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Mr. David Anderson

U. P. College

Spring 1885/6

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D. W. M.



## EXTRACTS FROM NOTICES OF FIRST EDITION.

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..... "It is apart from my subject; but I cannot restrain myself from calling the attention of my readers to the Memoir of the distinguished author of these discourses (Rev. Dr Heugh), by his accomplished son-in-law, the Rev. H. M. MacGill—a work full of interest to all Christians; to ministers, perhaps the most truly valuable biographical volume that has been published since 'Orton's Life of Doddridge.'"—*Rev. Dr John Brown, in his Exposition of our Lord's Intercessory Prayer.*

"We regard the volume before us as one of the most valuable in its class. By far the greater portion of it is from Dr Heugh's own pen, in the shape of diaries and letters. The editor has executed his part with taste and judgment. His delineation is complete, in the sense of presenting Dr Heugh's character, not merely in one or two aspects, but such as it appeared in all the relations of life, public and private; and if there are fewer details respecting the latter than we could wish, it must be attributed to a commendable delicacy which in these days is too often violated. Altogether he has compiled a most able and interesting memorial of one of the worthiest of men. . . . To the ministers of the gospel it is of inestimable value; but for private Christians it is replete with instruction; it is worthy of being placed by the side of the 'Memoirs of Arnold,' and of Dr Heugh's great contemporary and countryman, Chalmers."—*Kitto's Journal of Sacred Literature. [Rev. John Ryland.]*

"This is a great and valuable contribution to the best order of biographical literature. . . . Abounding in materials of the richest description—a book for the individual and for the public, for the minister and for the layman—a book of wisdom and of worth. . . . The manner in which the work has been executed by Mr MacGill, has left us nothing to be desired."—*British Banner.*

..... "We do not know a biography better written. There is a unity of aim and purpose in the construction of the work, announced, kept in view, and attained. The reflections and observations which incidentally arise are neither tedious nor trifling, and sometimes touch on a vein of deep and beautiful thought; and opinions relating both to persons and subjects, are penned with a sobriety of diction and a judicial calmness that bespeak the lover of truth. Mr MacGill was perhaps cumbered by the very riches of the materials placed within his reach; but he has used them with much skill; constructing a work which holds no mean place among the classics of religious biography."—*North British Review.*

"We see in this invaluable biography, embracing as it does so much of the personal writings of Dr Heugh, the earnestness of a mighty spirit, seeking to know itself, holding converse with unseen and eternal things; and, by a stern and rigorous self-discipline, which dates from an early period, and was never relaxed, establishing those mental habits which marked out their possessor as one made for leadership,—we see those secret links which connected Dr Heugh's erect and manly bearing before men, with his humility before God—the strength, with the tenderness of his character—

the playful vivacity of his temper, with the graces of a deep and fervent piety. . . . It is our unfeigned conviction that few publications of this class have recently appeared better adapted for usefulness; the record of the life and death of this great and good man will be a mighty instrument in accomplishing those results which it was his one object, while he lived, to reach; and it would be difficult to name a volume more worthy than this to be used as a hand-book by the Christian minister in his most thoughtful hours."—*United Presbyterian Magazine*.

"We thank Mr MacGill for the service he has rendered to high worth in the preparation of this copious memoir; and cordially recommend the many excellencies of Dr Heugh to the imitation especially of students, preachers, and ministers of the gospel."—*Free Church Magazine*.

. . . . "We do not know if we have for ten or twenty years read a Life which has so interested and *satisfied* us by the fulness of its details, the tasteful manliness of its execution, the interest of its correspondence, and the light it casts on the history and character of an amiable and eminent man, than the 'Life of Dr Heugh,' by his scarcely less admirable son-in-law, our old friend, Hamilton MacGill. To bring such men and such a work under the notice of our readers, is a luxury and privilege, as well as a literary duty, and to it, accordingly, we joyously address ourselves."—*Rev. George Gilfillan, in Hogg's Instructor*.

"To the church in general we commend this valuable contribution to religious biography, and, in particular, to students and young ministers, who will find in it many admirable rules for their guidance in the prosecution of their studies, illustrated by the experience of one who found them so advantageous to him as a minister of Jesus Christ."—*Christian Journal*.

"The accomplished biographer has executed his task admirably well. With highly successful tact, and skill, and taste, he has selected from the copious diaries before him, and from numerous letters to various friends, an almost continuous chain of extracts which tell in the most natural and effective manner the history of their author's life. And yet they so tell it, that as you read you are hardly conscious of following the train of an arranged narrative; you seem rather to be accompanying the departed as he lives over his life again in your presence. . . . Hitting on the happy medium between presenting us with a disjointed array of excerpts on the one hand, and leading us to forget his subject in elaborate narration or episodes of reflection on the other—supplying in brief *nexus* just what is needful for explanation or transition—quoting on any one point no more than is required to exhibit the incident of life or phase of character under review in its full, true light, and often drawing the line between what should be produced and what should be reserved with much delicacy, he has constructed a biography, written as it is desirable memoirs should be written, neither meagre nor tedious, natural and self-evolving, reproducing, so far as may be, the life of its subject. And so from first to last you go through this volume, as you might track some noble stream, from its joyous and meandering course among the hills, on through its full, straight, strong flow of waters, gladdening and fertilising the plain, to its ultimate placid issue in the broad ocean."—*Glasgow Constitutional*.

"The special value of this biography, which has been prepared with much labour and judgment, is derived from the extraordinary combination in the character which it portrays;—the combination of the spiritual excellencies which belong to the minister, the Christian, and the religious leader, with the social abilities and worth of an exemplary citizen, and of an honourable and useful public man. We know no character more worthy of study and imitation—no biographical work that may be more generally useful."—*Eclectic Review*.

THE LIFE  
OF  
HUGH HEUGH, D.D.



THE LIFE

OF

HUGH HEUGH, D. D.

BY HIS SON IN-LAW,

HAMILTON M. MACGILL,

HOME SECRETARY TO THE UNITED PRESBYTERIAN CHURCH.

NEW EDITION.

EDINBURGH: WILLIAM OLIPHANT AND CO.

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"Ibi non aliis de me crede, sed mihi. Ibi me adtende, et vide quid fuerim in me ipso per me ipsum."

AUGUSTINI *Epistola* (231) de *Confessionibus*.

"The Christian character is not formed at once; but those who are diligent in watching over themselves, and using the means of grace, though their good resolutions be sometimes overcome, shall, through Divine assistance, grow stronger and stronger, and at length inherit the reward of the faithful servant."

JOB ORTON'S *Memoirs of Doddridge*, Chap. I.

JAN 27 1914

## PREFACE.

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THESE memorials of Dr Heugh succeed his death at a greater distance than his friends could have desired. They have been put together in the course of the last two years, during such intervals of time as could with propriety be taken from pastoral duties, the full discharge of which, demands a minister's undivided time and energy. The Compiler, after having surveyed the mass of materials originally at his disposal, and having linked together a considerable portion of the narrative, discovered, at different times, three copious diaries, extending, with a few blank spaces, over thirty-six years of public life. The first glances at these documents produced the impression, which was afterwards deepened into strong conviction, that the Memoir, in its most important qualities, would suffer serious injustice, if such records of the inner life should be thrown aside. Acting under this conviction, and with such help as he could command, he set himself to thread the labyrinths of a difficult and peculiar short-hand writing, with the view of bringing forth important instructions from materials otherwise inaccessible. The results are submitted to the judgment of the reader. They are variously interwoven with the larger portion of the volume.

The Compiler has made himself acquainted with every fragment of Dr Heugh's writing—so far as he knows of its existence—bearing, even in a remote degree, upon his undertaking. Some even of those hasty notes and sketches, which were never intended for preservation, but were accidentally left undestroyed, he has found to be usefully suggestive; and

altogether, his difficulty has been, not in expanding, but in reducing the volume to its present limits. He takes it for granted that a Memoir, if it aims at any thing more truthful and characteristic than a few generalities; if some proportion is to be observed among its various parts; and especially if it is to exhibit what a man has been in his heart, and in his closet, as well as on the arena of public action and observation, must extend to a considerable size.

Exclusive of the pulpit matter noticed in the preface to a selection of Dr Heugh's Discourses, the following materials were ultimately available for the objects of this volume:—

1. About three thousand pages of letters.
2. Three diaries in short-hand, extending from March 1804 to December 1840.
3. A diary in long-hand, extending from January 1841 to May 1846.
4. Six journals in short-hand, detailing visits to a distance.
5. A few similar journals in long-hand.
6. A profusion of letters addressed to Dr Heugh.
7. Upwards of thirty pamphlets and other publications, in whole or in part from his pen.

No two persons would have made precisely the same selection from this mass of matter. It is right, however, that the reader should be thoroughly acquainted with the object kept steadily in view in the selection that has been made. That object was twofold: to give, as much as possible in Dr Heugh's own words, such a narrative of his life, as is essential to the interest and even to the very nature of a biography; and to exhibit such a view of his character, in its progress and development, as would be at once most complete, and most generally useful.

It is perhaps not needful to prepare the reader, for what he is likely to anticipate, by saying, that *the diary is totally destitute of style.* For reasons that will appear, this remark is indeed specially applicable to the three earlier diaries. The selections from them will be found somewhat fragmentary, and not seldom rugged; and it is believed, that for these very qualities, they will be the more prized by those

who can best appreciate their higher qualities. If the reader wish specimens of language falling easily and smoothly from the pen of Dr Heugh, he is referred to the volume of discourses, and especially to the letters interspersed with this Memoir, and to those appended to its close. *To the appended letters attention is specially directed, as they are more liable from their position to be overlooked.*

From the beginning, the attempt has been made to impart to the Life, as much as possible, an *autobiographic* character,—an attempt favoured by one of Dr Heugh's notes in pencil, written about 1830, which, amidst notices of other plans with which his mind was then teeming, contains the following words:—“*Commence autobiography for the use of the family.*” Following out this idea, which had never been carried into execution, and with a view to much *wider* usefulness, the Compiler has unavoidably imparted an aspect of *egotism* to Dr Heugh's correspondence which it does not possess. It is necessary to notice this peculiar quality, arising from the rule that has guided the selection. Such a peculiarity can scarcely indeed be distasteful to any reader. Should it be so even to one, he must ascribe it, if he choose, to the misjudgment, or to the artifice of the Compiler—certainly not to the subject of the narrative, whose taste in this department was peculiarly rigid, and even severe. It is confidently believed, that by a selection of personal matter from a multitude of letters, and by the collection of kindred materials from diaries and journals, one great object, which no autobiographer can attain, has, in a good measure, been secured—the advantage, without the peculiar offence, of a man's publishing memoirs of himself.

The Writer would gratefully record his acknowledgments to those who have aided him in various forms, in promoting the objects of this publication. He would express his very special obligations to Dr Stark and Dr Wardlaw, for their most valuable contributions, appended to the conclusion of the Life; and to Dr Stark and Dr Brown for their kindness

in surveying in MS. the earlier portion of the work, when it existed in a more imperfect and uninviting form. To the many friends of Dr Heugh, who have kindly permitted the freest access to their letters, special thanks are due; as also to the following gentlemen, for their polite, and, in most instances, useful replies respecting facts and dates, most of them connected with the clerical ancestors of Dr Heugh:— Rev. Dr Mackelvie, Balgedie; Rev. James Gilfillan, Stirling; Rev. Dr Craik, Glasgow; Rev. John M'Laren, Larbert; Rev. Andrew Brown, Alva; Rev. John Clark, Abernethy; Rev. Dr Hetherington, Edinburgh; Rev. Dr M'Crie, Edinburgh; Rev. Mr Stevenson, Cupar-Angus; Rev. Mr Eadie, Dun; Rev. J. E. Touch, Kinnoul; Rev. Dr Reid, Glasgow University, and others.

The Memoir is now issued under the persuasion, that, notwithstanding what is imperfect in its execution, it contains materials that are fitted usefully to stimulate reflection, and that will indeed at once demand and bear it. It is hoped, also, it will teach, or at least deepen, some important lessons:—that there is a great and unknown power in self-knowledge; that Christian meditation is a right basis for Christian action; that the deepest humility before God is consistent with the most erect and manly bearing before men; that as tenderness may gracefully unite with strength of character, so cheerfulness may fitly combine with piety; and that after a very great influence has been ascribed to native qualities of mind and heart, words like those of Locke are still applicable equally to moral and intellectual habits:—“As it is in the body, so it is in the mind, practice makes it what it is; and most, even of those excellencies which are looked on as natural endowments, will be found, when examined into more minutely, to be the product of exercise, and to be raised to that pitch by repeated actions.”

GLASGOW, *4th May* 1850.

## PREFACE TO THE SECOND EDITION.

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THE prompt demand for the former edition of the Life of Dr Heugh, and the favourable reception it has met with at the hands of readers and reviewers, would have justified a much earlier reissue. For about twelve months the work has been out of print. That interval has not been made use of in attempting any important alterations. The volume might, indeed, without serious difficulty, have been considerably expanded, by the introduction of additional materials of interest from Dr Heugh's Correspondence; or it might have been abridged by the omission of less characteristic selections. Each of these alternatives has been deliberately rejected. The selection from the Correspondence was originally made, at once with a view to general usefulness, and with the design of giving that place to principles and measures, as well as that prominence to personal traits of character, which may be justly looked for in an extended biography. A similar principle guided the selection from the Diary, to which the reader is indebted for the most valuable feature of the work—its very full reflection of the *inner workings*, of a life mingling itself variously with important interests, singularly free from narrowness, and abounding with *action*. The very repetitions of a Diary, dense throughout with solemn and suggestive thought, are sometimes subservient to the very end of usefulness, which goes to justify the publication of a record so strictly personal and secret. Some few repetitions have been omitted in the present edition; others have been purposely retained.

The entire Memoir has been carefully revised. A copious Index has been appended. A few paragraphs have been omitted, or modified. A variety of verbal alterations have been made, with a view to greater accuracy. Two or three letters have been added; and two or three have been transposed. These changes, together with an alternation of types, suited to transitions in the matter of the volume, constitute the total difference between the present and the previous edition.

The volume of Discourses that accompanied the first edition, was, like the Memoir, entirely disposed of in a few months. Should it continue in demand, it can be easily given to the public in a separate form, and with one or two valuable alterations.

Since the Life of Dr Heugh was given to the public, his friend, Dr Stark, whose name is profusely interwoven with the following pages, has entered into the joy of his Lord—has entered, it may be added, into renewed fellowship with his friend, among “the spirits of the just made perfect.” It is pleasing to announce, that a Memoir of this eminent person, together with a selection from his Discourses, may be expected soon to appear, under editorial auspices that leave nothing to be desired.

GLASGOW, *January* 29, 1852.

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LIFE  
OF  
THE REV. HUGH HEUGH, D.D.

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CHAPTER I.

Doctor Heugh's birth. His clerical ancestors.—His grandfather, the Rev. John Heugh; Church of Scotland and Scottish Prelacy about 1714. Mr Heugh ordained in an Episcopalian parish; Produces a revolution in the parish in favour of Presbyterian worship; His views of the ministerial office, of patronage, of Professor Simson's heresies; His deathbed; The violent settlement of his successor; His family join the Secession.—Dr Heugh's father; Synod's teacher of Philosophy; Settled in Stirling; His character; Domestic trials.—Dr Heugh's early days; Character when a boy; Academical course; Catholicity of spirit; Early rules of self-discipline.

THE REVEREND HUGH HEUGH, D.D., was born at Stirling on the 12th of August 1782. He was the ninth child of the Rev. John Heugh of Stirling, son of the Rev. John Heugh of Kingoldrum. His father, like himself, was a minister of the Secession; and his father's maternal grandfather, as well as his own paternal grandfather, were ministers of the Church of Scotland, who had finished their course before the Secession from that Church had taken place. We shall consult the convenience of the larger number of our readers, in introducing this narrative of the life of Dr Heugh, by alluding to a few facts in the ecclesiastical history of Scotland immediately connected with the times and the opinions of his clerical ancestors.

His two paternal great-grandfathers belonged to the united parishes of Larbert and Dunipace, in the neighbourhood of Stirling. Of these parishes, one of them, Mr Heugh, was an elder, the other, the Rev. Hugh Whyte, was the minister. The Rev. John Heugh, son of the elder just named, married Miss Jean Whyte, eldest daughter of the minister. Of Mr Whyte I have been able to ascertain little more, than that he was the first minister of Larbert and Dunipace after the Revolution in 1688. The first meeting of the Synod of Perth and Stirling, after that event, was in 1691, at which he was chosen Synod clerk. He was a man of great accuracy, and enjoyed the esteem and confidence of his brethren in the ministry. He died in 1715. Of the Rev. John Heugh, the grandfather of Dr Heugh, a very definite opinion may be formed from ample materials still extant. He was born in the year of the Revolution, was settled in 1714, the year before the first Jacobite rebellion, and died in 1731, two years before the Secession. In the year 1700, at the early age of twelve, he entered on his collegiate studies at the University of Glasgow, and while yet a boy of sixteen received the degree of Master of Arts.\* He then entered on the study of theology, which he prosecuted with great energy, as his voluminous MSS., in the English and Latin languages, still in the hands of his descendants, amply testify, and he was licensed to preach the gospel Nov. 22, 1710.

After finishing his academical studies, he resided for some years as chaplain in the family of Lord Dunmore, in the parish immediately contiguous to that of his birth. He was thus well known in the united parishes of which Mr Whyte was the minister; and when they became vacant by the death of that clergyman in 1715, the parishioners, though he had been lately ordained elsewhere, called him to take the oversight of their souls; but the Church courts refused to sanction his translation. The parishioners who thus besought an evangelical ministry, were, two or three years thereafter, put under the pastoral charge of the Rev. Archibald Campbell, afterwards Professor of Church History in St Andrews, whose errors, viewed in connection with the manner in which they were treated by the ascendant party in the Church, were

\* The diploma authenticating the title of this "ingenuus et probus adolescens Joannes Heugh," is dated Ap. 19, 1704, and bears the signature of Jo: Stirling, P. et Vicedancell.; David Brown, Decan: Facult.; Jac. Wodrow, S.T.P. [the historian's father]; Jo: Tranus, P.P.; Jo: Law, P.P.; Gers: Carmichael, P.P.; Jo: Lowdoune, P.P.

classed by the first Seceders, along with the heresies of Professor Simson, among the reasons which justified secession from the National Establishment.\*

To render more intelligible the brief narrative that follows, of the life and labours of Dr Heugh's grandfather, as well as to aid the reader in apprehending the origin and position of the Secession Church, it may be here observed, that, during the first quarter of the eighteenth century, the Church of Scotland was passing through a very important period of her history. The persecutions which preceded the Revolution had silenced and scattered the faithful witnesses who occupied her pulpits during the latter days of the Covenant. Not only had some of them fallen under the hands of a tyranny, as truly Popish as it was Prelatic, but in the course of nature many of them had been removed by the hand of death; so that, when the Church received the benefit of the Revolution settlement, "there were but sixty of the old Presbyterian ministers, who had been ejected at the Restoration, who were alive."† In the year of Mr Heugh's ordination—a quarter of a century after the Revolution—only two of them survived.‡ During this interval of twenty-five years, when this interesting remnant of the olden time were thus disappearing, there were introduced into the vacant pulpits of Scotland hundreds of Prelatic conformists, belonging to a class who yielded to circumstances rather than principle in becoming the ministers of a Presbyterian establishment. They are described by an English bishop, § of the highest authority, as "generally mean and despicable in all respects," as "the worst preachers he had ever heard," "ignorant to a reproach;" many of them being "openly vicious," "a disgrace to their orders, and the sacred functions," "the dregs and refuse of the Northern

\* Gib's "Display of the Secession-Testimony," vol. i., pp. 112-134.

† Sir Henry Moncrieff's Life of Dr Erskine, p. 420.

‡ Wodrow says: "Jan. 1714. This moneth Mr Heu Campbell, minister of Muirkirk, dyed. He was an Antedeluvian minister, ordained before the flood, though never Moderator since the Revolution. There are now only two Antedeluvian ministers alive in all the Church of Scotland, Mr Patrick Simson, minister at Renfrew, and Mr Thomas Warner at Balmacellan; and both of these are turned very crazy, and cannot live many moneths; soe great a change doe forty or fifty years in an age make."—*Analecta* (published by the *Maitland Club*), vol. ii., p. 276.

§ Bishop Burnet. See Moncrieff's Life of Dr Erskine, p. 418. In 1712 the Commission of the General Assembly thus addressed Queen Anne: "We cannot but lay before your Majesty this pregnant instance of our moderation, that since our late happy establishment, there have been taken in and retained hundreds of dissenting [*i.e.*, Episcopal] ministers upon the easiest terms." It must be admitted this was a pregnant instance of moderation. It gave birth to a system of administration too well known under the name here undesignedly prognosticated.

parts." Thus, during the interval referred to, many a "root of bitterness" was planted in the Church, which ere long sprung up and filled the land with troubles.

It is well known, besides, that the repeated attempts, made at the expense of much innocent blood, under the Stuart dynasty, to introduce Prelacy into Scotland, though at length defeated, was, at least in some localities, especially in the north of Scotland, attended with temporary success. In one of those localities where this success had been unusually decided—in the parish of Kingoldrum, in the "braes of Angus," skirting the south-east boundary of the Grampian range—the Rev. John Heugh was ordained in 1714. A determined effort had been made, under the new law of patronage which had come into force two years before, to settle an incumbent suited to the wishes of the Episcopalians; who, both in numbers and influence in the parish, were entirely in the ascendant. Notwithstanding the recent act restoring patronages, presbyteries continued for some time to found their proceedings more on the people's call than on the patron's presentation. It was not, however, to be expected that any call to a Presbyterian clergyman should proceed from an Episcopalian parish. Mr Heugh was therefore called by the Presbytery, *jure devoluto*—the right of call having, from the circumstances, fallen into their hands. During the preceding winter, he had been occupied under their direction in the Highland parts of three contiguous parishes, Alyth, Blairgowrie, and Bendochy. He had thus already had the opportunity of verifying the recommendation which he had brought from ministers around his native parish: "as a youth of pregnant parts, good inclinations, and popular gifts in preaching the gospel."

It is now difficult to conceive the annoyance to Presbyterian ministers which was then given, in not a few instances, by the adherents of Prelacy. In the summer of 1711, as we are informed by Wodrow, "English service was set up almost through all the north of Scotland;" and he adds, "that party grow extremely insolent and outrageous."\* It was not at all uncommon in that part of the country for the Episcopal clergy to "intrude" into the parish churches, and to retain possession of them.† Indeed, a few months previous to the settlement of Mr Heugh, the General Assembly had drawn

\* Wodrow's Letters (published by the Wodrow Society), vol. i., p. 301. March 27, 1712.

† Wodrow's Correspondence, vol. ii., pp. 124, 125.

up a representation of "the insults of the Episcopal party in the north, upon the established ministers," and had laid it before Queen Anne "craving redress."\* To the best friends of the Scottish Church, this party was exceedingly obnoxious: to the friends of Presbytery, because of their Prelacy; to the friends of the reigning family, because of their favour for the Pretender; and to the friends of evangelical truth, because their teachers generally, to use the words of Wodrow, preached "bare morality, or Arminian and Pelagian doctrine."†

It was only after considerable hesitation that Mr Heugh accepted the call of the Presbytery, to undertake the duties of the ministry, in a parish where the influence of such a party was so entirely dominant; and his first entrance among them was in circumstances peculiarly discouraging. On the day fixed for his ordination, no admission could be obtained into the church, one of those edifices, which, constructed before the Reformation, had been successively devoted to Popish, Presbyterian, and Episcopal worship. The Episcopalians were resolved, in the present instance, to yield possession only to force. As appears from the minutes of Presbytery, the person in charge of the keys had "absconded himself," and the ordination took place in the churchyard.‡ On the first Sabbath after he was ordained, admission to the church was still denied; but under the direction of the Presbytery, a warrant was obtained to force the doors, which was done accordingly, and in the minute narrative of the Presbyterian record we are informed that "new locks were put thereon."

From this obstructive party, Mr Heugh met with considerable annoyance at the beginning of his ministry. Their

\* Wodrow's Correspondence, vol. i., p. 559.

† Ibid., vol. i., p. 572.

‡ Writing within a few weeks of the date of Mr Heugh's ordination, Wodrow observes, apparently in allusion to this very case (November 1714), "I hear the Jacobites are grown very uppish of late; and especially in the north they are falling to their old work of rabbling and menacing presbitrys and ministers."—(*Analecta*, vol. ii., p. 295.) The minutes of the Presbytery of Meigle, under which this ordination took place, contain some curious information, illustrative not only of the *animus* of the Prelatic party, but of the operation of the new law of patronage, immediately after its enactment. In the parish of Aberlemno, at no great distance from Kingoldrum, an Episcopal minister, Mr John Ochterlonny, the laird of Flemington, had been employing his extensive local influence with no little energy against the Presbyterian ministers. A few years afterwards his zeal was rewarded by his promotion to the status of a bishop. Acting, no doubt, in accordance with his views, Mr Patrick Ochterlonny continued to annoy the Presbytery with a series of presentations. On 20th October 1712, Mr Ochterlonny gives in a commission from "My Lord Dun," as patron anent the presentation of Mr Andrew Geddies. On Feb. 11, 1713, he again appears, saying he had a commission from Mr Lumsdaine, Writer to the Signet, "now" patron of Kingoldrum, for nominating Mr W. Moncrieff to the parish. The Presbytery resolved to disregard these claims. On 12th August he returns, saying he had a presentation in favour of Mr Thomas Watson. On 13th Jan. 1714, he comes with a fourth presentation in favour of Mr John Johnstone. The Presbytery, on

opposition to his immediate predecessor had been determined and violent. The new pastor of the parish, however, was ere long successful in producing an entire revolution in favour of the Presbyterian cause and a pure gospel. Acting on the apostolic maxim, that "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," he gained a hearing without exciting irritation. By the great body of his parishioners, he was for some time much more seen than heard. Having few to preach to in the parish church, he might be seen lingering near the entrance of the Episcopal meeting-house, ready to "warn every man, and teach every man," willing to hear him. Into this peculiar method of arresting the attention of the people, he was drawn by the thought of their danger, as exposed to delusive teaching, and of his own responsibility as having been charged with the care of their souls. In character naturally earnest and ardent, combining not a little firmness with wisdom and kindness; in person extremely alert and slender, so much so, that one of his friends, speaking with a jest about his appearance, observed, "you might cast a knot upon him;" a prudent, yet decided Antijacobite,\* though settled within a few months of the Rebellion in one of the very centres of the rebel influence; withal a man of prayer; and though unbending and resolute in adhering to what he felt the path of duty, yet of the most frank and cheerful disposition, he soon became familiar to the eyes of his parishioners, and while his voice was becoming increasingly familiar to their ears, he was insensibly gaining a place in the esteem and affections of their hearts.

this occasion, "agreed" that Mr Ochterlonny be "called in, and that the Moderator signify to him, that the right of calling *tanquam jure devoluto*, is in the Presbytery's hands, and they cannot conceive but this pretended presentation, with others he pretended formerly to intimate to them, be a sham, with design to postpone the settlement of the said church." Even after this, Mr Ochterlonny returns about five weeks before Mr Heugh's ordination, with another presentation in favour of Mr John Ferguson.

It was unquestionably a part of this same policy by which the Presbytery were excluded from the church. "The doors being shut, the Moderator and the remanent members of the Presbytery, did knock at the doors of the said church several times, and did require the doors to be made open to them, and the havers of the keys to compear, and deliver the same to the Presbytery." "The doors," however, "being still shut, and none compearing to make the samen open," some members of Presbytery were appointed "to repair to the beddle's house of the said paroch, there to make requisition of the keys." It was found, "that he had absconded himself;" and "the Presbytery agreed to proceed to the ordination and admission of Mr Heuch in the churchyard."

\* I find that while speaking to the people chiefly on the topics of the gospel, "when they were gathering for worship" in the Episcopal meeting-house, he took occasion to "assure them, at the same time, that, by persevering, they exposed themselves to the suspicion of the government." This kind of argument, it must be admitted, wears a very *political* aspect, and has no doubt sometimes been used, in a way fitted only to

On one occasion, not long after his settlement, the Episcopal clergyman was not present to officiate. Mr Heugh improved the opportunity by preaching to his adherents in the open air. The effects of the service were not soon forgotten. From that day he could count on a larger audience, and ere long, by the attractions of the pure gospel,—spoken in forcible, sententious, and plain language,—in contrast with a cold and negative theology, the Episcopalian audience soon all but emptied itself into the parish church. The minister, who had in this manner gathered the flock, earnestly set himself to feed them; and he did so with a success which made his name pass down after his death, as a venerated household word, among the most godly of the parishioners during a period of near a century, embracing the incumbencies of five successors.

From an early age he had studied great familiarity with the Word of God; and he enriched his discourses, not merely with frequent scriptural citations, but with that constant allusion to the sentiment and language of the Bible, by which a thoroughly scriptural character is imparted to the effusions of the pulpit. I transcribe a few detached sentences from the conclusion of an ordination sermon\* on the text, (1 Cor. iv. 2), “Moreover, it is required in stewards that a man be found faithful.”

“A slothful cannot be a faithful minister. He that snatcheth at the ministry little knows what a heap of toils and cares he catcheth. ‘The labour of the ministry,’ said Luther, ‘will dry up the marrow of your bones, and hasten old age and death.’ Our work is fitly compared to the toil of people in harvest. They must watch when others sleep. And yet it’s not so much the expense, as the loss of our labour that kills us; the spending our strength in vain.”

Of prudence, as the qualification of a minister, after some other observations, he remarks:—

“It will direct us to throw away a thousand fine words for one that’s fit to penetrate the conscience. It will show of what use our own affections are for moving those of our hearers. If we would have our sermons work on others, we must have them first wrought on our own

provoke contempt. In the present instance, it was addressed to persons under a *revolutionary* influence, and was intended to correct political crime, not ecclesiastical error. This is sufficiently demonstrated by the facts of the time. Within less than twelve months after Mr Heugh’s ordination, the Jacobite rebellion burst forth under the leadership of the Earl of Marr. We are informed by Wodrow, that the Episcopalian “*all as one man joined in the rebellion.*” He observes to one of his correspondents (Nov. 8, 1715): “Now, when there is a fair siding, you will observe with me, that the whole Liturgy men in Scotland, I think almost without exception, are joined with Mar.”

\* Delivered at the settlement of Mr James Lyon, Blairgowrie, Sept. 14, 1723.

hearts. So Paul, Phil. ii. 18. A hot iron, though blunt, will pierce sooner than a cold one, though sharp. Prudence directs ministers to maintain their character in the esteem of their people, by the strictness and gravity of their deportment. Our people have eyes to see how we walk, as well as ears to hear how we talk."

He concludes in the following words :—

"You see what a variety of duties lie on us, and each of them difficult, yet all our labours would be light, and our pains pleasures, had we more success. Your barrenness costs us more than all the pains of our studies. Beware that you grieve not your minister out of the pulpit into the grave. If you be wanton at a full table, God may draw it. The stewards of Christ provide and lay before you choice entertainment. Loathe it not; despise it not. I pray the Lord may give you thirsting souls, hungry appetites, and sound digestion, then shall you be your minister's 'glory' and 'crown of rejoicing' in the day of the Lord. To his grace I commend you, 'who is able to build you up, and give you an inheritance among all them that are sanctified.'"

The parochial records of Kingoldrum attest the rigid faithfulness of Mr Heugh, in the administration of discipline. His pulpit ministrations, also, as several MS. volumes of his sermons testify, were faithful and searching. They were remarkable for their unction, and for that homely and pithy directness, which the refinement of the more modern pulpit, with all its advantages, has greatly done away, probably without putting in its place a substitute of equal power. He belonged to the popular party in the Church of Scotland, and when occasion called, he spoke out with much boldness on those interests relating to the rights of the people, and the orthodoxy of the clergy, of which that party were the special guardians. In the sermon cited above, he expresses, in the presence of his Presbytery, the strongest antipatronage opinions, and does not fail to refer to the character of too many of the conforming curates. "This text," he says, "reproves those who pretend to have entered into Christ's service, but who have not by Christ's way and will, but by patrons (which is good enough for a Parliamentary Church), or who have been set apart to it by the laying on of the hands of Diocesan or Erastian Bishops, and not by 'the laying on of the hands of the Presbytery.' I am not now to insist how far their ministry is valid or null; I only would lay before them that saying, which may be alarming and rousing to their consciences, 'They enter not in by the door,' and by their fruits you may know them, whether the 'Master of the house' hath sent them or not."

When Professor Simson of Glasgow was about to be cited before the bar of the General Assembly, on a charge of Arianism, in the year 1726, Mr Heugh was Moderator of the Synod of Angus and Mearns. In the notes of his sermon delivered before that court, about three weeks previous to the meeting of Assembly, I find him sounding the alarm against "the seducing enemies of the Church," who were reviving "the long since exploded heresies of the Photinians and Pelagians," and who "seemed to have fallen into such dislike of the Christ of God, that every thing concerning his person, Spirit, and grace, is an abomination to them." The Arians he charges as "guilty of a double blasphemy, denying Christ to be the true and independent God, and making a God of a mere creature." It was distinctly proven before the bar of the Assembly that Simson had lapsed into Arianism, yet he was only suspended, not deposed. It is well known that the inadequacy of this censure was one of those causes, at that time rapidly accumulating, which a very few years afterwards produced the Secession.

Mr Heugh died at the close of 1731, when events were quickly tending to a crisis. He left six children, the youngest of whom, then a few months old, and baptized four days before his father's death, was John Heugh, the father of Dr Heugh. I here subjoin the greater portion of a document bearing the following subscription:—

Written by Hugh Heugh at Kingoldrum, the first day of January 1733, and transcribed by me, John Heugh, at Abernethy, June 8 and 9, 1749.

*"Mr John Heugh, my father, his last words to my brother and eldest sister.*

"MY DEAR CHILDREN,—I have given you many a good advice, and now I am dying and going to leave you. I have dedicated you to the Lord. If you give your own consents to be his, though earthly parents should leave you, the Lord will take you up, and be better to you than ten parents, and there will be no fear you want any thing that is good. He is my God, and he will be your God, if you seek him. I can commend the ways of God to you from my own experience; for I was younger than any of you when first the Lord determined my heart to make choice of him for my God, and through all my life he hath taken care of me. He's the best of masters. I could have been pleased if it had been the will of God to have spared me to see to your education and the rest's, and to have discovered some good evidences of the grace of God about you; but since it is the will of the Lord it should be otherwise, I am cheerfully satisfied to part with you, and to leave you on his care. I am not afraid to die; yea, I desire to depart

and to be with Christ, which is far better. I am no more afraid to grapple with the King of Terrors, the last enemy, in the strength of the Captain of Salvation, than to take a drink when thirsty.

“Give God the chief room in your hearts, and that will make up all losses. Be careful to read the Scriptures, and see you be much exercised in the duty of prayer, and discreet and civil to every one:—take these as the words of a dying father. Though I know natural affection is not easily commanded, yet be not so much cast down as to offend God. You have a pious, virtuous, and affectionate mother, see that you obey her, and take care to please and be encouraging to her. She hath the management of any thing you have; and if the Lord spare her, as I hope he will, she will do her utmost so as to get your education. Many have fathers and mothers both, who, though joined in one, are not like the mother you have.’

*“Some of the rest of his words on his deathbed the last five days of his life.*

“The first day he took bed, my mother sitting by weeping, he desired her to depart, for she strengthened the temptation he had been wrestling against. She inquired what it was; he told her God had cleared up his interest in his favour, so that he was not unwilling to die. ‘For these three years by-past,’ said he, ‘I have been especially making death familiar to me, and now I am no stranger to it!’ She asked, if his difficulty was to part with her and the children? He answered, ‘I have not got over that yet.’

“Next morning he told her he was now willing to part, both with wife and children, and had now no struggle but with indwelling sin, which he found stronger than when in health. . . . This day his trouble increased, and he longed to have the battle ended, and told he now knew the truth of what he had heard of some Christians, that it was uneasy to him to hear any one say he might recover, for the view of death was more acceptable to him than life. ‘The soul and the body,’ said he, ‘are so nearly united, I find it will be a great struggle to them to part; but the pins of the tabernacle are loosing, and it will shortly be pulled down.’ He frequently prayed for patience that day, and desired others to wrestle in prayer for him, for he was not able himself, but by ejaculations. One that came in inquired how he was, he said, ‘Just entering the dark valley of the shadow of death, and if the Captain of Salvation stand not by me, I shall be little in the King of Terrors’ hand; but I am as sure of my interest in Christ, as that the sun rose in the firmament this day.’

“After four severe fainting and asthmatic fits, and some hours’ severe tossing without any sleep, he said, ‘Though my body get no rest here, yet it shall rest in the grave. It is needful I should be tried in this furnace of affliction; for since I lay down on this bed I find corruption very strong, but it is to purge away my dross, and “when I am tried I shall come forth like gold,” and heaven will be the sweeter, when I get to it, out of so great trouble; yea, an eternity of happiness, in full and uninterrupted union with God, will in a little make me forget all my miseries.’

“On Thursday night, the elders and some others were praying in the

next room; he asked what they were doing? One told they were praying for him. He said, it was well done; he had oftentimes prayed for *them*, and had great satisfaction in praying *with* them; 'but see,' said he, 'they be not too peremptory for my life.' One said he thought they were over that; 'they maybe,' said he, 'think to pray *me* back again; but I wish they may pray much for a faithful gospel minister, for if they get one, who, when the public work is over, thinks all is well, they will be much to pity; the main work of a right minister is in his closet—the good of the souls of his people, and success in his ministry, lie near his heart.'

"The elders, in the morning, came and inquired how he was; he said, 'My trouble increases, and strength decays. I am entering the lists with the King of Terrors, but I will overcome at last.' One asked how he was: 'Dying,' said he, 'and in great trouble.' The person said, 'We and your parish will be at a great loss.' 'My parish,' said he, 'for these three years bypast, since I was last ill, has been like a piece outfield, not duly laboured, except on the Lord's day, and in the closet. I was not able to be among them as formerly.' One said, 'You did all you were able.' 'I am not sure,' said he, 'if I did; but even *since* that time the gospel hath done good among them, and some have been effectually called, and I hope there is some seed sown, which, if duly watered, will bud and grow up, if it please the Lord to send a faithful gospel minister to water; but they will be much to pity, if they get one like many, who are thrust in upon congregations, that make it not their business to preach Christ, but run and he hath not sent them. Pray much for a minister of Christ to them; the care of their souls lies very near my heart.'

"It was very remarkable, the first three days after he took bed, my mother could not get herself composed, nor attain to any suitable degree of submission. After some very convincing impressions, the Lord manifested to her his sovereignty from those scriptures: 'Be still, and know that I am God;' and, 'The Lord liveth, and blessed be my Rock.' Just as she entered the door, somewhat composed, and finding him in great trouble, he said to her, 'See that by your anxiety you and the rest of your friends provoke not God to lengthen out my trouble.' She answered, 'I hope not; though it is a strong pull to get so strong affections loosed, yet I desire to be silent, and to lay my hand on my mouth.' 'Well,' said he, 'it is good, endeavour through grace to keep at that,'—and all the time after he was better pleased to see her by him.

"Next morning he said to her, 'Though the fund for your subsistence will not continue as formerly, yet fear not, the Lord liveth, and the earth is his and the fulness thereof.' The younger children were not allowed to come where he lay, for disturbing him. The night before he died, he said, 'I think the bairns have renounced me as frankly as I have renounced them.' 'Why?' said my mother. 'Because,' said he, 'I never see them.' 'It's not *their* fault,' she replied; 'for they would come if they were allowed;'—so he desired one of seven, and another of five years of age, to be brought; and when they came they asked how he was? He said to the eldest, 'Peggie, I am dying, and going to leave you; but God will take care of you. You can read that scripture,

"Remember thy Creator in the days of thy youth." Read the Bible; forget not to pray; obey your mother; and love one another.' To the youngest he said, 'Annie, my bairnie, I'm going to leave you; I wish the Lord may bless you. Learn to read; forget not to pray; and agree well with the rest.'

"Thursday morning, being the 23d of December 1731, he said, 'I hope the battle will be ended this day.' He died about two of the clock afternoon; his memory, judgment, and other faculties remaining fresh and composed to the last."

The fears expressed above by this dying saint, respecting the intrusion of the minister who might be his successor, were unhappily realized. The circumstances connected with the settlement of a minister in Kingoldrum, in 1733, are already matter of history, and furnish a sad illustration of the growth of that policy in the National Church, which, that very year, drove some of her best ministers and members to seek the Christian freedom beyond her pale, which they could no longer find within it. At the very meeting of the General Assembly which determined the course of those who founded the Secession Church, and almost immediately before Ebenezer Erskine was rebuked for faithfully protesting against increasing abuses, the intrusion of a minister on the congregation of Kingoldrum was sanctioned by the court.

"The presentee was intensely unacceptable to the parishioners of Kingoldrum, whose wishes had never been thought of as an element in the choice. Every elder in the parish opposed the settlement, and all the heads of families actively concurred in the opposition, with the exception of four, who remained neutral; a boy, a minor, whose guardian sided with the heritors; and one resident heritor, who afterwards retracted his vote, and joined with the parish in opposing the settlement. Yet the General Assembly sanctioned the appointment of the heritors, insisted that it should take effect as quite valid in itself, and in harmony with the act of the last Assembly." \*

It is gratifying to add to this statement, that the effects of Mr Heugh's ministry were permanent. There can be no

\* Historical Sketch of the Origin of the Secession Church," by the Rev. Andrew Thomson, D.D., p. 55. This decision was given in May 1733. Before the settlement of the new minister of Kingoldrum, in September, Mr Erskine and his three associate brethren were suspended by the Commission of Assembly. In November a still higher censure was inflicted; for the Assembly "being reprov'd" for such violent settlements, "and for all the evils they had done, added yet this above all," that they should Mr Erskine and his brethren from their charges, and proclaimed their pulpits vacant—a decision which their people regarded as a reason for adhering to their pastors with an attachment stronger, if possible, than ever.

doubt that he produced a deep impression on the entire locality. The present excellent incumbent of the parish—the sixth since Mr Heugh's death—at a distance of a hundred and twenty years from that time, has written in the following terms:—

“I may mention that I have often heard my father (who was minister of this parish) speak of Mr Heugh. I recollect very distinctly that he spoke of him in the highest terms of commendation, designating him a most faithful minister and a pious and good man. During the first years of my father's incumbency there was a lively recollection and savour of Mr Heugh's personal excellence and ministerial faithfulness.”\*

One of the four fathers of the Secession Church, Mr Alexander Moncrieff of Abernethy, more generally known at that time under the title of Culfargie, was the intimate friend of Mr Heugh. In 1731, very shortly before his death, Mr Heugh, being then in declining health, was present, accompanied by his eldest daughter, at the dispensation of the Lord's Supper in an adjoining parish, where he met with Mr Moncrieff. The conversation, as might have been expected, turned much on the threatening prospects of the Church under that new policy, which, while it vested patrons with a dangerous power, was trampling on the rights and feelings of the people. Mr Heugh observed: “I am dying; I will give this daughter to one minister, and her sister to another, and my old son to you, Culfargie, because I think you're an honest man.”

Future events threw an interesting light on this remarkable presentiment of the dying father. His daughters were married to seceding ministers.† His elder son, named Hugh, died at college in Glasgow, whither he had gone to prosecute his studies for the ministry;‡ and several years before his

\* From Letter of Rev. Mr Haldane of Kingoldrum, to Rev. Dr Craik of Glasgow.

† Three of Mr Heugh's sons-in-law were the Rev. Messrs Brown, Mair, and Blyth.

1. Mr George Brown joined the Secession in 1741. He was called to Haddington and Perth, and was ordained at the latter place, the immediate successor of Mr Wilson, in 1742; adhered to the General Associate (Antiburgher) Synod at the breach in 1747, and died in 1761, in the 19th year of his ministry. His son, Mr Colin Brown, grandson of Mr Heugh, was ordained at Abernethy, 1767, and died in 1805.

2. Mr William Mair, called to Stirling, Dalkeith, Mearns, Jedburgh, and Muckart, ordained at the last named of these places, 1745, adhered to the General Associate Synod at the breach. Died in 1780. He was the author of a volume of Lectures. It may be added, that he was the son of Mr Mair of Old Deer, and the grandson of Mr George Mair, the friend of the Erskines and Boston, of whom the latter says, “I reckon that worthy man one of the happy instruments of the breaking forth of a more clear discovery of the doctrine of the gospel in this Church in the latter days thereof.”

3. Mr James Blyth adhered to the General Associate Synod at the breach in 1747, was ordained the same year, and died in 1783.

‡ The University records bear that he matriculated in 1733, and graduated in May 1736.

youngest son, an infant at the time of his death, could "know to refuse the evil, and choose the good," Moncrieff had joined with Erskine, Wilson, and Fisher in founding the Secession. In due time, however, this youngest child, John Heugh, cordially joined the Secession, believing that in taking this step he was at once choosing the way of truth, and following out the convictions of his father; and it is pleasing to add, that he enjoyed, during his frequent visits to Abernethy, and his occasional residence there, much paternal kindness from that friend of his father, to whose care his elder brother had been commended with all the solemnity of a dying charge.

