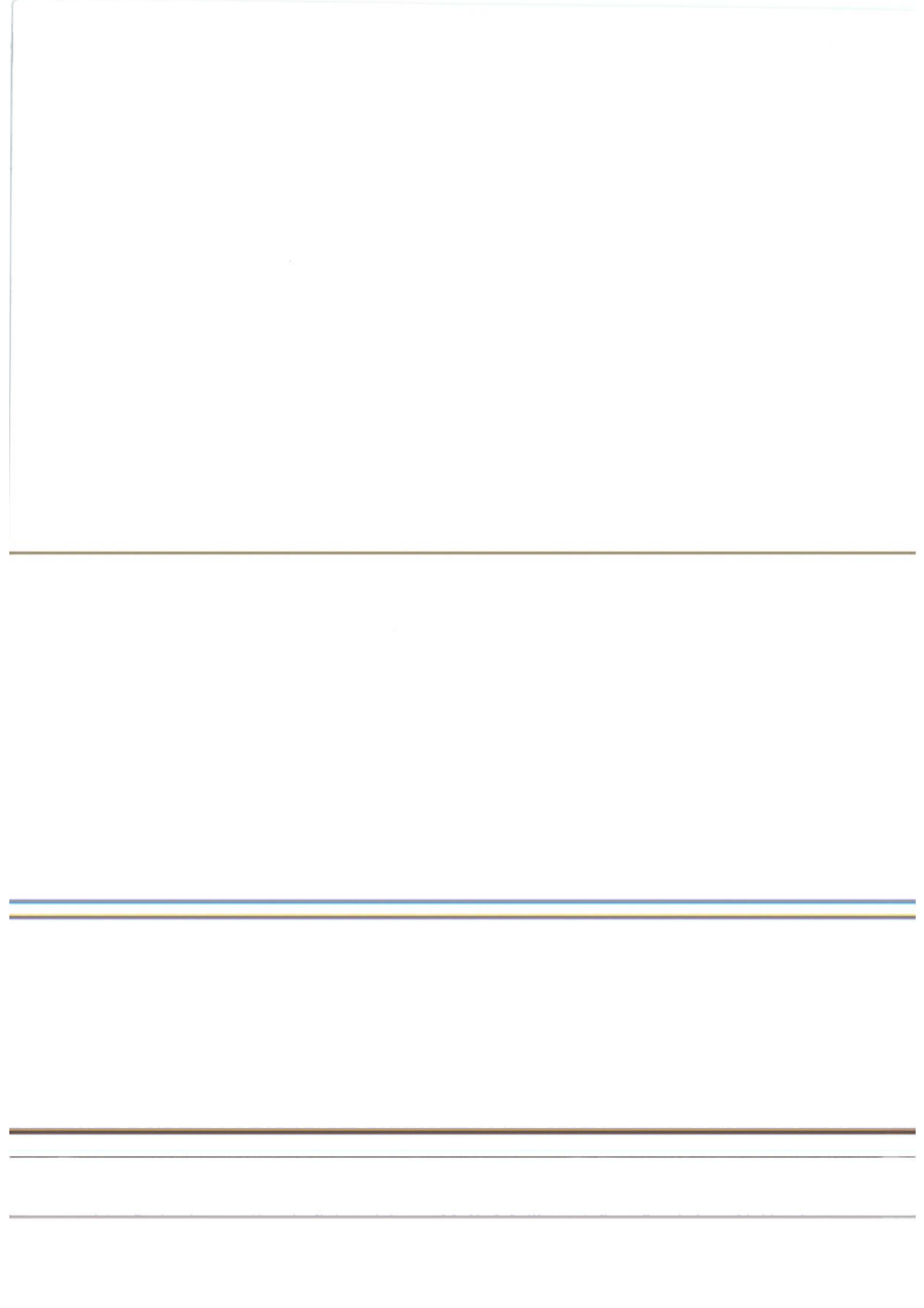
be useful to them in the discharge of the important duties of the sacred office; and they were not a few, whom he introduced into the different dissenting colleges.