His earlier days were spent in Perth, whither his mother, on leaving Kingoldrum, withdrew with her family, about a year after her husband's death. In 1747, while he was yet prosecuting his studies, that unfortunate separation, commonly called "the breach," occurred, by which the Associate Brethren were thrown into two conflicting bands. This disruption, as is sufficiently known, was most injurious, and justly so, to the reputation, and was thus disastrous to the influence of the Secession. Unquestionably the occasion of it—a difference of opinion as to the lawfulness of swearing certain oaths imposed on burgesses in some of the Scottish burghs—though of some moment, was yet, in its own intrinsic importance, altogether unequal to the magnitude of its results. Mr Heugh adhered to the General Associate (or Antiburgher) Synod. He became at an early age a proficient scholar, and was specially noted for his acquaintance with the Hebrew language, and his talent for philosophical investigation. The Synod expressed their respect for his attainments by appointing him, while yet beneath the age of twenty, to teach Logic and Moral Philosophy at Abernethy, to students recommended by the different presbyteries, and who were about to enter the Divinity Hall. The object contemplated in the institution of this philosophy class was to remove students from the influence of those erroneous speculations in ethical science, which were then current in some of the universities.\* His tutorship in this institution Mr Heugh held for three or four years, until he received licence in 1752, when he was succeeded in the office by one of his pupils, Mr William Graham, afterwards settled successively in White-

\* See M'Kerrow's *History of the Secession Church*, vol. i., pp. 229, 237; Dr Brown's *Life of Fisher*, p. 58; and *Memoirs of Dr Ferrier*, p. 4.

haven and Newcastle, who had the honour of giving to the world the first systematic treatise devoted to the question of civil establishments of religion.\*

Mr Heugh received calls from the congregations of Leslie and Stirling, and was ordained in Stirling, November 22d, 1752. The numbers of the congregation at the time of his settlement were few—his call being signed by no more than eighty-two members, together with a few persons adhering to them, though not in full communion. While Mr Heugh enjoyed, as a minister of Christ, the cordial respect and esteem of the entire community, it is no more than justice to him to add, that the Antiburgher branch of the Secession, as such, did not secure the favour of the general public in Stirling and its neighbourhood; whereas those who adhered to the other section of Seceders probably exceeded the number of any other congregation in Scotland.† Not only was the original Secession congregation in Stirling the oldest and largest in the country, but it was favoured with the earnest and powerful ministry of Ebenezer Erskine. On the other hand, the congregation which originated with the breach was organized in circumstances most unfavourable to their popularity. When Mr Heugh was settled, only a very few years had passed since Erskine had been excommunicated by the brethren of the Antiburgher Synod, because of his views on the subject of the burgess' oath. Indeed, only twelve years had then passed since he had been deposed by the General Assembly, and, having been excluded from the parish church, had met his people amid the sympathies of almost the entire population on the green side of the magnificent slope beneath Stirling castle; and the date of Mr Heugh's settlement was not two years previous to that of Mr Erskine's death.

To a steady and attached people, numbering never more than three or four hundred members, he continued to minister between fifty and sixty years. He was an able critic and sound theologian. Although he was given to abstruse inquiries, his son was accustomed to say that he had never heard him advance a questionable statement. His preaching

\* The philosophy class was removed from Abernethy to Alloa, and thereafter to Pathhead. Besides Mr Heugh, the following persons were philosophical tutors:—Mr Robert Archibald (Haddington), Mr David Wilson (London), Mr William Graham (Newcastle), Dr John Mason (New York), Mr Alexander Pirrie (Newburgh). See "Struthers' History of the Relief Church," p. 234. From 1762 till 1779, this class was taught successively by Mr James Bishop, Mr Kitchen, and Mr Smart.

† Memoir of the Rev. John Smart, D.D., by the Rev. John Smart, A.M., p. 18.

was much relished for its savour—a quality springing from his spiritual character and his deep experimental acquaintance with the truth. The Seceders about Stirling, as well as those about Alloa—where his intimate friend, Professor Moncrieff, the son of his father's friend, was minister—called him “the *quarrier*,” saying of Mr Moncrieff that he was “*the mason*.” They said the one “*howked*,” the other “*polished*”—thus using, in a more Doric form, the very image by which Robert Hall described Thomas Scott the commentator.

“His views on public questions,” says Dr Brown, “were of a more liberal character than were at all common in his times; and the estimate his brethren had formed of him, as well as his sound judgment, is apparent from ‘an act anent preaching,’ which was passed by the Associate Synod in the year 1761, from an overture written by Mr Heugh, and in which students and preachers are cautioned at once ‘against an affected pedantry of style and pronunciation in delivering the truths of the gospel,’ and ‘against all such meanness and impropriety of language as hath a tendency to bring discredit on the gospel, as also against using technical, philosophical, and learned terms that are not generally understood.’”\*

I subjoin a short extract from a letter of his to his sister's son, Mr Colin Brown, whose father, the Rev. George Brown, minister at Perth, had recently died. This nephew was then a youth attending the philosophy class at Abernethy, where, six years afterwards, he was ordained as minister, after the death of Mr Matthew Moncrieff:—

“STIRLING, 22d Dec., 1761.

“ . . . . God has been backing the call of his word very strongly by the call of his providence, to give him the chief room in your heart, and to take him for your God and Father. Slight not the call. You and I have a more particular claim to that promise, Gen. xvii. 7, than some others have, in being the ‘seed’ of the godly; but that will only be to our greater condemnation if we are not personally acquainted with godliness and religion ourselves. Let us study to be exercised with the Church, in laying claim to him as our own God, and our Fathers' God. (Exod. xv. 2). You are coming up into the world in a very troublesome time, when the Lord is evidencing that he is very angry with us, and when many are turning aside from the cause of truth. Be concerned to have heart acquaintance with religion, in a way of having an interest in Christ secured and cleared up to you. . . . Apply your mind to your studies, and be concerned for the Lord's blessing on your learning; and as, if the Lord spare, you will probably be drawing to a close with the study of philosophy this summer, take some time for

\* “Sermon occasioned by the Death of the Rev. Hugh Heugh, D.D.” by the Rev. John Brown, D.D., p. 63. See Gib's “Display of the Secession Testimony,” &c., vol. i., p. 16.

fasting and humiliation and seeking of the Lord a right way. It's dangerous going forward without a call, especially in studies: it has done much hurt to the Church—fitting many for being instruments for promoting Satan's kingdom—and you are now come such a length in the world, as that you may and ought to have some concern about that matter. . . . Your grandmother remembers you. . . .”

Mr Heugh's mother, here referred to, resided with him till the time of her death, which took place in 1762. During the course of that year he was married; having been so happy as to choose a partner suited to his character and office, in Miss Anne Ross, daughter of Mr Andrew Ross, a respectable shipowner at Elphinstone, Stirlingshire. Mr Heugh, like his father, was a man of much natural vivacity and cheerfulness, with a ready turn and strong relish for generous humour. Notwithstanding this native buoyancy, however, he and his partner could tell of the “years wherein they had seen evil.” Of ten children, Dr Heugh was the ninth. From a register in his handwriting,\* and from other sources of information, it appears, that before, as well as during his earliest years, this family was the scene of much affliction. Within a space of four years, death entered thrice into their dwelling, in one instance returning after a few days' interval. A fourth death in the family preceded his birth, at the distance of not many months. When he was yet a child of four years, his eldest sister, who had risen to womanhood, was approaching the close of a lingering illness; and meanwhile his infant brother died, and the eldest of the family followed the youngest to the grave, at the distance of a few weeks. This last mentioned event seems to have been the first that made a very great and permanent impression on his mind. The sad and tender interest connected with it which he saw reflected in every countenance around him, was so deeply shared by himself, that the pale image of his dying sister was engraven for life on his recollections.

\* This register seems to have been written in 1830. In copying it, I have supplied two subsequent dates:—

1. Ann, born 1765, . Died 1786.
2. Cecilia, born 1767, . Died 1839.
3. Jean, born 1769, . Died, aged nine months, of teething.
4. John, born 1771, . Died on a Sabbath of small pox.
5. Andrew, born 1773, . Died of small pox a fortnight after John. Died in the forenoon, and my father preached both parts of the day.
6. Margaret, born 1775, . Died in 1821.
7. Isabella, born 1778, . Died 1834.
8. Janet, born 1780, . Died of whooping cough, at the age of nine months.
9. Hugh, born 1782, .
10. George, born 1784, . Died of water in the head, about six weeks before Ann.

Respecting Dr Heugh's early life, we do not deem it needful to enter into any copious details. A sufficiently distinct impression of his boyhood may be conveyed by a very few statements, resting on the testimony of living witnesses. At a very early age, he seems to have come under the power of religious principle. At what precise time he underwent the great religious change, is probably known only to the divine Searcher of hearts; yet there can be no doubt, that, like his father and his grandfather, he was the subject of early piety. His daily habit of perusing the Scriptures, and his reverence for them,—a sentiment, as the reader will find, which grew with the expansion of his character,—seemed to have been coeval with his power to read; and he was wont to say, that he never recollected the time when it was not his desire and design to devote himself to the ministry. All accounts agree in representing him as a boy remarkable for his openness, vivacity, and spirit; unweariedly fond of fun; entering with high relish into innocent boyish tricks; and good at a practical joke, though never allowing his propensity to mirth to carry him into mischief. He was, indeed, a universal favourite among his school-fellows, all the better liked among them for his frankness and exuberant playfulness; and he was a chosen "leader in their sports."

At the age of ten, he entered the classes of the Stirling Grammar School, and passed with some *eclat* through the five-years' course of classical tuition, conducted by Dr Doig, justly designated "the most learned of Scottish schoolmasters in modern times."\* In his own recollections of his grammar-school days, he was accustomed to express nothing so strongly as his consciousness of having misspent precious time and opportunities. He had, however, remarkable facility in preparing his tasks, for although his own reminiscences seemed chiefly to the effect that he had been an idler, yet from the testimony of others, it would appear that he generally kept at the head of his class,—an honour sometimes, though very seldom, successfully disputed. Two of his school-fellows, both of them his juniors, and members of Dr Doig's "*classis tertia*," while Mr Heugh was in the "*classis prima*," may be quoted here. One of them observes—

\* Encyclopædia Britannica, seventh edition. "In addition," says Lord Woodhouselee, "to the most profound knowledge of the Greek and Latin languages, which he wrote with a classical purity, Dr Doig had successfully studied the Hebrew, Arabic, and other kindred dialects, and was deeply versed in Oriental literature."

"*Young as I was*, he was the object of my admiration. His gait, appearance, and frankness, were such, that he was the *first* who attracted my notice. He had even then a dignity and manliness of appearance, far remote from pride, almost as fresh in my remembrance, as if I had only seen him yesterday. He was always at the head of his class; and he displayed a lively sedateness of conduct, which gained him the esteem and respect of the whole school; and in the *Youth*, he showed those symptoms of manly excellence, which were evidently prophetic of his future eminence and usefulness. These are the impressions produced upon me when only a child!"\*

The other school-boy contemporary to whom we have referred, has written in the following terms:—

. . . . "I can attest the fact, that Dr Heugh was generally dux of his class, which was one of about seventeen or twenty boys, and that he was considered one of the best scholars under Dr Doig; and that he was at that time a lively boy, a leader in our sports, and a favourite with his school-fellows. . . . There was a quickness, an alertness, a readiness and tact, in his movements and doings then, which made him be regarded, and no doubt justly, as a very clever boy."†

There is no doubt Mr Heugh was held in considerable estimation by his teacher. While he was yet beneath fifteen years of age, Dr Doig put into his hand Clarke's well-known "*Demonstration of the Being and Attributes of God*," with the request that he should examine it, and point out to him any flaw he could detect in the reasoning of that profound dissertation. The result was such as to confirm the estimate which Dr Doig had formed of the acuteness of his pupil; and it may be mentioned, as an evidence of the interest awakened by him in the mind of that accomplished teacher, that he opened a correspondence with Mr Heugh, when, having just completed his fifteenth year, he had entered the University of Edinburgh.

In that seat of learning he studied Greek, Logic, and Moral Philosophy, under Professors Andrew Dalzel, James Finlayson, and Dugald Stewart. He gained the esteem of all his instructors; and Dr Finlayson, some years after he had passed from under his observation, retained such recollections of him as to express himself in his correspondence, respecting his quondam pupil, in very commendatory terms. We quote here the words of one who entered the logic class along with him; and his early acquaintance with whom ripened in later years into the most mature, confiding, and affectionate friendship:—

\* From letter of the Rev. Dr Alexander Fletcher, London, Jan. 29, 1850.

† From letter of Rev. Dr James Henderson, Galashiels, Feb. 4, 1850.

“ In the year 1797, at the age of fifteen, he entered on his academical course at the University of Edinburgh, when he drew forth the marked approbation of Dr Finlayson, Professor of Logic, for his diligence and success as a student. He also devoted a session to the study of Physical Science in the Andersonian University,\* Glasgow. After undergoing the prescribed examination in the autumn of 1799, he entered the Divinity Hall in connection with the General Associate Synod, which was at that time presided over by the Rev. Professor Bruce of Whitburn—a man distinguished for the variety and extent of his theological and literary acquirements, and for his zealous attachment to civil liberty, as well as for his personal piety, his retired habits, and his kind, though somewhat distant, and stately deportment to his pupils.

“ At the Hall, he was held in high esteem for his scholarship, diligence in study, and attractive manners. While a student of divinity, he already began to discover that catholicity of disposition, which in after life formed one of the leading traits of his character. At a time when any thing like intimate intercourse between the two bodies of Seceders was comparatively rare, he cultivated the acquaintance of the Rev. Mr Smart, minister of the Seceding Congregation from which that of his father had separated, and who lived on the most friendly terms with Mr Heugh. In a most interesting letter, written within the last year to that honoured minister's son, and published in the Memoir of his Life, Dr Heugh says:—‘ I not only knew him, and heard much of him from my infancy, but very happily for myself became more acquainted with him ere I had finished my college curriculum. I recollect how his kind frankness welcomed me to his study; where, to my delight, I saw not a few volumes which had no place in my father's collection, and among the rest the works of President Edwards, particularly his treatises on the Will and Original Sin.† To your father I ascribe my first acquaintance with that great writer. Indeed, I have often felt that the Burgher minister gave as kind and cordial a reception to the Anti-burgher student, as the latter could possibly have anticipated from a father of his own communion; and possibly such private kindnesses ripening into future friendships, and diffused throughout the churches, contributed not a little to their ultimate harmonious union.’ ” ‡

There were some still earlier occasions than the one here mentioned, in which he had found opportunities of enjoying the luxury of this catholic spirit, which was more congenial to his own inclinations, than to the habits of that section of the Church to which he belonged. In Edinburgh he had occasionally experienced, with the greatest gratification, the hospitable kindness of his father's intimate friend, the Rev. Dr Buchanan of the Canongate Church—a man of large-hearted

\* Session 1800-1801.

† I find among his earliest MSS. copious abstracts of the arguments of Edwards in the two treatises here named, showing with what uncommon spirit he entered, at the age of eighteen, into the abstrusest reasonings of this his favourite author.

‡ Sermon occasioned by the Death of the Rev. Hugh Heugh, D.D., by the Rev. John Brown, D.D., 1846, p. 69.

and truly Christian catholicity; and even in his own native Stirling, he had so far succeeded in overcoming sectarian obstacles, as to assemble in his father's session-house a few youthful companions of different religious denominations, who formed themselves into a society for prayer and mutual improvement.

This first chapter we close with a few specimens of those rules for self-discipline, which, at different times, he framed for himself during the course of his academical studies, between the years 1797 and 1803:—

“Remember to take the first opportunity to consider with care my past conduct as a student, its defects; my present situation, and future prospects; the difficulties and duties of these.”

*Distribution of Time.*—“There is one advantage of a student having his time regularly divided, and the different parts employed on certain and definite subjects. Sometimes, when he has leisure, he is at a loss what subjects to direct his attention to first, and a considerable time is sometimes lost before his mind is fixed. In this case, by knowing the hour of the day, he will immediately perceive what is to be the object of his study, and thus lose no time. This method may likewise be of use when some subjects of importance, *which are not, however, interesting in themselves*, are to be studied (the elements of the languages, *e. g.*),—at least a modification of it, that is, that certain subjects *shall* receive a daily portion of attention, and perhaps in a certain order, although the time to be spent on each be fixed by other circumstances. This appears to be the sum of what may be said, *pro* and *con*, on this question. It appears to be in itself rather too artificial: but when modified as above, it may be useful in the two cases mentioned.—The whole is calculated for beginners.”

*Formation of Habits.*—“It is of great importance often to consider, that now is the time when that character which I am to sustain in future life must be founded and formed. Although I am ignorant of the situation in which (if spared), in God's providence, I may be placed, and although my situation must direct me in some measure to what subjects my attention is chiefly to be turned, and even what qualities and dispositions of mind it will be necessary chiefly to strengthen and exercise, yet the great outline of the character which I mean to bear being the same, in every situation, it may now be formed, and such knowledge and such habits acquired, and such general preparation made, as will enable me to act in every situation with some propriety. In order to know what these qualifications are, I must reflect much and often on the nature of the office, its duties, difficulties, &c. I must consult the Scriptures and good biographies.”

*Society.*—“1st, Let me never be too hasty or over eager to get into conversation all at once. Let the conversation arise from circumstances, and gradually come out, of itself. 2d, Let me act always, and take that part in conversation which, if I were an impartial spectator, I

would expect from one in my situation. 3d, Let me always exercise my judgment upon what I observe in society, with respect to the propriety or impropriety of conduct. Let me never too hastily or too rashly approve of any piece of manners or conduct, or wish to imitate it, or lament that I am unable to do so, although it may seem generally approved of, until I have deliberately examined it. 4th, Let me always endeavour to improve by society, by making such general observations, with respect to men and manners, as the particular facts which I observe may lay a foundation for, endeavouring always to make these observations subservient to the great object of my life and studies."

*Envy.*—"There is no vice to which those who are prosecuting the same objects in company are more exposed than the unchristian and unmanly one of envy. As I value the authority of God, my own peace of mind, and my progress in my studies (for it is quite inconsistent with all these), let me by all means strive against it, rejoice at the success of my friend, and the esteem which he enjoys, as if I enjoyed them myself."

*Evils to be Avoided with the greatest care.*—"1st, The indulgence of any known sin, or course of sin; it will infallibly bring great disquiet into the mind. 2d, Beware of allowing any doubts of the sufficiency of the proofs brought in support of any doctrine of Christianity secretly to lie unresolved in the mind. This has very bad effects upon any Christian, and especially upon a public teacher of religion. 3d, Beware of introducing or using in prayer sentiments which we either do not understand or do not believe, merely because we or others have been accustomed to use them. Always pray with the mind as well as the heart."

*Principles of Action.*—"I more and more see the necessity of having my mind and heart confirmed in the great principles of religion, to preserve me from the snares of the world, to prevent me from imagining that the esteem of men, the pleasures of society, the capacity of acting with decorum and approbation in company, &c. &c., though attained to as great perfection as I could wish, are worthy of being pursued *for their own sake*, far less of being solely and exclusively pursued. In order to this, the doctrines of religion must not only be occasionally, they must be habitually the subject of my meditation, as to their certainty, their importance, their connection, and their consequences."

## CHAPTER II.

Mr Heugh licensed to preach the gospel; His first discourses.—Commences a Diary; Resolutions respecting habits of attention, the manner of spending Sabbath evenings, choice of subjects of discourse, detraction and self-praise.—His view of the object of a Diary.—Preaching from experience.—His melancholy in early life; Successful struggles against it.—His view of the ministerial office; Searching review of his official services.—Disappointed of a call to Elgin; His reflections.—Notes some of his failings.—Another disappointment; Comfort notwithstanding.—Engages in public covenanting; Observations on this service.

FOR some considerable time during his course as a student of divinity, Mr Heugh's mind had been agitated by doubts respecting his fitness for the ministry. He questioned his ability for the duties of the sacred office; and he was jealous regarding the decision of his religious character. His father encouraged him to cultivate this spirit of self-diffidence; and though he discovered no lack of intellectual endowment in his son, he did not conceal his impression that he was not likely to become a preacher of great acceptability. These scruples as to the duty of giving himself to the ministry, he had in a great measure overcome before the end of his course as a student of divinity; and having acquitted himself with some distinction in the usual Presbyterian exercises, he was, on the 22d of February 1804, licensed to preach the gospel by the General Associate (or Antiburgher) Presbytery of Stirling.

His first discourse was preached in the pulpit of his friend, the Rev. James Muckersie of Alloa, with accuracy and distinctness, though with little animation, and with a degree of bashful timidity which a little experience enabled him to lay aside. One instance of peculiar, though but momentary, embarrassment in his early preaching may be specified. Very shortly after he was licensed, when in the pulpit of a vacant church at Leslie, where considerable expectations regarding him had been excited, his recollection suddenly failed him;

he paused in the midst of his sermon, gave out a psalm to be sung, and having refreshed his memory, resumed and concluded his discourse. It seems to have been generally understood that this untoward occurrence prevented his receiving a call from that congregation, probably not the less disposed to choose him as their pastor, that the same church had called his father fifty years before.

He began his public labours as he prosecuted and finished them—preaching Christ and a free gospel. His earliest discourses, prepared in anticipation of his licence, and during the interval between his licence and his ordination, convey his very decided judgment, often afterwards expressed, that a probationer should resist every temptation to choose, as the subjects of his pulpit discourses, speculative, descriptive, or other unprofitable themes, in preference to the grand subject of the Cross. He was from the very outset of his public life persuaded that topics of a strictly evangelical kind admitted of an indefinite variety of illustration, and to such topics he exclusively adhered.

By some of his earliest ministrations, he excited considerable hope in the minds of fathers and brethren who had occasion to hear him. The judicious character of his discourses (as one who heard several of his earliest sermons\* has borne witness), their lucid order, and progress of thought, arrested the attention of those who heard him, and called forth their approbation, as giving proof of unusual advancement in a youth who had not yet entered on his twenty-second year. Indeed, his hearers were accustomed to remark on the contrast between the singularly youthful appearance of the preacher and the maturity of his ministrations. It has been admitted, however, by very competent witnesses, of whom it is needful to name only Dr Stark and Mr Muckersie, that few could have anticipated, from his earliest appearances, that degree of eminence to which he afterwards attained as a public speaker.

A few days after he began to preach, he commenced keeping "something like a Diary." The object of this record is sufficiently described in some of its earliest entries—"Let me resolve," he says, "to mark occasionally my thoughts on certain subjects, what resolutions I may see reason to form, and what improvement I have been making of whatever kind."

\* The Rev. Mr (now Dr) Stark of Dennyloanhead.

His journal, in short, was intended as an instrument to aid him in conducting, for his personal advancement, a system of intellectual and spiritual discipline.

“*March 7, 1804.*—Resolved, from this day forward, to pay a most particular attention to my own feelings, chiefly in a serious view; to engage as much as possible in reflection on that infinite variety of objects, which reading, observation, &c., present; to endeavour to profit by every scene through which I pass.—From every person and every event something may be learned.—A trifling and thoughtless method of observing and acting is unworthy of a rational creature—unworthy indeed of one engaged in the high work of preaching.

“Nothing is more inimical to reflection and improvement than a constant change of company and scene. Let me by all possible means endeavour to prevent this most dangerous effect, and by every method in my power turn all circumstances of situation, society, &c., to the very best account.”

“*March 8.*—Study ought to be engaged in with a variety of feelings (I mean sacred study, especially the composition of discourses). Viewed as having the most *serious and important truths* for its object, a scriptural sense of the importance of these ought to penetrate the mind. Viewed as the *occupation* of the sacred student, it should be engaged in with a holy alacrity. Viewed as a *labour*, it should be cheerfully borne, from a sense of the love of the Saviour, and our obligation to obey him. Viewed in the same light with all our other services, as never to be performed aright in our own strength, we should engage in it with the most absolute dependence on divine aid. May I ever engage in my labours under the influence of such feelings!”

“*March 9.*—Let me endeavour, and pray earnestly, that my mind may be habitually impressed with a sense of eternal and divine things—that I may be spiritually-minded. It must, I feel, be of vast advantage to have my mind regularly employed in contemplating the truths of God’s Word, and to be daily exercising those dispositions and tempers which it requires. Let me ‘grow in grace.’ Without this, my old troubles will always recur; my work will always move on heavily; and that soul-comfort which I might otherwise derive from it cannot be experienced.”

Some short time later he observes:—

“The more I reflect, the more I perceive that from almost every moment of time, and from every event which takes place, some useful lesson may be derived, were it only to attend to the feelings of my own mind; and thus either to give occasion to some general observation of human nature or of myself. Anew I resolve to reflect for some time every night on what has presented itself to me through the day—what I have heard, done, &c.”

To every Christian, and perhaps especially to every Christian pastor, it is an important question how he may most suitably spend the Sabbath after the public services have

ended. Not more than a few weeks after he had entered on public life, Mr Heugh formed a resolution on this subject, which he systematically reduced to practice while he lived, which became the means of enriching his diary with some of its most interesting records, and which he found of great advantage both to his personal exercise and official usefulness.

“*March 12.*—I feel my mind on Mondays in a kind of vacant indisposed state. The effects of the exertions of the preceding day are not felt till then; for on Sabbath evenings the mind is in a state peculiarly fit for reflection and thought. Let me, therefore, henceforward determine to spend, if possible, the Sabbath evenings in strict solitude, and dedicate them solely either to religious exercises and self-examination, or to begin and arrange preparations for next Sabbath.”

We find him also, after a very brief experience in preaching, providing against that habit of hesitating in the choice of subjects for discourse, which tends so much both to waste the time and to injure the comfort of a minister. The resolution formed by him against this habit was also one on which he permanently acted. Indeed, so resolutely was it his habit to pursue any subject on which he had been induced to enter, that I have not observed among his voluminous MSS. more than one or two instances in which he has commenced a discourse without completing it.

“*April 25.*—When in the choice of a subject for a sermon, I have been determined by the propriety and prospect of usefulness of preaching on that subject, let not difficulties attending the execution of the design, or the length of time which it requires, ever induce me to give it up. Let me take from the hours spent in sleep, in amusement, in society; and confidently depend on God for his divine and promised assistance.”

His early journal proves, that from the beginning he was a keen observer of mankind. He was, however, on principle, a kindly rather than a censorious judge of men. He set himself to guard with jealousy against yielding to those mere impulses of feeling by which likings or antipathies are sometimes conceived. The habit of detraction he viewed as specially vicious and ungraceful in a preacher of the gospel; and he formed a resolution against it at the commencement of his public course, which his native sense of honour, as well as his regard to duty, helped him to maintain.

“*June 1.*—Nothing more variable than the feelings of men in general. A more steadfast principle—a principle of duty necessary to regulate our conduct, our friendships, our aversions, our characters. The feelings, since they depend on such a variety of little circumstances, never

can produce a uniform character if they be the only springs of action. For example, Sterne. . . . Let me have the two following maxims always in my mind, for the regulation of my conduct—*never to praise myself; never to speak evil of, or detract from, any other individual.* Better not speak at all than speak to slander and calumniate. Resolve, *never to use such language of any person as I should be ashamed to use in his presence.*”

In proceeding to examine selections from his diary, it cannot be out of place to give the deliberate judgment expressed by him, after nearly forty years' experience, regarding the object to be gained by keeping such a private record. Writing to one in whose spiritual progress he felt a very peculiar interest, he says:—

“I am quite persuaded that if these two objects take hold of the mind—to *do good and to get good*, and not only to get and to give what is vaguely called *enjoyment*—we shall see persons and places in a new light, and shall find ourselves connected with them by new associations. Try this. Let me suggest one thing more. *Keep a diary*, or something like it; not certainly for the use of others, but for your own. I believe every person who has gone through life with any considerable benefit, either to himself or others, has done something of this sort. To note facts which would otherwise prove fugitive, and would soon fly into oblivion; to give some permanence to emotions which might be forgotten almost as soon as they had subsided—above all, to turn the eye of the mind inward upon itself, and to gain fresh acquaintance with the depths of the heart, and its operations toward God and man—all this is worth trying; and if tried in earnest, and accompanied with prayer, will prove successful. It is melancholy to think how most men never once inquire what is the state of their own hearts toward Him with whom they have to do, the Infinite One; toward that eternity on the precincts of which they ever stand, and into which they may be ushered in a moment; and toward that blessed Redeemer who bled for their salvation. Do keep a diary, and try thoroughly to know yourself—to watch, and, through grace, to subdue the tendencies of the heart to evil; and to endeavour, through that grace, to set your affections on the objects which above all others deserve them.”\*

As will afterwards appear, his later diary refers chiefly to his spiritual character. His entries at this early period often relate to the methods and the ends of mental culture.

Even at this very early stage of his labours as a Christian

\* To another, in whom he felt a similar interest, he says: “I think you should keep a journal. . . . I refer to what is commonly called a *diary*, and which you may, if you choose, write in such a way as to render it legible to no other eye than your own; and in which you may mark the state of your mind toward God and divine things—your spiritual dangers, failings, or attainments.” To the same, at a later date, he says: “Keep some jottings of your own mental state. See whether you love the Bible and prayer better and better—whether you feel trust and love to Christ growing within you, and aversion to whatever you know is displeasing in his sight.”

teacher, he seems to have been deeply alive to the importance of realizing in his own heart the truth he preached to others. His numerous records of his own feelings, preserved for his own use, with a view to personal improvement, and through this to public usefulness, prove how firmly he believed that the freshness of his exhibition of the truth, and its power to affect the minds of others, depended, under God, on the sense of its reality first experienced by himself.

“*December 4, 1804.*—Wonderful wisdom in the manner in which God generally brings the minds of his people to receive the truth—violent prejudices against it, against every part of it, in their minds. These prejudices are overcome in general by his Spirit disclosing to them the necessity, and then the reality and fitness, of the truths which such prejudices oppose. For example, the necessity of his grace in order to produce any thing good in them. They are frequently brought to feel this by being brought to see how much they want; how great a change must be undergone by them; and by seeing the impossibility of effecting this themselves.—Felt something like this on these two points: the necessity of the blessed Saviour’s intercession, in order to our being accepted with God; and the necessity of God’s grace, in order to our sanctification, and our being preserved in any kind of acceptable views or feelings. The saint dependent entirely on divine grace for his views of the truth. At first [he is] apt to think that the impression of the truth will abide for ever, without thinking by what means it will abide, and when it is gone his trouble returns. Dependence his duty.”

He often notes an experience along with an ingenious reflection. The more insidious devices of unbelief he seeks to expose before the tribunal of his reason—thus boldly encountering the enemy within himself, and thereby training his own mind not only to fortify itself, but to guard others against danger.

“Through the depravity of our hearts, we are often apt to question many of those things which God has revealed to us. Felt this particularly to-day with respect to the ignorance and wickedness naturally in the heart. In general, two reasons why we should believe whatever God has spoken with respect to our state and character: His Word asserting it, and our own experience asserting it. The true Christian, astonishing as it is, frequently does not perceive this last evidence, frequently does not think himself so weak, and ignorant, and wicked as indeed he is. In this case, the naked testimony of God not only affords reason sufficient for his belief of these things, but may likewise furnish the other evidence, by suggesting how blind, and ignorant, and wicked he must be, when he is inclined to controvert the testimony of God with respect to what his own experience *might* confirm. The testimony of God must be true. Even when it respects himself, he denies this. How blind and wicked then must he be? ‘If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?’”

A short time afterwards, he says :—

“Feel very much a want of a proper humbling sense of sin,—not inclined to admit its exceeding evil, even though sensible in some degree of being chargeable with it. (*Often let me think of these, as [they] may be useful to me in dealing with others.*) Overwhelmed with a sense of the criminal manner in which I have acted in my public capacity, and with the magnitude of the work if faithfully discharged. Two thoughts comfortable—[We are] allowed to tell all this to a gracious God, who has promised to hear the distressed—all our distresses [come upon us] because we do not take God’s way for relief;—and his grace is sufficient for every difficulty and emergency. Our great danger when relief at any time seems to arise; we are apt to imagine enough is done, that all danger is over; and are ready to rest here, instead of remaining still under the impression that similar difficulties and distresses may recur, and [that we must] in the meantime be regularly and constantly going forward in dependence on the divine grace.”

“Jan. 8, 1805.—Have frequently to complain of the bad effects resulting from a constant change of situation: it deranges plans, hurts fixed habits, and dissipates the mind. Frequently after beginning to recover, and when leisure is enjoyed, at a loss what to begin to, from the multiplicity of objects presenting themselves. Several dangers here: one, that of delaying something till afterwards; the other, of fixing on too many things at once; a third, of dismissing objects before they have been sufficiently attended to. In general, when in this state, unquestionably proper to ask the promised direction of a gracious God, and to observe what subject best suits the present turn or state of the mind.”

“Jan. 28.\*—At a loss in some measure how to employ that precious leisure which for a few days I am now to enjoy. The following things especially demand attention:—Inquire into my real state as to religion. . . . . To endeavour to attain some fixed views with respect to Elgin, and the divine dispensations towards me connected with it.† To form some fixed views with respect to my present situation and present duty. To endeavour to fall on some plan for using my time henceforward to the best advantage. To endeavour in general to make some progress in knowledge; and to mind the dictates which, while I retain my present character, always bind me. *Memento*: Strive against that spirit of inelence which makes me shrink from the trouble of attending to these.

“The following things should form part of my daily inquiries:—My religious improvement, chiefly personal religion; my observation of the divine dispensations towards me; what knowledge of men and things I collect from what I see, and what use I make of it; what additional knowledge I have gained of myself; my progress in information, and in the means leading to it.

“It is surprising how the corruption of my heart works in opposing salvation by the righteousness of Jesus. Sometimes by not believing

\* At Johnshaven, where he spent a fortnight.

† He had lately left Elgin, having supplied for two or three months the pulpit of a vacant congregation there.

there is any such thing, sometimes by thinking there is no necessity for it, while the mind wishes to recur to this, that God might pass by sin, either without taking such notice of it, or on consideration of something less. This really the language of the corrupt heart, although seldom openly avowed,—‘Ignorant of God’s righteousness,’ and wishing to ‘establish their own.’ In general, I find it is not the discovery of *unheard-of truths*, which must give peace to my mind, nor are they some *corruptions which I have not been accustomed to think of*, which prevent me from receiving the truth, but the very truths, and the very corruptions which I have often spoken of to others.

“Jan. 29.—The more I consider, the more I see the propriety of a daily attention to my state and feelings, and the advantage of marking these. This in conjunction with reading the Scriptures, and other helps, the only way to be a successful preacher. How much should it be the study of ministers to enter as it were into their own feelings, and carefully to follow them through their different retreats. There will thus be suggested to me innumerable subjects for discourses, quite adapted to the state of hearers, for the general principles of corruption are the same in every heart, and the different trials, joys, &c., of the saints wonderfully agree. *Memento*:—to take the first opportunity to set before myself the nature and causes of my past deadness, and the means for its recovery.”

To those who knew Mr Heugh merely from his habitual vivacity of manner, from the energy of his public life, or the sportive and joyous tone of his social intercourse, it may seem strange that at any time the word “melancholy” should have been descriptive of his state of mind. Yet he speaks not seldom in his earlier diary of melancholy moods. He refers to his “old troubles” coming back upon him, alluding to those desponding states of mind, which, when he was a student of divinity, led him, under a sense of his unfitness, seriously to hesitate about undertaking the responsibilities and duties of the ministry; and he details some instances of deep mental depression experienced by him when he was a probationer. Of these states of mind it is proper to take some notice, since they furnish one illustration, among many others, of the success of that self-discipline by which he subjected feeling to principle. Even in his latter years, indeed, “sad thoughts” sometimes occupied his mind, as must be the case with every person deeply alive to the interests of mankind; and his feelings very readily partook of the gloomy aspect of those events which he actually saw, or which his fears prognosticated. His ultimate success in mastering his early tendencies to melancholy was complete; the sensibility, however, of which this youthful melancholy was but the per-

version, continued with him though life, and was often displayed in that tenderness of sympathy with which he was ever ready to enter into cases of distress.

It is important to observe the means which accompanied, as well as the success which followed his efforts to subdue a mental tendency, the indulgence of which paralyses the vigour of the mind, without improving its tenderness. *He took it for granted that this temperament was to a great extent under the power of religious causes.* In seeking to bring it under the dominion of principle, he invariably marks the necessity of being "more deeply impressed with a sense of the reality of divine things," observing as one cause of the "perplexity and doubt" which accompanied this frame of mind, "a want of vigour and constancy in religion." Melancholy itself, he subjects to very deliberate and frequent scrutiny. He analyses it, describes it, reasons against it, resolves against it, almost derides it, points out to his own mind the causes of it to be shunned, and the antidote to be strenuously used.

"*Jan. 30.*—Of use to mark the state of my mind at different seasons. This day, at Johnshaven, in that melancholy state, into which I so frequently fall, arising from a total indisposition to make exertions; from an overwhelming sense of my insignificance, and from painful reflection on the manner in which my public services have been conducted. That kind of oppression and melancholy which stops all my exertions, and reduces me as it were to my wit's end, as well as plunges me into distress, is extremely improper, and has no foundation. There is no conceivable situation in this world in which we have reason to despair, or become melancholy, to such a degree as to suspend exertion. Such a state arises frequently from the habit of exertion being by some means broken; from too many subjects crowding on the mind at once, and thus overwhelming it, and obliging it to sink; or from its being unable to fix on some subject of attention, and it thus becomes weary in pursuing it. From these causes, it falls back on itself, and sinks into melancholy. One great cure undoubtedly is, to get the attention directed to *some one object*, and the mind engaged with it, and to persevere in this *from a sense of duty, and with fortitude.* If nothing else will do, we might perhaps remove from the cause of the distress, for a while, to an amusing book, or to good company. *Any thing*, I believe, rather than this destructive principle. Let me then be careful to watch every day against this habit, and to beware of feeding it, by any means. That imaginary and romantic turn of thinking, to which I so much incline, is very friendly to it."

It will be observed, that an antidote specified above to this gloomy state of mind is, "*to get the attention directed to some one object.*" At Johnshaven, where he wrote the sentences

just quoted, he seems to have availed himself of the means here suggested, and has left a few broken sentences, showing in what way he appeared to think the attention might be advantageously concentrated upon a single object.

*“Interesting object,—the ocean!* In its grandeur beyond expression,—the prodigious space seen,—its majestic motions,—the power of its great Creator! When raised into storm, how magnificent!—its immensely grand agitations,—the different forms of its waves, the cataract, the other form,—the tremendous dash, the instantaneous ascent of the broken waves,—prodigious quantities thrown to a great height—dashed into foam. Conflict of the billows when confined,—the appearance in falling from the rocks;—the noise occasioned by the motion of the gravel—the progression of the waves on a shallow,—the incessant double noise,—first the thundering roar, then the hissing noise.—The contrasts suggested,—the horrors of a shipwreck,—the means it affords for trade and commerce;—its use in Providence, and the economy of the world,—works of judgment and mercy effected by it,—the immense multitudes of creatures abounding in it,—the numbers (sea-fowl) which live by it, the appearances exhibited by these last.—What it suggests to the imagination in the way of figure and analogy,—its attempts to burst the divine decree, by its fury, by the constant assistance of one wave to another; its apparent resolution to burst through; its madness because it cannot,—the consequences of its fruitless attempts—dashed to pieces. Resemblance to the storm of life, to the wicked controlled by the divine power, &c.

“Even,” he adds, seeming to indicate the design of such minute observations, “after all these have often recurred to the mind, no fatigue or disgust follows, partly because we can without such feelings *often* dwell on a pleasant subject, and partly on account of the immense variety of appearances presented, and the constant change of them suggesting ideas which the mind is always delighted with.”

Under the same date as that last specified, his diary bears the following reflections:—

“As the foundation of every plan of conduct, in whatever station I am, I should ever remember, that with all I am or possess, I am bound to glorify God. This is to be always at the foundation of every scheme, and to serve as a rule and spring to the whole. The way in which I have hitherto been professing, at least, to glorify God, has been by serving him in the gospel of his Son. This should proceed from a desire to honour God in this way, and from pure benevolence to man; and while I continue in my present station, all my exertions of every kind should be subordinated to this great end from these principles. As the foundation to all, then, I must myself believe this gospel, in order to glorify God, in the service of it. This will include my being brought to the saving knowledge of the truth,—my receiving it in the love of it. I must understand it in some degree, and have some aptness to teach it. With these things in view, in order to the grand end, I must uniformly

act and arrange every thing in subordination to them. Hence the propriety of habitually cultivating, and strengthening, by all probable means, those dispositions of mind, in the exercise of which, the gospel should be delivered,—*benevolence, fervour, impression of its importance, &c.* Hence, in order to confirm by my example what I teach, and to prevent any offence at the gospel, from any thing in myself, the necessity of a rigid attention to every point and circumstance of my deportment. Hence the importance of increasing in knowledge of every kind,—of human nature, of myself, of history, of philosophy, &c., in order to fit me the better to adapt my instructions to the cases of those who hear me, to enable me to treat every subject in a proper manner, to replenish and strengthen my mind, and for a thousand other purposes. Hence, in general, the propriety of doing with the greatest diligence every thing having a tendency to gain the great object in view.”

During his course as a probationer, Mr Heugh visited several districts of the Church, both in the north and south of Scotland; and although calls from three different congregations were at length presented to him, yet these he did not receive till about two years after he began to preach. This delay to his entrance on a stated ministry he did not ultimately regret. When he had the opportunity of surveying it in all its bearings, he viewed it as “providential,” and as a cause of special gratitude to God. He felt that it gave him occasion anew to survey his principles and motives, and this he did in circumstances favourable to an impartial judgment.

One of his earliest resolutions regarding his public work, repeated afterwards in various forms, was, that he should “endeavour to feel and experience the truths of religion as he taught them, and to teach them from a *present view of them as truths.*” He examined with great jealousy the feelings by which he was actuated, “in the time of composing as well as delivering” his discourses. He questioned himself regarding the degree of his “anxiety about the truth getting justice, and about its success,” and the degree of his “conviction of its importance and its reality.” He sought to ascertain how far his feelings, *after* public service, were affected by his view of the manner in which he had acquitted himself, and how far he was “making the work in which he was engaged matter of habitual, daily, attention, business, and interest.” He scrutinized in private his state of mind in public prayer, making it a question with himself how far the “fervour frequently felt in prayer” resulted from genuine devotion, and to what extent it might spring “from the natural warmth of the mind, the appearance of the audience, or the mind’s being

filled with its own ideas." Nor did he neglect to examine himself as to his secret prayers in relation to his public labours, but was at pains to know to what degree he was sincere in the petitions offered up by him, "often in great perplexity, before going out to preach;" to what extent they sprung "from the feeling of the necessity of the divine assistance, to make up as it were for a want of preparation;" and how far he made good the resolutions formed in these circumstances to be "permanently affected afterwards."

He sums up a very stern review of his preaching for the first twelve months, with these words: "Comfortable promise, 'I will lead the blind in a way that they know not.'—Two instances of God's goodness in what is past, that seldom any thing, as far as appears, was then delivered positively bad, however mournfully defective; and His sovereignty in preventing me from a speedy settlement. Oh that this may be blessed!" In these words he refers especially to his services in Elgin, where he officiated nearly three months—a scene where he enjoyed the flattering approbation of many friends, and for which he had conceived an almost romantic attachment. The congregation there was viewed as one of considerable importance. It was anticipated by ministerial brethren in the south, and originally by the Elgin Seceders themselves, as well as by Mr Heugh, that he should have received their call; but they elected an ordained minister, whose tried qualifications he takes occasion in his private journal to contrast with his own "youth and inexperience."

He expresses also the feeling of disappointment with which he heard of this result. Of this feeling he says:—

"2d Feb.—It is not surprising, considering the necessary attachment which I felt to Elgin, from the general happiness I there enjoyed, the people's attention, the moderate, agreeable, necessary exertions—the correspondence between my feelings and those of the people there, &c. The tidings must necessarily have affected me. Yet the workings of providence, in the manner in which this has been brought about, have been very remarkable. But, upon the whole, I must view it as the sovereign act of the providence of that God, who hath appointed 'the bounds of our habitation,' and every thing that concerns us, overruling the means by which it was brought about. (Without quarrelling even with the means, I must acquiesce in the event, as *His* determination, and seek the sanctified use of it.) [I have] the very best reason for doing so. If I believe that he conducts me by his counsel, and makes all things work for good; and if I pray for his guidance, why should I object to the manner in which his sovereign will brings it about?"

“Let me, then, state the general benefits and lessons which I may derive from the whole. These are very numerous, and the six following ought to be particularly noted, and frequently thought of:—1. My general improvement in preaching. Tender, practical subjects [were] those most relished there—the last of these, too little thought of before going to Elgin. The necessity I was under of making exertions, which I never would have thought of otherwise. 2. The expansion of the faculties of my mind, arising from a situation entirely new, and from my being obliged to act in a great variety of ways, to make a great many exertions, different both in kind and degree from those to which formerly accustomed. 3. My acquaintance with men and the world. New temptations, new characters, new society. Manner in which people act: their motives, their credibility, their stability, or fickleness. 4. A loud call to stop and examine on what principles I have been proceeding: from what motives acting. When every thing favours, when universal applause is received, there is danger of running on merely from this impulse; danger of believing every thing to be as well, as those around seem to think. When a reverse comes, therefore, a call [accompanies it] to look in and consider—particularly so to me, in my circumstances. 5. A lesson of submission to God’s sovereign arrangements, of serious acquiescence in them, in opposition to my own expectations and wishes; and of remaining undisturbed, notwithstanding the effect which it may appear to have on the general opinion about me. 6. It may have a great many unknown results, which time may, or may not, bring to light. Perhaps, had I been there, a great many circumstances in the situation might have proved unsuitable and dangerous. The state of the congregation—necessity of insisting on Secession principles—my mind not quite well informed and satisfied;\*—other prejudices which they have. . . . Perhaps another situation awaits me, more suitable for me. Two others may be mentioned—an acquaintance with myself, arising from all this, and [a lesson] never to imagine that my feelings are any certain indication, or any indication at all, of the designs of Providence with respect to my situation.”

“Feb. 19. (Last week at Montrose.) A sad tendency to forsake good resolutions and good practices, when the slightest temptation occurs. This very much verified when in that town. Hurry from intrusions and forced complaisance. Allowing other pursuits (reading history, for example) to take the place of private devotion; or at least to make me content myself with a hasty and superficial discharge of it. The result of this a dead, careless state; and a farther result, a recurrence of my melancholy. Oh for grace to put me in a lively religious frame of spirit!

“Great composure felt to-day in reflecting on the divine condescension towards me of late, and even on the supposition that all my present prospects should be entirely defeated; from this consideration, that God perhaps foresees that my being in these situations would not conduce to

\* The reader will find at the conclusion of the *present Chapter*, and at the commencement of *Chapter Seventh*, that the points on which he wished to be better “informed and satisfied” related to what was then usually called *Covenanting-work*.

his glory. This is a consideration which I should never forget—sufficient to keep me silent, and make me entirely acquiesce in the arrangements of his providence. Considerable composure likewise felt from the sufficiency of divine grace, in the prospect of those difficulties which frequently almost overwhelm me. . . . Collected this, that there are different degrees in that assurance to which the people of God attain; that it is in general mixed with doubts, or at least suspicion, and that there is a difference between their assurance of their situation before God and their previous trust, and faith in the divine mercy.”

“Feb. 23.—Resolved to endeavour, by all possible means, to find out my general failings, and to strive, by every method, and in the strength of divine grace, to overcome them. The following some to which [I am] remarkably subject (others to be noticed afterwards)—*precipitancy of judgment—inattention—want of perseverance.*”

“Feb. 24.—Felt this day in preaching, or rather in reflecting on it, the following fault, to which, alas! I have been almost habitually subject since I began to preach, *i. e., preaching self.*”

“April 7.\*—In order to employ my mind and direct my efforts in my work, it would prove not an unprofitable employment to divide and classify the different sorts of gospel hearers, especially in the Secession, and to adapt my discourses to them. This would be of vast use in the choice of texts and subjects.

“Observed this day how disagreeable truth is if it opposes a person’s opinions or practices. People who (in conversation) would rail against those who absent themselves from church, or in a more grievous way profane the Sabbath, remained silent when the more retired and secret violations of the Lord’s day, especially those disguised under the show of religion, were spoken of. May not this be the reason why sound preaching is so popular, that it is not so closely directed? In general, let me always ask myself, when on a topic which I know to be popular, whether it does not foster some prejudice or vice; and let me earnestly guard against any such abuse.

“In the course of my experience, since I became a preacher, have frequently been ready to complain. Have found the following consideration tending to silence complaints, especially viewing what they respect *as the arrangements of Providence*, viz., that if mere fellow-creatures knew me as I am, and as the God who arranges all my circumstances knows me, the esteem which I have would be gone in an instant; what I now suffer would be nothing at all to what I would suffer in this case. Why, then, complain of God’s doing (for it is God who does it) by the agency of my fellow-men, what, though unknown to them, I so justly deserve, and what they, knowingly, and from design, would do immediately if they but saw as God sees? How much do we depend for the esteem, the approval of our fellow-creatures, on their ignorance of us; and how much would a view of all that we suffer from our fellow-creatures, as the doing of the Lord with designs very different from theirs, tend to silence those complaints which the conduct of our fellow-men so frequently excites.

\* Written at Stirling.

“Received this day news of the result of the moderation\* at Muckhart.† Felt to a certain degree the effect of it in depressing my spirits, yet not nearly so much affected as with the defeat of my Elgin hopes, which arises partly, perhaps, from an indifference and carelessness which I should check. Great danger of ‘refusing to be corrected,’ of ‘despising the rod,’ of not listening to its language. As my father observed, the proper exercise is ‘neither to “despise” nor “faint.”’ Evident interest of my father, and of all the rest, on my account. The following plainly some of the lessons which it ought to teach me. An additional call to stand and ask on what principles I am proceeding, and what are my designs; whether my *bad* principles may be the reason why the Lord punishes and tries me; and whether I have something independent of [the] approval of others to carry me forward. A loud call to humility. An argument for trust and submission to Divine Providence;—how secret and unknown its arrangements! Great aggravation of my sin if, after such repeated calls, I neglect the lessons above alluded to.”

“April 13.—Have felt that, notwithstanding the multiplicity of adverse circumstances in my situation, it is not inconsistent with happiness of the purest kind. Felt my mind in prayer in some degree of liberty, and experiencing the purest pleasure and joy, if well founded. Likewise in walking in the *Back Walk*,‡ felt, in reflecting on my situation, the greatest calm and serenity. Plenty, notwithstanding of all my wants, for my happiness and comfort, in nature, in the Bible, in God, in heaven; and, indeed, if the consolations of religion, if its great truths were believed and felt, and the duties of our situation perseveringly attended to, there would be nothing to disquiet or discompose us.”

On the second day of May, Mr Heugh engaged in the solemn work of *public covenanting*, along with a considerable number of ministers, preachers, students, and elders connected with the Synod, together with some of the members of one of the congregations of Edinburgh, the Synod at that time being assembled in that city. Writing in his diary after this peculiar service, he says:—

“Immediately before, indeed for some time before, going to Edinburgh to join in covenanting, felt my mind very seriously impressed,—had many doubts,—but thought I got in some degree over them, and attained to a partial propriety of exercise; at least sometimes thought this.”

Before quoting his more specific statement regarding the difficulties he experienced in the prospect of this service, it may be stated, that it was observed by him, in accordance with a synodical appointment,§ the court at that time regarding it as a duty to “appoint such preachers, as had not

\* Procedure at the election of a minister.

† He had preached to a vacant congregation there on two separate Sabbaths in March.

‡ A well-known and delightful place of resort in the immediate neighbourhood of Stirling.

§ See Narrative and Testimony, &c. (1804), p. 205.

had the opportunity of engaging in covenanting work, to take the first opportunity that should offer of joining in it, and that a report should be made of their obtemperating this appointment by the presbyteries where they might be stationed.\*

It may be gratifying to some readers to receive a statement of the manner in which this very solemn observance was ordinarily conducted.† On the present occasion, the usual procedure was observed. The Rev. Mr Robertson of Kilmarnock opened the service by a discourse from the words, "I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written on their foreheads."‡ As was common at such seasons, various ministers were occupied in reading lengthened documents extending over about forty pages. These documents consisted of "The National Covenant," § "The Solemn League and Covenant," || the Synod's Declaration in their Testimony on "The Obligation of the Public Vows of Ancestors," ¶ "The Acknowledgment of Sins," and the "Bond" or "Profession of Faith and Engagement to Duties."\*\* By far the largest of these papers was the "Acknowledgment of Sins," which "was all read over by several ministers, one after another, with a short prayer in the intervals." Then a "solemn confession of these, and such like evils," was "made by one of the brethren in a direct address to the throne of grace."†† At this stage the act of covenanting took place. The covenanters, occupying a part of the church by themselves, stood up, and while the officiating minister impressively read *the Bond*, they held up their hands in token of their solemn oath and covenant. Those who, on former occasions, had joined in the Bond, "in testimony of their union as one body in the same covenanted cause," signified at the administrator's desire their adherence to their former deed "by lifting up their right hands at the close of the solemn action." The covenanters then subscribed the Bond to which they had sworn, several ministers being employed during the course of the subscription in addressing the subscribers. The work of the forenoon was then concluded with

\* Minutes of Synod, May 8, 1805.

† See Gib's Display, &c., vol. i., p. 254.

‡ Rev. xiv. 1.

§ A. D. 1580-1651.

|| A. D. 1643-1651.—See Narrative and Testimony, &c. pp. 217-248. See Confession of Faith, pp. 481-504.

¶ A. D. 1804.—See pp. 156, 206.

\*\* A. D. 1799.

†† Synod Minutes, 2d May 1805.

prayer. In the afternoon, the solemnity was followed by the ordinary services of public worship, when the Rev. Mr Pringle of Perth preached on the words, "I have sworn, and I will perform it, that I will keep thy righteous judgments."\*

Mr Heugh was deeply impressed by the "solemn obligations and solemn professions" connected with this observance; yet he had his difficulties.

"The following," he says, reviewing what he had done, "is the sum of what I brought my mind to, especially about the Narrative:†—All the truths we require any to assent to in order to admission, [are] contained in the Testimony, and the ground on which we require assent is, that they are founded on the Word of God.—An assent to the truths or facts in the Narrative [is] not required in the same manner as to those in the Testimony. It could not be so.—The testimony is supposed to regulate our approbation or disapprobation of the facts stated in the Narrative.—Every one's own mind to judge of the agreement or disagreement of the facts with the Testimony, and of the consequent approbation or disapprobation.—Although there may be a difference of opinion about this agreement or disagreement, yet where the Testimony and facts [are] well understood, [it is] not to be supposed that the instances will be very important or very numerous.—The Narrative, then, [is] not to be viewed as a statement of facts, an assent to the truth of which is required in the same way as to the truths of the Testimony, but is to be used only to direct the exercise of our minds. As to the general engagement, it likewise occurred at that time, that it did not imply that we considered our Testimony as perfect, and the administration of it in our churches blameless. [It is] not to be supposed that [there is] nothing in other denominations better than with us, but merely that upon the whole [we prefer our own as the most faultless], and view the whole as a system to which in duty [we are] bound to adhere, to bring others to it for their sakes, and for the truth's sake; and to cherish all Christian love towards those who differ from us in their opinions of it. During the time of the solemnity while at Edinburgh, felt my mind very much impressed and affected.—[It is] to be observed that my mind was not fully informed about some things in the Testimony. From this and a carelessness to get information, as well as a miserable inattention towards the duties then engaged to, great distress, confusion, and uneasiness frequently. And no wonder! Oh! justly might God give me up to blindness and hardness of heart, for the manner in which I conducted myself notwithstanding of solemn obligations and solemn professions."

\* Psalm cxix. 106.

† The *Narrative* and *Testimony* here referred to were published in 1804 by the authority of the General Associate Synod. The Testimony consists of a Confession of Faith, in which are *asserted* and *declared* in detail, and in the form of a profession, the leading points of evangelical doctrine. This is preceded by a "Narrative, 1. Of the state of religion from the Reformation to the commencement of the Secession. 2. Of the Secession from its commencement to the present time. 3. Of the progressive defection of the Established Church of Scotland. 4. Of the rise and peculiar principles of several other denominations."

His difficulties and his "many doubts" relating to this impressive and affecting work, were connected exclusively with the kind of recognition demanded by the Synod of "those ancient acts, so excellent in their matter," as he was accustomed to observe, but "so faulty for the spirit and the language of intolerance that distinguish them." To ascertain with exactness the *limitations* with which an approval of the ancient covenants was required of Secession covenanters, involved a careful investigation of elaborate documents, historical as well as theological. And although, after this scrutiny, the limitations might seem to some, what they certainly did not appear to Mr Heugh, to be quite precise and satisfactory; still the question remained, if the use of ancient acts, the history of which seemed to give one explanation, and their doctrinal contents another, were not a cumbrous and circuitous method of expressing religious convictions and engagements? The Secession fathers at one time sought, though happily without success, to make the renovation of the National Covenant of Scotland, and of the Solemn League and Covenant of the three nations, in a manner agreeable to their circumstances in that period, a term of ministerial and even Christian communion.\* As appears from the facts stated above, the General Associate Synod desired, so recently as 1805, to lay down similar terms for admission to the sacred office. At both periods, indeed, covenanting Seceders were careful to mark their dissent from that amalgamation of things civil and ecclesiastical, which was the occasion of those attacks on the religious liberties of others, that were made by our covenanting ancestors in defending their own. At the same time, the best mode of stating this dissent, was a question frequently occasioning perplexity to individuals, and not seldom to Church courts, involving as it did the solution of other questions of much complexity.

To the progress of opinion on this subject, Mr Heugh having had time to mature his views, contributed not a little, by the introduction of an overture, a few years after his settlement, relating to the recognition of the ancient covenants. To this a brief allusion must be made in a future chapter. At present it is only just to add, that his veneration for the early Seceders, and for the men of the Covenant, with whom Seceders were naturally and justly desirous of

\* M'Kerrow's History, vol. i., pp. 248-254; Gib's "Display," &c., vol. i., pp. 220-256.

claiming a kind of historical identity, as witnesses for the truth, was not the less sincere and profound that it was discriminating. He had been instructed with paternal earnestness, in a school where he had been taught minutely to inspect the proceedings of the Secession fathers, to admire their excellencies, while he unsparingly condemned their errors, and to ascribe the latter, at least in some measure, to the times as well as to the men. It has been the misfortune of less-informed judges, that to their eyes the faults of the earlier Seceders, and of their covenanting forefathers, have been more obvious than their excellencies. Those disposed to dwell on the one without acknowledging the other, Mr Heugh viewed as labouring under either prejudice or ignorance. In this he judged justly: beneath the faults which tended to conceal it, there was an amount of genuine worth known to God alone. The precious fruit that is springing up over the field in summer is sometimes hidden from the eye of the distant observer, by the ostentatious weed that seems to cover all the surface; but let him come nearer, and be patient enough narrowly to inspect the field, and he may easily discover the genuine grain—at all events, He who has sown it knows that it will appear at harvest.

### CHAPTER III.

Mr Heugh called to Hawick; to Stirling and Greenloaning. His view of a natural delivery.—The Synod appoint his ordination at Stirling; Anxiety and self-humiliation in the prospect of it.—Much depressed at the time of his ordination, and in preparation of his introductory discourse.—Meditates on the duties and claims of the ministry. His experience of the *pastoral feeling*; His opinion of the state of the congregation; Meditates a course of sermons with a view to revival. Rules for the visitation of the sick. Objects to be gained in mingling with the world, &c. &c. Conversation with candidates for church membership. His confidence in the power of determination. Imputes to himself incompetency for conversation; Considers the causes and remedy of his defect, the *ends* to be gained in conversation, *rules* for conducting it, *sentiments* that should pervade it (sincerity, love), the *motives* that should give it its character. Sets himself to cultivate *fixed principles*.

Soon after covenanting in Edinburgh, and while entering on a new series of synodical appointments, Mr Heugh writes in his diary as follows:—"What I should make my chief employment—self-knowledge and experimental religion—the knowledge of those principles to which I have sworn, the knowledge of mankind, of the Bible, of the system. This be my business in going through my present series [of appointments]. Some part of it may always be attended to, so that in doing so I shall always be acting according to design."

After minutely recording his state of mind in visiting congregations in Glasgow, Kilmarnock, and other places, he went to Hawick, where he preached to the congregation of the Rev. Dr Young, from whose people he soon afterwards received a call to be colleague to their minister. Speaking of his visit to Hawick, he expresses strongly his dislike to the thought of being settled there; and it need not be concealed that one reason of his yielding to this sentiment was the defective and illiberal manner, as he thought, in which the people seemed to regard the claims of Dr Young. "No degree of attachment," says he, "to the people or the place. No spirit in the delivery of discourses. That failing to which

[I have been] almost uniformly subject much felt—delaying the preparation till the very last; thus needlessly getting into a hurtful hurry and confusion, destructive of that calm, deliberate, impressive view of the subject which, by the blessing of God, might otherwise be obtained.” Soon after this, having returned to Stirling, he writes:—“At home for a week. Felt in a very different manner from what I had done of late toward the place and my acquaintances. In general, a shameful indifference to these heretofore. Quite the reverse now. Felt the strongest attachment to my friends, and all that flow of affection which is unquestionably dutiful, for which I have the strongest reasons, and which I should use all means in my power to strengthen.”

To the scene for which he felt this growing attachment he was about to be allied by new ties of the most tender and solemn character. Besides the call from Hawick already mentioned, he received invitations from two other churches; one from the congregation of Stirling, to be colleague to his father, and the other from the congregation of Greenloaning. He had improved by experience in the art of speaking, having already to some extent attained that distinct, natural, and manly elocution, of which it is perhaps the highest praise, as well as the most accurate description, to say that it was fitted to withdraw attention from the manner of the speaker, and to fix it on the matter of his preaching.\* In the following memorandum, written by him very shortly after he began to exercise himself in public speaking, it is quite easy to discover some of the characteristics of his manner; indeed, the chief interest attaching to many of those rules which he framed for his own guidance in the various departments of his ministry, arises from the fact, that his reduction of a rule to words, seems usually to have been the preliminary and the signal of his reducing it to practice.

\* It may be observed here, that Archbishop Whately, in recommending a “natural delivery,” has said:—“The more perfect it is, the more will it withdraw from itself to the arguments and sentiments delivered, the attention of all but those who are studiously directing their view to the mode of utterance, with a design to criticise or to learn.”—*Elements of Rhetoric*, p. 392. It will not be doubted by those who have reflected on the subject, that on rhetorical as well as religious grounds, the preacher is most successful in his delivery who best succeeds in hiding SELF behind THE TRUTH. The reader who attends to Dr Hough’s occasional observations respecting the state of mind to be aimed at in the act of preaching, will perceive that on *religious* grounds, he sought to practise the very rule on which the Archbishop insists as the secret of this natural manner. Whately advises a speaker “to fix his mind as earnestly as possible on the *matter*, and to strive to adopt as his *own*, and as his *own at the moment* of utterance, every sentiment he delivers.”—(P. 383.) See p. 37 *supra*, &c.

“Considerations for all the elocution necessary to form a useful pulpit oratory. Three things to be observed: *What to do—How to do it—Errors to be avoided.*—On the *first*, two general directions:—Try to avoid all unnatural tones. This relates to what may be called positive defects.—Humour the subject in opposition to monotony, indifference, listlessness. Study great variety here. Every word clear. A just degree of attention, solemnity, terror, admiration, &c., at their proper places. Great danger, however, of carrying this to excess.—*Next*, it must be considered how this manner of speaking may be acquired. Attend to good speakers, and contrast them with bad. Purify your taste. Read or speak slowly, and by this means observe your improprieties; and laugh yourself out of them. Acquire ease. Never take any other voice than your own. Never speak ill. Even in conversation speak correctly, that is, in the mode which becomes it. Get others to point out your failings.—*Finally*, the dangers or errors to be avoided,—mimicry of some supposed model. Stiffness and affectation. Taking a voice not your own. Bawling to express emphasis. These perhaps the most common and dangerous errors. It must be noted among the means of acquiring this manner, that *to appear, and to FEEL interested are primary and essential qualifications.*”

It will not seem surprising that several congregations should have desired the services of a preacher who, while he announced the truth with much perspicuity, formed his manner of public discourse on a model so judiciously conceived. The interval between the calls above referred to and his ordination, was prolonged by the necessity of waiting for the decision of the Synod, on the conflicting claims of the three churches who desired him as their pastor. This decision the Synod gave at its meeting in May 1806. The claims of Greenloaning were, after deliberation and prayer, postponed to those of the other two congregations, and thus the competition lay between Hawick and Stirling. The interests of Hawick were earnestly pleaded by some members of the Synod, among whom was Mr Robertson of Kilmarnock,—an erudite and most worthy, though eccentric man, not accustomed to express himself tamely upon any subject, and whose extreme decision on this matter, together with the oracular manner in which it was expressed, are more than once noted by Mr Heugh in his diary, as occasioning him some distress. After long deliberation and special prayer, it was carried in the Synod that he should be ordained in Stirling. This decision, formed on public grounds, was in accordance with his own desires. The growing infirmity of his venerable father, then in his seventy-sixth year (his filial regard for whom was justly and gracefully combined with deep veneration), as well

as other considerations connected with the position of a previous colleague, were all present to the mind of the Synod in their appointment, and to his own mind in his acquiescence. The words of one much respected friend expressed the sentiments of very many: "The decision of Synod, in reference to Stirling, gave me the most sincere satisfaction, both on your own account, and on account of those whom you love. May the blessing of heaven prosper you, and preserve around you all your friends, and especially him whom so many venerate!"\*

During three months which elapsed between the Synod's appointment and his ordination, Mr Heugh was very anxiously and solemnly exercised in anticipating the responsibilities of the sacred office. His mind, even before the Synod met, was thrown back anew on the question of his fitness for the ministry, and this question he reviewed chiefly in relation to his spiritual character. Sometimes he felt himself thrown into the "deepest melancholy." Referring to the calls he had received, he complains of himself, and says, "Little effect produced by them on my mind,—astonishing turn of providence, however." The events which had taken place in his "external history," would have been realized with livelier emotion, had he not been exercised on personal questions which he felt to be still more vital. He was "often astonished that he should be employed in God's service;" and expressing his readiness, could he only see it to be his duty, entirely to renounce the ministry, he used these words: "If He thus say, I have no delight in thee; behold here I am, let Him do to me as seemeth good unto him."† His diary contains such entries as the following:—

"*May 25.*—When attempting to think, my thoughts immediately scatter, my spirits sink, and I begin to despond. Anxiety about the state of my soul; about how I am to get through with my work in Stirling, if brought forward to it, and this fear often perplexing me, that the Lord's controversy with the congregation [is] by no means over; that I am sent to them in judgment; that this will be effected, either by my becoming useless through melancholy, or falling (this increased by Mr Robertson's saying in the Synod), and that the appearances of partial success at present, as well as the sanguine hopes of my powers, will only prepare for a more severe stroke." After expressing the deepest sense of his unworthiness before God, he adds, "I thought I attained to some kind of proper exercise in humiliation at the foot-

\* Rev. Mr Ferrier (afterwards Dr Ferrier), Paisley, 28th May 1806.

† 2 Sam. xv. 26.

stool of a gracious God, with some trust in the perfect atonement of the great and blessed Redeemer. Oh to do this continually!"

"June 19.—The great error of not executing the plans which I have formed.—A melancholy, dejected state is inconsistent with duty; first, it is distressing to my heart, and then ruining to my mind. Let me fix on some plan of procedure, and, in the strength of divine grace, endeavour to execute it. At the foundation of this plan, I must place this maxim, that *without self-knowledge, and a constant attention to the state of religion in my mind, nothing will succeed*. A blessing cannot be expected; all will be wrong; sin will recover strength, and melancholy will return. In order to this I must return to my journal, and mark my feelings, and record my observations—deliberately reviewing them at short and frequent intervals. Devote some time *regularly* to meditation. Form some plan of reading and study, especially on those subjects on which I have much to insist. Regularly and frequently read the Scriptures, &c."

"July 13. (Fast day).—Preached this day, and offered the confessory prayer. But oh what exercise! Little or no impression of the presence of the great God. [My] mind more occupied with what to say, in order to make a prayer, than with the proper exercise of the mind before God. Proposed and endeavoured to examine myself in the evening. Found the greatest difficulty, from want of the holy habit of reflecting on my own mind and exercise, especially in a religious view, yet found it in a certain degree pleasant. Found it good and pleasant to seek the Lord. *Great object in this exercise, to present one's self naked before God, to wish to think of ourselves no otherwise than we are in his sight, to implore his assistance to direct us in every respect, and to use his Word as our test*. Oh, what a sight do our mind and exercise present! How necessary the salvation of God! How dear the Saviour! What a variety of difficulties to struggle with; dissipation of mind, unbelief, pride, atheism, ignorance, indolence. Necessity of making these things the objects of my daily watchfulness. Necessity of 'living by faith,' under a sense of my true state; of conviction of the *truth* of Scripture doctrines; of dependence on God, and of real communion with him. Necessity, too, in order to elevate myself above that trifling, insipid habit into which I have fallen, carefully and constantly to watch over my practice and dispositions, and to register and read my observations and resolutions."

"August 2.—Felt this day the impropriety of reading the Scriptures carelessly. How much of their beauty, and fulness, and profitableness is thus lost; and especially how disrespectful to their Divine Author it is. Resolved always, when reading Scripture, to endeavour to feel that interest in it, which will lead the mind into the spirit of it; and in order to this, to recollect that this disposition must be produced by the free grace of a merciful God; and, accordingly, to look up to him for the communication of his grace."

Mr Heugh was ordained to the office of the ministry, as colleague to his father, by the General Associate Presbytery

of Stirling, on the 14th of August 1806. Of the twelve ministers who united in setting him apart, there survived him but one, to whose friendship he was accustomed to refer as the most endeared, as it was the longest of his life. The friend alluded to was the Rev. Doctor Stark, who preached on the day of his ordination from these words: "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."\*

"August 18.— . . . . Felt my mind much impressed in prospect of ordination, though perhaps not in a degree at all equal to what it ought to have been. In the time of it, it was impossible not to be very deeply moved. Felt then a variety of exercise. My mind sometimes wandering—sometimes terrified with the prospect—at other times pressed with the idea of the contrast which my situation before God presented to the account given of the duty and character of a minister in the sermon and exhortations. Attained, however, I thought, at times likewise, to exercise in some degree comfortable. Feel now impressed with the importance of my situation, with the necessity of making it the object of my supreme attention, and of cultivating in my heart affection for my people.—Yet there is a combination of circumstances, which, whatever may be the event of my settlement here, it is worth while to record. From the consideration of my sin and unworthiness, I often feared that, especially viewing the unpromising internal condition of the congregation, I was coming to them in wrath and in the judgment of God;—Mr Robertson's saying in the Synod. Mr Stark, in his address, mentioned the danger lest my labours should not be blessed among them. Mr Muckersie, in his address yesterday, intimated something similar.—A woful gloom in my own mind. These are circumstances worth noting, and certainly call upon me to cry to God, that I may be preserved from verifying, according to my fears, such forebodings. Yet other circumstances, on the other hand, favourable.—Very high hopes of the people, and general affection. General interest of the people of the town. Remarkable arrangements of Providence in order to my being here. My mind upon the whole in a better state than formerly, although wretched indeed yet. Oh to be led to a sense of dependence on God, of devotedness to him, and genuine activity for him!"

"August 21.—Proper to mention the state of my mind, when composing and delivering my first discourse, for the first Sabbath after ordination. Never felt such *force* necessary in composition as in it,—never greater difficulty,—never deeper melancholy. This last increased till Saturday, when it seemed to approach despondency. Not melancholy about the sermon, but other things suggested by it; the difficulty of my engagements; in general, my unfit state for these. An inexpressible gloom upon my mind on Sabbath morning; a wish that the relation had not existed; and a disrelish for it. In time of delivery, little

\* 2 Tim, i. 14.

proper exercise of mind, yet more easy than could have been expected; but from my exhausted state by severe previous anxiety, a great degree of apathy. Have since that time been too much in a listless, indifferent state, and feel to a certain degree the return of melancholy. This (melancholy) evidently a part of my constitution. *Memento*;—to make it a subject of particular investigation, to ascertain its nature, its causes, and its sins."

From the very beginning, there devolved on him the entire charge of the congregation. Though his father's counsels were invaluable, possessing, as they did, in addition to their paternal character, the weight of wisdom and long experience; yet the whole amount of pulpit and of other directly pastoral labour was undertaken by the junior minister, who, in the Christian sense of the words as well as in their more domestic application, "as a son with a father served with him in the gospel." To the honour of the congregation it deserves to be recorded, that instead of reducing they enlarged the income of the senior minister at the time of his son's ordination;—an act of delicacy and generosity of which one who had a part in the transaction has justly observed, that it was far more gratifying to Mr Heugh, as done to his father, than a much larger gift would have been if bestowed on himself.

He entered on his pastoral functions with a trembling anxiety. The pastoral office he surveyed on all sides, contemplating its claims on the respect of others, and its duties as devolving on himself, and viewing these duties as the foundation of these claims.

"The sum of the feelings which people should have for their pastor, is to love and respect him. The sum of those qualifications in him, necessary to produce these, are *worth* in himself, and holiness, and a manner winning and affectionate. The two first [love and respect], quite necessary in the people. The one inadequate without the other; both required in the Scripture: '*Esteem* them very highly in *love*.' In order to *esteem*, much necessary *in the minister*—capability to teach, power of mind, acquired information, ability to give instruction, with evidence of sincere, holy dispositions; without any lowness or meanness, or trifling in his manners; this in opposition to procuring respect from distance, reserve, or haughtiness. *Love* to be procured by a sincere disposition manifesting itself in all its different shapes and appearances. All despicable dispositions to be avoided, and all sinful ones—servility, evil-speaking, avarice, &c."

By such means as those here alluded to, he secured from the commencement a large measure of that esteem and affec-

tion which he thus viewed not only as the natural result of ministerial faithfulness, but as the means of ministerial efficiency. To his pastoral usefulness he felt bound to subordinate every influence. Indeed the *pastoral feeling* seems to have possessed his mind in great strength from the day he entered on his ministry. This feeling imparted to his discourses a practical and searching character, and gave, from the first, a complexion of maturity to his domiciliary and other more private ministrations. Two months after his ordination, he writes in his diary:—

“Wherever I turn my eyes at present, feel much, very much, to be done;—much in the state of my heart, much information to collect, much to do in the congregation, and much in reference to manners and external life. And all this not only as something imperfectly executed, but in almost all these instances as it were to begin.

“My plan for [general] study cannot for some time be so regularly arranged, and acted upon; and this is the part of my labours which I may perhaps with most propriety for the mean time defer arranging. But the state of religion in my heart ought not for even a moment to be neglected: and the state of matters in the congregation should likewise forthwith and henceforward be matter of my particular thought. God only knows how long my time of labouring among them may last. They are evidently by no means in a flourishing state with respect to religion; and for my labours among them, I must give account to God. Observations also [may be noted] respecting my own conduct and that of others. O to be enabled so to act habitually, that God may be glorified by me, and that I may grow in grace and true wisdom!”

The same views which led him to form a high estimate of duties and responsibilities, led him as naturally to form a low estimate of attainments. About the same time he writes:—“Particular defects among our people—neglect of secret prayer, of reading the Scriptures, of attention to children. All this, and every other defect, is to be traced up to a more radical defect—either a want of real religion altogether, or a very great decline in its vigour in the hearts of saints. Against both of these my sermons should be particularly directed.”

It is not to be imagined that, in lamenting a prevailing apathy among the people, he was insensible to the high excellencies of Christian character displayed by not a few of them, to whom he was accustomed to allude with admiration both before and after this time. Writing of the more aged among this class long afterwards, and recollecting them with all the respect due to patriarchs, he speaks of them as his own and his father’s friends, and adds:—“They were a race of excel-

lent men, who were old even when I was young, and who, in regard to sound principle, experimental and practical godliness, and consistent holy living, belonged to that class who were the worth and substance of the Secession Church in her best era, and would have been an honour to any church. As they have disappeared one after another, those who knew them best have had reason to exclaim, ‘Help, Lord, for the godly man ceaseth.’”\*

With the view of promoting religious progress among the more advanced, and especially of awakening the unconcerned, he meditates a course of sermons:—

“The following some general things to be insisted on:—Self-examination—education of children—concern for conversion of those who are careless—sinful conformity to the world—prayer for the success of ordinances, for the outpouring of the Holy Spirit—cultivation of mutual affection—associations for prayer. Perhaps a series of discourses will be necessary. One, showing the low condition in which religion [is] as to state and as to exercise. Another, urging the deep consideration of this subject from some such passage as this, ‘Search and try your ways.’ Another, pointing out the causes of this low state of religion, perhaps from the same text—the causes mentioned above. Another, showing the grounds of the expectation of a revival from, ‘Wilt thou not revive us again?’ or, ‘He will turn again; he will have compassion,’ &c. Another, showing the danger of cooling in this ardour. Another, directing to the Holy Ghost as the necessary agent in order to a revival:—Always preaching Christ, carefully attending to the state of religion in myself, and ‘continuing instant in prayer.’”†

This earnestness he carried into the private, as well as more conspicuous, exercises of his ministry.

“Oct. 14.—Was called to-day and yesterday to visit two sick people, apparently dying. Great importance and interesting nature of such visits. Felt this to a certain degree. Yet saw much in them, and much in myself, suggesting matter of reprehension and instruction. With respect to them (both in the dark) saw, in the one case, the danger and the disadvantage of the want of religious information, in darkening the views, and perplexing the exercises, and in both the want of habitual close walking with God. Learned the following things with respect to myself and my duty:—Although felt to a certain degree interest in their affecting situation, as having death and eternity just before them, yet not so much as I could have wished. Let me henceforth endeavour to realize such situations, and by placing myself in their circumstances, to feel their importance.—Felt the disadvantage of the want of experimental knowledge of religion and of the workings of the heart.—Did not deal with them so freely as I should have done.—Presented truth, but not so closely and so searchingly as I ought. Let me

\* 4th Feb., 1829.

† Diary.

ever afterwards, endeavouring to know what ought to be said in such cases, say it under a deep impression of the danger of allowing people, in such circumstances, to be under mistake; and with the greatest dignity, yet meekness and compassion, faithfully to deal with them.—The two following considerations likewise suggested:—1. The great impropriety of having a crowd of people with me in the room of the sick. 2. The great design evidently of sending for me is to get comfort; and one great danger, of consequence, on my part, is that of encouraging false peace from a wish to please. To prevent this, their consciences ought to be especially exercised; their exercise particularly inquired into; their sin in past life faithfully shown to them (whether saints or sinners); and the necessity of pardon and holiness clearly and evangelically pointed out—alluding at the same time to those errors into which, in their exercise, they are apt to fall.

“Was this day likewise a little in the world; saw the vanity and shallowness of their conversations and amusements. Saw ground to question the lawfulness of mingling in them, further than to secure respect, and thus a hearing, or to drop something of importance, and smooth my manners. Saw likewise the propriety of cautioning men much against an absorption of mind in amusements; and especially of watching over the influence of the world and company on my own mind.

“15th October.—Felt much wandering and coldness in morning prayer, which threw me into much disquiet, unfitted me much for preparations for Sabbath, and made me relapse into my old melancholy. Saw the folly of my foolish vanity. I feel defects every where—radical defects in my views, in my attainments, &c. Let me resolve to occupy my time more busily. Much melancholy felt in the evening, chiefly from the improper and especially vacant state of my mind through the day.

“19th October (Sabbath.)—The following things to be carefully kept in view—to endeavour to grow in a sense of the importance of truth, and in a belief of it, and to endeavour *to feel this truth before I preach it*. To endeavour to know what blessings I should pray for; to see the value and importance of these blessings; and *to pray for a present sense of these*. To endeavour, in the strength of divine grace, to have that abominable principle of regard to the opinion of men brought down, and to have habitually respect to the glory and authority of God. But for all these things I am insufficient. I must have a general amendment in religion. The Spirit must be poured down from on high, and the life of faith more clearly experienced.

“October 29.—Last week, when preparing for preaching at the sacrament at Alloa, felt the greatest perplexity and difficulty imaginable. . . . Yet when delivering what was then composed had seldom greater ease. From this I may learn to discourage as much as possible that tendency to melancholy and anxiety under difficulties, of which I have so much to complain, and to acknowledge with gratitude, and confidently to trust in the goodness of God in opposition to my greatest fears. One cause of this was bodily weakness, which I am often apt to mistake for something in the mind; a second was dissipation of thought,

in consequence of habits of loose thinking. Let me accustom myself to such reading as requires close thought (Edwards, Euclid, &c.)

“November 19.—The sacrament of our Lord’s Supper was dispensed here on Sabbath last. Nine persons applied for admission for the first time to this ordinance, and conversed with me with this view some time before. Felt myself very much impressed with this service. Devoted the part of the day, before any of them came, to serious thought and prayer in the view of it; and although through fatigue felt languid before the examination was over, yet had great pleasure during the course of it; and obtained, especially from some of them, blessed be God, more satisfaction than I expected. A striking inducement to ‘acknowledge God in all my ways.’”

This solicitude respecting his conversations with those applying for admission to church fellowship was characteristic. The judgments he was called to form, in “several thousands” of instances during the course of his ministry, in regard to the qualifications of persons for Christian communion, he viewed as among the most solemn exercises of his office. He began this part of his work as he proceeded with it, endeavouring to impress the minds of applicants with a view of their own responsibility, whether in making, or in declining to make, a profession of the gospel; and he conducted his conversations and inquiries on the principle, that *a profession of Christianity must be viewed as including the profession of Christian feelings and affections, as well as of Christian belief; and that the grand qualification for church membership is “a complete change of nature by the Holy Spirit.”* Among his papers I have found some notes written for his own guidance in his conversations with the “nine persons” alluded to above. Six of them he minutely characterizes, particularly noting whether they had made “a profession of seriousness;” whether they were “seemingly concerned;” whether they were “regular in prayer;” and to what degree they possessed the “appearance of serious dispositions.” In every instance he particularly describes their degree of knowledge, and records, for his aid in future conversations with them, whether they need “instruction,” or “excitement,” or “warning,” or “tender encouragement,” or “solemn exhortation to examine and try themselves.”

To aid himself and them in ascertaining their state with respect to their “experience in religion,” he proposed such questions as the following:—“Has there been any time or season which you can specify as the beginning of religion in your soul? Do you think you have been at any time affected

with a sense of your sin and guilt? Have you seen the necessity of the atonement of God's Son, and of the influence of his Spirit? Do you feel inclined to approve and rely upon what Christ has done for your salvation? Do you feel the wickedness of your heart daily, and are you striving against it? Inculcate these things. Enjoin prayer, meditation, reading, serious deportment."

One design, as already hinted, of his early diary, was to promote his self-culture in mental habits and exercises. His intellectual discipline, indeed, he viewed, especially during the first few years of his public life, as a religious duty, because a condition of pastoral efficiency. It will not therefore surprise any one to learn, that some subjects that occupy much space in the early journal, are not even once named in the diaries of his later years. He had always a strong confidence in the power of a man's determination, even in cases in which other powers seemed inconsiderable. In his more advanced life, to young ministers complaining of difficulties which they could not overmaster, he would say, "*a young man can do any thing he pleases.*" He was also accustomed to observe, that "some men lose themselves by letting their minds slip through their fingers." It is interesting to observe, that even when he was less convinced of the truth of these maxims than he afterwards became, he acted on them with a perseverance of which we may say that it *deserved success.*

It has been already stated, that the melancholy of which he not unfrequently complains in his earlier papers, yielded to the energy by which it was resisted; and that after a few years the very name ceases to occur in his diary. In like manner, immediately after the commencement of his ministry, he sometimes accuses himself of "indolence." Nearly forty years afterwards, we find him saying: "I am far from intending to sound my own praise when I say, that I have not intentionally indulged the pleasures of idleness, if pleasures they can be called, although I have to lament much misimprovement and loss of precious time; and that labour, to the extent of my ability, and especially labour in the duties of the Christian ministry, has been the chief luxury of my life."\* It may be noticed also in this connection, that, before his settlement, he speaks of a "failing," to which he says he was "almost uni-

\* Address to the United Associate Congregation of Regent Place, delivered June 26, 1843.

formly subject," of delaying his pulpit preparations till they brought with them the excitement of haste and trepidation; and one of his most esteemed early friends,\* his most intimate companion at the Divinity Hall, remembers his saying that, when a probationer, he had sometimes preached with an amount of preparation so defective as would, after his ordination, have made him enter his pulpit with trembling. This "failing," as he calls it, of "delaying to the last," he conquered in every department of his work; and, with respect to pulpit preparations, it was his constant habit, from his settlement till his death, to have both his discourses written and committed to memory, so as to command some leisure on the Saturday afternoons for devotion, and for the recreation of reading, and of conversation with his friends.

One subject to which there is no allusion in his later diary, but on which at the period at present under our review he often remarks, with a view to self-improvement, is his difficulty in conducting conversation. The "incompetency" in this department of which he complains, was not indeed ascribed to him by any of his friends. He imputes it, however, to himself. Viewing conversation as one of the chief means of usefulness which any man has at his command, he adopted a very high standard, and this led him to perceive defects when others discovered none. His own alleged inaptitude he describes to himself in his journal, and indeed caricatures, and, in his usual manner, traces it to its sources, and resolves to overcome it by a sustained effort, of which he sets before himself at once the object and the rules. He speaks of a "foolish bashfulness," with which he sometimes felt annoyed in company, and which, avoiding the opposite extreme, he resolved to throw aside, as "unbecoming in a public teacher;" and what to most of his friends will appear surprising, there is no defect of which he complains so much, as tending to injure his conversational power, as a want of the "habit of firm attention." It will at once occur to those who knew him best, not only that there was no accomplishment in which he more excelled than conversation, but besides, that one of his most prominent faculties was that *concentrativeness of mind* by which he could instantly seize upon a subject, turn it on every side, separate it into its parts, and, having pointed out

\* The Rev. David Wilson, Edinburgh.

what related specially to the matter in hand, could leave it, without a moment's proling; ready to take up with the same "firm attention" the next topic to which the conversation might pass. Indeed, we can trace in his early papers the germ of every habit in which he ultimately excelled, his most characteristic mental qualities in his later years being precisely those of which in his early life we find him noting the defect, and contemplating the cultivation, in rules of self-improvement framed with caution, and prosecuted with resolution and prayer. As an illustration of this statement, which the reader will find more largely substantiated as he proceeds, we submit a few selections from the diary, extending over a period of eighteen months. They relate to the subject of conversation,—the end for which it ought to be cultivated,—his own defects in conversational discourse, their causes, and their remedy.

"Resolve as much as possible never to engage in any thing, or enter any company, without endeavouring, under all circumstances, to *relish* it. Never shall I be able to do any thing with advantage, or to act well, or profit in any company or engagement, *unless my heart be in it*. I may no doubt be compelled both to enter into inquiries and societies which I would wish to avoid; but *when* compelled, I ought always to endeavour to have such ends in view as will interest me in them. If it is society, either to pick up such information as may be useful, or impart something of this kind, or observe manners, or exercise such dispositions as will afford pleasure, and as ought to be strengthened. I shall be called to enter into very few societies in which this is in no degree to be attained. An indolent, spiritless, inactive state of mind, on every occasion, and at every time and place, to be avoided.

"The following some of the purposes I might gain in conversation. Observation of mankind. Impossible to do this without composure. In order to know their feelings, their views, their tendencies, their prejudices, [it is] necessary to start such subjects, and to give the subjects when started such a turn deliberately and with design as shall bring to light various feelings and prejudices. This a most important end of conversation. Another end is the imitation of whatever is excellent, and the avoidance of whatever is improper; which last I may observe in others sooner than in myself, although I really have it. To give instruction, especially among my people, is another end. In order to all this, the following things necessary in company, ease, assurance; and in order to this, I must practise going into company to a certain degree; must have a stock of information, must have the faculty of making myself agreeable; in order to which last, I ought to have a fixed principle of benevolence in my heart. As to the necessity of cultivating *fixed principles* as the ground of behaviour in society, and of not *always acting*

*a part*, according to the system of Lord Chesterfield,\* reason, religion, common sense, at once decide."†

"I find a great tendency, when becoming cheerful in company, to childish, trivial actions and sayings. Carefully let me watch over myself, and prevent this; and when I review my conduct, observe with this design the different parts of it. [A defect like this] hurts my usefulness.

"Another defect observed this day—making poor and weak remarks on any thing said, or expressing feelings arising from a less principal view of the subject of conversation. Some people [are] incessantly offending here, asking parts of a story, for example, which have no connection with the design of it. My difficulties in company seem to arise from the following circumstances; from the ordinary style of my conversation at home being so much beneath what I would desire it to be; from my limited knowledge of men and things; and from my wish to rise to a standard which it is difficult to reach; and from my feelings overpowering me because I do not reach it. Most people seem to run on at random and never mind."‡

"November 28.—This day felt, that if I could direct my mind undamped, uninfluenced by any fear or anxiety, to what is going on in conversation, to what is addressed to me, and to what I should myself say, I might easily conduct conversation to some advantage. This remark will apply to the whole of my studies. If I could excite the powers of my mind, keep them in exercise, and direct them to the object of attention, whatever it is, progress would be the result.

"The following things I should cultivate in opposition to my defects:—1. A general practice of gravity in opposition to trifling manners. 2. Let me cultivate an easy, manly assurance in my manners and way of speaking. 3. Let me express myself always with proper feelings of sweetness and gentleness. 4. Let me acquire the habit of speaking upon any subject which is introduced, if of importance; and especially of *fixing my attention upon the object before me whatever it is*, in opposition to a very common defect, of allowing my thoughts to run up and down at random. These things attended to, would be of incalculable benefit to me."§

"The following things attended to, and habitually acted on, would overcome anxiety and trepidation:—Fortify myself against the fear of any person's opinion of me, and let me act firmly whatever my feelings

\* He here alludes to those loose principles which Chesterfield taught in some of his letters on education. Says that nobleman (London, 22d May 1745), after inculcating upon his son certain acts of insincerity, "It may be objected, that I am now recommending dissimulation to you: I both own and justify it. It has been long said, *Qui nescit dissimulare nescit regnare*. I go still further and say, that without some dissimulation, no business can be carried on at all."—*Letters, edited by Lord Mahon*, vol. i., p. 275. It is not strange that this man could add at the end of his life, speaking of "*the pleasures of the world*," with the graphic power of genuine disgust, "Those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machine; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience."

† Diary, 28th November 1806.

‡ 28th August 1807.

§ Sept. 21, 1807.

are. If I have any thing to say, let me say it with propriety and firmness ; if nothing, let me learn not to be ashamed to be silent.—Let me cultivate the art of confining my attention to one subject, making whatever subject is started matter of interest, or directing the conversation into some new channel.—In order to this, let me study *copia verborum et rerum*—abundance of matter, and facility of manner, and frequent not too much company. If I steadily attend to these things, I believe I shall succeed.”\*

“I find that my defects in social intercourse chiefly arise from these two things—defect of imagination, and not making what is started an object of sufficient attention. This last arises from a want of firmness of mind. In consequence of this the conversation stagnates and sinks.”