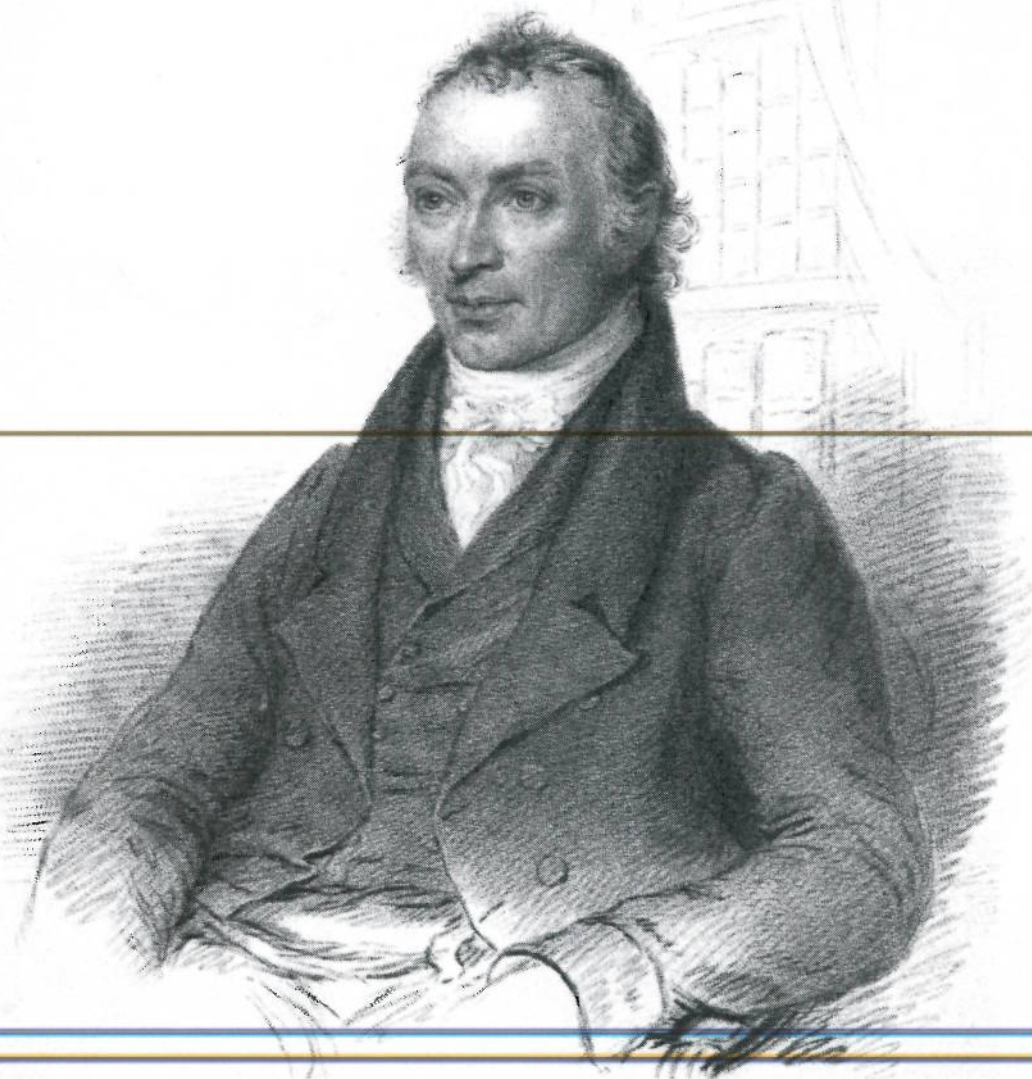
But, if God in his providence, endowed with talents, and called forth into public life, any who had not enjoyed these advantages, (as was the case with respect to himself,) he ever thought it a mark of weakness and vanity in those persons to forget, (or feign to forget) their former state and occupations. In his discourses and his conversation, he would at times refer to his own engagements in early life, with the feelings of deep humiliation and grateful recollection.

The following extract from a printed sermon, entitled "*The recollections of gratitude and the pleasures of hope,*" will confirm this remark.

"If God hath brought any of us out of obscurity, endowed us with temporal possessions, or endued us with mental excellencies, let us not appear to forget former days, when we were destitute of all these. David remembered the shepherd's crook, when it was exchanged for a princely sceptre; he had not forgotten the bleatings of the flock, when he was surrounded with the splendours of a throne; in the midst of royalty, he remembered his former rusticity. The Lord reminded him of what he had done for him, by saying, "*I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel,*" and the humble saint was not ashamed to acknowledge his former employment; sensible of the distinguishing goodness of God towards him, in the true spirit of humility and gratitude, he said, "*He chose also his servant, and took him from the sheep-folds; to feed Jacob his people and Israel his inheritance.*" Thus too, the prophet Amos modestly adverted to his former humble occupation, and said to Amaziah, "*I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophecy unto my people Israel.*" It betrays a mean and contracted spirit in any one, whom Providence hath brought out from obscurity, and placed in any public station in the world, or in the church, to feign to forget past days, as though it were a disgrace to a man that he was once in more humble circumstances. What dishonour is it to a minister of the gospel, that he was formerly a mechanic, or a rustick? Many have become useful preachers, who were taken from the shop and from the field, and not a wise man amongst them has been, or is ashamed, that his former occupation should be publicly known. * * * Beware of a haughty and imperious spirit, which makes a man odious in the eyes of sober society, and be concerned to imitate grateful David, and say, "*Who am I, O Lord God? and what is my house that thou hast brought me hitherto?*"

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