It thus appears that the gift of conversation was one which Mr Heugh earnestly coveted. Far from desiring merely to be a brilliant talker in the social circle, he yet greatly relished good conversation, and desired to render it what others would enjoy. He delighted to meet with any one having the power to “emit those clear and crackling thoughts”† which tend so much to inspire a company of friends. Many can testify how often by such thoughts he imparted both light and warmth to social discourse.—His views of the sacred office were too sound and practical to lead him into any neglect of the minor proprieties, which men justly exact in common life from a minister of Christ. A “winning external manner” he thought well worth being carefully cultivated. To please others, when this could be done consistently with higher usefulness, and with sincerity, he believed to be an aim which a wise and benevolent man must keep steadily in view. He was accustomed to say, even in times of heated controversy, when he saw men in danger of being exasperated by what he believed to be the truth, “It is astonishing what can be done by kindness ; *but it must be sincere.*” Accordingly, he says, in speaking “of the external manner suited to a minister,” and fitted to recommend him in the exercise of his functions:—

“As the foundation of all, he must have sincerity ; that is, must not pretend merely to the exercise of winning and proper feelings, but really possess them. This ‘godly sincerity’ appears in the earnestness exemplified and recommended by the primitive pastors and apostles, and extends both to the manner of address in public and to the daily intercourse of life. Let me carefully and conscientiously cultivate, then, whatever dispositions I ought to express and act upon. *The first and general disposition which a minister should cultivate and habitually feel, is undoubtedly*

\* Oct. 9, 1807.

† An expression used by him in describing the late Dr McCulloch of Nova Scotia.

*that holy, extensive, and enlightened love which the Scriptures so much recommend."*

Such were the means by which he sought to relish conversational discourse, and sought to make it relished. A holy, expansive love to others appearing without making an effort to appear, but shining by its own light through the thorough transparency of a sincere character—this was his theory of the means to be employed in cultivating a winning manner, and a pleasing style of conversation; and none who knew him have ever doubted that his theory was his practice. If it be asked, what he regarded the great motives to be acted on in using these means? his own words contain the answer:—

"Respecting my intercourse with society, the following things have occurred to me. The great subject which should fill my heart, is immortality—eternal life in heaven. This should raise me above the world. My great design in going through the world should be to glorify God, by securing my own salvation, making increase in my knowledge, &c., and being useful to others. But in meeting with society, I should endeavour to make myself agreeable, not for producing admiration, or approval towards myself; but, partly from the pleasure it gives, both to myself and others, partly from the facilities which it affords for usefulness. And with this view I should be mild, polite, affable—never indulging in that silent insipidity into which disgust is often apt to throw me, but endeavouring to *command* spirit to be cheerful, even although it should require a great effort. . . . Usefulness to others occurs very forcibly as deserving a peculiar share of my attention. It is the expression of the great principle of love. It is one chief way by which to glorify God. It is that in any character which chiefly raises it to respectability, or procures affection for it. Let me make it part of my daily inquiry, what opportunities I have for this. How numerous are they! How much have they been neglected! Lord, help me to improve them for the future!"\*

He was accustomed to speak of the advantage to every man of "*digesting in his mind some regular fixed principles*" on which he could be assured of always acting with safety and propriety. Before the period now under our review he had strongly seen, for he had begun to act upon the maxim, that every character distinguished for stability, for consistency, or enlargement, must be based on "fixed principles." Even when a course of conduct was unexceptionable in itself, he felt that a great end was gained, when, among the considerations under which it was pursued, a *principle* was substituted for a *prejudice*; and, accordingly, we find him earnest in guarding against the temptation of regulating his actions, or

\* Feb. 4, 1808.

even his feelings and opinions, by impulses and moods of mind, or by the prejudices of education, or custom and authority. It is important, in the present case, to point out the influence of this maxim, since the enlightened recognition of it in early life is incompatible with narrowness of mind.

“Dec. 2.—Felt to-day one of my defects, *i. e.*, being hastily carried away with the first proposal of a scheme, without weighing its consequences. . . . This evidently one of my foibles, against which I should guard. And this suggests one general reflection—that *character is frequently best known from small incidents; or at least that such incidents occurring in unguarded moments frequently discover character.* It is necessary that they be *unguarded* moments. Many examples might be produced. Anger, envy, pride, all appear by incidents occurring at unguarded moments. Remember this in observing characters.”

“Dec. 15.—If I mean to live to advantage, either to myself or to those intrusted to my care, I must be active and diligent. Especially let me have some fixed principles and fixed views, on which I may habitually act. Especially, let me ever oppose to all desponding thoughts of abandoning my present situation, the opportunities of usefulness which the ministerial life offers, superior in importance to those of any other whatsoever. And let me regularly keep in view those branches of information in which I am most defective.”

“Jan. 26, 1807.—Feel exceedingly the force and justness of what [is] above expressed, and the great danger of neglecting to have such fixed principles. I feel the absolute necessity of a general reformation in my plan of thinking and acting.—Let me be sensible that I can do nothing without divine grace. Let me beware of substituting anything I can do in the place of Christ and his work, and let me be especially careful to see that my state for eternity be decided, and that I be under no deception respecting this. (Let me recollect to take time to discover my state about this.)

“Resolved to endeavour to recollect every night the substance of the occurrences of the day, and make them the subject of meditation, and as they require it, of supplication, confession, or thanksgiving to God. All the plan of study or reading which I can propose at this time, is to peruse, for the purpose of devotion, part of the Scriptures, morning and evening, remembering to go through them in order. In the morning, before breakfast, to read some pious book, or attend to the peculiar principles of our profession; to attend daily to the cultivation of an acquaintance with the Greek and Hebrew, in which I am very defective; to have some particular book of Scripture as the subject of minute consideration, in order to acquire a scriptural view of the great principles and duties of religion; and to attend to history, magazines, light reading, according to opportunity. Endeavouring as often as possible, at night, to make my state as to religion an object of attention; and to review the transactions of the day, and my plan of life in general.”

## CHAPTER IV.

His mother's death. Solicitude respecting his ministerial work.—His own view of his defects.—Varied official occupations.—Interruption to his health.—Reflections on ministerial department, on his experience in the pulpit.—Stated evening meditations.—Defects of character; Happy experience. His father's illness. Fellowship-meeting. Danger of worldly influence. His own theory of his mental constitution; His opinion of his style, of his delivery. Proposes an extensive scheme of study; Forced to relinquish it; Deliberate preference of usefulness to literary accomplishments. Preaching to classes of hearers. Preparation of discourses. Trying public services. His marriage. His father's declining health; His father's death. Rejects the proposal of a memoir.

THE history of feelings is often of higher consequence in biography than even that of events. Not only in every case do they give birth to actions—in the case of a Christian minister they give a colour to public and private instructions. On the 13th of March 1807, Mr Heugh lost his mother, for whom he had always cherished a very tender affection, and to whose maternal influence and example, those who were well acquainted with both were disposed to trace, in no small degree, that benevolent and bountiful disposition in her son which was so much in accordance with her own. Writing to a friend on this occasion, he uses the following words:—“Were I to express myself fully, you would only receive the overflowings of an afflicted heart, which perhaps only increase as they are allowed to discharge themselves.” The record in his diary is more particular:—

“Remarkable event in my history, in the history of our family, in the Divine dispensations to us—my mother's death. Much to be noted on this sad, very sad occasion.—History of it.—[I had] no idea that [it was] at hand. [Was] looking forward to her being with us after [my] father [should be] taken from us. Five weeks' illness. Excessive debility. Her composed behaviour under it. Hints expressive both of her religious hopes and of her expectation with respect to its issue. Towards the conclusion, debility visibly increased—no nourishment—difficult breathing—coldness—stoppage of the pulse—serenity and composure of looks—expiring without a struggle, and with a feeble cry.—

My feelings upon the occasion. [I had] little apprehension of death. Felt during her illness the excessive tenderness which the distress of a mother occasions. Felt exceedingly distressed at seeing her so ill. As [their] hopes [were] disappointed, I became astonished at the rest [of the family]; could scarcely believe that my mother was to die. The keenest interest in looking at her on her deathbed. The greatest pain at seeing her in her last moments. The greatest tenderness with her situation. The utmost solemnity when she expired—Stupified—Astonishment that nothing but a corpse remained. Confusion that ensued. Feelings to a certain degree deadened. The same after—yet keen regret. Great attachment to her memory. Reverence for her sayings. Love to those who attended to her, and whom she respected. Blank by her absence. Her character. Effects on our family, on myself.”

Events of this solemnly tender character, as there will be occasion in future instances to mark, seem to have been used by him as the means of awakening in himself new solicitude about his ministry. “Have felt,” he says about this time, “the necessity of exciting and arousing the people more than ever. Let me beware of allowing this to cool. Have felt the propriety of enlarging my views: of thinking how much I might do, by the blessing of God, for his glory, on an extended scale, by constant attention to my mind, my manners, —to religious truth and duty,—to my people,—to the world. How much time have I spent in vain,—how little have I done,—how much neglected! How much time lost!—how much spent in sleep! Let me now arouse myself,—take implicitly the Word of God for my directory, his grace for my support;—and thus endeavour to act for the glory of his matchless and adorable name.”

His anxiety about his work sometimes rose almost into despondency. Already we have seen how, by falling back on “fixed principles,” he set himself to oppose reason to mere feeling, and thus to overcome “all desponding thoughts about abandoning his present situation.”\* In the same manner we find him combating the same sentiment a second time:—

“April 2, 1807.—The Sabbath. A good deal of pleasure in the first part of the day, but not so much in the afternoon. The subject rather too metaphysical for the hearers, and not so much addressed *to all* as it ought to have been, in order to profit them. My own exercise much worse in the afternoon than in the forenoon, and much dejection after coming home. The following things must be noted:—The duty of going forward in service notwithstanding of all discouragements. Thought of giving up. Felt a wish even for getting out of this con-

\* *Supra*, p. 59, Dec. 15.

gregation altogether. Was afraid the congregation would scatter. Now these things quite wrong. This exercise involves a wish to *leave duty*. Here I am placed in providence. Let me be encouraged to do the duties of my station, and excite myself to the uttermost in order to this, and leave all events to heaven; 'trusting in the Lord and doing good;' the duty of going forward in the face of discouragements lying on all Christians—My great error [consists in my] not cultivating as I ought personal religion, and not feeling as I ought the truths which I preach to others. How little exercised seriously and daily about the matter of my public prayers, for example.—[I am] apt to neglect constant dependence on God. If I succeed, my spirits flush—vanity rises—then fears arise that I will not succeed again, on account of the consequences of present improper feelings—then improper exercise in preaching—then despondency. How much would a constant dependence on God *for every thing*—for grace to humble, to make 'single' for his glory, to stimulate, and direct,—how much would this alter my feelings! May I be brought to an exercise so happy!"

"June 15.—Feel my mind much excited by some considerations which have impressed me of late with peculiar force. How little I have done! How little of my time I properly occupy! How much I might do! How much remains to be done! These thoughts particularly impress me: I feel my mind soon forming a plan; this plan generally too extensive; I cannot execute it; and I fall into indolence. *The following my prominent desiderata*:—1. Vigour of mind for investigation and for perseverance. I cannot direct my mind with sufficient vigour to one object. I cannot persevere in a plan after it is formed. 2. I want some digested view of religion. 3. I want general knowledge. These three the most prominent. But if my wants be considered in a religious view, they are almost past number.—Sad deficiency in the hidden graces."

From the time of his ordination, besides the regular domiciliary visitation and examination of his people, and the visiting of the sick, he occupied himself very earnestly with the tuition of the young. Ministers' classes were then too little known. Of these he instituted two—one for children, another for young persons of both sexes more advanced. With the one or the other of these classes he was occupied for a considerable time each Saturday. The great object which he kept constantly in view in these classes, was to convey, in a very simple and attractive manner, the first principles of religion. As text-books, he used, in the junior class, the Shorter Catechism, and in the senior, the Confession of Faith and the General Associate Synod's "Narrative and Testimony." The latter was employed once a-month, when, besides explaining, as he did at every meeting, passages of Scripture committed to memory by the pupils, "a short ser-

mon was delivered" by him, as a respected friend who was a member of his senior class expresses it; and Mr Heugh's notes still bear witness how much more inappropriately the name of *sermon* has often been employed. Indeed, throughout his life he continued as punctually to prepare himself for meeting his youngest class as he did for meeting his congregation, when about to address them from the pulpit.

Immediately after his settlement, he commenced a series of Sabbath-evening discourses. Even the more ordinary ministerial services of Sabbath involved an unusual amount of labour; for, in addition to the forenoon's lecture and the afternoon's sermon—both of which were fully written in every instance and committed to memory—he wrote and delivered short morning prelections of an explanatory and experimental kind, on the portions of the psalmody employed in the opening acts of praise; a kind of exercise then familiarly known under the name of the "prefacing of the psalm," and much relished in the churches of the Secession. When these somewhat exhausting services had been followed by an interval, he preached a third discourse in the evening, often, as he himself has said, under considerable excitement; and, though with less preparation than usual, and less comfort to himself, yet with greater satisfaction to the people. These labours began to tell on his constitution, "always healthful," as he afterwards described it, "generally vigorous, but never robust." At the very time when it was beginning to give way under excessive application and activity, he was recording in his diary his regret that he had not carried out his plans with sufficient industry, and his "fear of realizing the words of the poet respecting the man, who

'Resolves, and re-resolves, then dies the same.'

His medical adviser expressing, with a spice of humour, an exceedingly decided opinion, assured him, that "all he needed was simply to continue to exert himself as he had been doing, and *very soon the whole matter would be ended.*" In these circumstances, he relinquished for a time the evening sermon, and went for some weeks to reside at some distance from the scene of his labours. This interruption to his public duties was very temporary. With the exception of that abridgment of them which has been already specified, and which was the effect of medical interposition, we find him in a few weeks again in the midst of his wonted occupations. We shall here

subjoin a few selections from his diary, extending over a period of ten months.

"*Dysart, August 28.*—Have been at this place for the benefit of health for three weeks past. Had much leisure, and much pleasant company. Might have done much more than I have done in the way of self-examination and general progress. But partly in consequence of being prohibited from study, partly from the seduction of company, have not done much. Notwithstanding, the following, among many other important considerations, has been anew suggested to my mind, and from experience and observation here, has been afresh impressed upon it. *Have seen the propriety of inviolably adhering to my character as a minister; deviation from it, in any particular, not merely being sinful, but occasioning evil consequences.* Have cause to regret that, in the house where I stayed, I had not been more attentive to the character of Paul, 'making manifest the savour of the knowledge of Christ in every place.'"

"*September 27. (Sabbath).*—Have felt to-day much distress of mind. No liberty in speaking on the great subject on which I was discoursing. No ease in prayer, either in secret or public. In public, great fatigue of body, great difficulty to express myself at times, and at other times when more easy, little satisfaction in the subject. The following things therefore to be attended to. More time to be spent in prayer, confession, and mourning before God. Much more time in searching and digesting the Divine Word. Much more also in deliberate meditation,—all with the design to keep religion right with myself; and if this be the case, both the business of preparation and of public delivery will be conducted much more easily and comfortably. I solemnly acknowledge for all this, however, my dependence on God. I look up to this gracious Being for the fulfilment of his promises of grace, feeling that if left by him, I will forget my resolutions and relapse."

"*October 1.*—Have begun this evening to try the benefit of an hour devoted to meditation, especially religious, and perceive already with what incalculable benefit the continuance of it might, under the Divine blessing, be attended; how much it might instruct me in the knowledge of myself, afford means for reviewing my daily conduct, and pondering the Divine Word. One consideration, however, has very forcibly occurred to me this night—the necessity of having some rule for my meditations; otherwise I find they will run wild.—Perhaps something like the following\*—the circumstances of the day as to external observation, or internal, especially in illustrating characters—this fitted to aid me in my office, and increase my acquaintance with the ways of men; reviewing what I have read or studied; reviewing my own defects, and how

\* About the same time he writes as follows:—

"The following things to examine myself about every night if possible, and when opportunity serves. 1. The state of my mind as to religion through the day; how exercised in prayers, graces, when religion the subject of discourse, habitual feelings, reading the Scriptures. 2. My employment—what I have read; what information collected from the Scriptures, from other books—execution of plans. 3. Social intercourse—observation of character, [that of] others, my own, what omitted—what redundant. 4. Think of the state of religion, especially of my own congregation, the state of the world, and what news heard. *These as frequently as possible at night.*"

far I have acted in the exercise of those principles, which ought to guide me, how far I have abandoned or contradicted them; the devotional use of the Word of God; furnishing myself with matter for request, confession, or thanksgiving to God, (oh, how much has this been neglected!) Two things to be attended to here—the one is the absolute necessity of reading more than I do, and perhaps of spending less time in unassisted compositions of my own, at least of enriching these more than I have done with the labours of others—the other is talking over as much as possible in the family the results of my meditations, so far as this is proper. This will fix them in my mind, may be of use to them and me, and tend to correct that incapacity for conversation which vexes me so much.”

“*October 11.* (Sabbath.)—Have found this day the following things:—The evil of encouraging light thoughts on Sabbath.—Felt too much of this in the morning of this day.—The great advantage of having a deliberate view of the subject—and of opening it as a subject commanded of God. Let me remember these things.”

“*October 14.*—In reflecting on the spirit in which I composed my lecture this day, have felt that I have not been so much as I should have been under that impression of divine truth which I should have had. Hope that in some measure upon the whole I felt this, but not habitually as I should have done. Let me resolve always, when I read or write about any thing in religion, to recollect the great importance and certain truth of the subject.

“In the hour devoted to meditation this evening, have felt some comfort in attaining, if my heart does not deceive me, to some belief on the Son of God. Thought that I saw security in his death sufficient for my eternal life—thought that, in some measure, I trusted to this, and in the belief of it, felt for a while that death would be desirable, because it would bring me to enjoyments in which there is no vanity, it would free me from all misery together, it would bring me to the best and greatest society, and what is better than all, it would free me completely from all opposition to the will of God, and bring me to himself. O to be in this disposition for ever!”

“*October 28.*—The two following defects to be cautiously guarded against. Too great openness in character, in the explication of my sentiments and feelings. If always all were friends, trustworthy, affectionate friends, this were proper; but the case is often the reverse. . . . The other, which springs, perhaps, from the same general source, perplexing myself about little trifles, after they are unavoidable;—let them pass and think no more of them.”

“*January 17, 1808.*—Since last time I have marked any thing, have had great variety of exercise. Hope that upon the whole have of late had a kind of revival. More faith in the Saviour, more desire to live to his glory. But, alas! much reason to complain of myself. What have I done? Much lifelessness and inattention in secret and private duties,—much deadness in public. If at any time a little liberty as this day, immediately pride begins, and I fall. O for more grace! The ‘residue of the Spirit,’ blessed be God, is with Him.

“Last week, my father was very ill, and I had a deep impression that the illness was to be his last. My nerves are much shaken with what I felt in prospect of this; was long quite despondent. Felt stronger affection for the dear man than ever; most reluctant to part with him. And could not but reprove myself, after Providence had spared him so long, to guide me in early years, and to see me settled in the world, and until his own active usefulness was over, that my heart should still complain. Thought also I saw in it the divine displeasure. Too much levity, childishness; too little proper improvement from being allowed to be together. All I trust led me to the throne of grace; and I hope if I am not left to forget now, that benefit will be derived from it. Through divine grace he is now recovered. ‘Bless the Lord, O my soul!’ But may I be always ready!”

“*February 4.*—Remember to seize those moments when my mind is excited, or peculiarly enlarged, to form rules by which I may guide my conduct, and which may serve to animate and direct me when my spirits are flat.”

“*February 10.*—This evening attended a fellowship-meeting in this town, at which I was very agreeably disappointed, both with the number attending, and with the spirit of their conversation, as well as of their prayers. Let me beware of ‘despising the day of small things.’ While I have to lament that so little of religion is visible in the congregation, let me be thankful that [there is] so much. Let me remember, that if some may turn out to have much less than their appearance would indicate, some have much more. And, at any rate, let me remember that there are far more encouragements in my situation than I deserve, and far fewer difficulties than I might justly expect to have to struggle with.”

“*April 14.*—Have been assisting at the sacrament in Glasgow, and been in that town for several days. The following things strongly occur to my mind from my feelings there. The danger of neglecting religion from the influence of company, or the world in any form. Whatever be the immediate object, interest, amusement, &c., still, if the bustle be engaged in, and religion kept out of view, it will decline. By this means many never mind religion. They have their whole thoughts concentrated on objects entirely different; and the reflections—how far have I glorified God? am I really interested in religion? whether does my profession of it spring from the heart? or do I possess it in truth? burst upon their minds with confusion when affliction seizes them, or death approaches. What are the best means of keeping alive religion in the heart amidst the bustle of life when persons must engage in it? In answer to this I would say—to rush into parties of pleasure, or into the world and company, when persons have no call to this, is improper. It is absolutely necessary, *statedly*, to separate time for religious exercises, *for exclusive attention to religion*. We must act *on principle and system*, actively engage in business and enter into company, *from a sense of duty*. We must avoid all sinful compliances, with any practice around us in the world, or in the companies with which we mingle. We must endeavour to do what we can for the spiritual profit of others with whom we mix.”

The reader has already seen to what a searching scrutiny Mr Heugh subjected his character, with the view of improving his powers and of removing what he thought his deficiencies. It cannot but prove interesting to see the theory which he formed of the peculiarities of his own mental constitution. Difficult as such a process of self-measurement must be, he attempted it in full detail, and did not shrink from recording his opinion with a judge-like impartiality.

“State of mind and habitual dispositions. *General characteristic dispositions* undoubtedly are, considerable readiness and clearness of judgment, considerable justness of taste, much warmth and susceptibility of feeling, (nicer shades to be afterwards noticed.) *Most prominent want, vigour and fortitude of mind*, partly arising from a want of judgment, partly from excess of feeling. This want and these characteristics taken together, perhaps, along with the state of my acquired information, explain my character. They account for my private experience. Sometimes [I am] in the height of enjoyment, arising from the temporary excitation of my judgment, and the full flow of my feelings. Sometimes [I am] depressed with melancholy, arising from the excess of my feelings above my judgment, and produced by particular circumstances. Sometimes [I am] indolent, arising from weakness of mind. The necessity of some powerful stimulus likewise accounted for from this. My state in company also accounted for by this,—when feelings favour happiness, [it is] excellent. Frequently, however, far otherwise, from my judgment telling me what is proper, and from my inability to come up to the standard.

“Two things essentially necessary to all comfortable discharge of my functions—*That I have clear and distinct views of my powers,—that I see clearly the principles and motives on which I am acting; likewise the principles I mean to teach*—their meaning, their evidence, their importance. Without this I must always get into confusion, and of consequence melancholy. The next is, *that I act with spirit, life, and energy*. Never will I do any thing well and to purpose if dull, spiritless, indolent. In order to this last, constant attention necessary to the first.”

This kind of moral anatomy, in which a man's own mind is the subject dissected and laid bare, requires a bold as well as a skilful hand; and yet it is an art in which every man must endeavour to excel who would consecrate his life with the highest advantage to the work of instructing and impressing mankind. As the artisan must know the power, before he can guide the application of his tools, so the man who would operate on the minds of others, must know something of the aptitude and compass of his own faculties. No man could be more alive to this than Mr Heugh. How he endeavoured to remove the defects which he imputed to him-

self—"the excess of his feelings above his judgment," for example, and his tendency to "indolence"—is a question that will be adequately answered in the progress of this volume. Here it is not out of place to mention, that his criticism extended not only to his style of thought and feeling, but to his manner of composition and delivery.

"The following seem to be the chief qualities of style which I need to cultivate. It ought to be grammatical;—perspicuous, not perplexed;—easy, not stiff;—impressive, not dry;—nervous, not weak;—and at times, if possible, elegant in opposition to what is merely accurate. *When I study*, I have at least the two first. Let me remember the following things in order to acquire the last. Read good authors. Correct my style after writing (which I seldom do.) Beat much about in collecting and using good figures.

"The following the principal characters of delivery I need to study,—*just pronunciation—deliberate—forcible—grave—earnest—varied*,—varied according to the ordinary rule. The first [pronunciation], tolerably acquired for most purposes,—the second [deliberateness], I ought by all means to study,—the third [force], I have sufficiently,—the fourth [gravity], I want,—as also so far the fifth [earnestness], arising from too much attention to studied words without the ideas. *Endeavour to feel the IDEAS, and to realize the PLACE which I occupy, and the design I have in view, and the matter I utter.\** The last one [variety], to be acquired by habit."

In harmony with these designs of self-improvement, we find him about this time meditating a systematic and very extensive plan of study.

"Let me encourage with the greatest care the impulse which I presently feel, to study with intensity, and on an extended scale. The first great object, and indeed the summary object which I must have in view, is divinity. Let me endeavour to acquire some correct and scriptural views of the truths of the gospel, which I must always act upon. Let me study, in consultation with my father, the present state of things in the church over which I am set, and habitually keep them in view.

"Two great general parts of my study—speculation and practice. THE FIRST comprehends the formation of some enlarged and just view of religion as in the Scripture—the history of mankind in general—the church—natural history—philosophy—and above all biography. *An*

\* We take the liberty once more to direct the reader to another anticipation of one of Archbishop Whately's rules for the acquisition of the "genuine natural manner." "The natural manner" must, according to this high authority, be "accommodated, not only to the *subject*, but the *place, occasion*, and other circumstances. . . . He who appears unmindful, indeed, of the place and occasion, but deeply impressed with the subject, and utterly forgetful of himself, would produce a much stronger effect than one who, going into the opposite extreme, is indeed mindful of the place and the occasion, but not fully occupied with the subject. . . . The object, however, to be aimed at (and it is not unattainable), is to avoid *both* faults."—*Elements of Rhetoric*, fifth edition, pp. 337, 338. See above, p. 43.

*immense field!* Two general rules with respect to each of these: to have some plan for reading with respect to them, and to read some general and *strict* view of them first. THE SECOND, equally extensive and important, comprehends practical religion, self-examination, attention to particular duties and graces. The important charge which is committed to me as a minister of the gospel. My opportunities of usefulness in the church and in the world at large. *An equally important and vast field!* The following seem considerations essentially necessary to be kept in view in the prosecution of this plan: In order to execute any part of it aright, *my heart must be sanctified. I must be under the influence of the Spirit and the Word of God.* Blessed be God, we have the one always in possession, and the other always in promise!

“The following rules necessary:—A regular plan of proceeding, something like Doddridge’s.\* Time as faithfully and parsimoniously used as possible. As little time in unprofitable visits or foolish talking as possible. A diary must be kept. I must begin immediately. I feel, that from the structure of my mind, if my plans are allowed to lie unexecuted for some time they will soon be neglected, and indolence and melancholy will succeed. One thing in the mean time very much to be attended to: viz., such reading as will give my mind the direction which I would wish it to take. Especially two kinds of reading needful—practical and serious reading, and close reading, requiring particular and minute attention in order to produce a fixedness of attention, in which I am exceedingly defective.”

It is manifest, from his early manuscripts, that he entered on the prosecution of this plan of study with great industry. His experience and reflection, however, soon taught him—what many a young minister has learned with pain—the necessity of shutting himself out from the investigation of subjects which it would be a luxury to study, in order to do justice to the more immediate obligations of the ministerial office. This self-denial, however, he cheerfully exercised, for it was his happiness to know that, in discharging his duty, he had directly to do with a field of truth the most sacred, as well as the most wide, and most rich of all. Some time afterwards we find him saying:—

“Let me resolve—To spend less time in attending to what is unnecessary, and more in attending to theology. More time in the express study of Scripture and in prayer. To lay no stress upon this. All that is needful for acceptance and strength is in Christ Jesus. The way to comfort and peace is to have clear conviction of what is true and dutiful, and to keep a ‘conscience void of offence toward God and toward man,’ in the way, first of all, of receiving pardon and strength from Jesus. Lord, enable me to arrive at this!”

These words express, with sufficient distinctness, how his

\* See Orton’s *Life of Doddridge*, chap. viii., sect. 1. and sect. 8.

mind was accustomed to distinguish between attainments not absolutely necessary, and those indispensable to an efficient ministry. Many departments of knowledge, for which his turn of mind was peculiarly adapted, were before him. It is instructive to observe, that his relinquishment of literary and philosophical research, in favour of active usefulness, was with him a matter of principle and of deliberate determination.

“ In consequence of the course and nature of my reading, I see the absolute necessity of methodizing my studies, and especially of contenting myself with being ignorant for some time of many things. If I endeavour to gratify that strong desire I presently feel, and which I feel increasing, to grasp at every object of knowledge, I shall bewilder myself, perhaps reach nothing, and neglect my duty in the mean time. I have bitterly to regret the defects of my education, but especially of my acquired habits. I see myself surrounded with a multitude of studies, into all of which I would desire to dip, and with most of which I am unacquainted :—history—philosophy—languages—politics—*theology*. I have at last come to the following resolutions:—that the *deep* study of *some* of these is unfavourable to the study of theology, and counteracts it; that it is impossible for me to neglect theology, without neglecting my present duty. In one word, I say to myself: ‘ I may be ignorant of the mysteries of politics, and especially the little party squabbles of the day. I may be unable to read Homer, Aristotle, Plato; I may not be up to all the quibbles of Berkeley, Hume, or Voltaire. I may even be ignorant of many points, both of ancient and of modern history, and still be able to preach with purpose and energy the gospel of salvation, to instruct the flock over which I am set, to present to them the example of a holy life, and to discharge the duties of a brother, a son, or a husband; and, what is more, I cannot be unfit for the latter [class of duties], as I may be for the former, without a life of omission and of crime. The great object, then, is to study attentively the Scriptures, theological writers in general, and to attend to former rules for progress in piety.’ ”

At an early stage of his ministry we find him dwelling on his obligation to preach *to all classes of persons in his audience*. While he derived from the Word of God the doctrines he presented to his hearers, he endeavoured to lay under contribution to his great object every person and every thing that could be made subservient to it. Reading the wants of his hearers, by having his eyes open to their characters in private, he prepared himself to meet them in public with greater advantage to themselves.

“ It is one object which I should ever have in view, to observe, when I go among the people, their circumstances as exactly and minutely as possible, both to accommodate my discourses to those circumstances, and,

as frequently as possible, to derive my illustrations from the objects with which they are most familiar."\*

That he might reach the hearts of others, he endeavoured carefully to read his own.

"When a person," says he, "is truly awakened to see sin, he sees its evil every where. He brings home to himself every duty as neglected, every promise as slighted, every warning as despised, and condemns himself because of this. The reverse of this is the case with the secure. They cannot but admit their sins, yet they endeavour to excuse themselves so far. They are not willing to admit them in all their extent. Felt this very much in considering such passages as these, 'enemies to God by wicked works,'—'lightly esteemed the rock of our salvation.'"<sup>†</sup>

In his various courses of sermons on special subjects (and he very often preached in courses), the question with him was not merely how particular Scriptural topics might be accurately arranged and stated, but how particular spiritual effects, under the divine blessing, were to be produced; and how particular classes of persons were to be impressed.

"Attend to the circumstances of Christians and church members in general, and frame discourses accordingly. The following circumstances especially deserve notice. *The little pains people are at in order to acquire religious knowledge, and to attend in general to the affairs of religion.* They spend the whole day necessarily, perhaps, in attention to the affairs of life; and as soon as any time of relaxation from these affairs is enjoyed, it is either spent in indolence, or in amusement, or conversation with others about trifles. Is this the way to prosper in religion? The consequence is, when affliction comes, they are in terror or doubt,—when temptation comes they go along with it.

"There is a class of Christians whose case requires consideration,—who think much about religion,—are in perplexity, &c.;—speak plainly to them; yet they ought to be gently dealt with. Direct them to attend to *present duty*, believing in God, doing all things in faith,—give them kind views of God and Christ. Remind them of the sin of doubting the divine love. Cheer them with the hope of a better state. Tell them to improve their distressing hours by cherishing the idea of a better state where 'sorrow and sighing are fled away.'"<sup>‡</sup>

"In addressing exhortations, BE SURE ALWAYS TO FIX THE CHARACTERS ADDRESSED, otherwise persons are not so likely to apply them, at least the persons intended. Vague addresses to *sinners* or to *saints*, even blessings to the one and curses against the other, cannot be expected to have much effect unless the characters addressed be so discriminated as that each may feel the exhortation for whom it is designed. Remember to classify the most *common cases*, both among saints and sinners, with a view to direct the spirit of my preaching. *It is of great consequence to have clearly and constantly before my mind the different classes of persons in*

\* Diary.

† Ibid.

‡ Ibid.

*the congregation who are likely to be there, and to have something either in prayer or sermons addressed to them; or at least that the services have such a cast given to them as that they may feel their interest in them. This seems an incumbent duty from the apostle's direction, 'rightly dividing the word of life.'\**

He was very early led to form the determination, from which he derived great advantage in preparing for the pulpit, of fixing, before beginning to write a discourse, all the parts of which it should consist, the general subject to be treated, the practical end to which it was to be directed, the arrangement of particulars, and all the leading details of explanation, illustration, or appeal. The writing of his discourses—and they were always fully written—he was thus able to accomplish with much rapidity, and as he never needed to expend much time in charging his memory with what he had written, he could devote more leisure to the preparatory study of the subject. He thought it advantageous to aim at much accuracy in committing his discourses to memory, but deemed it as in general injurious for a speaker to aim, *in the time of delivery*, at a slavish adherence to the language of his manuscript. His pulpit ministrations, as is very obvious from passages already extracted from his diary, were generally accompanied with a measure of solicitude. This, however, instead of distracting, seems usually to have imparted a healthful excitement to his mind. On occasions of peculiar delicacy or importance, he was liable, at this stage of his ministry, to feel oppressed with anxiety. In regard to a very painful duty, in a village near Stirling, where he was appointed by his brethren publicly to rebuke a fallen minister, who had dishonoured his office, he writes to his venerable friend, the Rev. Mr Puller of Balfron:—"The business of yesterday is over, and with more ease to myself than I anticipated. 'A word spoken in due season, how good is it!' Yesterday

\* To aid himself in rightly dividing the word of life, I find him noting, on a separate MS., the following "thoughts and questions with respect to every subject of public discourse:—What is obviously the sense of the Word of God upon this subject? Let this be so clearly stated and shortly proved as that any may perceive it. To what classes of people does it especially apply? What in the circumstances of the persons whom I address, from age, occupation, character, &c., prevents the reception and use of this? Guard against those. What conditions of life does it especially refer to?—prosperity, various kinds of adventure, fears, &c.—Is there any figure, or simile, or mode of illustration, that would tend to impress it on the mind?"

Another question which he thought it his duty often to propose, he answered in the following manner:—"What is it to '*watch for the souls*' of men? or how is this to be done? Public preaching must be faithful and full—the *truth* exhibited—no motive left unused, no character left undescribed. The various conditions of the hearers must be carefully thought of. Every opportunity must be seized for conveying salutary instruction."

morning, immediately before going out, I felt myself considerably more agitated than usual, and was going into the garden to brace my nerves, when your letter was put into my hand. Your suggestion of that all-sufficient aid which is ever promised us, gave me immediate relief; and, from whatever cause, I got to an ease and steadiness of mind which continued till the painful services were over.”\*

Respecting another ministerial service out of Stirling, the prospect of which had given him not a little annoyance, he observes:—“My experience is daily teaching me more and more not to perplex myself about future events. They often, I find, turn out better than expectation. Things are just as you take them. It is true, it is only a general insensibility to good as well as evil, that will put us beyond the reach of painful feelings, yet it remains certain, that the great source of happiness or misery is in the mind itself.”† Comfort in public service he viewed as depending, in a great measure, on personal Christian exercise. “The following things,” he says in his diary, “must be often considered. They respect my public ministrations. The cause of that unpleasant forced sort of manner that I feel in the time of public services, and the painful reflections that they produce after they are over, are to be resolved into a want of a *firm faith, and feeling of the importance* of what I preach. Let me therefore never put any thing in writing to be delivered in public, till I satisfy myself of its being in the Word, and endeavour to feel it myself, and feel the importance of the people doing so. It is absolutely necessary, in order to conduct religious service aright in public, that I keep up the life of religion in secret,—faith, meditation, prayer. That distress to which Christians [are] often brought [is] very natural, and very kind in its design, and good in its effect. When they neglect God, they lose the power of religion, and they get into a state of terror and anxiety,—their evidences and comfort vanish. This makes them miserable for a time, but has the effect of leading them back to God again, and of making them cleave more closely to Him. ‘Out of the depths they call upon Him.’”

On the 21st of June 1809, Mr Heugh was married to Isabella, only daughter of the Rev. John Clarkson, first minister of the General Associate Congregation of Ayr, who died in 1780, in his thirty-third year, after a brief and able ministry,

\* February 20, 1809.

† Letter to Mr Muckersie, August 18, 1809.

the savour of which long survived him, in various scenes, especially that of his stated labours.\* This union Mr Heugh ever regarded as one of the most precious privileges of his life. This is manifest from a multitude of circumstances too tender for rehearsal, as well as from many passages in his diary and correspondence, too sacred for any public use.

Very soon after this union was formed, another domestic tie was about to be broken; and, before closing the present chapter, it will be proper to relate a few of those circumstances which most deeply interested Mr Heugh connected with that event, by which he was left sole minister of the congregation. His father's health had now greatly declined. He had reached the seventy-ninth year of his life, and the fifty-seventh year of his ministry; had been for some time the father of the General Associate Synod, and was rapidly sinking under the infirmities of his old age. For his father's death, Mr Heugh's mind was thus in some degree prepared, and he enjoyed the comfort of seeing a happy preparation for that solemn crisis in the mind of the dying saint himself. He says in his diary: "Rising one morning with the most placid countenance, after having lain awake for some time, he said he had been getting some comfortable views of death. Perhaps they might leave him when he came to the swellings of Jordan, but it would be no more than a *fright*, for the Breaker had gone up before him."

"August 26, 1809.—This morning [my father]—in a very comfortable

\* Mr Clarkson was born at Craigmailen, 12th June 1748, ordained at Ayr, April 1772, where he died on 21st August 1780. I have had an opportunity of examining a copious diary which Mr Clarkson commenced a few months after his settlement in Ayr. This record is in harmony with the traditions respecting the uncommon energy and earnestness of his Christian character, which lingered for upwards of half a century in those places where he was known as a preacher. I find him, in lamenting the coldness of his religious exercise, adding these words, which received a striking illustration in his early death: "What a mercy that life is not long, when it is such a difficulty to live for God!" He was the son of the Rev. Andrew Clarkson, one of the fathers of the Secession, who, having finished his course as a student of divinity, under the Rev. Mr M'Millen, was received on trials for licence on December 22, 1737, by the Associate Presbytery. The Presbytery comprised at that time only five ministers, and had besides himself only another candidate for the ministry under their care. The Presbytery were earnestly desirous to expedite his trials on account of what they significantly called "the clamant circumstances of desolate corners," alluding to the numerous groups of serious people who had formed themselves into praying societies, and preferred the ministry of the Seceding to that of the Established clergy. Difficulties, however, which had the effect of delaying his licence, arose, partly perhaps from the ultra-loyalism of the Presbytery, and partly from Mr Clarkson's "thoughts anent the civil magistrate," expressed by him orally and in writing to the brethren, and also in a treatise which he had published on the subject. He was licensed on December 28th, 1739, in the house of the Rev. Ralph Erskine, was ordained as minister of the congregation of Craigmailen (Linthgow), 17th June 1741, and died in 1761, eleven years before the ordination of his son in Ayr. During the same year in which his son was ordained at Ayr, another son (the Rev. James Clarkson) was sent by the Synod as a missionary to America.—(*M'Kerrow's Hist.*, vol. i., p. 407.)

state of mind—said that the last point of Messiah's agony, taken in connection with the last verse of the 48th Psalm, had given him much satisfaction. Said he had been like to lose himself in doubts respecting the divine purpose and sovereignty, but had got above this. Here also the Scriptures were the means of his deliverance. He spoke specially with this view of Psalm 133d.—Said, too, that he did not think he was to be long in this world; but added, with an air of ease and confidence, 'If all be well for the next, no matter.'—A tender conversation then took place about God's bearing with his people, and his dealings towards them on their way to heaven, and especially what he had done by the redemption of his Son. [I] was particularly struck with the thought that the person, whom I saw before me in infirmity and distress, could call God, Christ, and heaven all his own, [and with the thought] of the change, the very great change that was so soon to take place upon him. Felt the struggle of affection;—uncertain whether to wish him to continue here on earth with us, or to acquiesce in his exaltation above all his wants and his infirmities to glory and blessedness with his Saviour. O what a trial will it be, if I am destined to witness it, when I shall visit that house, and shall find it without him!"

"Dec. 7, 1809.—Last night he was in extreme confusion, and almost entirely void of recollection, during the night; yet, in the morning, in very pleasant exercise. Said he would not wish to deceive himself for eternity, but thought God had given testimony to the word of his grace in his heart and conscience, and that he had, he thought, been brought to take hold of the Word as his hope for eternity;—mentioned especially these passages: 'Who of God is made unto us wisdom, righteousness, sanctification, and redemption;' 'In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;' 'I ascend unto my Father, and your Father; to my God, and your God.'"

Some months later, he writes to Mr Muckersie (July 12, 1810):—"My father's health is no worse, and he retains wonderful exercise of judgment, and serenity and sweetness in his countenance and manners." A few days later, we find him deeply humbling himself before God. Indeed, his personal exercise at this time appears to have been similar to that through which he passed, when, three years before, he first learned what it was to lose a parent. While anticipating the recurrence of this grief, he seems to have been earnestly cultivating activity in his work along with deep self-humiliation;—two things which we shall find existing in very close affinity in his experience.

"July (Fast-day).—Sins of my own to be confessed and mourned over. Neglect of the Scriptures. Neglect of examining myself with due care and frequency. Neglect of self-examination before eating the Lord's Supper, in various instances. Prayer not sufficiently particular, for my

friends, for sick persons, for the nation, for the church, &c. Great deal of trifling conversation. Not acting in all things in religion from a habitual, enlightened, and firm conviction of its being duty. Little time spent in making positive acquirements in religion and knowledge."

His father died on the 18th of September 1810, "of weakness and fever, and apparently without much uneasiness. But," adds Mr Heugh, writing to a friend, "I have no time to give you the particulars. He is now with the Lord, and is blessed. But all his family were, and could not but be, united to him by many, many ties, which his prolonged infirmities only made more tender." How he and his three sisters (the only members of the family who survived their father's death) felt on this mournful occasion, he mentions long afterwards in a letter to one who was mourning over a similar bereavement:—"You will feel a sad void now that all is over, and that your father's place is empty. He was my father's friend; and I believe their spirits are now together, and happy, in the midst of the 'great multitude which no man can number,' around the throne of God and the Lamb. Those are greatly mistaken who imagine that, when parents grow old and helpless, children can part with them without suffering. They are still our parents, to whom we cling with the tenderest love: the longer they are with us, we love and venerate them the more; the nearer the hour of separation comes, we desire its delay the more earnestly; their very infirmities call forth and augment our affection, which, like every other feeling, grows by exercise; and the space which they occupy in our cares and assiduities, makes the blank so much the greater, and the more dismal, when they are taken from us. I remember well how my sisters and I felt these things when it pleased God to remove our father."

It is right to state why no notice of his father's life was ever prepared for publication, though much desired by brethren in the ministry and others, by whom he was most intimately known. The reason is expressed to Mr Muckersie, the intimate friend and relative of Mr Ferrier of Paisley, in reply to a proposal that such a work might be put with advantage into the hands of that accomplished person:—

"STIRLING, *Nov.* 2, 1810.

"You mention that you think Mr Ferrier might be requested to write a memoir of my father. My principal reason for wishing that nothing of the kind should be given to

the public is, that I am sure my father himself would have been immovably averse to such a thing, had he been consulted on the subject; and although an excess of modesty might frequently have an undue influence with one in such a case, yet every person has a right to decide in what concerns himself;—and I think the suppression of any such public exhibition of his character, is a tribute we owe to my father's judgment and feelings when on earth. There is no living man who could execute such a work equal to Mr Ferrier, with this exception, that from the fulness and expansion of his thoughts, as well as the kindness and partiality of his feelings, he would be very apt to overdo—which is possible, you know, with the best human character.”

## CHAPTER V.

Mr Heugh's early friends; Meetings on sacramental occasions. Visits to Alloa. Dr Stark. Mr Puller; His death and funeral. Mr Muckersie; Correspondence with Mr M. on matters relating to the ministry; Tells him of Dr Stark's preaching, and in what cases he desires to hear of his own. His opinion of his own vanity. His opinion of Dr Ferrier. Death of Mr Robertson. Mr Wallace, Dunblane. His rules relating to ministerial department, exhortation from house to house, visitation as a friend among his people, visitation of the sick and dying, the bereaved, &c. Notes of the dying experience of individuals. Diary: Reflections and resolutions respecting Christian advancement; Distribution of time and study; His thoughts of death, &c.; Retrospect of the winter; Vanity; A member of his church killed; Necessity of feeling the reality of the truth; New Year's retrospect; Supposed state of the Congregation; His father's former dwelling; Baxter's Reformed Pastor.

HERE it appears necessary to notice some of those more intimate friends of Mr Heugh, whose influence, in common with his own, in promoting public measures, or in fixing modes of thought and action with which he sympathised, naturally introduce them to the attention of the reader. His more familiar friendly intercourse, and his friendships, strictly so called, were never limited to the circle of his own religious denomination. At a time later than that at present under our review, he named one of the ministers of the Established Church, Dr Small of Stirling, as the most intimate friend he had beyond his own immediate family connections.\* With the collegiate ministers of the church of Ebenezer Erskine, the Reverend Messrs Smart and Stewart, he was in terms of the most cordial intimacy. Of the late Doctor Smart he has said, what may with great justice be asserted of himself: "He had an exquisite relish for the society of brethren in

\* Dr Stark was among his "family connections" at the time when Mr Heugh made this statement. Not a few years after the time to which the present chapter refers, on the occasion of Dr Small's death, he says, "Many a happy hour have I spent with him on earth, and how strange to think, that the countenance on which I so often looked with so much pleasure, is now in the grave! But he has got to the highest and happiest of all society."

the ministry, particularly those whom he had long known and esteemed, and whose acquaintance had settled into friendship ;” and of his own cherished intimacy with that “ mature Christian minister, and man of God,” he says, writing to his son and biographer :—“ From the period of my settlement in Stirling, I became more intimately acquainted with your father, and for the ensuing fifteen years, I should think it rarely happened that a week passed without our intercommunion in one way or another.”\*

Of his early friends in the ministry, belonging to his own church, more than one have been already named. They were to be found, not exclusively, but principally, in the neighbourhood of Stirling. Some of them “ remain unto this present,” but the greater part “ are fallen asleep.”

Forty years ago, the ministers of the Secession were much more dependent on the society of one another than is apt to be imagined now, when facilities of intercourse are so much increased. After their Presbytery meetings, they usually met in circumstances in which they could enjoy familiar converse. Their chief stated times, however, of cultivating private friendly intercourse, were sacramental seasons, when a group of neighbouring ministers, followed in some cases by their people, met to engage in the protracted services connected with the observance of the Lord’s Supper. At these seasons, which were often anticipated and enjoyed by the people as “ times of refreshing,” the ministers had the opportunity of reviving one another by their public ministrations ; and of consulting and encouraging each other in their private fellowship. Their intercommunion was frank and unreserved, “ seasoned with salt,” and not unfrequently enlivened with an innocent pleasantry, not out of keeping with the spiritual feast, and befitting the plain but bountiful hospitality experienced in the manse of the presiding minister.

At this time, Mr Heugh was the junior of most of those he met on these occasions. In connection with these hallowed scenes, the names of Puller, and Muckersie, and Stark, and Mitchell, and Ferrier occur most frequently in his earlier correspondence. The recollection of his visits to Alloa, recorded in a letter to Mr Muckersie, after he had left his neighbourhood, may not inaptly be here introduced.

\* Memoir of the late John Smart, D.D., by the Rev. John Smart, A.M., p. 69.

“During many a year I was accustomed to look forward to your communion with very strong desire. When my parcel was made up, and my notes were in my pocket, I set out on the Saturday morning with joy, foul day or fair day, sometimes to go by Black-grango, and sometimes by Bandedeath;\* when I arrived at the end of the short journey, I was always welcomed warmly; and whether I think of the church, the tent, or the manse, many an interesting season comes with tenderness upon my recollection, from my father’s days, to the last sacrament at which I had the happiness of being with you. But these seasons are over, and soon, very soon, will all be over with us, as it has been with our fathers, on this earth, where, notwithstanding all the sin and the sorrow that are spread over it, there is yet so much to attract and bind our hearts.”

A similar reminiscence of his visits to Dennyloanhead on sacramental occasions might be appended. To no man did his mind go forth through life with more tender affection and more entire confidence than to Dr Stark. Of this friend, as a theologian, he has observed, as he did of his father, that he had not heard him propound a questionable sentiment. “The soundness and seriousness of his mind,” he remarks, “along with his simplicity and godly sincerity, strike me much;” and, at another time, when Dr Stark’s health was somewhat shaken: “I trust God will spare among us a life so valuable.” “I have had a long letter from him, a picture of himself. It is full of sentiment and feeling, derived from the gospel of Christ.” It is not strange that one who was in the habit of consulting friends in whose judgment he had confidence, on subjects and measures of importance, should have taken advantage of wisdom and experience which he held in such high esteem; and it may be affirmed, that no friend was to him more in the position of a counsellor than Dr Stark. Of both it may be said, that “each esteemed the other better than himself.”

The Rev. Mr Puller of Balfron, was removed by death a few years after Mr Heugh’s settlement. “He walked with God, and he was not, for God took him.” During those few years, however, Mr Heugh’s acquaintance with him had ripened into an affectionate friendship, and the value of his society to a young minister can be appreciated only from some knowledge of his peculiar excellencies. †

\* Places where friends, members of his church, resided.

† Says Dr Stark, who has kindly furnished a short notice of his character: “Mr Puller was no common man, either in respect of mental talent and acquirements, or of spiritual and moral excellence. He was an indefatigable student,—was intimately

After a communion season at Balfron, Mr Heugh writes to Mr Muckersie: "We had a most elaborate sermon by Mr Puller, and truly an excellent one. I think very highly of him. His information is very extensive and various, and if he had only a little more, I should not say *wisdom*, but at least *address*, in the most extensive sense of the word, in using his materials, and some briskness in his delivery, he would, I think, be one of the first stars in our little sky, not only in the opinion of those who are best able to judge of the heavenly bodies, but even in the view of the gazing multitude."—On occasion of Mr Puller's death we find the following entry in the private journal:—

"Feb. 26, (1811.)—An event occurred, a fortnight past on Sabbath, which had a great effect upon all concerned. The oldest minister of presbytery, immediately after preaching on Sabbath, dropped down dead on his way home. My affections much moved, and my mind much awed by this event. In consequence, however, of much uncommon fatigue, great exhaustion and debility, and pressure of intrusive business, my mind checked last week in a religious improvement of it, and not exercised on the Lord's day in preaching as it ought to have been. Much languor; much lip service; little real devotion; much sin. May the good Lord blot it out for ever, through Jesus Christ!

"Yet think that the following things which I have endeavoured to point out to the people, have come with some force upon my own mind:

versant with various branches of science, and with the best literary works,—was a good classical scholar, and could readily and aptly quote from Greek and Roman authors; attained chiefly by his own industry after he was a minister, no inconsiderable acquaintance with the French, Dutch, and German languages; and excelled especially in his knowledge of the Scriptures in the original tongues. With them he was quite familiar; and from his philological inquiries, and his ready perception of the beauties of Scripture imagery and allusion, and his keen relish for them, whence he himself derived much enjoyment, he was enabled to exhibit many passages of holy writ in a new and attractive light. I rarely heard him preach, or had an opportunity of prolonged conversation with him, without becoming better acquainted with some part of the Word of God. Yet with all these solid accomplishments, he was, in his whole manner, unobtrusive, unassuming, modest, forbearing, kind, needing to be drawn out, to have an opportunity given him of communicating from the rich store within. Even the youngest of his brethren, within the circle in which he moved, were encouraged by his courtesy and kindness to cultivate familiar intercourse with him, and the more they knew him, the more they esteemed and loved him. He had a well-chosen, and indeed an extensive library, consisting not only of works by the best biblical critics and expositors, both domestic and foreign, but also of the most celebrated writers in philosophy and in polite literature. To this library his brethren who visited him had free access, and if they wished a reading of any particular book, it was readily given them. It were inexcusable, even in this brief sketch of his character, to omit mentioning that he was distinguished for his hospitality. Above all, he daily walked with God. In his whole deportment it was manifest that the mind was in him which was also in Christ Jesus. Especially when he was placed in circumstances very trying to his faith and meekness, the lovely image of his Divine Master was brightly reflected in his temper and conduct. It was the will of that Master that he should finish his course by stepping almost immediately from the pulpit into the mansions prepared for him in Christ's Father's house. Having preached on the character of God as the living God, and dismissed the congregation, he died on the way home in the presence of one of his elders who was accompanying him."

and, oh, that they may abide and influence me! 1. That God really addresses me by this dispensation. 2. That his evident call is this,—to be ready for death by improving his Son, by faithfulness in duty. 3. That the dispensation calls upon me to imitate our deceased friend, in his peculiar excellencies, biblical learning, true piety, genuine kindness, real fidelity, Christian humility. May I never forget these. 4. That we ought to feel much concerned for the church; for that part of it which is by this means desolate, for labourers in general to labour in the vineyard.”

Referring to Mr Puller's funeral, he says, to his friend at Alloa:—

“STIRLING, *Feb.* 18, 1811.

“The scene at Balfron was truly affecting, as you can well imagine. What a gloom sits down on one's spirits, upon getting in sight of the house in which such a death has happened! Mr Stark and I felt that very much; and when we reached the place, the countenances of the elders—and especially of poor Jenny,\* almost choked with grief—were quite overpowering. The funeral was very numerously attended. All the neighbouring clergy, both dissenting and of the Establishment, and the most respectable people around, were present. His grave is close by his mother's. Mr Graham would mention to you that Mr Mitchell, Mr Monerieff, and Mr Muir were present. I have never felt as deeply affected with the death of one who was not related to me by blood; and in Mr Puller we have certainly lost much real talent and worth,—one who possessed, in no common degree, much solidity of judgment, most unaffected and fervent devotion, great store of sanctified learning, and a kindness of heart which could scarcely be surpassed. His death, in such solemn circumstances as it pleased God to order it, will, I hope, be blessed to us. You, dear sir, have now become the father of the presbytery. Long may God preserve you among us. We shall look for much from you, and I trust you will ever receive some suitable return of respect and affection from us.”

Some time later, referring to the vacant congregation, he thus writes to Dr Stark:—“Perhaps the prayers—the many fervent prayers—of their late excellent pastor, may now be fulfilling for their good. It is impossible for me to express to you the gloom with which I felt my mind surrounded from the recollection of that good man. When I visited the manse

\* Mr Puller's servant.

on Monday, and when I passed it on Saturday morning, I was more overpowered than at the funeral. I went into the low room, then up stairs, and through the garden. Oh, how dismal!—the church, the session-house, the ground at the tent, the prospect seen from the church—every thing was associated with him. I intended to have gone to the spot where he dropped; but really I could not make it out. How fervently his spirit used to be engaged in those services in which we were occupied at that place! What exalted views has he now of those doctrines of the Bible which he loved so much to investigate, and was so able to elucidate while here! O that we, in some measure at least, might imbibe his spirit, and follow his footsteps!”

The grave and solemn distinction of being Father of the Presbytery, long attaching to Mr Heugh's father, and afterwards, for a few months, to Mr Puller, now belonged to Mr Muckersie. He was called by Mr Heugh his “oldest and earliest friend in the ministry.” They were in the habit of frequently interchanging letters with each other; and in their correspondence—a mass of which, on both sides, is still preserved—the character of both is exhibited in a most interesting manner. From this friendship Mr Heugh derived, as he often stated, much advantage and comfort, especially during the early period of his ministry, when they frequently exchanged, in conversations and in letters, useful counsels and reflections on matters of personal and public interest.\*

\* Mr Muckersie was the grandson of one of the four founders of the Secession—the Rev. William Wilson of Perth. In his *Life of Wilson*, Dr Eadie says of Mr Muckersie: “We can call up his portly aspect inclining somewhat to corpulence,—the features of his broad and expressive countenance,—his eyes small and twinkling, indicative of humour and shrewdness. Dr Ferrier states, that, when Mr Muckersie was in London, in 1797, fifty-six years after Mr Wilson's death, an aged lady, a perfect stranger to him, met him accidentally, and asked him if he were a relation of Mr Wilson of Perth, as the likeness had struck her so forcibly. She had been brought up under Mr Wilson's ministry.”

The brief sketch which follows is from the pen of Doctor Stark:—“It was a remarkable feature of Mr Muckersie's mind, that, in his study of the Scriptures, he turned his attention very much to the diction and manner of the inspired writers, and to what I may call the circumstances in their narratives and statements, which are often overlooked as of little or no importance. He thence became stored with ingenious, delicate, and often original thoughts, which enriched his expositions of holy writ. He excelled in deducing from the passage before him, when he had explained it, striking and pertinent practical lessons, which would not have occurred to many; but which, when stated, were seen and felt to be natural and just; and these he applied with great earnestness to the consciences of his hearers. Yet he was rather a son of consolation than of thunder—delighting to open to the troubled and sorrowing heart the sources of solid peace and comfort. He took a deep interest in the young, and communicated his instructions with much simplicity and affection; which secured to him their reverence and love. He was eminently the friend of the indigent and the neglected; originated, or zealously supported, wise measures for their relief, and was forward to every good work. Nor was he less distinguished

To no subjects do their letters more frequently relate, than those immediately connected with the duties of their ministry. On topics of this class, the one seems to have felt it to be a luxury to indulge an unreserved communicativeness in writing to the other. We find Mr Heugh penning such sentences as the following to his friend:—"This dreary day has been a day of labour to me. I have read two volumes, and that so attentively, as that I could write you a faithful abstract of them both. I have written a sermon fully to the application; and this is my second letter since these onerous works were finished." Again, he writes on another occasion: "I rose very early this morning, and have been labouring very hard to finish a sermon which I am preparing on the subject brought into my mind by your prayer at Dunblane: 'He raiseth the poor out of the dust.'"

One or two interesting fragments of letters to Mr Muckersie, bearing on the perplexities, and comforts, and the great objects of the ministerial office, may be submitted to the reader:—

"STIRLING, August 16, 1811.

" . . . . . In the few lines you sent me after your return from Paisley, you did not mention so particularly as I could have wished, how you were carried through those services respecting which you told me you had so much previous anxiety. But your fears, I suppose, were disappointed. Indeed, I have often found, that the greatest comfort was enjoyed in public work when the severest perplexity had preceded it. When our distresses include despondency, they are always sinful; but when they are merely the effect of a deep sense of our own unworthiness and weakness, accompanied with aims after a continued dependence on the atonement and grace of the Redeemer, they prove very salutary. We then generally find the truth of the saying of Paul, 'when we are weak, then we are strong.' But, alas! when we look back upon our own conduct,—when we consider the defects,

for wisdom and prudence, to which his deep insight into human nature, and his habits of self-government, greatly contributed. His temper and conduct corresponded to the counsel which Christ gave to his disciples, 'Be ye wise as serpents, and harmless as doves.'—He had a rich vein of humour, which rendered him a most agreeable companion, and often enlivened his epistolary correspondence. Yet he was eminently spiritually-minded, as was evident from his readiness to introduce and promote such conversation as is to the use of edifying, from his relish for the things of the Spirit of God, which visibly increased as he advanced in life, and from the easy and natural manner in which he often connected the common topics of discourse with the providential or gracious agency of God."

the unprofitableness, the vanity of our external works,—and much more, the innumerable defects and errors of our inward exercise,—it is very hard to be kept from despondency; and we wonder that we are not ‘cast down’ utterly—cast down and destroyed. What a wonder is it that we are still called to believe in infinite love to us! and what would become of us, but for the long-suffering mercy, the all-perfect righteousness, and all-sufficient grace of our Lord! The longer the Christian lives, I suppose his humility will advance, for this among other reasons, that he will always see more and more in himself to humble him. It were good for us if we could unite this humility with trust, and constantly go on in the strength of the Lord, while we ‘put no confidence in the flesh.’”

“STIRLING, June 25, 1812.

“ . . . . We had, I think, rather an unusually pleasant occasion at Loanhead,—pleasant as all our meetings there are, if I can take my own feelings for a standard; and by a letter which I had from Mr Mitchell \* since I saw him there, I find his experience has accorded with mine. I cannot comply with your request of sending the outline of Mr Stark’s sermon, at least fully; for I was so unfortunate as not to hear it, being myself employed at the tent whilst he was preaching. But I *heard*, and, from what he read to me at my own request, I *saw* that it was peculiarly excellent. The text was, ‘For their sakes I sanctify myself;’ which he considered to have a double reference—to Christ devoting himself as a sacrifice to God, and to his consecrating himself, by sacrifice, to the future discharge of his office in heaven. His own mind seemed deeply impressed with the solemnity and magnitude of the subject; and he manifested much *unction* in his table service, and in the directions and prayer in the evening. What precious opportunities are we enjoying! What wonderful subjects are we employed to speak about to our fellow-men! ‘Who is sufficient for these things!’

“ You tell me you have heard much of my sermon at your place on Monday, and ask me to send you the *particulars*. If I know myself, I would dispense with hearing any thing of my own sermons, except in one of two cases:—when I have committed some fault of any kind which I might in future avoid; and when (if this ever happens) some spiritual benefit

\* Dr Mitchell of Glasgow.

has, through the grace of God, resulted to the hearers. It is surely beneficial to be informed of either of these, and especially the last. What a ground of gratitude is it, and how encouraging! It is a favour, a most distinguishing honour, of which I am altogether unworthy; and, next to the personal enjoyment of the blessings of salvation, the greatest which I can receive on earth. As for the particulars, they are really not at present in my recollection, and by reading the text you can, in five minutes, make much better ones yourself."

Mr Muckersie he sometimes, with a mixture of respect and playfulness, denominated "Father," in allusion to his place in the Presbytery as senior member. Notwithstanding, however, of the disparity of age, each treated the other with that unreserved frankness which is due to a friend. Indeed, the candour which distinguished his intercourse with his friend at Alloa may be regarded as an index to the character of both. Of this the letter which follows is an illustration:—

" STIRLING, *February 10.*

" DEAR SIR,—I received yours last night, and, though you forbid me to remember the subject of my last, yet you will pardon me for saying just one word about it. Upon the whole, then, I am sorry for what I have said. Indeed, I do not now distinctly recollect it; and I believe I should have accounted for what hurt me in your letter, by the 'playful humour' from which it evidently proceeded. Yet it somehow struck me at the time in an unfavourable light; and I could not help saying to myself, 'The sum of all this means, you are a vain-minded, self-important, ambitious young man, and, though I will not plainly tell you so, I will amuse myself with humouring these follies.' But I was quite wrong,—I really believe I was, and am sorry that I should have written what I have written. I know perfectly I have both vanity and ambition; that is to say, there are moments in which, upon recollection, I find I have been influenced by them, and there are other moments when fancy runs where she pleases, and when she draws these said principles from their lurking-places, and leads them along with her, and entertains them as she thinks fit; nor will I destroy the merit of this acknowledgment, by saying that in this I am just like other men. I am not conscious that I am habitually under their

influence, or deliberately and systematically study their gratification. And, besides, there are hours when my fancy, if this were possible, atones for these foolish flights which she sometimes makes, by descending as much as she ascends, or by wrapping herself in gloom, ‘forecasting the fashion of uncertain evils.’ But I must stop, for in *this* you will scarcely believe me; and I have, besides, already violated your prohibition, and my own design. . . . With truest regard,” &c.

It would be an unjust omission not to record his opinion of another friend, whom he regarded with peculiar respect and affection. We refer to Dr Ferrier of Paisley, whose vein of sparkling humour, and native refinement of manners, together with the elevation of his mind—all in subordination to the Christian graces of his character—rendered him a peculiarly interesting friend. Dr Ferrier and Mr Heugh, for a long series of years, lodged together at Synodical meetings in Edinburgh. Not seldom, on the Saturdays of “Synod weeks,” drawn together by those moral affinities which constitute at once the bond of friendship and one principal condition of its enjoyments, the three friends, Ferrier, Stark, and Heugh, would meet, sometimes in some retreat in the environs of the city; finding recreation in each other’s society; freely exchanging thoughts on matters of passing interest; or giving themselves to solemn conversations on the things of God, some of which we know to have been of a kind never to be forgotten. His opinion of Dr Ferrier, Mr Heugh frequently expressed. How decided that opinion was, may easily be understood from two extracts which we now subjoin, the first of which relates to two remarkable letters written by Dr Ferrier, and transmitted by Mr Muckersie:—

“STIRLING, July 19, 1811.

“ . . . . You have gratified me very much by your last communication, and the letters which it enclosed. These are in every respect worthy of their excellent author, and equally display the fine sentiment and feeling which endear him to our hearts, and that genius which raises him in our admiration. They are pregnant, also, with simple, humble, and most evangelical piety. What a delightful, what a commanding thing it is, to see genius and talents in union with humility and religion, and the kind affections! To what advan-

tage does man appear in such circumstances! And I know no human being who possesses all these in a higher degree than our beloved and respected friend, Mr Ferrier. O that God may long preserve him amongst us!"

"STIRLING, October 17, 1811.

". . . . . I am quite too happy in the hope of again seeing Mr Ferrier here. He is really a most excellent and singular man. I was just reading in that wonderful book, the Edinburgh Review, some extracts from the writings of Burke, which I thought very much resembled, though they by no means exceeded, in their grace, fulness, and elegance, what Mr F. would have said upon the same subjects. . . . Indeed, I do not know what his mind is unfit for, when it is once excited."

These are not the sayings of one given indiscriminately to praise his friends, or to yield on minor occasions to impulses of admiration. Much, indeed, of the dignity of human character is derived from that natural sentiment of veneration which such sayings reveal; and few characters could embody a more rational and hearty contradiction to the maxim, *nil admirari*; yet his eulogies were not those of one whose veneration was suffered to yield to his partialities, rather than his judgment.

The persons of whom he expressed the strong opinions recorded in the last few pages, were all of them entering on the exercise of extending influence in the church, as others of longer standing were being removed by death. One man of unusual force of character, noted for a few peculiarities, but far more distinguished, in the estimation of those who knew him best, for his deep scholarship, and his deeper piety, had just been removed to a better world.

"STIRLING, November 8, 1811.

". . . . . You will have heard by this time of Mr Robertson's death (Kilmarnock). It took place on the morning of Sabbath last. I have no doubt that, as Mr Russel\* said when I told him of the event, he died in the Lord. And we know that all such are 'blessed.' Notwithstanding of his constitutional foibles, he was certainly a good and a useful man; his death will produce a tribute to his memory of very

\* Formerly minister of the national church, in Kilmarnock; at that time minister in Stirling.

extensive regret. His influence, either for support or opposition to any measure, was probably greater than that of any one of our body,—and he was generally on the right side. It may be long ere we see another arise with as much influence, who will do as much good with it. What an amazing variety do we find in human character! Not only is each person in each generation different. The very same character, perhaps, has never appeared twice. There was never a person probably of whom we would say, he was in every respect like any other. Yet how uniform is the world and the church! In all this, no doubt, and in the purposes to which it is subservient, there is much of the wisdom and knowledge of Him who is ‘wonderful in counsel, and excellent in working.’”\*

Of the ministers of his own church, the most contiguous to Stirling was the Rev. John Wallace of Dunblane. Mr Heugh wrote many years afterwards, on the day of this friend’s funeral, as follows:—“You know how long, how intimately, and how tenderly Mr Wallace and I were connected. For more than twenty years I enjoyed and valued his friendship; and, during the whole of our intercourse, I think I never saw his countenance turned to me but with benignity. His body sleeps in Jesus, and his happy spirit is with Him whom his soul loved.”†

Such were some of Mr Heugh’s friends, and such his impressions regarding them,—impressions which we record in this volume, as illustrating not less the character of him who entertained them, than that of those about whom they were expressed. Sometimes an entirely new form is given to a character, almost from the date of some new friendship; one friend seeming to lend to another to a great extent the force of his own mind, as two rivers meeting sometimes change their whole appearance from the point of confluence. This was indeed very far from being the case with Mr Heugh, yet he unquestionably received and imparted so important influence through the medium of his friendship, as to justify the notices given above: the current, indeed, of every man’s thoughts is likely to be modified by his familiar intercourse, just as the literal stream will sometimes have its channel deepened or widened, perhaps at some points perceptibly changed in its direction, by the flow of those tributaries that help to supply its waters.

\* To Mr Muckersie.

† To Mr John Wright, 25th August 1828.

His friendly and his more official intercourse with his own people he wished to regulate by system, and to conduct constantly with a view to usefulness. We shall here introduce a few suggestions prepared about this time for his own guidance, and arranged in his private note-book in such a way as to be prominently before his eye and frequently read over.

“*General characters which a minister ought to exemplify.*—

1. All excessive levity to be avoided. Cheerfulness, no doubt, admissible, but gravity to be studied. Endeavour more to make persons pleased than mirthful. 2. Always have some ‘salt’ in conversation—let it be intelligent. 3. Avoid the opposite extremes of bashfulness or timidity, and haughtiness or forwardness. The first excusable in a boy; but in one who pretends to be an instructor of others, will infallibly excite in every company a prejudice against him, as if his fears were well founded, and will most assuredly react on himself, and unfit him to appear as he otherwise might. The last provokes repulsion or excites ridicule. But, in general, it is better to act with apparent consciousness of some importance than the reverse. 4. Always keep up the character of the friend and advocate of morality and religion.

“*Subjects never to be lost sight of in exhorting from house to house.*—To inquire as far as possible into their knowledge. To exhort them to think of what they read, never contenting themselves with words without ideas,—to devote time every day to reading and meditation,—to depend on God for enabling them to follow out this, and for his blessing,—to speak to one another about these subjects. To exhort them to look well to their own experience of religion, and to the principles of their actions every day: in all their deportment to adorn the gospel, and never to omit religious ordinances, but to attend to them with diligence and dependence.

“*Considerations suggesting directions for regulating my conduct when visiting in the congregation, NOT MINISTERIALLY, BUT AS A FRIEND.*—Have often occasion to regret, after long conversations on such occasions, that so little has been done for their excitement or instruction. The following hints may be useful:—

“1. As the foundation of all the rest, let me ever remember that, in every situation, *I have my character as a minister to support*, and especially among my own flock; and, of con-

sequence, that the direction of Paul to Timothy very strongly applies to me—‘Be thou an example to the believers.’

“2. Let me deliberately reflect on the character, natural and religious, of the persons with whom I am to be, and accommodate myself accordingly, giving that tone and spirit to my conversation with them which will be least apt to do hurt, and have the greatest tendency to do good.

“3. Let me ever consider it to be an object of importance to attract the people to me; and to behave in that obliging and affectionate manner, which will have the greatest tendency to this,—ever retaining that sense of my station which will secure respect as well as affection.

“4. Let me consider whether [there be] any room for instruction, in the way of duties of parents to children, of correction of particular errors, &c.

“5. I should try to present a sort of model for conversation, mixing the *dulce* with the *utile*, and the facetious or amusing with the grave and instructive.

“*Considerations suggesting directions how to address sick or dying people.*

“1. Endeavour by all means to get some conversation *strictly with themselves*. The advantages of this obvious. Let me lay down this as a rule; and always, accordingly, endeavour to ascertain their views by putting questions to them.

“2. Instead of either positively assuring them that they are dying, or building them up in false hopes of recovery, let me tell them that the subjects about which we are conversing are proper at all times; that we can never be the worse to hold ourselves prepared for death, and to examine the grounds of our hope, if hope we have; and remind them that affliction is a loud call to them to this exercise.

“3. Inquire—when this can be done—respecting their own views of their state and conduct; their views of sin, its evil, its demerit; of the way of recovery, of their faith, &c. When no conversation can be obtained, let such an address be given as suits the character of the person when this is known. When it is not known, preach the gospel—such a gospel as the New Testament presents—‘to every creature.’

“4. See always to direct their hopes to the only ground of acceptance, showing them their free access to this, and the

*belief* of its validity for salvation which they are required to entertain.\*

“5. Endeavour to have the mind stored with passages of Scripture suited to all different cases on a deathbed.

“*Considerations suggesting directions for addressing persons on occasions of distress, or death witnessed by them.*

“If they are interested and affected by relationship, or friendship, or otherwise, and require consolation.

“1. Express sympathy with them; and in order to this, actually *feel* it, learning ‘to weep with them that weep.’ Hard-heartedness will blunt the edge of every exhortation; and will teach persons to say, ‘It is easy for you to speak so, who feel nothing and care nothing for our losses.’ Allow a moderate expression of sorrow.

“2. Whatever be the suffering, whether by the death of friends or by worldly losses, direct the mind to sin as the cause and the *sting* of all affliction; and urge the necessity of having sin removed by the blood of sprinkling. ‘Show me wherefore thou contendest with me.’ Affliction, being denominated ‘chastisement,’ supposes sin as the cause of it—correction always supposes offence.

“3. Endeavour always to get their own views of their exercise under the affliction. Inquire in an easy but grave manner, what they have been thinking of it; and what effect they think it has already had upon them.”

Throughout all his ministry Mr Heugh was accustomed to cherish, and, in his familiar intercourse, frequently to express, great interest in the afflicted and the dying whom he had occasion to visit. Their cases he frequently noted in his diary, sometimes briefly sketching the character and exercise

\* He notes “the following cautions here. See that their confidence be not presumptuous, and producing carelessness and indifference. Caution them against resting upon past experience. Exceedingly common with persons who have been brought up in the church, to recur to some times when their affections have been peculiarly exalted, and when they imagine they have experienced fellowship with God. Now, it is greatly comforting to a believer to have to reflect upon these seasons. Examples of this in Scripture—‘O my soul, thou hast said unto the Lord, thou art my Lord;’ but if they make these exercises the ground of their confidence and comfort at present; if they do so without any present respect to the atonement; if, especially, these are insulated instances, and not connected with the general habitual course of their conduct, (like Paul, ‘I have fought a good fight,’ &c.), it is exceedingly wrong to allow them to rest upon them; and great care should be taken to show the *present* ground of comfort and the present duty. One bad consequence which results from allowing persons to fix upon particular experiences is, that they are tempted often to consider them as not genuine; and then, where is their comfort? Another evil consequence—it tempts them to seek for evidences of saving faith, not in the habitual course of the life, but in some detached insulated parts of it, contrary to the whole current of scriptural doctrine.

of particular individuals. The deathbed scenes of saints he seemed purposely often to bring before his mind, so that they long lingered in his recollection; and the excellencies of their character he contemplated with affectionate veneration.\*

\* Such cases as the following are specially noted by him during the first five years of his ministry:—

*“Short Notes of the Deaths of Individuals in the Congregation:—*

“Mrs E.—A fervent, experienced, well-informed Christian. Much under the influence of religion during her life, and one who experienced its support at last. Long confined; and much agonizing distress. Great patience. Variety of exercise, however. At several times spoke of her exercise with rapture, begging us to help her to praise, and adding the language of the psalm:—‘Come near, all ye that fear the Lord, and I will tell you what he has done for my soul.’ Gave me particular charges with respect to her children.

“THE HUSBAND of the above excellent woman, a person not of much information, of a very weak mind, but very talkative and affectionate. Seems to have been early attracted to religion, and a very zealous and conscientious Christian. Much anxiety frequently before death; but upon the whole died comfortably. Seemed to ‘die in faith,’ resting upon the Word of God, that not one good thing that he had said would fail, but would all be accomplished. Expressed much gratitude for my attention, and often poured his blessings upon me.

“R. H.—A very old and very poor man, died in the full assurance of faith. Often said, that he took Christ and his benefits to himself, because God commanded him, just as if they had not been designed for any other than him. Spoke of the promises of Scripture with joy and triumph; yet said he was often strongly tempted. Religion was peculiarly pleasing in him at his death—[he was] in pain, disease, obscurity, and poverty:—but at that season when all human help is vain, he enjoyed more happiness, more pleasure and enjoyment, than ever the greatest persons felt, in the most opulent circumstances, and in the most perfect health, from any worldly object. He evidently sleeps in Jesus.

“J. L.—An elder; was killed by a fall from a cart, but lived some time after, and was able to express his feelings. He had every appearance of being a pious man during his life; had a most remarkable gift of prayer. The suddenness of the approach of death stunned him; and he was considerably confused. I was with him for the last hour of his life, and he seemed upon the whole to rest his hope on the Redeemer. After prayer, and some conversation with me, he bade me pray a second time, adding, that he felt himself becoming insensible; and would soon neither be able to speak to me, nor understand me. I prayed shortly, and he spoke no more but these words, ‘Blessed are the dead that die in the Lord.’ Immediately after this his features rapidly altered, his eyes closed, his mouth fell open, and without struggle he ‘fell asleep in the Lord.’

“P. S.—A plain man. A prayer-meeting was established in his house at my suggestion, in consequence of which he evidently profited very much. During the last days of his life, he was very much in the study of the Scripture, and helps for the understanding of it, as he assured me. He died very suddenly. Was in the church on Sabbath, and died on Tuesday. Have good reason to hope meeting with him in the other world, if I reach that blessedness. 1811.

“A. S.—An elder. A most excellent man, much exercised to godliness. In poor circumstances; but eminent for his cheerfulness and contentment in them. Long confined with very severe pain, yet no murmuring. Enjoyed peace at last rather than joy. 1811.

“W. T.—A plain man, belonged to the same prayer-meeting with P. S. They were extremely intimate, and very like each other in their dispositions. William was the best informed, but great modesty and seriousness. He was killed at his work, and was found dead by his own son. He was obviously making rapid progress in religion, and was, I hope, profiting in ordinances.”

As illustrating the manner in which he entered into cases of distress, the following extract of a letter to Mr Muckersie, written in 1809, may be added here:—

“... I cannot resist the melancholy satisfaction of here telling you of a scene of wo, which I was called upon to witness the other day, and in which, partly from my sympathy with the afflicted, and partly from my friendship for one of the deceased, I was a considerable sufferer myself. I refer to the family of the late Mr Thomson, one of my elders, whom you must remember. Since about this time last year he had been in almost constant agony with rheumatic and other complaints. Two months ago, while he lay racked with pain, a favourite son, of a very promising character,

Mr Heugh's spiritual exercise at this time will be appropriately represented by the following selections from his diary, extending over a space of about eighteen months.

"August 15, 1810.—Let me determine more than ever to make the advancement of the kingdom of Christ, both in myself and others, the express and highest object of my attainment. With this view let me think often what I may be omitting; what I ought to do which I do not; what degree of eagerness and zeal I have; what proportion of time I might devote to such subjects, which I do not. The evident order is: *personal religion*, humiliation for sin, reliance on Jesus, with wonder and love, for acceptance, pardon, and strength; *family religion*,—doing what I can to cherish religion at home; *efforts more publicly* for the same object, first and chiefly in my own congregation, next, in other scenes, according to opportunity. Lord, enable me by thy grace never to forget these things!"

"January 21, 1811.—Great cause of regret that the diary is so seldom carried forward. Have come to the following resolutions with regard to the use and distribution of my time. Endeavour to have (interruptions included) eight hours daily in study; *i. e.*, when not otherwise prevented,—one hour and a-half before breakfast; three hours in the forenoon one hour and a-half between dinner and tea; and two in the evening. When a proportion is by any means taken from the one, it may frequently be added to the other. In ordinary circumstances, let the following be the distribution of study. The morning hour for devotion, and the study of the Scriptures *uniformly*. The forenoon and evening for the composition of sermons and lectures, with the reading of divinity and the acquiring of languages; the afternoon for history, biography, &c. A little time may be enjoyed in the evening,

who had been just established in the world, was killed by a stroke from a horse. On the evening of Sabbath last he died himself, and a daughter of about 18 years of age followed him on the Tuesday after! I attended his funeral on Wednesday. The sight of the widow weeping for her husband and her children, with the broken remnant of her family weeping around her, all of them almost suffocated with grief, was too much for any person to bear. Alas! what must they have been suffering themselves! I recollected to have seen, when at the funeral of the son, the now deceased daughter weeping along with the rest, for the loss of her brother. But she was not with them to lament her father. She was then a lifeless corpse—lying in the next room motionless—and insensible to all that was passing around her. You knew Mr T.'s character. He had a goodness, and kindness, and simplicity, which made every one fond of him. But in addition to this, he had an affection for my father, and for me, and for all our family indeed, beyond any thing I ever knew. Since he grew old, he could express it only by tears. I was wont often to go to see him; and when he was in health, and knew of my coming, he was always ready to meet me a little way from the door, and to welcome me with a joke, and a shake of the hand, and a look, that told what was in his heart. How desolate will I feel the house when I visit it now!

"There was a very simple saying of M's T., but a very striking one to me, when I went to see her the day after her husband's death, and which I must tell you. I was speaking to her something about the sufferings of our blessed Redeemer—she said, a day or two before, when she was looking at her husband's countenance, so sadly altered from what it was, and his head bent downwards by the violence of the pain, these words came into her mind, and both checked and relieved her feelings—'His visage was so marred more than any man, and his form more than the sons of men.' I was quite overpowered, and she was so herself, as she repeated it."

additional to the two hours, for devotion, and reviewing my conduct through the day; public news, characters observed, &c. Oh that I was enabled to execute in some measure such plans! How little have I done! How much need of grace to exert myself for God!"

"February 26.—On this day, and the preceding day, have been weakly, and have been thinking much of death. Find that there is no way of peace in the prospect of it, but by these three things:—Resting on the atonement,—resting on the promises which respect support in death,—eternal life,—diligence in the service of God, by the discharge of every duty. Have found my mind a good deal agitated; but would fain hope, that I have had something like peace on good grounds. To-day, felt some pleasure in a diet of examination; but I have been spending the rest of the day in a more trifling manner than I should have done.

"The following things should be regularly attended to:—Correctness and slowness of speaking in conversation.—Taking care not to be disputatious, and not to hazard opinions rashly; and to have a dignified, though easy behaviour.—To pause a little before going into company, and think of my responsibility for the time to be spent in it; and to resolve, in the Divine strength, to suggest thoughts if possible which may be for edification."

"March 11.—During this whole winter, and especially since the death of Mr Puller, have been much impressed with the subject of death—often much uncertainty and anxiety in the prospect of it. Wonderful omissions and transgressions in the retrospect. Have had luminous and comfortable intervals. Felt much relief and satisfaction this evening in reflecting upon two subjects,—‘the righteousness of God,’ (Rom. chap. x.), and the ample security found by relying upon it; and the whole of the eleventh chapter of Romans; and especially the last verse. How well may we trust this God for pardon, purity, eternal life! How happy may we be in all conditions with him! How may we rest upon his promised Spirit! *It is right to mark the passages of Scripture which give me pleasure or relief; because although ALL THE SCRIPTURE should ALWAYS be useful for these purposes, yet the experience of Christians tells, that in general some particular passage is effectual for this, more than others; and because this being part of the grace of God, ought to be remarked to his praise, as the recollection of it may be useful in future periods of darkness.*"

"October 13 (Sabbath.)—My mind not enough religiously impressed before going out. Too much regard to the presence of my fellow-creatures: rather fluttered with anxiety about the subject, than realizing the presence of God. Felt extremely the influence of the feeling of *vanity*,—too much regard to the presence of my fellow-creatures. What an idea! that such a feeling should mix itself with my most sacred services! The following antidotes. Prayer that God may subdue this corruption. The consideration that the thoughts of the heart will be made manifest at the judgment. The recollection that all is naked and open in the sight of God at present. The consideration of how little reason I have for such a feeling. Resist the beginning of its movements. O Lord, subdue my corruptions! Yet have reason to be thankful, that I was carried through with ease to myself; yet what vain thoughts

have distracted and polluted my services! 'Lay not my sin to my charge.' Let me believe, that through the blood of Christ, God will not lay them to my charge, but will blot them out for ever."

"Nov. 3.—A most valuable member of the congregation, though in poor circumstances, was killed on the night of Friday last. The event was told me only yesterday. I have been greatly affected by it. How many excellent individuals has God been calling out of the congregation since my connection with it! And, alas! how few are arising to fill their room! 'Help, Lord!' Was very much agitated by this event. Have felt the loss severely. He was a man whom I loved, and have felt it is a loud call to myself to be ready. Have been much cast down by the want of preparation for death, and through much fear and anxiety slept little last night. Yet would desire to hope and wait. Let me resolve to study more than ever the probable state of the congregation, and endeavour to adapt my sermons to their state. All is of grace. This I have been feeling with unusual force. My own insufficiency for the great work in which I am engaged, has impressed me much. May I repair to Him in whom my sufficiency is!"

"Dec. 1.—This day was tolerably easy in public, yet little honour, I fear, to God, from the state of my own mind. The following things absolutely necessary to be more attended to:—The more abundant use of the Scriptures for devotional purposes.—More time spent in secret for the direct object of observing, exercising, and nourishing the principles of devotion toward God.—My devotional exercise in public to be made more an object of attention.—To guard earnestly against wasting my thoughts and feelings upon ideal objects;—to avoid, when by myself, any meditation which is unreal and useless. Shall I never make progress in the divine life! Shall I remain in this poor defective state till I die!"

"Dec. 2.—After considerable perplexity during the evening, and uncertainty about myself, have felt much relieved by this passage of Scripture—which has often relieved me—'Take heed to thyself, and to the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee.' What reason has a minister to bless God for such a text! What desirable objects! How well worth the working for! Surely after this, he that soweth may sow in hope. Have felt a desire rather uncommonly strong to be instrumental in saving souls."

"Dec. 15.—A good deal of pleasure to-day in public, for which much reason of gratitude. One idea much more impressed on my mind than ever,—*the necessity of feeling THE REALITY OF TRUTH, and my interest in it during the whole progress of my studies*; in reading, and writing my sermons, and in searching the Scriptures. I have often had to complain of the want of this *in speaking*\* my discourse to the people; but have neglected to apply it to the *studying and writing* of my discourses. The last of much consequence in order to the first; because, when I go to the pulpit, the subject will not be new to me in these views; I shall

\* See above, page 43, note.

have felt it before; and because the habit will be formed of viewing truth in this manner. This of great consequence to the people; because truth will never be spoken in such adaptation to the circumstances of the hearer, as when it has been felt by the speaker, and arranged under the influence of sober *feeling*, as well as of sound discrimination. May I do all in the strength of God!—Have felt much the propriety of self-examination, of carefully endeavouring to have my state ascertained; and think I have had some satisfaction. Have had every reason for thinking that the knowledge of the time of conversion is not necessary to the evidence of a converted state. It may exist, but is not essential. Many with whom the work of God in their hearts has got great back-sets. Were it not for the diary, I should scarcely have been able to remember any thing like gracious exercise. But how overpowering the thought, if I am permitted to insert it, that, amidst all my wanderings, my forgetfulness of God, my sins, *he* has ‘been continually with me, and has been holding me with his right hand;’ and that he promises, ‘I will never leave thee!’ ‘Our life is hid with Christ in God.’ The security of the Christian’s life, from his connection with Christ, from God’s promise,—a most delightful subject of meditation.”

“*Jan. 5, 1812.*—This is the first Sabbath of the year; was endeavouring to direct the people in public to right exercise upon such an occasion. Whilst directing others, may I be enabled to seek and to take the direction myself. The review of the last year presented a vast mass of guilt, for which I need to be humbled to the dust, and to obtain pardoning mercy through the blood of the Redeemer. How rich has God’s long-suffering patience with me been! Oh, that this year may be the best I have ever seen, the busiest, the holiest, the most conducive to my progress in grace, and preparation for heaven—if that blessed region shall be my everlasting abode. The following thoughts, some of which I have marked before, I need to keep perpetually in mind:—1. To allow nothing to interfere with my hours that are strictly devotional,—especially with prayer, and reading the Scriptures for devotional purposes. 2. To allow nothing to prevent me regularly searching the Scripture, for attaining a more enlightened and perfect knowledge of it. 3. To seek with diligence and impartiality the knowledge of my state and exercise in the sight of God. 4. To cultivate more a belief, a practical belief of my dependence on God, leading me to do every thing expressly in his strength. What a check to pride! What a motive to prayer! What a call to gratitude! 5. To make my discourses in public the matter of my *own* exercise in studying them, in delivering them, in reviewing them. 6. To make substantial edifying religious conversation in the family, more than ever an object of study; and with this view to reflect, and even *prepare* subjects of conversation; to take the psalm or chapter used in worship, or the subjects of study, through the day. Have some reason to think that, in the second, third, and fourth, some progress has been made. If God shall spare me to another year, may I have evidence of progress in all these. Oh that I could say, I will go in the strength of the Lord God!

“Had some considerable uneasiness in public to-day—except in the second\* discourse of the forenoon, and in some of the devotional services; and felt considerable dejection, and bad humour, with respect to the supposed state of the congregation. The following things check me a little. Let the worst supposed case with respect to the people be true, it is just with God in so far as *I* am concerned. My feelings are no rule in this more than in any other respect. Perhaps God may have been blessing his own word to souls unknown to me. These passages have given me much relief:—‘Study to show thyself approved unto God.’ I am not answerable for success. Only let me be found faithful. ‘Take heed to thyself, and to thy doctrine.’

“How uncertain are my opportunities! How precarious is my life! The possibility of a mistake at the bottom makes me tremble often. What if, ‘after I have preached the gospel unto others, I myself should be a cast-away!’ Oh for that eternal life which God, who cannot lie, has promised! In passing near the house in which my father lodged, and I, with the family so long, when going to a sick person this evening, a strange feeling took hold of me. Where are those whom I knew and enjoyed so tenderly, and with whom I lived and talked and dwelt so long? I am here behind them, conflicting with sin, exposed to all the uncertainties of life. Surely they are happy! Surely they are with Christ! Shall I meet them in glory? Blessed prospect, indeed, if ever I shall realise it.”

“*March 15* (Sabbath.)—Neither on this day nor on the preceding Sabbath, nor on the intervening days, have had much religious enjoyment, if any at all. The following evidently causes:—Hasty and superficial devotions—carelessness in the use of the Scriptures—much vanity of thought—going to the pulpit without suitable preparation. Indeed, the preceding state of exercise any thing but preparation; and preparation for holy duties must be *habitual*. The consequence of this much distress to-day when reading the first part of Baxter’s Reformed Pastor. Is it not a token for good, that I never have peace or comfort when I so remarkably lose the way of duty? But the great question is, Have I ever been in the way of duty? Am I a true believer in Christ? Have I love to that Saviour whom I preach to others? O Lord, search and try me! I think I have this night attained to something like repose from a renewed reliance on Christ, and the promise through him, ‘Who is a God like unto thee, that pardonest iniquity?’ Oh, to be more watchful and diligent in time coming, to have more unfeigned love to Christ, and love to his people!”

\* The *first* discourse in the forenoon, was what was usually termed “the prefacing of the psalm;” the *second* was an expository lecture.

## CHAPTER VI.

Unusual ministerial services; Visits the condemned cell; Preaches on board a London packet; Prevailing character of fellow-passengers; Habits of pulpit preparation.—Great interest in London; Visits the British Museum; House of Commons; House of Lords; Anniversary of the British and Foreign Bible Society.—Death of Mr Percival.—Domestic Affections. Diary; How to interpret Christian confessions; Varied experience of distress and relief. Temporary illness; “Fearing” and “Greatheart.” Meditations on the Trinity.

IN a situation like that occupied by Mr Heugh, at least toward the beginning of his ministry, when a public religious meeting, comprising the adherents of various denominations, was yet in most localities an event unknown, few unusual services occurred. Had he entertained at that time the views he was led to adopt, when his more abundant labours in a much larger congregation rendered it impossible for him to reduce them to practice, he would have engaged in village-preaching, and in other home-missionary labours, among those enjoying no pastoral superintendence. According to those views of ministerial duty which he had adopted—and of these the reader is already in a condition to form a judgment—he was “instant in season and out of season,” in embracing the opportunities of usefulness presented to him.

Among services occurring only on rare occasions were his visits to prisoners in the jail of Stirling, which, in more instances than one, were accompanied with circumstances of unusual interest. He writes to Mr Muckersie :—

“STIRLING, *October 10, 1811.*”

“You will have heard of the very dismal event which is to take place here to-morrow—the execution, I mean, of the two unfortunate young men who were lately condemned for housebreaking. I have been much with them, and feel more interested in their situation, and affected with it, than you

can well imagine. One of them, I hope, knows the grace of God in truth. He is a shrewd, sedate, thinking lad, and has made great progress in religious knowledge. He has every appearance of a sincere, modest, contrite believer. We do not know what to make of the other; he has less natural acuteness, less acquired knowledge, and much less satisfactory evidence of penitence than his companion. But we will not despair even of him. At any rate, we know who hath said, 'I will have mercy on whom I will have mercy.' I was with them an hour to-day, and mean to see them to-morrow a little before that awful moment which will decide their destiny for ever. What a thought, that these persons who were so lately engaged in nothing but wickedness, may in a few hours be wiser and happier and more holy than the most advanced saint on earth,—may be with Jesus Christ and his redeemed in glory! They both wish me very much to attend them to the scaffold, but this I cannot do."

A service of a kind not less extraordinary he had occasion to conduct on board "The Hazard," the packet in which he sailed from Leith to London, on his first visit to that city. He writes to Mrs Heugh from "The mouth of the Thames" (*April 12, 1812*):—

"The greater part of my companions, although polite men, were infamous for profanity and obscenity. They did not, indeed, insult me with it when I was immediately present with them, but were loud enough to subject me to the hearing of it when I was in the state-closet, as it is called, in which I slept. You will be surprised when I tell you that I preached to them yesterday. My friend, Mr Syme, suggested it to the captain, who was eager for it, as were all the other passengers who were consulted about it. It was altogether an uncommon scene. My audience was motley indeed,—soldiers and sailors, both officers and privates, fellows of the university of Cambridge, merchants, &c. &c., amounting to 50 or 60. The discourse was extempore, and the subject was Titus ii. 11, 12, 13. I cannot say much about either my own feelings in the time of it, or its effects upon any who heard it, except that the captain first, and the greater part of the cabin passengers afterwards, shook hands with me and gave me their thanks. I have conversed with almost all the passengers given to the vices I have mentioned, by themselves, and at much length. I always got a patient hearing, generally their

thanks too; but alas, alas, what is man, what are the men of the world!"

His exercise on this occasion is more minutely recorded in his diary three days later:—

"I may state here the circumstances of my voyage to London. Took five days and six hours. The society on board in general abominable. Contempt of decency and religion,—a specimen of the manner in which the world view religion. From the room in which I slept, heard their discussions on Sabbath evening. After much profanity and obscenity, they began to discuss religion. One ridiculed family worship, and mentioned an instance of a great wag who observed it, from which he inferred that it was the practice only of hypocrites. Another introduced the Sabbath, and it was universally agreed that to attempt to spend the whole day in religious exercises was absurd and puritanical, that attention to health and comfort, and a little recreation, was quite necessary. . . . Without exception, all seemed to set the authority of God at defiance. My God! thought I, are such the enemies of the Christian religion? Is it from such sources that opposition to it springs, by those who are dependent on thy power every moment, who are quickly to give an account of themselves at thy great tribunal? On Sabbath day felt peculiarly their situation. Thought at last that I felt a very sincere detestation of such persons and practices. Contrasted the usual enjoyments of the Sabbath at home with this odious society, and thought, with tears, that I felt the force of the language of David,—‘How amiable are thy tabernacles, O Lord of Hosts!’ ‘I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.’ Yet my own exercise wonderfully defective; and although I preached to this company, yet it was with little spirit and little power. O may all mine iniquities be forgiven me! and may I ever remember, that if I am not equally wicked with the worst, if I have been turned from darkness to light, from sin to God, it is ‘by the grace of God I am what I am.’”

The discourse delivered in the circumstances just stated was, as appears, extemporaneous. He very seldom had occasion to preach without his customary preparation, of committing the sentences about to be spoken first to writing, and then to memory. But even at that stage of his life, when called to speak without the use of notes, he could express himself with great ease and fluency. He was, however, conscientiously upon his guard against trusting to this talent. He had seen it in others degenerate into what he called a “fatal facility of speaking,” which became the substitute of pastoral industry, instead of being used as the mere auxiliary; and which tended, in his estimation, when thus too much relied on, to entail on almost any ministry a character of in-

spid monotony and inefficiency, instead of imparting to it the freshness and richness of variety to which he thought it should be made subservient. To rely on divine aid in preaching was an exercise at which, as must be concluded from his diary, he habitually aimed; but his opinion, very frequently expressed, and supported by his invariable practice, was to the effect, that trust in divine influence is not to supersede, but to stimulate preparation for the pulpit; and that, while reliance on God in prospect of preaching, when exercised in cultivating diligently any natural or acquired facility of speaking, is *faith*, reliance on divine influence, in the way of indolently trusting to such a gift, is *presumption*. Nor was he shaken in this conviction by any instances in which he preached with unusual comfort after little preparation.

“*April 22.*—Preached last Sabbath for the first time in London. In the morning discourse, which was but indifferently prepared, felt much facility, and was considerably impressed; in the evening discourse, which was a much more finished sermon in my own ideas, felt no ease, no right exercise. Self-dependence highly dangerous in the servant of God. Oh to be able to speak ‘from faith to faith;’ *first to believe and use truth myself, and then under some impression to communicate it to others!*”

On this occasion he had visited the metropolis to assist the Rev. Dr. Jerment; and he embraced the opportunity of a few weeks’ residence there to make himself acquainted, in some degree, with the objects of principal interest to be seen. A visit to London is indeed, especially since the date referred to, a very commonplace occurrence. Mr Heugh, however, did not affect to look with indifference on the wonders of that city. Indeed, his letters and his diary show, that “his spirit was stirred within him,” not merely by objects of more ordinary concern, but by higher and spiritual considerations. The Parliament, the British Museum, the “May-Meetings,” the vastness and complexity of the interests represented in the city; its commerce, its wealth, its aristocracy, its philanthropists, its public men, its tides of life ever flowing along its streets,—all these profoundly interested his mind. In London, indeed, he saw what he called “the world—the whole world.” On returning from his first view of the “grand assemblage of natural and artificial curiosities” to be seen in the British Museum, he exclaims, writing to Mrs Heugh: “Oh what a creation this! and what a Creator! And this God is our God

for ever and ever!"—In the House of Commons he heard an important debate on the Catholic claims. A few sentences respecting one of his visits to the House may be selected from a copious journal kept by him during his residence in London.

"Attended the debate in the House of Commons. Heard the chief speakers on both sides. Mr Percival,—much animation, and all the subtle dexterity of a tried lawyer. Lord Castlereagh, full of words. Mr R. very weak—a mere repetition of Mr Percival's language. On the other side, Ponsonby, Tierney, and especially Whitbread, with most amazing effect. Lord Castlereagh and Mr Percival as nothing in his hands. Very poor appearance of Mr Wilberforce—seemed quite hampered between his conscience and his political connections. Upon the whole, felt exceedingly interested by the whole scene.—The greatest deliberative assembly in the world! The men who directly influence, under God, the destiny of all nations! Yet little, very little of that gravity which becomes their situation. Much party spirit, much arrant trifling, yet vast talent and ingenuity."

The peculiar position of Mr Wilberforce accounts for the kind of notice here taken of him. Mr Heugh had occasion to hear, and most cordially to admire him in other assemblies, especially at the meeting of the Bible Society, where, as he notes in his journal, that eminent philanthropist, feeling himself free from the *hampering* influence alluded to above, employed these words, "I generally move in a very different, in a stormy region, but here all is peace, tranquillity, and love." By "the winning, affectionate, humble, kind, and animated manner of Mr Wilberforce," on this occasion, as well as by the matter of his address, he was gratified exceedingly.

The question which he heard discussed in the House of Commons, he also heard debated in the Upper House, where, among other speakers, he had the opportunity of hearing Lord Byron deliver one of the earliest of those very few speeches addressed by his lordship to the House of Peers.

"The great spectacle which I have seen is the House of Lords. Last night, I heard the famous Catholic question discussed in that House, with all the zeal, ability, and eloquence which their lordships could command; and, although there was a great deal of tedious and most miserable speaking, there was an admirable display of talent and eloquence also. I went to the House at two o'clock yesterday, and left it at six this morning—sixteen hours! and there are no seats for strangers in that noble House. I had the satisfaction of hearing all the chief speakers. The Duke of Gloucester and the

Duke of Sussex were quite near to me; they both spoke, the latter for an hour and a-half at least. But alas! to be a prince is not to be a genius. . . . I forget to tell you of my interview with my Lord Donoughmore. He received me very politely, and with great ease, showed me the Catholic petition, and appeared very sanguine of success. In this, however, he has been again disappointed, for the ministry have again carried the question in their way by a very great majority.”\*

Of the speech of Sussex, on this occasion, it is perhaps not superfluous to observe, that in his journal he takes very special notice of the circumstance, that, though, it was tedious, and discovered “not much ability,” it was the statement of a man who seemed “actuated by religious principle.” His journal contains brief notices like the following:—

“Liverpool, prodigiously violent, great action, excessively loud. Redesdale and Montrose calm and sedate—so also the Chancellor. Grey very animated, but at the same time elegant. Grenville dignified, stiff, haughty, powerful. Wellesley animated exceedingly. Twelve or fourteen Bishops present; none of them spoke but the Bishop of Exeter. The mover, Lord Donoughmore, stopped at least fifty times,—scarcely repeated one sentence aright,—searched his notes, and could scarcely read them,—ate oranges,—and then spake with pantomimic effect in the same style for two hours and a half.—A prodigious number of their lordships asleep.—Upon the whole an interesting sight:—interesting to see the very House where the peers of this realm have met and legislated so long,—interesting to see how little peerage of itself can give talent or respectability; for the Upper House is nothing to the House of Commons:—an immense quantity of vague declamation, and reasoning away from the point:—interesting to see the display of party-spirit, and of those contending passions of great men, from the jarrings of which God extracts harmony, and which he employs for the providential government of the world.”

London presented nothing so congenial to his mind as those assemblages of Christian men, drawn together from different denominations, who met on the same platform to promote common works of Christian benevolence; and no institution more powerfully called forth his sympathies than the British and Foreign Bible Society. After attending the eighth annual meeting of that society, he writes to Mrs Heugh:—

“LONDON, *April 22*, 1812.

“I never expect to witness on this earth a more heavenly scene than I had the happiness of witnessing last Wednesday

\* To Mrs Heugh, April 22.

—the annual meeting of the Bible Society. Whilst the power of recollection remains with me, I never can forget what I saw, and heard, and felt. There was a concourse of upwards of 1,500 persons, of all ranks, from the highest to the lowest, —of all religious denominations,—from almost all quarters of the world; and all were animated with the same affections—love to God and man,—and with a resolution—an invincible resolution—never to remit their great and benevolent exertions till the whole world possess the word of life!”

The assassination of the Prime Minister of the Crown, the Hon. Mr Percival, whom he had so recently heard in the House of Commons, took place when he was in London. His reflections on this event may be extracted from his journal, penned as they were on the night on which that crime was perpetrated, almost immediately after visiting the scene of the murder.

“*May 11.*—This night heard of the assassination of Mr Percival in the lobby of the House. . . . The following reflections:—1. Dreadful view of human nature in the wretch who perpetrated the deed. 2. Opposite effects of calamities upon the righteous and the wicked. Would a good man ever have acted the part of this miscreant? Destitute of all regard to God, and having no view of his own unworthiness, as justifying all his calamities, he viewed only the human agent, who, he supposed, produced them, rose in his malignity against him, and hurried himself on to crime. 3. ‘The wages of sin;’ what are that creature’s feelings now? 4. The instability of greatness. Mr Percival happy, boasting lately in Parliament of the wisdom, and vigour, and success of his administration,—congratulating himself upon his security in his office,—when, in an instant, he falls by the hand of a villain, and is summoned into eternity! 5. The awful effects upon his family. What must be the sufferings of his wife and his children!—too horrible to be so much as conceived. 6. What a transition to Mr Percival himself, from all the bustle of business and the contentions of party, into the eternal and invisible state! 7. The difficulty of realising unexpected and tragical events. Can I believe that the man whom I so lately heard and saw,—can his family believe, that he in whom they were so happy, and of whom they were so proud,—has quitted this scene for ever? 8. How quickly an event is produced, and in what a small space of time it is contained, which will fill the world with its echo, and be inscribed on the page of history for ever! 9. The unexpected turns of human affairs. Who would have said that so soon, and in this way, the present administration would have fallen? 10. The wonderful ways of Providence. ‘The wrath of man shall praise thee.’ 11. The folly of trusting in man. Where are all the dependents of Mr Percival now?

Happy that the great Governor of all things is above all human plots and power.”\*

To record the language of those domestic affections which this absence from home for several weeks gave him occasion to express in his correspondence, would be out of keeping with that instinctive delicacy which led him always to shrink with peculiar repugnance from the parade of private and tender sentiments. Once for all, it may be pronounced impossible to do justice to this department of his character. To be known at all, it needed to be observed in those retirements of home, where alone it was unfolded, and into which it is rudeness to intrude. We are almost tempted here partially to turn aside the veil, in order to obtain one glimpse of the inmates of Mr Heugh's home, as seen by himself, with thrilling interest, from “the distance of 400 miles.” Letters were received from that home with “gratification to such excess,” that he never could “contrive to read them with dry eyes.” “In the midst of all this bustle,” he observes to Mrs Heugh, “in the finest variety of attractive external objects, the dear image of my home is never long absent from my thoughts. I see you all as if I were with you. I am present at breakfast, and see you, and your mother, and Margaret.” Speaking again of “Margaret,” then his only child, he writes to Mrs Heugh:—“She is a precious gift of heaven to us. O that she may be a child of God; have his Holy Spirit even now; be rendered yet more amiable by his divine graces, and be fitted for the glory and blessedness of heaven! We shall have reason of praise indeed, if this shall be the lot of a child of ours. It is no presumption, blessed be God, to pray for

\* The following additional reflections on this event, which affected his mind so powerfully, were penned on the day following in a letter to Mrs Heugh:—(May 12.)—“Many were applauding the deed, although they seemed to be of the lowest, or at least the most wicked of the populace. But both last evening and to-day, there is a gloom visible upon the countenance of every respectable person about Downing-street and Palace-yard. I need not suggest to you the situation of Mrs P. and her family; for Mr P. has left a widow and ten children. He was a man amiable in private life; every one spoke of him, before this event, as happy in the bosom of his family, very much attached to his wife and children, and beloved and admired by them. Poor Mrs Percival was with a party, from home, when the fatal event took place; and to-day the servants are bringing home the afflicted children from the schools in the neighbourhood of London, which they have been attending. What a transition to Mr P. himself, without the warning of a moment, to death, judgment, eternity! Surely those in power are set in slippery places! How strange is it that human wickedness should hold such an important place in the means by which the plans of God's providence are executed; for, in all probability, this will be the dissolution of the present ministry, and the accession of new men and new measures. Yet who can help regretting, that a man who has raised himself to such power and greatness, should fall by an assassin, and should, as it were in a moment, cease to be, and have all his plans and operations annihilated.”

all this, and the most delightful manner in which we can receive it is as a return to fervent and persevering prayer."

We now return to the diary, in which, very soon after his visit to London, we find the records of a very earnest spiritual exercise. It must already have occurred to the attentive reader, that there were seasons in the life of Mr Heugh, when his religious character, judging from his private records, seemed to receive a fresh and visible impulse. Such "seasons of refreshing" occurred also in his later years. Here it may specially be noticed, that at the beginning of 1812, he recorded this prayer: "Oh that this year may be the best I have ever seen, the busiest, the holiest, the most conducive to my progress in grace and preparation for heaven!" This prayer, we have reason to believe, was heard; for although we find, in the passages that follow in the immediately succeeding pages, not a little darkness and deep self-humiliation before God, these were the precursors of much peace and "light in the Lord." We fear we should be withholding an important lesson, did we suppress the darker portion of this record that immediately follows, although we are satisfied that it can be rightly appreciated by "such as are spiritual" alone.

It has often been observed, that a saint describes himself in terms that seem more applicable to the wicked, whereas an unholy person delineating himself as sincerely, will do so in terms that may seem far more suited to a saint.\* It must be also kept in mind, that in a diary like the one before us, *in a handwriting which the writer never expected any other to decipher*, and which was preserved solely for personal use, we must look for the language, not of an autobiographer representing himself to men, but of a penitent humbling himself

\* "The holier the heart in which sin remains, the more intense will be the abhorrence of it, and the deeper the self-loathing on account of it. It is the man in whom sin abounds and reigns, whose thoughts of it will be lightest, so that we should form a very false estimate of a believer's real character were we to interpret with a literal strictness what he says of himself when groaning under a sense of his remaining corruption, and longing and struggling to be free."—*Life of Rev. Dr M'Ally* by Rev. Dr Wardlaw, p. 55.

"Persons truly holy, however pure and fruitful they are in outward behaviour, yet, from what they observe of the evil of their hearts, will be heard sometimes to speak of themselves in a style that may seem, at first sight, to suit only the worst of men. Thus the matter stands on both sides: A person unholy and impenitent fixes his attention on any good thing he can observe with himself, whereby he can, in any degree, support a favourable opinion of his own state, and be somewhat easy in an evil course. On the other hand, a person truly sanctified is ready to overlook his own good attainments, to forget the things that are behind in this respect, and rather consider how far he is behind and defective in holiness; and to fix his attention with much painful feeling on his remaining sinfulness, for matter of godly sorrow or serious regret."—*Scripture Doctrine of Sanctification*, by Rev. James Fraser, (Dissertation on Rom. vii. 14-25), p. 181.

before God. On this principle alone can justice be done even to some of the inspired confessions of Paul; and truth demands its application in the present case. It has been observed, that "he that would build high, must lay his foundation low;" and this language, though used of the humiliation of Christ, may be applied to the humility of Christians; of whom we ought to judge by the depth, as well as by the elevation of their exercise. Besides, nothing is more consistent with genuine lowliness before God, than a manly bearing before men; and it is not irrelevant to the character before us to observe, that the humility which is least studious to display itself in the eyes of men, is that which is most disposed to prostrate itself in the presence of the Divine Searcher and Judge.

"June 19.—Have been in most remarkable exercise on this and the two preceding days. On Wednesday, was in a state of terror, arising from having no evidence of true grace. An awful impression that I must be cut off for ever, and of what it was to suffer eternal misery,—a fear lest I should be left to harden myself in unbelief and impenitence. Amidst this exercise, all that I can say is, that I was not in despair. Felt uncertain whether this might be conviction, and all yet to begin, or whether it was merely some of those terrors which even true believers may relapse into. The greatest difficulty which I have felt is to believe on the name of the Son of God; to believe his divinity, and the value of his atonement for sin, to feel his love, and to love him. This text suggests much comfort to me, although I have not yet felt peace: 'The grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.' Oh that I were rightly desirous of this *grace*, that I experienced it, and its delightful fruits,—'*faith and love*' towards Jesus Christ! I think I feel more than ever the enmity of the heart against Christ, and the way of salvation through him, the necessity of divine power to destroy this, and to work faith. It is just in God to leave me in this state of mind; for how much have I thought, and written, and spoken, and prayed about Christ, and religion, and salvation, without the present faith of these things, and as matters of theory! Happy will it be if the result of this deep exercise shall be to prevent this in future."

"September 22.—Have had a complete recurrence of the distress experienced above. Darkness about the reality of the fundamental truths of religion, a fear lest I have been preaching these truths as matters of theory, and without true faith, and that saving faith, and all saving experience, is yet to begin. A view of the magnitude of the guilt of my whole life in this view, as hypocritical, heaven-daring profanity. These considerations have produced a distress of mind greater than I have words to express. Am yet far from settled composure, or clear evidence of grace; but the following things helped to relieve me: The promise,

'Good and upright is the Lord, therefore will he teach sinners in the way.' Thought I was enabled to rely on this promise. The consideration of the endearing name by which our Lord allows and commands us to address God. 'Our Father who art in heaven.'—If I would trust in him as my Father, how happy would I be! But especially the first verse of the Gospel of John, together with, 'God spared not his own Son, but delivered him up for us all;' 'it is Christ that died,' seemed to furnish me with such ground of faith in Christ's Deity, and his atonement together, as afforded great cause of comfort. How happy shall I be, if I be, through infinite grace and mercy, saved eternally in and through Christ. Felt also much encouragement in prayer, when feeling myself shut up, and unable to say any thing, from the promise of the Spirit to help our infirmities. (And I think at present, I *now* believe that he *has* helped, and *will* help *my* infirmities.) Whilst I felt rebuked for attempting to pray without relying, I was encouraged also by the consideration, that we had received 'even the remission of sins,' through Christ's blood, 'according to the riches of grace;' and that the promise is, 'I will be thy God,' 'I will be merciful to your unrighteousness, your sins and iniquities will I remember no more.' Encouraged by all this, I endeavoured to say (surely it was not self-deception)—'Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies.' In the moment of distress, thought I saw my whole past ministry one course of iniquity, and felt doubtful whether I should continue or not. But considered that even if my past ministry were as bad as I think it (and in many respects, in the sight of God, it must be worse), yet that the call is to each *in his station* not to abandon it, but to turn to the Lord *in it* for pardon and strength to perform its duties. And perhaps that gracious Lord, who came into the world to save the chief of sinners, may condescend to employ even such an one as I am in his service; and by his grace, may lead even me to services which he will be pleased to bless. Oh that it were so!"

"September 27 (Sabbath.)—I must not omit to notice with gratitude the great relief which I hope I have experienced from these two passages of Scripture. *The whole of the 14th of Hosea.* How delightful did the language appear: 'Take away all iniquity and receive us graciously;' and the invitation, 'O Israel, return unto the Lord thy God.' How suitable, and wonderful, and overcoming the promise, 'I will heal your backsliding' (*healing*, in application to the broken, distressed state of my mind, struck me much), and the gradual but certain nature of the recovery, seemed most encouraging. The other passage was *Isaiah, chapter 53d throughout.* The question, 'Who hath believed our report?' struck me as peculiarly descriptive of my unbelief—not believing what God testified of his Son, and the unreasonableness of it, affected me. The other clause, 'To whom has the arm of the Lord been revealed?' suggested the cause of the unbelief,—and I seemed to feel to demonstration, that I could not aright believe any part of the precious report unless the arm of Jehovah were revealed to me. And was it not 're-

vealed?' Did I not most delightfully acquiesce in the wonderful report that follows? Truly it was not delusion. How did my doubts and difficulties about my Lord's divinity, about his sacrifice, vanish! How glorious did the security for salvation appear!—"He was wounded for our transgressions, and bruised for our iniquities." How wonderful this condescension! But last night I was too *light*. Went to bed in that state. Was hurried in my devotion, if such it could be called, this morning, and had little liberty and much dissatisfaction through the day, except in the afternoon, when speaking of the power and willingness of Christ, and of Christ as the foundation. Oh to have all from God, and to be enabled by God to serve him, and bring forth fruit to his praise!"

"October 4 (Sabbath.)—Can say very little about my exercise to-day. The old way. Too much hurried in my preparations. My mind, of consequence, a good deal confused, and the fear of not getting through, and the difficulty of recollection, confused me much. Yet whether the exercise was right and acceptable or not, felt a good deal of ease and pleasure occasionally. Oh, when shall I be able to speak the truth with composure, with authority as from God, with *present* love to the truth, and to those to whom I address it!

"Had a good deal of spiritual enjoyment last evening. Felt much concern about eternity. The difficulty of realising a spiritual state,—the question, Have I any preparation of mind for the exercises of that state? disquieted me much. But these two things, a reliance on the promise of God for victory over death through Christ, and the expectation that he would, if I lived, advance my preparation, set my mind so much at ease, that I thought, for the time, that I cared not when I died, and felt the utmost liberty and satisfaction.

"But how wavering and unsettled is my exercise! I want more faith of what I do know; and I know nothing at all of the fulness of the divine Word, and the experience of the saints, as I ought to know. May I have grace to advance! *Felt to-day, in the interval of worship, the evil of too much elevation of mind, and of allowing my thoughts, from security, to wander on other objects. Let me beware of trifling away the time on any part of the Lord's day, whatever my preparations may be; and if I have any leisure before going out, from the express work of preparation, spend it in meditation and devotion.* In speaking of the misery of those who neglect the gospel, and the awful prospect before them in the other world, felt my mind greatly impressed, and a fear lest I should fall short of future blessedness. Oh to 'make my calling and election sure!'"

October 11 (Sabbath.)—Much variety of exercise during the last week. Great uncertainty about my state at times, and fear of dissolution, and feel a fixed hesitation about deciding my character. Yet, if [I am] not mistaken, [I] have had some real comfort from considerations such as the following:—*Jesus having 'died, according to the Scriptures,' for our sins.—The 23d psalm.—The power of Christ resting on me.—God's express promise of pardon, and allowing me to say,—'Take away all mine iniquity.'* Have felt exceeding distress that I so frequently slide into the same unbelief. The following things require much continued attention:—

The realisation of truth under the influence of the divine Spirit, and by the direct study of the Word of God; for I find much unbelief. Regular progress in a Scriptural investigation of truth; for many parts of truth seem to be but opening upon me.

“In the following respects some progress seems to have been made; but is it genuine progress in religion? In the realising of truth,—in a desire to know every thing about myself,—in a feeling of divine power being necessary, in order to every good thing in me,—in a value for experimental religion,—in a concern for those who are exposing themselves to eternal misery, and a wish to show them their condition,—in a concern that I may minister somewhat for the spiritual advancement of God’s people among us—‘feed the flock of God,’—in wonder that I should be allowed to preach the unsearchable riches of Christ.

“My exercise this day was various. Much deadness, difficulty, fear, inability to go on in the first prayer. In all the subsequent services had much more liberty,—had, indeed, much pleasure and satisfaction. In the afternoon especially, often, both in prayer and preaching, found it difficult to restrain tears,—and much attention among the people. But were faith and love towards Jesus Christ really active, or was it mere natural feeling? ‘Lord, thou knowest.’ Lead me to right exercise. Before going out, felt very variously too. Had excessive anxiety yesterday, from an exhausted state of body by want of sleep; from the difficulty of the subject. Yet in prayer last night and this morning, before going out in the forenoon, had, I thought, much satisfaction. *The life of prayer is this, really to desire promised and needed benefits, believing that God will give them for Christ’s sake.* What a delightful duty is it in this case!”

“October 31 (Saturday).—Considerable leisure this evening from the hurry of preparation, part of which I have spent in very pleasant meditation. Thought I felt more than ever *the presence* of God,—needing not to *send away my mind* to reach him. These words very strengthening to me: ‘Thou hast beset me behind and before, and *laid thine hand upon me.*’ Thought I saw a peculiar evidence and beauty in the divinity of the Saviour, in the perfection of the atonement made by such a person, in the glory of divine love and purity, and in the glory of the divine law appearing in his work. Thought I saw a great desirableness in being united with him; and a wonderful manifestation of grace in giving the like of us ‘the power to become the sons of God.’ Oh, that all this may be genuine! I think I would wish to be with Christ now and for ever; and would be willing to ascribe the whole of my salvation to what he has done and is doing. Let me cultivate more than ever the exercise of meditation. Death, which I have so much feared, will be nothing to me, if Jesus shall then be with me, and if I get the benefit of his victory.”

“December 20.—A very great variety of exercise since my last marking, much resembling what I have before described. On this day, and particularly this evening, have felt both anxiety and, I think, Scriptural relief. In thinking of the great inquiry, what is my state in the sight of God? and endeavouring to come to some satisfaction upon it, felt, when

I began, complete darkness, and thought I saw scarcely any thing but unbelief in all my past services and past life. Proposed to read for assistance the passages of Corbet, by Mr Unwin, but had no composure. Read the first part of the 25th psalm, and prayed, when I thought I was greatly relieved. ~ If I am not greatly mistaken, thought I attained somewhat of a reliance upon the Saviour. His being named 'Jesus, because he saves his people from their sins,'—gave me much relief. Thought also that I saw something of the glory and reality of God's way of saving sinners through the substitution of his Son, together with the attainment of some believing confidence in the divine teaching instructing me in what I yet see not. Oh, to be plainly *in Christ*, and to have a comforting knowledge that I have passed from death unto life!

"Since the former date, the death of our friend at Paisley took place. Greatly affected upon this occasion. Before going to that scene of distress, thought I was led to plead in the language of Moses, 'If thy presence go not with me, carry me not up hence;' and, if not mistaken, I had tokens of that presence; at least, felt much enlargement, both in prayer, and reading and conversation. And at the communion at Loanhead, notwithstanding the prevalence of unbelief and unbelieving fears, during the first part of the services, and much uneasy exercise in the evening sermon which I preached, thought that both at the table, and in the other services, felt some comfort and satisfaction. What encouragements have I to wait upon the Lord, and to follow on to know him!"

"December 21 (Monday).—Cannot omit to notice the very comfortable experience I have had this morning. Began by reading the 9th psalm, which I thought wonderfully and delightfully opened to me. In prayer, thought I had very uncommon enlargement. Attained, I hope, the following things in some degree:—*Realising views of the blessed God*, as one to whom I might speak, and who heard me, and was present with me. Some comforting views of the Redeemer, of the glorious perfection of his work, of his love appearing in it, and of my right, on the ground of God's grant, to claim him for 'wisdom, righteousness, sanctification, and redemption;'—and, oh, what is it for a poor sinner to have the Son of God all this eternally to him! Thought I attained some cheerful *surrender of myself* to God and Christ for ever. Had some liberty also in aiming at giving my dear family to him and in bringing them to his throne for his blessing; in thinking of his astonishing goodness to me likewise, felt much overpowered. Had considerable liberty in bringing the congregation and my friends to him also. If all this is genuine, O what cause of thanksgiving! Yet I find I must not rest upon this or any experience. It would be a poor state of mind, to have to build upon a past experience, whilst at present the mind is in an unbelieving, dark, and comfortless state. My continued dependence must be on God and Christ, as exhibited in the Word, and not on any past experience. Yet it is right, that I should record what I trust God has done for my soul."

"December 26 (Saturday).—Have had much distress to-day. Great fear. Some comfort, however, mixed with it, whether genuine or not. Cannot but think that God is clearly dealing with me, and is showing

me one thing after another as I never have seen it before. Two things especially to-day :—The necessity of his power for bringing down sin in the heart, unbelief especially; and the desperate wickedness of the heart in this way. What a countless number of vain prayers, praises, performances, wicked acts, &c., am I chargeable with! what coldness! yet all these springing from a fountain within. Oh! what must that fountain be in his sight who says: ‘I the Lord search the heart.’ ‘Cleanse thou me and I shall be clean, wash me and I shall be whiter than snow.’ What is it to have this corrupt heart turned into a habitation of all the graces of the Holy Spirit of God, nay, into a temple of the Holy Ghost! ‘This is the doing of the Lord and marvellous in our eyes.’”

After the beginning of 1813, Mr Heugh experienced a temporary illness, arising from a slight irregularity in his pulsation. It may be here alluded to, as giving us an opportunity to trace, in one or two particulars, the varied exercise of *dependence* in an active and earnest mind. He thus replies to Dr Stark in an easy and familiar manner:—

“STIRLING, Jan. 7, 1813.

“In answer to your kind inquiries respecting *the state of my heart*, I have to inform you that, *as far as I know myself*, it is quite well, and I sincerely wish this were as true in a moral, as in a physical sense. All these smaller ailments deserve, as more serious ones, a grave consideration. God sends them, and he removes them. He sends them to correct us—to remind us of our frailty and our dependence—and he removes them in the exercise, and for the manifestation, of his goodness. May they all, therefore, lead us to himself, and promote our intercourse with him.—I always believed my dependence on God, or at least never formally denied it; but I think I never realised it as much as I have been enabled to do lately. Why have those diseases which he has healed, not terminated fatally in our case, as they have done in the case of others? Surely because this has been *his pleasure*. If, through grace, we retained a confidence in him as our God and Father, nothing would be more delightful, more confirming, more elevating, than that we are dependent on him, and that we are dependent on no other whatever.”

Noticing, in a letter written next day, the case of a timid Christian who had been enabled to meet death with much fortitude and comfort, he observes to Mr Muckersie:—

“STIRLING, Jan. 8, 1813.

“Your account of the death of the poor woman interested

me very much. Such things, I believe, are far from being rare in the course of Providence; and every fresh example is worthy of being known. They afford, on the one hand, most tender and overcoming displays of the pity and compassion of our gracious Father, who 'hath mercy' upon his children when they 'are weak;' and, on the other, they greatly reprove that unbelieving anxiety and fear with which the greater part of Christians, I suppose, *frequently* at least, anticipate dissolution. When a timid believer hears of such a case, it comforts him greatly, and he cannot help saying to himself—'Perhaps I too shall be enabled to pass through the dark valley with more courage than my fears forebode,—perhaps I likewise shall then have "peace and joy in believing."' And our faith is so weak and staggering at the best, that it needs all the supports we can apply to it. The longer we live, we shall feel the more our absolute dependence for strength and comfort upon grace presently communicated. If at any time that is withdrawn, what would become of us? and if it is granted, it will be sufficient in life and at death. The Scripture assures us of this (Ps. xxx.); but we never believe these things aright till we experience them."

These allusions to the death of this poor woman are an additional illustration of the character of his correspondence with his friend in Alloa. To some readers they will doubtless call up the recollection of the latter end of Mr Fearing in "The Pilgrim's Progress." The means of rising above the defects of such a character, as well as of avoiding its disquietudes, and of reaching the superior usefulness, and higher comfort of "Greatheart," Fearing's guide, are well stated in the following sentences. They contain the memoranda of his exercise and resolutions, on the evening of a day set apart among his people for "fasting and humiliation."

"*March 11, 1813.*—(Fast-day.)—Long looked forward to this fast, with some degree of confidence of comfortable exercise and happy results. The day was favourable for the congregation assembling, but almost a half were absent. And although in the morning I thought I reached something like comfortable exercise, yet in the forenoon especially was extremely dull. In the afternoon was much otherwise;—very lively, whether my exercise was genuine or not. I have been aiming (but God only knows the heart) at dependence on the Spirit of grace for right mourning; and endeavouring to look at Him whom sin pierces. All fasting should terminate in amendment. The cases in which I would require this innumerable. The following are some,

marked without regard to order of importance :—More profit in my conversation. ‘Let your speech be alway with grace seasoned with salt.’—A more abundant consideration of the Word of God. ‘Search the scriptures.’—Endeavour to have my heart, in all my intercourse with men, more under the principles of the law of God. ‘Keep thy heart with all diligence.’—A constant labour, by fervent entreaty with God, and by other prescribed means, to have my heart more with him in the discharge of my public duties. Oh to learn to speak from faith and love !—A more frequent consideration of the state of things in the congregation ; the various classes of members—their temptations, their character, their state, their trials, the truths necessary to be set before them—the manner of preaching the truth : ‘Feed the flock.’—Some continued endeavour to get above the fear of death : to have good grounds for hoping that I have some preparation for heaven ; to keep this world in its own place, and habitually to calculate on leaving it. Easy to pen these resolutions. The great matter is to keep them. ‘My grace is sufficient for thee.’”

Another department, in which it may be useful to trace his exercise of a spirit of dependence, was his study of Bible mysteries. Perhaps a conflict with unbelief in regard to these mysteries, is the peculiar trial of speculative minds ;—it is a trial, however, by which they are often weaned from speculative to practical views of truth ; and which, in this way, is rendered, by divine grace, subservient to their spiritual discipline. Such a triumph over unbelief is reached, not without the discovery that the “deep things of God” presented to our faith in Scripture, are not against reason but above it ; and this discovery is made, not so much by any strenuous exercise of a Christian’s understanding, as by an humble exercise of his dependence on the divine Instructor, in the searching of his own oracles. This important lesson is conveyed by the spiritual history of Mr Heugh. Speculative difficulties, as to any particular doctrine of the Bible, absolutely disappear from his later diary. Indeed, they seem to have been felt transiently, and only in a few instances, in the earlier years of his ministry at Stirling. From the time when he was a student of theology, he seems to have acted on a resolution then formed, of vigilantly marking all his “doubts,” and of permitting none of them to rest, without promptly having recourse to means for their solution. Recurring, at a later time, to the resolution formed by him when a student, against “allowing any doubts of the sufficiency of the proofs brought in support of any doctrine of Christianity, secretly to lie un-

resolved in the mind,"\* he enters the following observations in his diary:—

“Necessity of perpetually reminding ourselves both of truth and of its evidences. If the truth be much out of our minds by their being occupied with other, and especially trivial, dissipating objects, and if it is not made regularly the subject of deliberate study, we shall be apt to call it in question: and to the objections of adversaries to the question, ‘What reason have we to believe this?’ or, ‘Are we not deceived?’ we shall not feel ourselves in a condition satisfactorily to reply.”

With the same early resolution in view, he says, respecting certain questions on the subject of the Trinity:—

“Let these inquiries be conducted speedily. Let them be conducted with profound reverence, with a present belief of my complete dependence on God for light. ‘Teach me thy way, O Lord. I will walk in thy truth. Unite my heart to fear thy name;’ for ‘the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.’”

About the same time we find the following entries:—

“*Trinity*—Awful solemnity of the subject! Thankful that God has at all made himself known to us, and has made known this most awfully and delightfully mysterious part of his holy nature.—The most profound of mysteries!

“Awful experience! Could say nothing at all in regard to the truth of the Trinity. Awful terror! Was terribly impressed with the idea of having the God who made the heavens and the earth for my enemy. Thought I attained some deliverance from this state from thinking that this God, in my nature, is the promised Saviour, and the Intercessor in heaven, and from Psalm 130th. Felt also how dreadful it is to dive into unfathomable depths.

“*Trinity*.—Difficulty of comprehension, or rather impossibility. On this the following thoughts for the relief of the mind:—From the infinite nature of God, and the fallen as well as finite nature of man, it must follow that God is incomprehensible by us.—The Scriptures actually declare the impossibility of comprehending him.—Had God any where explained in his Word the *manner* of his existence, done any more than stated the *fact* of his existence in three persons, we might then have been distracted on account of our not comprehending it. But there is no such thing in the Bible.—Other parts of the divine character are equally incomprehensible, such as eternity and omnipresence.—Our chief distress arises from our attempting to conceive of God materially, and then being unable to conceive how trinity and unity consist.—In heaven our difficulties will be made plain.—If we are unable to comprehend the smallest matters in the universe, need we wonder if we are unable to comprehend God?

\* See p. 22.

“*The best manner of illustrating the subject will be*—First, to bring forward a few of the most indubitable evidences; that is, not to begin with presumptive considerations, but with the most decided and clear passages, which will fix the application of those that are only presumptive and probable. Secondly, to show that the doctrine pervades the Scriptures that redemption is founded upon it; that one end of redemption is to unfold this part of the divine glory; that no right views of God can be entertained without the recognition of this doctrine; that in each blessing of redemption a Trinity act, &c. The doctrine pervades Scripture:—The angels worship God in this character. The passage in Isaiah vi. is quite enough for our purpose, if Scripture is enough for any thing—Likewise, ‘Let all the angels of God worship him.’ Address in Gen i. 26, ‘Let us make man in our image,’—‘*Jehovah Elohim.*’ History of Old Testament believers, from Scripture, from Jewish writings. Plenary exhibition of the doctrine in the gospel. The great happiness of being taught savingly these stupendous mysteries!

“*Causes of opposition to the Trinity.*—Influence of sin. We are very apt, in thinking of God, to represent something to our minds of sensible form, and [it is] impossible in this way to conceive unity in trinity. The pleasure which the carnal mind feels in being relieved from mystery. The mind feels impatient under submission to mystery, tries to form to itself some scheme which it can easily embrace. *Pride* will not stoop to the decisions of heaven about our ruin.

“*Reasons why the doctrine of the Trinity is made known to us.*—It is true. The most complete illustration with which we are acquainted of the infinite and incomprehensible character of the divine nature. The spirituality of God, and the vanity of all attempts to form any resemblance of him. The blessedness of God. Society in Deity. What an idea! What associates! ‘Let us make man in *our* image.’ It is essential to redemption;—no understanding, no recognising of redemption, without an express or virtual acknowledgment of Trinity.”

These fragmentary thoughts, recorded in these half-completed sentences, intended for their author’s eye alone, furnish an instructive example of the way in which even doubt should be made subservient to faith. They present us with a fresh instance of the fact, that a searching scrutiny of the foundations of our *doubts* as well as of our *belief*, accompanied with the inquiry how far the thing doubted is a thing revealed, is a homage to the truth, which, when offered in a spirit of dependence on its Author, has never yet been left unrewarded.

## CHAPTER VII.

His interest in Church Courts: Mr Imrie's case.—Introduces an overture on *Covenanting*; Allusion to the history of Covenanting; Objects of the overture; Its influence; The descending obligation of the Covenants. Prepares an address on the British and Foreign Bible Society. Publishes a Sermon on Christian Beneficence. Missionary Society. Diary; Addresses a few boys in his family from written Lectures: Personal fasting, &c.; Escapes drowning in the river.—Thoughts on authorship.—Testimonies to his ministerial character. His preaching; His opinion of Andrew Fuller; His perplexity respecting pulpit service: A second instance of interrupted recollection in the midst of his discourse. Meditates the means of a revival; Jealous scrutiny of his motives. The kind of feelings with which hearers ought to be sent away.

IN the proceedings of church courts Mr Heugh had, from the date of his settlement, felt a very deep interest. Some years elapsed, however, before he took any prominent part in their discussions. He was strongly opposed to an unnecessary multiplication of doctrinal terms of communion;—a circumstance which led him occasionally to oppose the opinions and proceedings of some of his brethren.

At no great distance from Stirling, though in the bounds of another Presbytery, a minister of considerable acuteness and ability had continued for many years to attract much observation—the then well-known Mr Imrie of Kinkell. His case was one of too much complexity to be stated here. The difference between him and the church courts was indeed not at bottom doctrinal. He was satisfied with the public papers of the church; but excited strong suspicions against his soundness in the faith by his peculiar and very unguarded phraseology. His clearness, and promptitude, and his great ability, in answering orally questions which were proposed to test his orthodoxy, and which related to the abstrusest points of theology, astonished all his brethren, without altogether satisfying any of them. This case had continued more or less to perplex the church from before the date of Mr Heugh's licence, and was not closed till the meeting of Synod in 1812,

when Imrie was deposed. The matter deserves some notice here, (though it should be chiefly in a note,) partly from the many allusions to the subject in the letters of Mr Heugh, and partly because it was an instance, in which, from principles of Christian forbearance, he differed from the majority of the Synod; though probably in a less degree than most of his intimate friends named in the preceding chapter.\*

\* Mr Imrie uniformly bowed to the decisions of the Synod, even when they had the effect, as in some instances they had, of suspending the exercise of his ministerial functions. By those who had the best opportunities of judging, it has been declared, that he never expressed, or even cherished, the smallest degree of vengeful feeling to those who felt called most strenuously to oppose him. With a mind profound and subtle beyond most of those with whom his controversy was waged, he was distinguished by a boldness of speculation, rising sometimes into irreverence. Delighting to tread on the borders of the incomprehensible, he there agitated questions, which, though they had a charm about them to a profound thinker, had, in the estimation of most men, no practical importance. With a consciousness of superior discernment, well founded but unhappily displayed, he found fault with those modes of doctrinal statement which usage had rendered familiar, and perhaps too sacred. The zeal which he thereby excited against himself, though prompted by conscientious regard for the truth, was not unfrequently more remarkable for its warmth than its wisdom, and was thus less likely to err on the side of forbearance than of severity. It must be admitted that his passion for startling men seemed not seldom to display itself beyond his zeal for edifying them. He furnished them sometimes with paradox, instead of feeding them with food convenient for them; and, as is likely to occur in every instance of the kind, his hearers too often were tempted to retire disputing and "splitting hairs," instead of desiring the sincere milk of the word that they might grow thereby. On the other hand, this invincible eccentricity was excited into reaction by the somewhat rude methods by which it was sought to be tamed; and the controversy in the Synod having run a course of ten years, having originated a series of libels and pamphlets, having filled districts of the country with no little contention, and even created some fear of a disruption in the Synod, ended in Mr Imrie's deposition.

Mr Heugh had enjoyed some opportunities of hearing Mr Imrie preach. While his friend Mr Puller was yet alive, we find him writing, after his return from Balfron, where he had been assisting at the dispensation of the Lord's Supper:—"I returned from Balfron last night. We had a very pleasant meeting. Mr Puller had a most delightful sermon, full of rich Scriptural matter; but neither so elaborate nor so long as most of his action sermons, although delivered with ease greater than usual. We had two excellent discourses from Mr Imrie. The one on Monday was very masterly, and exhibited a very luminous and moving view of the principles of moral and evangelical action. Peculiarities of diction might be found in it, but they were few, and by no means offensive. He has so familiarized his mind to abstruse metaphysical disquisitions, that what is perfectly simple to him requires from his audience a stretch and deliberation of thought which many of them, I dread, are neither disposed nor able to give. And I make no doubt that this is one origin, along with his improprieties of expression, of the offence which some have taken at him."

When the case was approaching its conclusion in the church courts, Mr Heugh thus expresses himself to Mr Muckersie:—"I think with you that all is over with him; but I confess I have scarcely any other than melancholy reflections upon the whole occasion. On Mr Imrie's part there has certainly been much obstinate imprudence and indecency of language,—on the part of his prosecutors some true zeal, I believe, but much false,—a miserable want of candour, and a fierce unrelenting intolerance. His advocates have surely gone a little too far likewise in vindicating him, and in hazardous discussions and distinctions. There exists too, I fear, a real difference of sentiment among us upon some points, which might, in my humble opinion, very well be considered as matters of forbearance, but which will not be so; but, on the contrary, by the keenness of parties, will soon be dragged into discussion."

Some of these forebodings were verified in Mr Imrie's deposition. After his exclusion, the controversy, although it dragged out a lingering existence, ceased to agitate the church. Two years after the Synod had deprived Mr Imrie of his ministerial status, Mr Heugh observes as follows to the same friend: "Have you seen Mr Imrie's recent production? A great many copies are being circulated here, and are read, I understand, with avidity. I have just got a copy, and have only read the preface, and looked into the body of the book. From what I have seen of it, I think it affords a far more favourable specimen of his mind than the former production. It is luminous

It is worthy of notice here, that, within three years and a half of his ordination, he had originated an overture on *Covenanting*—an observance respecting which, as obtaining in the Secession Church, we have already seen, he had experienced not a little perplexity. There are various questions which, we doubt not, will be started by some of our readers, whose attention may not yet have been especially directed to the subject of covenanting—"Whence came this service?—What is the authority on which it rests?—and, What is the history of its observance?" The answer to such inquiries may be found at great length in various treatises.\* Here we may state, that public religious vowing and covenanting has been viewed as a "*moral duty*," which was observed under inspired authority by the Old Testament church, and the practice of which may be traced in the history of the apostolic and primitive churches, as well as the churches of the Reformation. It cannot be doubted that, in our own land, the practice (however unhappily the distinction between the church and the nation was overlooked in it) gave an extraordinary force and concentration to the popular will in resisting Papal and Prelatic encroachments. It was the opinion of the Se-

ous, original, lively, along with something antiquated and strongly *Scotch*. I expect a great deal of instruction from it."

Little more than twelve months after these remarks on what we believe was the last literary production of the controversy, the following sad notice occurs of that event with which it naturally became extinct: "I feel myself at present as in the midst of mortality, surrounded, as it were with the dying and the dead. You have no doubt heard of the sudden call which poor Imrie has at last received, as far as I can learn, unexpected to himself. It would have been very interesting to have known, but I suppose we never can know, what was the state of such a man's mind on the verge of the eternal world; and whether the fortitude which supported him like a rock when he was most furiously assailed by his fellow-creatures, sustained or abandoned him at the last. He was an uncommon man, no doubt; and now, I suppose, it will soon appear that he too has gone into the land of 'deep forgetfulness,'—that contest will quickly die away, and of its author most will be inclined to follow the advice of the poet:—

'No farther seek his merits to disclose,  
Nor drag his frailties from their dread abode.'

You must likewise have heard of the almost instantaneous death of Professor Bruce, who, after preaching last Sabbath, died in his chair; verifying the saying, I have no doubt, 'sudden death, sudden glory.' Mr Wilson of Ayton, too, has rested from his labours. The time is at hand when our friends will be circulating tidings of his death also. May we have our 'loins girt, and our lamps burning.'" His friend Dr Stark, writing a few days later, and noticing these deaths, observes to Mr Heugh, "Now I doubt not they are all in that world where perfect harmony in mind and heart for ever reign. It is really a delightful thought, that there, those who could not walk together in church-fellowship, have embraced each other as brethren, and see eye to eye."

\* The most generally accessible information on covenanting in our own country is to be found in the *Confession of Faith*, pp. 479-518. Many treatises have been written on the subject. We name the following:—"The Duty of National Covenanting," by the Rev. Alexander Moncrieff of Abernethy, 1747; "A View of Religious Covenanting," by the Rev. Alexander Allan, 1810; and especially "Dissertations on the Federal Transactions between God and his Church," by the Rev. John Muirhead, 1782.

cession fathers—an opinion too well founded—that the Church of Scotland had to some extent thrown away an opportunity of prosecuting the great principles of the Reformation at the time of the Revolution Settlement. The first Seceders on this account naturally sought to link themselves and their church history as directly as possible with the covenanting period. Their minds were strongly directed to the federal transactions of the church; they perceived, they thought, a sanction for such transactions in the Word of God; and hence the history of their covenanting. The overture introduced by Mr Heugh was intended to facilitate this observance, by disencumbering it of questionable accompaniments, and by annulling a paragraph in the Testimony, which seemed to recognise the ancient covenants in too unqualified a form.\*

\* In "The Acknowledgment of Sins," the Synod, noticing the defections of the Church of Scotland, says of the General Assembly which met in 1690:—"They did not by any particular act of Assembly assert the *obligation of our Covenants, National and Solemn League, and their binding force upon posterity.*"—*Narrative and Testimony* (1804), p. 227. Elsewhere, indeed, the Synod declares:—"The Secession Church has never thought it competent for them to blend civil and religious matters in the bond for renewing these Covenants" (p. 158). And in answer to the objection:—"That the swearing of the Solemn League and Covenant was enjoined under civil pains," the Synod replies:—"We are ready to acknowledge, that, if matters purely religious were enforced by such pains, it was unwarrantable" (p. 159). At the same time they assigned "these reasons" for reading the National Covenant and Solemn League on days of covenanting, viz., "Because the solemn work to be engaged in, is a recognising of the obligation of these covenants; and because the confession of sins to be made is an acknowledgment of the sins therein mentioned as breaches of these covenants, as well as breaches of the law; and the engagement to duties is to be considered as an engagement to these duties as binding on us by the oath of the covenants, as well as by God's law" (p. 207).

The overture was intended primarily to do away with the prescribed reading, at covenanting solemnities, of the National Covenant and Solemn League, because such reading was liable to misconstruction, "as if in their ecclesiastical capacity the Synod recognised the obligation of these ancient deeds in matters of a civil, as well as of a religious nature." It was intended also to secure a declaration that "the acknowledgment of sins" should be viewed solely as a directory, exhibiting suitable matter for the direction of people's exercise on days of covenanting, as well as that it should be considerably abridged. The only other important change contemplated by this overture, without a reference to which, indeed, it would have been incomplete, was the cancelling of the following paragraph in the Testimony:—"As the Synod are still of the same judgment with the Associate Presbytery, that the Solemn League and Covenant was for the *matter just and warrantable, for the ends necessary and commendable, and for the time seasonable*; therefore the Synod, in acknowledging the obligation of the covenants of our ancestors, make no exception as to any part of their matter; according to the limitations expressed in 'the Narrative and Testimony,' though they do not consider every thing in them as so particularly applicable to every period, or to our present circumstances" (p. 159). This paragraph, it is believed, was introduced, though without effect, with the view of meeting the sentiments of Mr, afterwards Dr M'Crie, (the celebrated historian,) Professor Bruce, and others, who withdrew from the Synod and formed a separate communion for this among other reasons, that "the Synod refused to blend things civil and sacred in their public religious covenanting."—*M'Kerrow's Hist., &c.*, vol. ii., p. 154. The objection to the passage just referred to was:—"That it seemed hardly consistent with itself, or with other parts of the Testimony;" and that it appeared "to imply a judgment of the Synod concerning the *whole* matter of the Solemn League and Covenant, the *civil* as well as the *religious* part of it, which they had always considered it incompetent for them in their ecclesiastical capacity to give."

Though he originated this important document, it was laid before the Presbytery conjointly by himself and his friend Dr Stark. Immediately after having "finished the overture," and before it had been submitted to any of his brethren, he writes to Mr Muckersie:—"After deliberately considering the case, I have not the slightest expectation of our proposals being acceded to. But I am not the less convinced of the duty of making them. They can do no hurt lying on the Synod's large table, and in the mean time we get our 'consciences disburdened.'"\* "On the Synod's large table" this paper lay four years for consideration, without being once considered. For six years, however, after it was first discussed, indeed until the union of the two branches of the Secession Church in 1820, it formed, under one aspect or another, a matter of business, and sometimes of animated debate, at almost every meeting of Synod, and unquestionably exerted an important influence in developing that progress of opinion on this subject which was one essential preliminary to the union.† We may here observe, that, from the first, his views seem to have met with the approbation of those clerical friends with whom he was in terms of greatest intimacy. Mr Muckersie observes:—"I find the matter has taken air, and great expectations are raised. Mr Ferrier of Paisley writes me, that nothing interests him on this subject at present, but the expected overture from Stirling Presbytery."‡ Mr Heugh replies:—"I should be sorry that any expectations were excited about it. It contains rather requests and simple statements than reasonings."§

These requests and statements were carefully considered by the Synod, for the first time, in May 1814. A committee had been appointed to take charge of the overture, and to introduce it in a form suited to any new circumstance not contemplated in 1810, when first submitted. This commit-

\* March 28, 1810.

† That the change of opinion referred to on the subject of covenanting was an indispensable preliminary to the union, may be concluded from the following passage of the "Narrative," prefixed to their "Testimony" in 1804 by the General Associate Synod:—"Our separating brethren, who are commonly known by the designation of *Burghers*, come next under our review. They originally formed part of the Secession body, and concurred with their brethren in stating the Judicial Testimony against the defections of the National Church, in framing and swearing the bond for renewing our covenants, and in enacting that the swearing of said bond should be a term of communion with the Secession Church, so far as to exclude all opposers of this duty. . . . But it is remarkable, that, from the time of the breach, they desisted from covenanting work, and never to this day has it been practised among them."—*Narrative, &c.*, part iv., pp. 85, 86.

‡ April 2, 1810.

§ April 4, 1810.

tee, besides Mr Heugh and Dr Stark, consisted of Mr Duncan\* and Mr Allan.† The Synod so far approved of the general spirit and tenor of the overture, as to appoint this committee to submit, at a later meeting, “such an abridgment of *The Acknowledgment of Sins*, as might render less tedious and burdensome the work of covenanting;” and a short statement of the nature and object of the observance, with a brief account of the covenants of our ancestors, for being read, should the reading of these religious covenants themselves be discontinued, on days of covenanting.

As an evidence of the caution with which the Synod proceeded in this matter, it may be mentioned, that they did not agree to cancel the paragraph alluded to above, till the year 1817, seven years after the proposal had been first submitted. The object was indeed gained, though only in that gradual manner which bespeaks great respect for traditional prepossessions. No new documents, indeed, were ever formally sanctioned, as the substitutes of those which the promoters of the overture sought to supersede; but they fell into disuse. The committee named above never succeeded in the preparation of such papers as could secure unanimous adoption. Besides the proposer of the innovation, and an author of some note on the subject to which it referred, the committee numbered the two persons who composed at a later time with so much approbation the original draughts of the United Secession Testimony in both its historical and doctrinal departments. The committee were unanimous, as appears from their extant correspondence. They avoided as carefully as possible all matter that might cause dispute, and aimed at a safe “generality” of statement, “which,” one of them observed to another, “is of great use in such a body as ours, disposed much to *quibble*, and little apt to exercise forbearance.” The committee, however, failed to produce in the mind of the Synod a harmony of view equal to their own. Such harmony was to be the work, not of tact, but of time, otherwise it might have been more speedily attained. The union of the two branches of the Secession drew nigh. Other hands were employed with the same kind of success in attempting the preparation of covenanting documents; and their work resulted in the framing of “a bond,” handed over by the Anti-

\* Afterwards Professor Duncan.

† Author of the treatise mentioned p. 120, note.

burgher Synod to that of the United Church, in whose minutes it was engrossed without ever having been used, excepting in a single instance, in the service for which it was contemplated. It is perhaps not unnecessary to repeat that Mr Heugh had no wish that obstructions should be thrown in the way of covenanting, his design being simply to dissociate the practice from all doubtful recognition of a former history, to prevent a solemn religious service from being intermingled with a constant reference to deeds which, however unexceptionable in their religious matter, had such a peculiar commentary attached to them, in the history of struggles conducted partly by the church, and partly by the state, as could not but perplex and bewilder thoughtful minds.

We shall close our notice of his views upon this subject, by appending an extract on the descending obligation of the covenants, from a letter hastily written to Dr Stark, who had consulted him upon that subject. Writing late at night after a day of unusual labour, and feeling "it would be almost an insult to say any thing in such haste" on such a subject, he adds:—

"Will you forgive me for a word or two, however, which I fear I may scarcely be able to make intelligible, but which is the fruit of short thoughts at intervals since mid-day? Do not the multitude of essential differences betwixt the leagues of nations, and our vows to God, oblige us to suppose that some fallacy exists in close reasoning from the one to the other? The differences are such as these:—The matter of *national* leagues becomes obligatory from the league or treaty solely, at least in most cases, so that were the league not to descend, obligation would altogether cease, the league creating the obligation. The *matter* of covenants of duty *in religion* is obligatory independent of the covenants, the obligation, far from being *created* by the deeds, is perfect without them. By changing place you can legitimately flee from the one—you nowhere can be exempted from the other. If such considerations do not suppose an essential difference in the source and descent of obligation, they will at least show the strength of your reasoning against rendering an *acknowledgment* of such descending obligation a *term of communion*. The great question must always be, Is the matter of the covenant binding by the highest authority? If you get per-

sons to own this, you cannot lose much by the absence of so inferior an obligation, the more especially as their owning the higher amounts to their own covenanting, and as they never will do the latter till they see the former. But I must ask your pardon for saying any thing so hastily on such a subject."

Mr Heugh embarked with great spirit in the cause of Bible circulation. In alliance with brethren of other denominations, he exerted all his influence in originating the Auxiliary Bible Society for Stirlingshire and its vicinity. Holding the office of secretary to that institution—an office which he discharged from its commencement—he appended to the First Report (1813) an "Address" prepared with great care, supplying interesting information, and presenting within a brief compass, a body not only of facts but of arguments respecting Bible societies, well fitted to remove that ignorance and misconception of their objects which then extensively prevailed. The British and Foreign Bible Society had reached its ninth year, and already had its annual revenue, by progressive advances, risen from between five and six thousand to between seventy and eighty thousand pounds. Still, however, in many quarters its principles and aims needed both explanation and defence. The Address from Mr Heugh's pen was thought a well-timed and happy reflection of the character of that great society. It attracted the attention of the London Committee, and was reprinted and circulated under their direction. The historian of the Bible Society has spoken of it in the following terms: "The consequence of the formation of the Stirlingshire Society was the publication of an 'Address' on the part of that body 'explanatory of the principles, views, and exertions of the British and Foreign Bible Society.' From no quarter, the parent society itself not excepted, has there issued a composition containing a more lucid, temperate, and masterly exposition of the subject. It has been widely distributed, and with the happiest effect; and it will remain (for its construction is not temporary) a lasting monument of the wisdom, the candour, and the philanthropy of the society by which it was produced."\*

In all the catholic charities of Stirling he took an active

\* *History of the Origin and First Ten Years of the B. and F. B. Society, by the Rev. John Owen, one of the Secretaries of the Society, vol. ii., p. 515.*

interest. At the close of 1815, he preached, for the benefit of the Stirling Female Society for relieving aged and indigent women, a sermon on "Christian beneficence," which was published by request of that society. Of this discourse, the first he published, he observes: "Few of my friends can feel less interest in it than I do myself. From its nature it is unimportant and ephemeral. I believe, however, that its sentiments will do no one any hurt. This small matter I wish to commit entirely to the disposal of that God to whom we, and all we have or do, should be devoted, and who 'performeth all things for us.' I would give you a copy; but as it is for a charity, I am not doing this to my nearest relations."\*

There was probably no public cause to which his mind turned with stronger interest, or on which his life exerted a more favourable influence, than that of Christian missions. Its claims he seemed to read habitually, not merely in the Bible, but in the condition of the world. The same spirit of catholic charity with which he had embarked in the cause of Bible circulation he brought to the missionary enterprise. "Our Stirling Missionary Society," he writes to Mr Muckersie, "consists of some ministers and private Christians of different denominations, and its great object is to collect a little money in aid of the London Missionary Society, the Baptist, and the Moravian. Will you join us? I wish you would: I am sure you approve of the object. Of our ministers Mr Spiers alone has gone with me, but I think Mr Stark and Mr Wallace are about to follow his example. I am sure you would be greatly pleased with our meetings, where much Christian affection and zeal for the glory of Christ and the best interests of mankind always appear."†

Such catholic organizations for missionary objects as the one here alluded to, were not unknown in some parts of Scotland from before the beginning of the present century. As the means of awakening Christian effort, and of opening a new channel for Christian liberality, they were invaluable. Like the Branch Associations of the Bible Society, belonging to no section of the church exclusively, they made their appeal to the aggregate Christianity of an entire district. Their influence was thus exerted on a wide scale for the advancement of missions. Not less important, however, was their influence in

\* To Mr Muckersie, 25th December 1815.

† To Mr Muckersie, without date.

promoting the interchange of friendly sentiments between the adherents of different churches. Indeed, it is one great evidence of the good of catholic effort, that now when such general associations have paved the way for denominational action, the advantages of co-operation among all Christians are disavowed by none. Forty years ago, it was regarded quite as strange that Christians of various sects should unite, as now it is thought a wonder that they should refuse uniting, for common Christian objects.

Writing to Mr Muckersie he says: "We had a very pleasant meeting. The audience was small, but respectable, and composed of persons from almost all denominations, who really seem here in earnest for the extension of the kingdom of Christ. It was quite a new spectacle in Stirling—ministers of the Establishment, Burgher and Antiburgher, mixed with laymen, clustered round the pulpit of the East Church, hearing the cause of missions pleaded from that pulpit, and all afterwards pleading it by their speeches. Most, I believe, are delighted with this union of Christians, in those matters in which they agree; some shake their heads in hesitation, and a few are offended with the novelty. Providence, however, is evidently sending us to 'the school of union.' I trust we shall be swift to learn the lessons of good-will, zeal, and activity, which these schools teach us—that we shall be kept from casting from us any part of revealed truth or order, the knowledge of which we may have formerly reached—and that, through the blessing from on high, we shall soon see Zion breaking forth on the right hand and on the left. Mr Grey\* gratified us with 'a lovely song'—an evangelical sermon, smooth, sparkling, and even elegant—quite adapted to the occasion: 'His name shall endure for ever,' &c., was the text. The plan—the perpetuity, the felicity, the universality of the kingdom of the Messiah. The collection was £47, and the subscription which followed is already about £80 additional. I trust many felt it to be a refreshing time. Dr Mitchell was like himself, and Mr Ferrier was perfectly to *my* mind, particularly in private. He is really a prince in Israel."†

It will afterwards appear how the cause of Christian diffusion and that of Christian union acted and reacted on each other in the mind of Mr Heugh, as they unquestionably did

\* Now Dr Henry Grey.

† To Mr Muckersie, not dated.

in that portion of the religious public with which he was more directly in contact. To revive, to unite, to extend the church, was the aim of his life.

It is instructive to trace the connection between his secret and his public character, between his personal and closet exercise, and his pastoral usefulness. With the means of tracing to some extent this connection, the reader has already been furnished. A few additional selections from the diary may at this stage be perused with advantage.

"1815, August 1.—Long interval. Have felt much to-day the danger of the divine anger against me on various accounts—subjects omitted in my ministry—neglect of the Scriptures—neglect of communion with God. What if on similar accounts he is angry against my congregation. Oh to be afraid of this, and to point out the danger to them! We must not think that the Christian may sin and obey, may have joy or grief as he pleases; that he may be negligent awhile, devote himself to the world, then sorrow a little, believe afresh, and be happy. If he sins, God will hide his face from him; and it may be long ere ever he recover his peace. Exceeding importance of having this specially improved by me and the congregation. Shall we never see good days? 'Wilt thou not revive us again, that thy people may rejoice in thee?'"

The following entry under the same date will be understood when it is stated that he had received into his family a few young gentlemen who were prosecuting their education at the Stirling Grammar School:—

"*Rules for my own direction when the boys return.*—On no account to abridge the time spent in exercises strictly religious—reading, meditation, prayer. Going to bed early, and early rising indispensable in order to do any thing to purpose. Seize and actively use every spare moment. Check passion towards the boys whatever they do; and in order to this, ejaculate a request to God for grace always before finding fault with them. On no account whatever omit the privilege of speaking with one every night—an opportunity thus occurring for conversing in this manner with the six once a-week." \*

\* I find among his papers carefully digested directions, some of them in the shape of outlines to be filled up in speaking, others in the form of brief "lectures" fully written out, relating to their education, their principles, their moral habits, the state of their souls toward God. He urged them if they felt "any aversion to labour, to overcome it with determined resolution," to be "affectionate to one another, never to ridicule, never to injure, never to mislead one another;" to "pay more attention than ever to their speaking," to accustom themselves "to review their own conduct each night, and sometimes more deliberately." This habit he urged upon them repeatedly, recommending to them the Bible as their standard, and pressing the innumerable advantages arising from it. He closes one of his outlines thus: "*Take occasion to express my determination about the observance of the Sabbath;*" and he begins one of his brief lectures in these words, which indeed express the spirit and aim of all his directions: "*Progress—progress in every branch of useful education, progress in all that is good, is the object of your parents in sending you here, is my great object in all I prescribe, and I trust is the great object which you yourselves propose. Listen then to the following directions,*" &c.

"18th August.—Some part of the forenoon of this day set apart for the exercise of personal fasting. The first danger I felt was putting some confidence in the duty. The heart whispers: This is what few do; this is a great devotional exercise; God will surely listen to this. The remedy I found to be in prayer, and in the most solemn manner in renouncing this view of it before God; and in regarding it merely as an instituted mean, which he may be pleased to countenance and favour. —A passage felt to be encouraging: 'They shall renew their strength,' &c. My great wish, I trust, is to get to this state. O that I could duly 'wait' on the Lord. I would wish to get some view of my ordinary sins, and then the review of the sins and mercies of my past life. *The first*: no due reception and use of Christ. Careless prayers before and after meat, in family and closet devotions. Preaching too much for myself, and too little to myself. Too little spirituality of exercise in the family. *One consideration often to be improved at family worship is this,—the sin already contracted by the manner in which it has been so often engaged in; and the necessity of pardon and direction in time to come.* A similar consideration often to be set before me in public,—such as, in the discourse concerning regeneration, what has been the state of their minds in prayer, praise, and communicating? What are all the sermons they have heard? This is complying with the command of God to his servants: 'Show to the house of Jacob their sins.'

"10th October.—Have this day been reading the life of Philip Henry; and hope both from that book, and from incidents in Providence, [I] feel under the divine blessing a peculiar earnestness for a *new life*—a reviving. One great danger against which I need to guard, is that of putting my intended actions, and my regulations, in the place of the grace of God, and the work of Christ. The order is plainly this: to believe the free love of God in Christ; his readiness to pardon me, notwithstanding all I have done, and then I will remember my own evil ways, and then I shall have the blessed assurance of such a promise as this, 'I will put my Spirit within you, and ye shall walk in my statutes.' The following are great evils to be mourned over in my past life.—The state of my mind in all ordinances, in secret, private, and public. How should I lament the want of faith and fervour in the closet, the formality of prayer in the family, as well as in preaching and praying in public.—I regret especially that [there has been] so much of self and of vanity in preaching, and in the motives of my working for the increase of the congregation,—that [there has been] so much levity of carriage in company, so little gravity, and so much time in trifling, in silly or unprofitable conversation in my own family,—that so little time has been spent in serious reading, and in the searching of the Bible particularly.—In my spirit and conduct towards the young people many imperfections, I would desire to lay hold on such a promise as this, 'I have blotted out as a thick cloud thy transgressions.'

"Seek grace in regard to the following things.—More time spent in reading, strictly serious, and in prayer. Family religion more to be attended to, particularly in the following respects: Conversation more spiritual, more profitable. Greater eagerness with all in the family,

on the things that belong to their peace,—a regular explanation of the psalms and chapter in family worship. Fresh eagerness for the prosperity of religion in the congregation.—To both the one and the other of these I ought to be excited by a very remarkable providential interposition which I lately experienced, and ought never to forget. Fell into the river, and was almost drowned. Can never forget the effect which the prospect of the consequences had on my mind—sinking of the body—agony of my wife, and helplessness of my children, &c. The following things felt: A fear lest it has not been properly improved—a tendency to go over it. But the following lessons strongly suggested: that it was as really the hand of God that drew me out, as if the hand of man had not been employed in it. Feel peculiarly the *kindness* of the dispensation. Feel the necessity of having my calling and election made sure, so that no uncertainty or doubt may be allowed to hang over a matter of so much moment. Feel the necessity of leaving nothing undone another day, which should be done; of leaving things in the same order, too, as if the summons of death should come at night. Oh that this may be, as I trust it has been, the occasion blessed by God for fixing a new era in my life! Some time to be spent in prayer on the propriety of publishing. Have been such a child in true piety before, if I have really known it at all; have had so much of the old man, and so little of the purity of the new about me, that I reckon it as a kindness in Providence that I have published nothing yet. Could God have accepted any thing before this from me?''\*

He might have devoted his energies to authorship, had he been less occupied in other departments of Christian usefulness, to which as a pastor he felt bound to give no secondary

\* On the subject of authorship I find at a later date the following:—"16th Sept. 1817.—Have set apart a little space this forenoon to think seriously respecting a small work on the searching of the Scriptures, or rather in general 'on the direct study of the Word of God.' The following things contribute to make my way tolerably clear in this respect. (1.) Quite sure that the object is proper.—No doubt whatever of the duty and advantage of searching the Bible. (2.) My attention has been a good deal turned to the subject, and a considerable quantity of matter has occurred to me which I have not found elsewhere. (3.) I am myself much behind in the duty of searching the Scriptures, and so is my family, my congregation, the church, and the world around. The consideration of the subject may be useful to myself, and, through the divine blessing, to my family, friends, congregation, and whoever may consult it.

"But, on the other hand, much to discourage me. (1.) A fear of miscarrying, doing nothing to the purpose after all. (2.) A greater fear that [I am] not actuated by right principles, that regard to my own interest and reputation may have an undue influence on my mind. In opposition to these, have been endeavouring to acknowledge to God not only my own sin, in neglecting the constant study of the Word, but the dangerous principles which are apt to influence me; entreating the pardon of the one for the sake of his Son, and the destruction of the other by the power of his grace. Have been endeavouring to *devote myself* to this service, for his honour and the good of others, desiring to be willing that my efforts and interests should be blighted, if it is not his will to employ and honour them. Earnestly desiring that this service may be accepted of God through Christ, and countenanced by him for the benefit of my own soul and the souls of others around me.

"The evils to be avoided are such as these: *Delay*. Cannot count on my time, and therefore should make no delay. *Fluttering* and *anxiety* in the execution. This very wrong, defeats its end, and often arises from the fear of man."

On the subject here referred to there is, among his short hand MSS., a brief treatise, on which it is evident he bestowed not a little time and thought.

place. He still continued the frequent and systematic visitation of his people. He maintained his Saturday classes for the instruction of the young. Some of the young persons, who had been for years under his tuition in his senior class, were encouraged by him to undertake Sabbath-school instruction. He endeavoured to attach them to this work, by aiding them in the formation of their classes, and by sometimes visiting them after they were formed. He likewise visited occasionally the prayer-meetings connected with the church, noting in his diary the pleasing impressions which his visits awakened in his own mind. His attentions to individuals were minute and numerous, so as to create feelings of gratitude which, in instances not a few, have been most cordially expressed. We introduce here the letter of one of his friends, the lineal descendant and living representative of Mr Moncrieff of Abernethy, whose family has been on terms of friendship with that of Mr Heugh for four generations:\*

“ . . . . We had a hereditary claim upon Dr Heugh’s friendship, his excellent father having been the friend of my great-grandfather, my grandfather, and my father, and the co-presbyter of the two last during a great part of their ministry; and he was not the man to overlook such a claim. I remember him as far back as my memory can reach, and was familiar with his character, from my mother’s affectionate admiration of him, before I had the opportunity of much personal intercourse with him.

“ My mother removed to Stirling in the year 1810, when Dr Heugh had been five or six years minister there. I was then about twelve years old, and I was hardly entered to the Grammar School, when he, in effect, took upon himself the charge of my education, requiring me every Saturday to come to his study for examination upon what I had done at school during the week. Besides this, he gave me a portion of history or some useful reading for the succeeding week, upon which he carefully examined me on the following Saturday. This continued, according to my recollection, during the three years I was at school, and my deliberate conviction is, that what benefit I derived from these years was almost entirely owing to his judicious and persevering attention. For three succeeding years I was at home only during the summer, being at college in the winter months; but for two years after-

\* See p. 13.

wards I was entirely in Stirling. During all that time his attention continued abated,—and, perhaps I need hardly add, that it has been far more appreciated in the retrospect than it was at the time. A more valuable minister, or a kinder friend, at such a period of life, no young man ever had. To more than one of my brothers—all now no more—I believe his ministry was much blessed. ‘Thine own friend and thy father’s friend forsake not,’ was a precept exemplified by him to us all.

“But his attention was not confined to those who had such claims upon him. He lived in his work and for his work. The young were the objects of his special care,—and I am sure every one who ever was under his ministry in early life, will testify to the truth of my statement, that his ministrations were invaluable. In Stirling his classes for youth—one for children and another for those more advanced—were perfect models of religious instruction. Every duty, to all his people, was done at its proper time and its proper manner. Nor was he less zealous out of his own congregation. Every cause tending to promote his Master’s kingdom, or the good of his fellow-men, not merely engaged his attention,—all such causes became actually a part of himself. It would not become me to speak of him as a preacher,—but, remembering, as I do, his manly eloquence with all the fire of youth, and the same eloquence but little subdued by forty years of labour seldom equalled, it seems to me, that if you succeed in preserving a just portraiture of his pulpit character, you will have placed on record something like a standard of ministerial excellence. Such, I remember, was the estimate of the late Professor Jardine, who went with me to hear Dr Heugh shortly after he came to Glasgow. He said, no man could be expected to possess every attribute of a good preacher; but that he hardly remembered to have heard any one who possessed so many. . . .”\*

This opinion respecting the preaching of Mr Heugh relates mainly to a time a few years later than that which is at present under notice. Within the first ten years after his settlement, however, the great characteristics of his pulpit oratory had been fixed; although, throughout the latter half of his ministry, as well as before, his power as a speaker and a thinker continued to advance.

\* Letter of Hugh Moncrieff, Esq., (dated Glasgow, April 19, 1818.)

We subjoin an extract from the letter of another friend—the Rev Dr Young of Perth—who often heard him preach in Stirling:—

“ . . . . He had the gift of surveying a whole field of thought, seizing on its prominences, grouping them together, and bringing them to bear on the conscience or the heart, without wearying the hearer, or marring the result, by any thing intricate, desultory, or miscellaneous. This style of preaching, I feel persuaded, he exemplified through life; although, as he advanced in pastoral experience, and devout familiarity with the Word of God, his discourses, in their outline, were better filled up, in their spirit more racy, and more richly stored with appropriate sentiment. There was something in his elocution which I have long regarded as peculiarly his own. Not only was it perfectly natural, and free from every thing like affectation, or effort for display; but there was a vivacity about it, a grave vivacity, which I have never seen equalled in any other preacher, and which did much to secure the attention of hearers young or old. It was somewhat owing to this vivacity, although more perhaps to the felicitous use of action and emphasis, which were not acquired in schools of rhetoric, but prompted from within, and guided by native good taste, that his manner of preaching was so remarkably expository of its matter. The same sentence from his pen and from his lips made often a very different appearance. From the one it might seem obscure or involved; but from the other it was exact and transparent, finding its way to the head or the heart without a single speck of cloud. A portion of this, I am aware, is the effect of good public speaking by whomsoever practised; but with one living exception, (the Rev. Dr Stark,) if even that be an exception, I never saw it so conspicuous as in the pulpit oratory of Dr Heugh. I need scarcely add, that from his settlement in Stirling, or very soon after it, he was regarded as a popular preacher; and popular he was in the best sense of the word, both in the pulpit and out of it, not only in the surrounding neighbourhood wherever he occasionally ministered, but with the people of Stirling generally, who soon came to regard him as an ornament to the town which gave him birth. But it was the people of his charge who knew him best, and by them he was most esteemed. The untiring activity for which he was so distinguished, the zeal with which he gave himself to the de-

tails of his ministry, and the propriety and kindness of his private intercourse, combined with the attractions of his pulpit services, gave him a place in the hearts of his flock which has seldom been surpassed. I yet remember the thankful delight with which some of the more reflective of his people, to whom I was in the habit of looking up, were wont to speak of his growing efficiency as year after year augmented his acquirements, and brought the gifts which God had bestowed on him out to their official maturity.

“Such, my dear sir, is a sketch of my impressions of our departed friend’s early ministry. You will say it is not limited to his starting, but reaches down to later years. You are right, and it could not be otherwise; for although Dr Heugh grew better and brighter, he was one of those who cannot grow old. In all his mental characteristics, what he was found to be in Stirling at thirty he continued to be in Glasgow at threescore. In various good things we never can be like him; but may we follow him as he followed Christ, that when we give in our account, it may be with joy, and not with grief. . . .”\*

“From the commencement of his ministry in Stirling,” Dr Young observes, “his discourses were simple in their plan, close and textual in their execution, and remarkably practical in the impression they left upon the mind.” He had acquired remarkable facility both in writing his discourses and in committing them to memory. In neither of these departments of preparation did he feel at liberty to relax his labours. Even in the winter of 1815 and the five succeeding winters, when he preached three discourses each Lord’s day, he did not, unless it might be to a very limited degree, and on rare occasions, depart from his custom of committing the entire language of his discourses, first to his manuscript, and then to his memory.

With such objects as the revival, the union, the extension of the church resting much upon his own spirit, and with a native aversion to extravagant and one-sided interpretations, it was not strange that his prelections on prophetic passages were peculiarly relished. Recent convulsions in Europe had not only tempted many ill-qualified adventurers into the field of prophecy, but had awakened expectations in the minds of some of the most sober interpreters and sound thinkers of

\* Dated Perth, August 29, 1848.

the age, that the church had approached to no great distance of the time of some mighty revival and expansion.

“I am quite delighted,” he says to Dr Stark, “with the spirit of Andrew Fuller. I am reading him in connection with Cunninghame, whose interpretations of the seals I think I have discovered overturns itself.” Fuller’s manner of exhibiting divine truth was greatly to his mind.

“. . . . In his hints on the epistles,\* he shows, I think, a mind more desirous that men should listen to Christ than to him. His wish is to let the weight of inspiration, rather than of *his* words, fall on the conscience. Those overcoming remarks, too, show his power of condensation—and the risk of too much expansion. If a soldier were to beat the leaden bullet of his musket into sheet lead, or the iron ball of the cannon into sheet iron, although the operation would cost him a world of trouble, he would never, by all the force he could apply, kill a man with the one, or beat down a wall with the other. But at the same time, I agree with you that one could wish he had often been more full. Probably he was so in delivery.”†

The habitual ease, distinctness, and self-possession of his manner were frequently among his hearers the subject of remark, and it will perhaps appear inexplicable to some, that even with an unusual service before him, he should ever have felt so much anxiety as he at times expresses in his diary and his more confidential correspondence. He is known to have said that he never entered the pulpit without having his pulse raised twenty beats or more above its usual course. His private notices of this anxiety are uniformly accompanied with some mark of self-jealousy respecting its cause, and they not unfrequently remind us of that inspired teacher who said to some of those to whom he preached, “I was with you in weakness, and in fear, and in much trembling.” He writes to Mr Muckersie :—

“You will scarcely believe me when I tell you what I have done. I have engaged, at the request of the Sabbath-school society in Paisley, to preach in their High Church on Thursday evening. I quiver when I think of it. . . . I have always need of your pity and prayers, but especially upon this occasion. I am terrified when I think of the influence the

\* Rev. ch. ii., iii.

† To Dr Stark, 15th November 1815.

presence of men has upon me, and how little—often at least—that of the great God has.”

Preaching on one occasion in Glasgow, in the pulpit of his friend Dr Mitchell, he paused and had recourse to his notes in order to refresh his memory. He never used his manuscript in this manner excepting in this instance and in another already specified in a preceding page. In the present case he was preaching after a night of sleepless anxiety caused by the illness of one of his children. While in the act of speaking in a state of much exhaustion, thought became for an instant completely suspended, the subject of discourse entirely disappeared from his mind; and the image of the sickbed was vividly before him. In the following note to Mr Muckersie he does not advert to this latter circumstance; but he has more than once stated it to others.

“7th December 1816.

“ . . . . . Unluckily I missed a foot on Saturday. I had intended to give the outline of two discourses on a verse of Ps. lxiii. But in consequence of a sleepless night, a disordered stomach, &c., I was in no state for preaching on Saturday; and when I came to a certain particular, I felt instantly as complete a suspension of thought, as if I had been struck with apoplexy. Without any hesitation, I betook myself to my note-book, a friend quite at hand, and got through at last. I really got a great shock. But are we not more apt to feel our dependence on God for right exercise, in a religious view, than for the natural exercise of our faculties? I always *knew* this to be wrong, I have now *felt* it.”

On the subject of his preaching, we find such observations as the following in his diary:—

“13th August.—Had a good deal of satisfaction in the forenoon, very little in the afternoon. I fear that in the afternoon I had too great a desire to preach myself. The following things to be remembered:—constant dependence; never to go out to preach without recollecting this. Rise as much as possible above the presence and the fear of man. Try to be collected and composed; especially in the afternoon be low and very deliberate during the first part of the discourse; and vary the tone of speaking a good deal. The following things also to be attended to if possible:—To have the whole preparations for the afternoon over before the forenoon’s service, so as to have nothing to do in the interval but recruit the body and compose the mind. Be much concerned to feel the subject, and have the mind filled with it. Be much concerned

to expel every thought foreign to the subject. To have the assistance and countenance of Christ."

"Oct. 10, 1815.—The three following means for improvement in the congregation have come forcibly to my mind. Try to have a discourse showing the best means of profiting by public preaching, correcting common errors, and embodying some useful instructions; particularly that they should be exercised about the subjects before they hear them, should endeavour so far to understand them, should observe their difficulties, and think of their use; should be earnest in prayer for direction to me, for their own good and the good of others. This will prepare for two things,—right hearing, and right using afterwards. Have a quarterly meeting with the advanced class, to which let every one be invited, for the purpose of giving them information respecting the state of religion in the world, and for prayer for the revival of religion here, as well as its extension over the earth. With the young class, read the more striking passages from tracts, and pieces of biography most adapted to children, and by which they are likely to be benefited. In order to any success, let me recollect that any thing I may do is in consequence of grace received, is ground of gratitude and praise, but not of boasting. Paul planted, Apollos watered, God gave the increase. The great object is to have 'the beauty of the Lord our God upon us.' In connection with this, as the means in order to it, *we must look to 'the work of our hands;'* but must remember it is God only who can 'establish it,'—can either *make us work, or bless our works.*"

It has already been seen, and will appear still farther as we proceed, *how he looked to the work of his hands.* He felt it to be of the utmost consequence to regulate by system the time and the manner of his study. He used his time with a very rigid economy, defining the amount that might be expended on particular departments, and exacting from himself often a strict account, sometimes in writing, during the "little space" set apart "each evening for meditation." He felt it "of the utmost consequence to have study arranged, that no time might be lost in thinking what was to be done when the hour had come round." The mornings he endeavoured to set specially apart to "Biblical studies;" and when prevented from devoting the earliest hours of the day to this department, he made it a rule to give it the first place after breakfast. He prescribed to himself "two courses of reading in the Bible, the one straight forward and devotional, the other for study of a progressive character,—the last, however, not to be overlooked in the first, nor the first in the last:" and that no opportunity of steady advancement in scriptural knowledge might be lost, he made it a regulation in his scheme, "to note difficulties in reading, even at family

worship, and to try to have them removed." "*All to be done,*" he adds, "*in a sense of weakness and dependence.*"

"I must not be discouraged," he observes, a little afterwards, "though a general revival does not take place at once. Let me hasten every effort for my own improvement, and increase in eagerness for that of the congregation. My life is hastening on, 'the day is far spent, the night is at hand.' A great promise made to the good man in the first psalm, 'Whatsoever he doeth shall prosper.'"

He exercised great jealousy with respect to his motives in seeking a revival of religion. He saw in his survey of himself "reason of wonder that he was not consumed." He felt as if bound "to account for want of progress," for "want of comfort," and for his "prayers not being heard," from sin attaching to the discharge of his office, and to his ordinary private deportment. On his deficiencies in these respects he writes as follows in his diary:—

"In the discharge of my office, too little experience of truth; 'from faith to faith;' 'speaking the truth in love.' Too much self-seeking,—'we preach not ourselves.' Too little actual dependence on God, with earnest pleading for his blessing. 'Paul planted, Apollos watered, God gave the increase.' Too little considering of the different cases in the congregation, 'giving to each his portion,' rightly 'dividing the word of life.' In prayers and praises what lamentable exercise!—'drawing near to God with the lip.' Neglecting to call to mind and examine into my engagements,—'I will pay my vows unto the Lord.' If ever I am to be employed as an instrument of good to this congregation and this place, these things must be reviewed. But I fear I often wish to be such an instrument, with a view to self-exaltation. May I be made willing to deny myself!"

"Have felt the necessity of attending to these two things, in preparing my sermons, and in going to deliver them: to be well assured that [I am] not going to preach myself, or for myself, that my ends be gained; and that I am singly realising the glory of Christ and love to souls.—How much is necessary in order to this, and what continual shame might arise from looking back on the past thirteen years! What a blank! what a blot! O that this were altered with me, ere I go hence and be no more!"

The kind of discourses he endeavoured to prepare for his people, may be judged in some degree from those he wished others to address to them. He writes to one of his clerical friends:—"I wish you and my other brethren were led to give us some sermons of the *exciting* kind. Languor, I dread, is the disease of the day. The wise virgins slumber and the

foolish are quite secure. Blessed be God, there are some honourable exceptions. Mind I am not dictating to you. I do not need. Anybody can select better than I."\*—These sentences were addressed to a young minister—the Rev. William Spiers of Bucklyvie—at that time in the fifth year of his ministry, who, eight years later, was removed to a better world in the thirty-fifth year of his age. We may pause for an instant, at this first mention of his name, to add, in the words of Dr Stark, "that in him enlightened, active piety, learning, wisdom, and unbending integrity, were united, and adorned with candour, humility, and kindness."

Mr Heugh's great design in preaching, and the grand aim and end by the thought of which he was desirous of being habitually animated, appear still more distinctly in his diary than in his letters :—

"30th September.—No satisfaction at all last Sabbath—scattered thoughts—a cold heart. Neither could preach nor pray. No wonder; no right exercise. This day (Tuesday) have been thinking of the defective characters of preaching, as viewed by hearers, and as conducted by ministers, particularly by myself. When hearers are sent to such thoughts as these—'What fine description! what acute reasoning! what beautiful figures! what a striking manner!' no good has been done. The proper feelings are—'How wonderful are these truths! How strange that we should feel them so little! How do I feel towards them? What are the best means of preserving the recollection of them? What sins of mine do they oppose?' It is a sad error in ministers to work on the first set of feelings, by being mainly taken up with fixing a subject, securing effect, delivering well and with spirit, seeing people attentive and fixed, being well pleased if successful in these, and little else inquired after. The great object of preaching is to declare and apply the truth; to bring people to understand and feel it; to show them what prevents them from feeling it; and to send them away under its influence. Oh for power from on high to bring me entirely from the first to the second way of preaching! My day is fast spending; perhaps my 'night is at hand.'

"In my ordinary domestic and other deportment—Too little reading of the Bible—'Search the Scriptures.'—Too much levity of conversation, and too little spirituality—'Let your speech be *abway* with grace.'—Too much passion, too little of a meek and quiet spirit—'The meekness and gentleness of Christ.'"—At the close of this survey, he notes the necessity of "humiliation in secret," of "constant use of Christ," of "constant vigilance."

To understand, with any approach to accuracy, such an estimate of his deficiencies, it is indispensable that they be

\* 17th July 1817.

viewed in connection with the standard by which he felt bound to test himself. This must be kept in view in reading the preceding passages, as well as that which immediately follows:—

“Neglect of personal religion—in clear views of Christ, in direct intercourse with him, in spiritual conversation, in spirituality in family duties. Too much engrossed with the concerns of this life—Striking thought, ‘No man that warreth entangleth himself with the affairs of this life, *that he may please Him* who hath chosen him to be a soldier.’ How can I have success in my ministry unless I please him?—Selfishness actuating even my ministerial labours;—too much seeking of the prosperity of the congregation, and even of a revival of religion, and of conversion itself, as a stepping-stone to my own reputation. ‘Every one that exalteth himself shall be abased; but whosoever humbleth himself shall be exalted.’ O for a *disinterested* regard to the glory of Christ, and the salvation of souls!—Have had some comfort in confession, and aiming at trusting in the atoning blood of the Lord, and in his almighty grace.”

## CHAPTER VIII.

Union of Seceders; Example of Seceders in America. Mr Heugh's Catholicity of Spirit; Regard for Christians of other denominations; Argues the question of the union with a friend. Preaches a sermon on the subject before the Synod. Called to Glasgow; His sentiments on the subject of the call. Opens his mind under much perplexity to Dr Mitchell. Submits the question to the Presbytery. The Synod decides against his translation—A second call similarly decided.—The union consummated: Personal mercies.—Visits London; Rowland Hill: Daniel Wilson. Visits Leicester; Robert Hall.—Death of a sister. Called a third time to Glasgow; Much anxiety; His spiritual exercise—Called to Edinburgh. Synod appoints his translation to Glasgow; Valedictory discourse; Induction.

THE two sections of Seceders, who had been in separate communions from the date of the breach in 1747, were now happily approaching the era of their union. On the progress of friendly Christian feeling towards this event, as we have already seen, Mr Heugh exerted a happy influence, by helping to introduce better views on covenanting; and in the negotiations by which the union was consummated, he took an active part. It is not a little remarkable, that the earliest movements towards union, between brethren connected with the Burgher and Antiburgher Synods, took place on Transatlantic ground. So far back as 1766,\* brethren of both branches of the Secession in America had formally united in the same communion. The tidings of a union between these parties in America had the effect of strongly directing a few minds, in advance of their times, to seek a similar result in this country. Two or three elders in the General Associate congregation of Glasgow had expressed doubts of the expediency of the sentence of excommunication pronounced on the "separating brethren" at the time of the breach. They patronised a brief publication recommending "peace and unity," and in other ways endeavoured to "pro-

\* M'Kerrow's History, vol. ii., p. 251.

pagate a scheme of coalescence" with their brethren. These things were charged against them, and after not a little discussion at various meetings of the church courts, they were suspended from their office. Indeed, before the example of the American brethren, which these too liberal-minded elders approved, could be followed in Scotland, a half-century had to pass, bearing away with it the entire generation of Secession clergy and people, who had to do with the early contentings about the burgess oath—a race of men most sinfully defective in forbearance, but surpassed by none ever known in this country in scriptural intelligence and deep piety.

Two or three years before any public step had been taken on this side of the Atlantic, with the avowed design of promoting the reunion of Seceders, measures were in progress in Nova Scotia for the coalescence, in one communion, of brethren under the inspection of each of the two separated Synods in this country. The date of the earliest proceeding with a view to union, mentioned in the History of the Secession, is 20th August 1818.\* Two years previous to that date, we find Mr Heugh writing to his friend, the Rev. Mr Spiers, and hailing the prospect of the Nova Scotia union in these words:—

“In what an unnatural state does the church of the Redeemer stand! This Nova Scotia union will be equally connected in church-fellowship with Burghers and Antiburghers, but *they* may have no fellowship with each other! So that the old maxim is reversed with us—‘*Quæ concordant uni tertio concordant inter se.*’ May the Lord arise and have mercy upon Zion!”

The connection between these sentences, and those that immediately follow in the same letter, will occur to almost every reader:—

“I have seldom spent a week with more enjoyment than I have done this. Dr Mitchell was here on the Fast; and, beside the pleasure of his services in public, we had much pleasure in our private intercourse. Part of yesterday I spent in the house of a friend, and part of to-day in my own house, with as godly and amiable a member of the National Church (or of any church) as I have met with, Mr Wright of Markinch, the editor of Owen. After the divine fellowship, we may surely rank next, as affording the most delicious enjoy-

\* M'Kerrow's History, vol. ii., p. 391.

ment, that of the 'excellent of the earth.' Really the more we know of the good of other denominations the better. But I fear you will think me too much of a *catholic*."

Another letter to the same friend, somewhat later, and bearing directly on the subject of Christian union, may be given nearly entire:—

"STIRLING, 3d October 1817.

"MY DEAR SIR,— . . . I could wish very much that we should occasionally, as we feel moved, interchange a letter on subjects connected rather with our studies and meditations than with mere business. The subject you introduce, and on which you have made so many just remarks, is one on which my thoughts often turn—and is one of the most important, in relation to duty and religious exercise, that can occupy us. A 'revolution' has in fact been already produced, both in men's minds and in practice. It is not long since each religious party was surrounded with lofty walls of its own rearing, partly for separation, partly for defence, and partly for annoyance; and there was little either of ingress or egress, but for its own exclusive friends. If the walls are not thrown down, the artillery is dismantled, the works are neglected or going to decay, and there is a constant going and coming by the gates. There are, moreover, many pieces of neutral ground discovered, where men from all the various enclosures assemble; and if they do not construct a formal treaty of union, they at least contract attachments, form the habits of peace, and feel strange longings for the entire demolition of their old scowling parapets. A good many in each enclosure grumble when their friends issue from their precincts, and meet old enemies on these newly discovered commons, and look with a jealous eye, from a distance, at these strange festivities; but even these grumblers venture sometimes from curiosity, or other motives, to visit them themselves, and it is wonderful what tendencies to revolution even they experience. When they get out from their old walls, and narrow streets, and old-fashioned dark lanes and tenements, to the open green commons, they feel they breathe a freer air, their very hearts warm and expand, and something within them says, 'It is good for us to be here!'

"Yet we must not be too rude to the enclosures. After all, they are venerable, hallowed abodes. In some of them piety has flourished for ages. Salvation has been in their gates. Prayer, and praise, and holiness, have hallowed many of their dwellings, and the 'King of glory' has long blessed them with his presence.—And if we, their sons, feel and enjoy liberty to step without, we must not be harsh to those who remain behind. We must not attempt furiously to bring down their walls and their houses upon their heads. We must gently invite them to accompany us,—we must calmly and affectionately reply to their objections to our liberty,—we must tell them of the pleasure we have felt without when we return,—and perhaps we may profit by their excessive caution, and find it a salutary check to our own juvenile forwardness.—And after all, if the revolution be prudently

conducted, perhaps these ancient cities may be permitted to remain. If the ancient obstructions to intercourse be removed,—if the monuments of old jealousy and hostility be destroyed,—if the streets be widened, and the buildings improved, and provisions for health and for traffic made more abundantly, they may be all inhabited still,—till the blessed time arrive, when the church of the Redeemer, in place of resembling a collection of walled cities, filled with jealousy and enmity towards one another, and having scarcely any intercourse, but what their hostilities occasion, shall resemble a beautiful and extensive country, under one free and righteous government,—possessing, indeed, some provincial peculiarities of language, and many diversities of local manners, but no trace of suspicions or jarrings,—‘nothing to hurt and destroy’ within its wide boundaries,—all understanding and loving one another.

“But I fear, my dear sir, we shall never see this desirable consummation. I fear that, notwithstanding of our meetings without, we must live and die in one of the old enclosures. Be it so. I think, upon the whole, we have one of the best of them. ‘The lines have fallen to us in pleasant places.’ And we must say of the ‘city of our solemnities,’ ‘Peace be within thy walls, and prosperity within thy palaces. For our brethren and companions’ sakes, we will now say, Peace be within thee. Because of the house of the Lord our God, we will seek thy good!’ May we indeed have our lot with that nobler society to which the church on earth, even in her millennial glory, is not to be compared! I am sure nothing was farther from my mind than allegory, when I sat down to write you; and I feel that I have said little of what I meant to say. . . . —With most sincere esteem and good wishes,

“I am, dear sir, yours affectionately,

“H. HEUGH.”

The sentiments of this letter he was more than disposed to carry into practice, in his intercourse with Christian men, whether within or without that “old enclosure,” which, “upon the whole,” he thought “one of the best.” For the society of ministers of distinguished piety he had a deep relish, and when they belonged to some other section of the church than his own, he seemed to dwell with peculiar pleasure on the excellencies he discovered in them; noting perhaps their devotional exercises in the family, and the views expressed by them in conversation as to the state of religion in the land, the prospects of the church, or some kindred topic on which he had endeavoured to ascertain their mind.

It will interest many, we doubt not, to know how he regarded one who, of all his contemporaries, must be viewed as having occupied the most illustrious place in the religious world; and who even then, when he had yet to reap many of

his highest honours, was regarded by Mr Heugh as towering far above ordinary men. After expressing his dissent from Dr Chalmers as to some part of one of his favourite schemes, he adds, "One is compelled to reverence the devotedness to Christianity which he displays, the entire subserviency of every thing in his mind to that object, and his wish that all his own energies, and those of every one else, were fully called forth for the cause. He is a prodigy of a man!" At a time a little later, he observes, writing to Mrs Heugh from Glasgow: "I have been quite delighted with Dr Chalmers; I spent about two hours with him on Saturday evening, and he would take no refusal that I should breakfast with him to-day; so I have done it, and seen him and Mrs Chalmers, I may say alone. Independently altogether of his genius, he is a man of most excellent spirit, expansive, lively, gentle, meek."\*

In a letter to his niece, he thus speaks of a visit from the Rev. Mr Brown of Whitburn, of whom he was accustomed to think and speak with a filial veneration, from the early days when he occasionally resided in that village as a student of divinity:—

"STIRLING, 14th July 1818.

" . . . . We had a great gratification last night. Mr Brown of Whitburn made out his promised visit, and brought his worthy spouse along with him. He is a most excellent man,—deeply imbued with the spirit of his Master, and most intent on the greatest objects that can interest either a minister, or a private Christian,—the salvation of immortal souls. Wherever I go, and whatever I see of true Christians, I am brought more and more to the conclusion, that a great revival of religion is begun, and is going on, and that the great direction the new zeal of the Christian world is taking, is the extension over the whole earth of the blessed kingdom of Him who bought them. I am persuaded we are not far from the dawn, if not the burst of the glory of the Millennium. May we know how it becomes us to act in such a period! May we move along with the general impulse, and may our souls receive a share of those reviving influences which God is showering down so extensively on his church! Next to my own soul, it becomes me to remember, and let me add, it becomes you also, the flock we belong to. I hope *they* will not be passed by."

In unison with these Christian desires, and bright anticipations, he cordially sought to promote the reunion of the two separated Synods of the Secession. To him it was peculiarly gratifying to see, in Stirling, a scene so interestingly associated with the earliest Secession history, not only the mi-

\* 11th May 1818.

ministers, but the entire body of the people, hailing the approaching union. Within six weeks of the first direct step towards the accomplishment of this result, Mr Heugh could say, writing to Mr Muckersie, "A deputation from the Burgher session has met with one from ours. The meeting was extremely cordial, and the deputies from both sides reported, that, as far as they knew, there was not a member in either of the two congregations or sessions hostile to the measure."\*

The reluctance felt by some of his brethren to go into this union was discovered, even by themselves, on more mature reflection, to be resolvable, not so much into any intelligible principle, as into long-cherished traditionary feeling. In many instances, however, this feeling was more easily accounted for than justified, or done away.†

He rested his hopes for the progress of the general cause of Christian union on the increase of scriptural knowledge, as well as on the advancement of Christian forbearance. Indeed, years before the reunion of Seceders was generally spoken of, he urged with much earnestness from his own pulpit, in a course of sermons *on the Word of God*, the importance of searching the Scriptures, as "one of the chief and most direct means which God would bless for healing the divisions of the church." "The influence of education; the influence of human authority; and indifference to inquiry respecting the causes of separation," he contended, would yield in a great degree before a more general and earnest searching of the Word of God. Indifference to inquiry respecting the causes of separation, he solemnly deprecated; and with an allusion which could not be mistaken, to what accompanied and followed the breach in the Secession, he observed: "The spirit of inquiry respecting the causes of separation, after

\* 11th February 1819.

† The following short notes of a speech on the subject may be submitted, as giving his views, at a very early stage, of the manner in which existing differences ought to be disposed of.—"Great reason of thankfulness that we agree in so many things—evangelical doctrine—church government—dissent from the Established Church, on the grounds of patronage, error in doctrine, impure communion.—These to form the basis of our union.—What things do we differ in? Singing of paraphrases; this to be left to sessions;—Voting of women; leave this also to sessions;—Occasional hearing; leave this to sessions likewise;—Covenanting; this the *great* difference. (Two questions here: *obligation of the covenants of ancestors*; whatever may be said, this might be left as a matter of forbearance: *covenanting and a bond*, this might be approved of). How to dispose of our present peculiar principles—The Re-exhibition [of the Testimony]: The Narrative and Testimony found too bulky;—to be referred to for information:—a brief paper to be prepared containing—(1.) A reference to the Confession and Catechisms; (2.) A statement of our principles of dissent, historical and didactic; (3.) Our views of covenanting, with a bond to be used with or without an *cath*; (4.) Two formulas, the one for admission of members, the other for ministers."

having spent its force in the first fiery contest which separation has produced, becomes weary and lies dormant; and matters of difference remaining unattended to, divisions continue in the church as if by prescription, like the landmarks of our fathers with which we must not intermeddle." This spirit of inquiry, however, could not, as he believed, be exercised with advantage, unless accompanied with a spirit of forbearance. Of this the following letter is a sufficient illustration. It is a reply to Mr Muckersie, whose cordial, though tardy, consent to the union, was an example of the benefit of combining forbearance with accurate consideration.

"STIRLING, 8th March 1819.

"MY DEAR SIR,—I regret that I have delayed so long to acknowledge that part of your last esteemed letter, which relates to the present great question discussing by every body. And now that I have sat down to it, I have also to regret, that I cannot bestow upon it that leisure which its unquestionable importance requires.

"I have read your letter with attention, and have thought a good deal of what you say. That our brethren of the other side may in many ways have laid themselves open to be suspected of the spirit you impute to them, I shall not deny, but really I cannot go nearly your length. I know a good many of them,—I know them intimately,—I have heard from undoubted quarters of many others, both among their students and their ministers, and although they have an *esprit de corps* which we want, and which has often carried them too far, yet I consider them as pious, well-principled, well-educated people, who do not need to shrink from a comparison with an equal number of their peers selected from our side of the Secession. Piety and morality are uniform; and I cannot persuade myself that men who, in their individual spheres, walk with God and keep the commandments of Jesus, are capable in their united capacity of *Jesuitism*,—of receiving us 'on any principles to advance their external greatness,'—of converting a great body of Christians whom they invite to Christian fellowship into 'stepping-stones' to their own aggrandizement. If such were the spirit of the body, no language could express its baseness; and were I persuaded that this was its spirit, in place of using means to advance the proposed union, or even of remaining neutral, I would conceive myself bound in duty to the body with which I am connected, and to the church's Head, to resist it with my utmost efforts.

"Will you allow me, my dear sir, to add that I wish you could get these suspicions driven from your mind; for I think the precise thing we ought now to labour for is sincerely to feel the powerful attraction of mutual Christian love; and the very thing we have most to dread is the existence of a spirit of suspicion and jealousy, and the operation of this spirit even after a union may have been effected. You will not imagine that I think you have, or will have, malice against them; but

you cannot be cordial with those whom you think Jesuits. I wish you could change your mind. I should rejoice if your reason would allow you.

“May not this tendency to *policy*, which you discern in the managements of your brethren, be more reducible to conformity with truth and honour, were you to examine it more narrowly, or to hear an account of it from the brethren themselves? May not that proportion of it which really exists be in some measure accounted for by the hampered situation in which they have been placed by the state of their Testimony, and their too hot contentions with the fiery *Lights* that have left them? Have we ourselves, with all our boasted bluntness and honesty, had nothing in our public proceedings, and public papers, of which to be ashamed? Was the obnoxious paragraph\* in our Testimony put in, with the consent of the Synod, at the expense of consistency, to gain our ‘Old Lights;’ and the course of endeavour employed by our leading members, if not by the court itself, to show that we had receded in nothing from the position of our forefathers—were these things as straightforward as the most of us would wish? Besides, I know that the most respectable of the Burgher ministers regret much the state of their profession, and hail the union as affording an opening for amelioration.

“The more I consider the state of things in both bodies, and the nature of the measures that have already been adopted, and the spirit that has appeared with a view to the union, I am the more persuaded that the matter is of God. The discussions have been deferred till a period when old combatants have disappeared, and have met in harmony ‘where there are no jarrings,’—a period when, by the union of Christians in Bible and Missionary institutions, a spirit of good-will has been excited which would give no tolerance to that bitterness in which our separation originated, and by which it has been kept up. The way has been prepared by the American and Irish union, which has forced upon us, were it only for the sake of consistency, the home question, and has taken from us no inconsiderable pledges ere that question has been stirred. The religious public on both sides are now quite satisfied that there exists nothing whatever in religious belief and profession to justify the continued disunion of the bodies. An almost simultaneous movement like the rising of the dry bones, has appeared every where. And last, but not least, the leaders in this movement, as far as my information goes, have not, as might have been dreaded, been the more light and juvenile members on either side, but the aged, the prudent, the prayerful, and their measures have been characterised by a caution, wisdom, and seriousness, prophetic I think of the best results. I may be wrong, but I cannot help thinking with myself, these are the doings of the Lord, hearing at last the prayers which have long been lying before his throne. I trust he will heal us, and make us sing together, and lead us in a way that we have not gone, and make darkness light before us.

“I meant to have troubled you with a great deal more,—with the reasons that our brethren have to fear us, which to my mind are as strong as any we have to fear them,—with the advantages likely to result to both parties from the measure,—the hazards, among which indis-

\* See p. 121, note.

criminate admission has always appeared to me the chief, &c. ;—but I am sure I have wearied you already, and I have been obliged to write amidst so many interruptions, that I fear I have not done justice to my own thoughts.

“I have no idea that you would maintain bad ground merely because you have once taken it. But I would not wish to see you look at other brethren with any thing of a suspicious air, or give them the hand of fellowship coldly. Much less would I wish to see you among the neutrals. But perhaps I am going too far.

“Have you heard that the brethren of the Perth Presbytery are unanimous in their wish for it,—that a deputation of the Antiburgher, Burgher, and M'Millanite people in Kilmarnock have met, and unanimously desired union? Here (Stirling) there is perfect harmony; and, if I mistake not, something like a revival in the minds of some. The two sessions met in our session-house last night, and were nearly four hours together, which were spent in prayer, conversation, preparing a draught of resolutions, &c. They meet again yesterday fortnight, and have requested the ministers to meet along with them, and any members from either congregation will be welcome. . . . .”

At the meeting of the General Associate Synod, in May 1819, Mr Heugh was chosen Moderator. The following official letter, bearing his signature, relates to the all-engrossing business with which the Synod was occupied:—

*“To the Rev. George Young, Moderator of the Associate Synod.*

*“STIRLING, 20th May 1819.*

“REVEREND SIR,—I had the honour of receiving your most gratifying communication of the 10th of April last, announcing the measures adopted by the Associate Synod, in consequence of numerous petitions from the congregations under their inspection, for effecting a union of the two great bodies of the Secession Church; and, having read your letter to the General Associate Synod at their meeting last week, I was directed to inform you that it was heard with the deepest and most respectful interest, and ordered to be preserved in the records of the court.

“The Synod having received upwards of ninety petitions from different congregations, all breathing the warmest desires for union, and having at great length, and at various sittings, and after repeatedly joining in prayer and thanksgiving to God, considered this most important subject, unanimously agreed in appointing a committee of sixteen ministers and five elders to act in concert with the committee of the same number appointed by the Associate Synod, in preparing a *Basis* of a union of the two bodies; empowering their committee to appoint a sub-committee, and nominating the Rev. Robert Culbertson of Leith their convener, who will correspond with the convener of the committee appointed by the Associate Synod.

“With those ardent and pious feelings in relation to this extraordinary and extensive disposition to union, with which, as an individual,

you close your communication, permit me, in the same character, to say that I desire most cordially to coincide; and to express my most earnest wishes and sanguine hopes, that this great and simultaneous impulse which so many Christians in our native land have received in favour of visible fellowship among the friends of evangelical truth and order, may, under the guidance of the Spirit of our common Lord, be speedily consummated, to his glory, and the enlargement and joy of his church.

“With my most affectionate regard for yourself, as a brother in Christ, and a fellow-servant in his gospel, and for the interests of religion in the association of which you are a member,

“I remain, rev. sir, yours faithfully,

“H. HEUGH, *Moderator.*”

Of the committee specified in this communication, Mr Heugh was a member, and in its labours he took an active interest. The committee met in June. Of their meeting it has justly been observed, that “never was there an occasion when men ever assembled to deliberate on any question where the successful issue of the deliberations depended more on a happy combination of honesty and candour with caution and kindness.”\* Says Mr Heugh, writing immediately after the meeting here alluded to: “We have just finished our labours in the committee. We have had a most delightful meeting, characterised by a harmony of sentiment (notwithstanding shades of difference), a liberality of view, and a warmth of Christian and brotherly love, altogether overcoming. We closed a little ago with prayer and praise, and amidst tears of joy. We are like them that dream.”†

At the opening of the General Associate Synod, in September following, he delivered a discourse, in which he professedly discussed the great subject with which the minds of all the brethren were occupied. The text on which he founded his discourse was Luke ix. 49, 50—“And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said, Forbid him not, for he that is not against us is for us.”‡ This discourse was published, and reached in a few weeks a second edition. Its text received that commentary which its author felt to be the most interesting in which he was ever honoured to have a part, when the union was consummated.

While this event was approaching, the congregation of Regent Place, Glasgow, which had been formed in the spring of

\* M'Kerrow's History, vol. ii. p. 398.

† To Mrs Heugh, 18th June 1819.

‡ See volume of discourses, pp. 357-395.

1819, presented Mr Heugh with a call to be their pastor. This congregation consisted at that time of about 150 members, who had belonged, with few exceptions, to the church in Duke Street, known, from about the time of the breach till that of the union, as the Associate (Antiburgher) congregation of Glasgow,—a church where he had been accustomed to minister, once every year, on sacramental occasions, from the period of his settlement. A few weeks before this call had been formally presented, he thus writes to Mr Muckersie:

“STIRLING, 22d November 1819.

“You wished me to tell you my sentiments about Glasgow, but I neither have time, nor am I in a mood for it at present. In general, I do not feel myself called upon to form any sentiments at all about the matter. As yet, it is but talk, and may go no farther. As far as the people here are concerned, I feel a sincere and strong affection for them; and, if I mistake not, my predominating feelings are, earnest wishes to see vital godliness prevailing more among them, and deep and varied distress that these wishes are, I dread, so far from being fulfilled with many. If I saw them in spiritual prosperity, I think I could have no greater joy, than to live and die in the midst of them, as my father did before me, and then to sleep beside him. Without witnessing this prosperity, I might leave them; I cannot say; but I think I would do it with a bleeding heart, with sorrow almost unmixed. I believe that God will order all things most perfectly; and I feel quite amazed and overcome with the thought, that *I* am invited to believe such words as these,—‘As I was with Moses, so will I be with thee—I will not leave thee nor forsake thee.’ Oh, that I could steadily believe, and live by such a saying! It is enough.”

After the call had been announced to him as already in existence, he writes as follows to his friend, the Rev. Mr Spiers:—

“STIRLING, 16th January 1820.

“You allude with much delicacy and propriety to the affair of Glasgow, and I know not well what to say to you in reply. I am almost ashamed to say that I have never yet given the matter that serious consideration which it undoubtedly deserves. I hope I have been seeking divine direction; (I wish I were sure it was in a right spirit;) but I have not yet

devoted that leisure even to this exercise, nor to the accompanying one of deliberate examination and weighing of circumstances which, I promise myself, I shall attempt soon. This delay is wrong; for this, among many reasons, that while we think we are simply delaying, processes of thought and feeling are latently going on within, and circumstances from without, producing an insensible influence, all tending to sway, one way or other, the ultimate judgment. What a difficult attainment is real impartiality and simplicity. One thing I have strongly felt, that while expressions of regard (and this occasion has called forth plenty of them) are in themselves very pleasant; at no time is one more ashamed and afraid of himself, than when human judgment rises so much above what his inward consciousness tells him is truth. Alas! men are not our judges—human kindness, which often arises from human blindness, is neither the principle nor standard by which we must be tried. ‘He that judgeth us is the Lord.’ Oh to be accepted of him! Perhaps I deceive myself; but I think I would be willing to creep into any corner, or to encounter any measure of public notice, with all the hazards and pains with which that publicity is attended—I could remain here, or go any where, if I only could distinctly hear the voice of His authority bidding me. Let me entreat, my dear brother, your prayers. Thus we may ‘bear one another’s burdens, and so fulfil the law of Christ.’”

At that time the rule in the Secession Church was, that the church courts, and not the individual called, should assume the responsibility of the decision—a rule to the alteration of which, Mr Heugh and many others were decidedly opposed. Feeling, however, that responsibility on his own part was inevitable, he thus writes to Dr Mitchell:—

“STIRLING, 23d February 1820.

“ . . . . None but those who know me would give me credit were I to say how little the matter was in my mind, in any shape, till lately—partly, from being much occupied with other subjects—partly, from the long affliction in the family—but chiefly, because I never felt myself called on to take it up seriously, till it was regularly brought before me. Of late, it has caused me much thought, and much anxiety, and I trust some searching of heart, and ardent supplication to the Father of lights. If I know myself, I have no other wish than this—to know the will of Him whom I desire to serve, and to whom, ere long, I must give an account. Could I only hear distinctly his voice, I think no tumult of feeling, or array of circumstances, would hinder me, in his strength, from

obeying it. And I will not let go the confidence, which so many precious promises warrant me to encourage, and particularly this one which has been so dear to me—'I will lead the blind by a way that they know not.' I will not let go the confidence which such promises warrant, that amidst all my doubts and anxieties, God will guide me by his counsel.—Yet I often think, that if I really had 'the single eye,' I should be more 'full of light' than I feel I am. We know who alone can give it.

"I look for your counsel, then, my dear sir, and I look for your prayers. The question with me does not lie only betwixt the comparative claims of the two scenes of labour; but it is this especially, Have I a call from Christ to quit the one I occupy, and transfer myself to another? You can easily conceive how things stand here. As far as I know, the people really and tenderly wish my continuance among them. They have now been long accustomed to my way of preaching and managing, and they seem to relish it. It is thought my leaving the congregation might, in some degree, injure it,—and that it so happens in Providence, that the very time at which I am called to leave them, is the least eligible time for doing it, about the period of the union. As to myself, nothing exists here of the *forbidding* kind, which would not be balanced elsewhere. I feel attached to the people here, as truly as they do to me. The congregation, indeed, is spread over a surface of about fifteen miles in one line, and about eight in another. The time and strength expended in its oversight is great,—the flower of it almost annually leaves me; and its place of assembling is in a town, the whole population of which, from the oldest to the youngest that lives, could be more than accommodated within the walls of its places of worship. But all these are only local considerations which a minister must set his face to.

"At the other side of the scene, I do not at present glance. It is near you, and you can observe it much more accurately than I can do. The trying question comes,—What is to be done? I should be extremely sorry to think that its determination should rest with me; the responsibility connected with which, I should feel most dreadfully. And, indeed, it does not become me to take it, since, with us, it formally belongs to the courts. My opinion has always been, that the preacher or minister, being a party, should be heard,—that while he should not be compelled to speak his mind, he should have the opportunity,—and that the judges should attach what weight they think proper to his language or to his silence. But I never have thought that the question should be settled betwixt the candidate and the people, nor even that his voice should decide the matter. I do not think that I ought to take a responsibility which, in right and in fact, does not belong to me. I wish, however, to have my mind made up as far as possible, and I then shall fully express it.

"But I must have done. My present leanings, on the whole, are, and have been, to remain where I am. But I want more light and more advisers. I wish to take the opinion of our Presbytery at their meeting on Tuesday next; and if they, after seriously weighing circumstances, should so advise, I would cheerfully (leaving the responsibility

with the Presbytery) request the people in Regent Place to take back their call, and look out for some other person for their pastor,—which would save time, much idle speechifying at the Synod, and considerable anxiety to all parties. *Fiat Dei voluntas!* . . . . Yours, affectionately,  
 “H. HEUGH.”

A few days later, he writes in reply to a letter received from the same friend, of whom he was accustomed to observe, that no man thought more of a kindness done for him, or less of one done by him,—a remark the peculiar justice of which many are able to acknowledge; and one, it will be admitted, belonging to the class in which a man, thinking only of the character of another, aptly, though unconsciously, describes his own.

“STIRLING, 2d March 1820.

“MY VERY DEAR SIR,— . . . . The whole matter and spirit of your letter I really want words to characterise. Such genuine friendship, such Christian love, such, may I not say, paternal interest in me, have exceedingly overcome me. You must allow me, however, to say, that the first part of your letter gave me pain, and made me blush. I feared lest I had said something about myself much above the truth, which had led you to form an estimate of my exercise or general character, in my own judgment so greatly exaggerated. And although I may attempt to account for this by the partiality of your friendship, yet I can assure you, I never feel a more overwhelming self-abasement, nor stronger fears respecting myself, than when I hear those to whom I must look up as my superiors in piety, express a judgment, which, if they only saw me as I see myself, I think they would instantly reverse. And it is not by the partialities even of good men that we are at last to be tried. ‘He that judgeth us is the Lord.’ And had it not the appearance, after what you have written, of laying claim to humility, I might assure you with the greatest sincerity, that among the many painful circumstances connected with this matter, this has often been felt by me as one—that so much should be said and urged respecting an individual of so little consequence as myself. With the exception of my own dear family, what would it be to all around, suppose I were annihilated this moment?

“ . . . . Except when I am busily occupied, I feel a growing load of anxiety pressing upon me, from which I can hardly at present see any relief, but in the prospect of remaining here. The tenderness of the people,—the total absence of any thing like crimination in their language,—the sayings of those who come around me,—the idea of addressing them, and looking them in the face for the last time as their pastor,—all this is really more than I can endure, and often quite unmans me, so that I could shut myself up and weep like a child, as I have often done. On the other hand, the prospect of such a charge as that to which I am invited, including in my estimate so much labour, diffi-

culty, anxiety, and responsibility, fills me with dismay. And when the natural suggestion arises, Why then torment yourself—give a negative at once and have done with it, I am checked by the thought that the decision does not rest with me alone, and that feelings of tenderness, and the existence of difficulties, must not always determine conduct.”

Under the pressure of that solicitude which is here expressed, the question, in so far as it was one of feeling, having been decisively settled with him from the first in favour of his present charge, yet continuing “uncertain as to the question of duty,” he desired the opinion of his brethren, stating, “that if the Presbytery, as the first court over him in the Lord, after considering the whole matter as before them, and setting aside from the grounds of judgment both their partiality to him and his secular interests, gave it as their opinion that he should remain in Stirling, he would, without expressing his own judgment on the case itself, cordially acquiesce in their opinion.” At a thin meeting, and by a small majority, they gave their opinion against his removal. In these circumstances, the Presbytery of Glasgow submitted the matter to the Synod. His “uncertainty respecting the abstract question of duty remained as before.” His main relief had always been a conviction that the chief responsibility connected with the decision was not with him. But he writes to Dr Mitchell:—

“Were the matter before the Synod, I am not sure that I could evade the responsibility altogether; for, were I to say nothing, members would construe this into an intimation of my wish for a removal, and would probably vote accordingly; and were I to go no farther than a statement of difficulties, by too many this would be accounted affectation, behind which there existed a wish for Glasgow; so that this would be nearly the same, as to effect, with the former; and, finally, were I to give a decided and unyielding negative, this would be taking the whole load on my own shoulders.”\*

The Synod in May decided against his translation. Writing to Mrs Heugh, he says:—

“I can assure you for myself, that my feelings would have been of the most agonizing kind had the vote been otherwise, and that as it was I felt nothing but tranquillity. . . . One thing struck me forcibly. There must be more good nature, more love, among the members of the court than I thought,

\* 12th April 1820.

otherwise I am sure their language respecting me would have been very different.”\*

Before the Synod met again in the subsequent September, to complete the union of the two churches, the Glasgow congregation repeated their call, with expectations of a more favourable issue, when the court, with such a fresh proof of their importunity, should be led to reconsider their decision. By a very large majority, however, the former decision was confirmed;—a result which Mr Heugh anticipated, and in which he cordially acquiesced. In the letter announcing, in one brief sentence, this decision, he says:—“Were I to attempt to give you any idea of the proceedings of this day, language would fail.” The “day” referred to was that on which the United Secession Church was formed. In the closing meetings of the General Associate Synod, it had become peculiarly his office to plead the duty of Christian forbearance, in reply to those brethren who were “Protesters” against the union. Along with Dr Mitchell and Dr Stark, he had been appointed to answer their reasons of protest, and the papers† from his pen still extant, and which were recognised by the Synod as a suitable declaration of their own views, sufficiently prove that the union, while based on feeling, and accompanied with the relentings of a long separation, was, at the same time, founded on great principles, conceived with power, and expressed with “the meekness of wisdom.” His own mind seems, throughout the proceedings, to have rested much on the thoughts expressed in Psalm cxxxiii., the passage of Scripture which he expounded on the following Sabbath in his own pulpit,—and which, as he assured his people, had been “repeatedly sung on the occasion, to the honour of its Author, with glowing hearts and streaming eyes.”

A spirit of gratitude for personal and family mercies was mingled with the devout joy with which he hailed this union:—

“When I think of that goodness and mercy which, in so many forms, have hitherto followed me, and those so dearly allied to me,—and when I think of my miserable returns, I really feel smitten to the dust, and see how much it becomes me to ‘fear the Lord and *his* goodness.’ O, what shall I ren-

\* May 6, 1820.

† See Appendix to Synod Sermon, in volume of Discourses, pp. 390-405.

der to the Lord for all his benefits towards me! In what a light does sin appear, my dear sir, when we see it as done against the God of our mercies,—above all, the God of our salvation! Oh for an increase of devotedness to Him to whom we owe all; and for increased preparation for that blessed world where we shall eternally grow deeper and deeper in debt to infinite mercy, and shall never more be suffered to think, or feel, or act, in the least degree, unworthily of our obligations.”\*

These sentences, penned a few days after a second decision that he should abide in Stirling, may be viewed as expressing his gratitude to Him “who hath determined the times afore appointed, and the bounds of our habitations.” On the more public event of that era, contemplated by him with such profound emotion, we submit a closing extract from his correspondence with his friend Mr Muckersie:—

“STIRLING, *September 29, 1820.*

“ . . . . Well, is not this union as pleasant as it is wonderful? It is as like the ‘doing of the Lord’ as any thing in the modern history of the church. We now occupy high ground, and must have proportional influence in the country. What a responsibility rests on us! May we individually feel it; and each, in his place, by prayer, and wise, affectionate, and humble exertion, do what we can to make our union truly profitable to all within our reach! I think we should set ourselves to consider deliberately what may be the duties, advantages, and dangers of our new situation. The more minds that are at work the better.

“Mr Brown of Whitburn was with me last night at supper, and Dr Wright in the earlier part of the day. I think I can hardly expect, and scarcely can wish, more pleasant and profitable society. I feel delighted, instructed, and humbled in their company.—By the way, I do not like the idea of the united church being a *formidable* body,—a powerful rival of the Establishment, &c. This is not the spirit which brought the two bodies together—the Christian spirit of the age, or a spirit that would be profitable to ourselves. I would rather draw as close in private intercourse, public meetings, &c., with the good men of the Establishment as I could. I would wish them success—and pray and co-operate with them for it. If some of *them* keep aloof, I would not do it. Some of the United Synod, on both sides, said too long, ‘Stand by.’ The more we lay aside jealousy, and rivalry, and little surmisings, and evil-speakings, and draw close to the good people on earth, with whom we shall be so closely united for ever, the better. Who knows what may next come round?”

In December 1820, and January 1821, he spent several

\* 28th September 1820.

weeks in London, in conjunction with a minister of the Established Church of Scotland, as a deputy from the Scottish Missionary Society, with the view of recommending the claims of that institution to Christians in the metropolis, and of obtaining contributions to its funds. The object of the journey seems in a good measure to have been accomplished, as Mr Heugh remarks at the close of it :—“ We succeeded in securing nearly a thousand pounds. I preached upwards of thirty times in forty days.”

The most suitable notice of this second visit to London will consist of a few sentences from his correspondence, having the dates prefixed to which they respectively belong.

“ LONDON, 8th December 1820.

“ Last night I preached in Mr Burder’s chapel, and spent beforehand a pleasant hour with four tutors of as many academies here, Dr Pye Smith, Mr Collison, Mr Cox, and Mr Burder. They are really accomplished and delightful men. The first whom I have named is accounted the most learned among the dissenters here. From being with them beforehand, I felt more encouraged than embarrassed by their presence. If I do not profit by this excursion, it will be my own fault, for I have every thing around me adapted to furnish mental profit.”

“ 16th December.

“ I have been in Rowland Hill’s chapel preaching, and spent an hour with him and Mrs Hill, and another lady, in private. With all his eccentricity, *he is a man of God*, now not far from fourscore, and to me very interesting. He is not without talent, has great powers of imagination, and much piety. The hour is coming when many who laugh at Rowland Hill, would be happy to have their souls in his soul’s stead.”

“ 20th December.

“ I have just now returned from hearing the most esteemed of the London ministers connected with the Establishment, the Rev. Daniel Wilson, and have been a good deal gratified with him. The food is assuredly very light, but it is very nourishing, and handsomely enough served up. It was very natural, scriptural, practical, and was seriously spoken, as well as (to our view) affectionately and humbly received. I wish we always heard such sermons, and saw such audiences.

By the way, he lectures in Mr Cecil's chapel, and the associations connected with this consideration were not without their effect on my mind. I was introduced the other day in the house of a Mr L—— to Mr Noel, with whom I spent a short time very pleasantly, was with him at a Bible meeting in the evening, and mean to hear him, if I can, on the great day in this quarter—Christmas."

"25th December 1820.

"I have been hearing Mr Wilson once more, on this great day of the Episcopalians. The English make much ado about this Christmas, some for the soul, but all for the body too. I am not fond of their parade; but as Dr Waugh said upon this subject the other day in my hearing, to an assemblage of Episcopalians, 'We, Presbyterians, who are strong, ought to bear the infirmities of the weak.' I have been, on the whole, much pleased with Mr Wilson. His sermon was quite of the same order as the one I described in my last."

From Leicester, whither he had gone on his way to Liverpool, he writes to Mrs Heugh:—

"LEICESTER, January 9, 1821.

"I have travelled all night, and slept soundly in the mail. People make a most unnecessary *fuss* about coach travelling. Perhaps, however, I should use more cautious language. At all events, it becomes *me* to adore Him who never slumbers nor sleeps, who keeps us by night and by day, who preserves our going out and our coming in. I am just hastening to fulfil an engagement to drink tea and spend the evening, after preaching, with *Robert Hall*,—and I am mustering all the reasons I can think of to induce him to preach for me; but Mr Webb thinks I shall not succeed. He assures me, however, that his conversation is quite equal to his preaching."

Of Mr Hall, he says, writing to Dr Stark:—"I had the happiness to hear him preach, and the folly to preach before him. In conversation, he is the most profound, intellectual, and eloquent man I ever met with. As Dr Chalmers said of him, 'he is quite Johnsonian;' but he might have added, that he has none of Johnson's rudeness or arrogance, and a great deal more of piety."

To another friend he says:—"I had the happiness of spending nearly two days with Mr Hall of Leicester, whom I found

to be quite as extraordinary a man, in conversation especially, as I had been taught to expect,—full of intelligence,—a critic,—a moralist,—a theologian,—a politician,—and pouring forth his stores without ostentation, but with a conversational eloquence which I never heard equalled. The simplicity, fervour, and humility of his prayers, struck me as much as any thing else about him.” \*

What Mr Heugh styled, after it was past, “*a sad summer*,” was now at hand. A succession of events was approaching which awakened in his mind emotions solemn and painful, in some instances perplexing. He was about to suffer the disruption of the strongest family and official ties, and to be introduced into another field of ministerial labour. Some indication of the state of mind with which he was about to meet these changes, may be found in the following reflections. They were written immediately after the loss of a co-presbyter, the Rev. Mr Brownlie of Falkirk, whose sudden death terminated a faithful ministry of twenty-two years.

“STIRLING, 25th May 1821.

“Sure I am we need such an admonition,—such a solemn,—may I say, such an expensive call from above, to look where we stand, to be up and doing, and to render our minds familiar with that world, into which those we know are passing so rapidly, and where we too must be so soon. How difficult is it to realise the fact, that in a little space, perhaps in a few weeks or days, *I* may be called to make the same transition,

\* Mr Heugh wrote not a few of his journals on the principle of merely noting, in the most rapid manner possible, suggestions to aid his own memory,—employing one or two words to call up a scene, or a character, or a saying, which could not be presented to the mind of another person without a sentence or a paragraph. Of such journals we have scarcely attempted to make any use. The following meagre jottings of this kind we introduce solely on account of the peculiar interest attaching to the person to whom they relate:—

“*Mr Hall*—His look and make—appearance of his eye—noble forehead—*Very polite*—the word *Sir*, very often—will not take any precedence in sitting at table, going in at a door, &c. Very uncommon quantity of thought, and tendency to discuss and amplify—*Johnsonian*. Opinion of P——: ‘Dark, malignant, much of the devil.’—Quite a Whig. Opinion of W——: ‘Would rather be a radical yet.’ Opinion of Wardlaw and Ewing—Opinion of Wilberforce: Does not like his politics. Opinion of Scott: No relish for his poetry, but exquisitely fond of his prose. Theological opinions about the Millennium; expectation of Christ’s appearance as the *Shekinah*—considers ignorance of human depravity as at the foundation of all errors in morals. . . . Prodigious suffering from his back, &c. Thinks he has some little intellect above the nose, but like a barbarian below it. Never seems to think of what others are thinking of him, but just of the subject he is discussing, without regard to place or persons.—Extremely serious; lowly, humble style of his prayers. The manner in which he reads—His question about the psalm he read. His aversion to conduct the prayer [at family worship]. Prodigious estimation for Howe, and contempt of Owen.”

which our departed friend has made,—*my* acquaintances, expressing the same regret, *my* family without a father, and *my* flock without a pastor! O for a firmer reliance on the Saviour,—clearer evidences of connection with him,—more zealous activity for him,—and far more of the ‘conversation in heaven!’ I feel quite assured that, as we need such a dispensation, it will be graciously blessed to us, and that we shall see some fruits of it among our brethren, and I trust among the people.”

These sentences were contained in a letter to Dr Stark, who had some years before been united in marriage to Mr Heugh's sister. In his reply, Dr Stark, reflecting on the death which had called forth his friend's remarks, uses these words, among many others of a similar import:—“Blessed be God for that death which has unstung death!”—words written without any anticipation of another instance of mortality much more nearly affecting both, and immediately at hand, in which the same consolatory thought should be needed and verified. Mrs Stark died suddenly in June, leaving her husband and her brother to cement their Christian friendship by the tears of this common sorrow, and by the solaces with which it was accompanied.

‘STIRLING, June 28, 1821.

“I delayed till this evening to reply to your mournful, yet consolatory and highly esteemed letter, in the expectation that I might enjoy the evening undisturbed, and write fully and deliberately; but I was called out unavoidably, and on my return looked up to Isabella's,\* where the time passes imperceptibly while we talk and weep over events which have come and gone like a dream. I have now only leisure to assure you, that I seem for those few days past to dwell more with you than here; and that the image of one whom we shall not again see in the body till the heavens be no more, is scarcely for many waking minutes absent from my imagination.

“Really we never know how much we love our friends till we have lost them. I think with myself, if I only had a few days of my dear sister again, she would know more of my heart towards her than ever she did, and our intercourse would be more endearing and more profitable than ever it was. I blame myself that I did not write more frequently to her! that I did not sympathise more with her under that perpetual debility which must have been far more annoying to her than she chose to express to us; that I did not converse more with her about spiritual things, which she always heard and spoke about with so much solemn earnestness. But I know she forgave me, and I trust our Father

\* His sister's.

in heaven has forgiven us. And never, I think, amid many fears, have I found the prospect of the eternal world doing so much for me, in every way, as since this visitation came upon us. I agree with you entirely, my dear friend. The longer I think of her whole character, I am the more convinced that all is well, eternally well, with her. And the thought that she has got amidst that blessed, that exalted society which is enjoyed in the heavens, and that we shall join her there through infinite mercy—what do we owe to God for such a hope! And while we cannot sit and think of her life and her death with dry eyes, yet how sweet is even sorrow in circumstances so solacing!" . . . .

He writes again to Dr Stark, about two weeks later:—

"I do not think I ever lost a friend, not even my father, whose image was, after death, so often before me, as is that of the friend we are now mourning. And still the thought that that image is all I shall ever more behold of her, the sight of whose countenance always gave me joy, causes as fresh a pang as ever. I have been labouring a little to get more in love with that better world whither she is gone; and I find the only way of doing so is to get more love (perhaps I should say *some love*) to that Saviour who bled for us, in our world, and now reigns for us in that one. Oh that we had more sensible and affectionate intercourse with him, and that the solemn event which is to carry us hence may not usher us into the presence of a stranger!"

Anxieties connected with his ministry were now mingling with the sorrows arising out of this personal bereavement. The question of his translation, accompanied in his mind with new and deeper solicitude, was again raised by a third call from the vacant congregation in Glasgow. From another fragment of the letter quoted last, it may be judged with what humiliation before God his anxiety about the change of his pastoral relations was accompanied.

"In good earnest I am in great perplexity, and considerable depression, from the prospect before me. In looking back on the worthlessness of my life, on the emptiness of my ministry, I think, go where I will, the Divine displeasure will follow me; and if I had not the 'Propitiation and Advocate' to betake myself to, surely I would be miserable. The difficulty is to rest on the worth and kindness of that divine Friend, whose name is so deservedly 'Wonderful.' Let me hear from you; and remember me in your prayers."

Looking forward to the meeting of Synod at which the question should be settled which involved, to such an extent,

his position as a minister of Christ, he observed, "The die will soon be cast, and although I look forward to it with fear and awe, yet I must not forget that the disposing of it is of the Lord." "My anxieties thicken," he writes to another friend, "as the crisis advances." These anxieties seem chiefly to have arisen from the thought of his removal from Stirling, —a result which could not but appear to his own mind, as well as to others, more probable than ever.

It were unnecessary, indeed it would be unjust, to throw any veil over that perplexity, amounting sometimes to deep distress, which he felt in the prospect of being translated, and especially after the decision of his brethren had made this prospect a reality. The events in a man's life developing his strongest emotions, should generally have a prominent place in his biography on their own account. What, however, often entitles them to special notice, is their fitness to exhibit character. Among his varied notices of this mental conflict, it may be mentioned as an indication of his progress, that the word "*melancholy*," somewhat frequent, as has appeared, in his earlier papers, does not once occur. By his practical turn of mind, which to a great extent was the result of his self-culture, conscientiously prosecuted for many years, and by the felt urgencies of present duty, he was set free to a remarkable extent from mere moods of mind. If disposed to say, amidst his present solitudes, "O that I had wings like a dove, for then would I flee away and be at rest!" he would nevertheless repose on the thought of rest in heaven. In that direction his mind was much led by his sister's death, as well as by the events that speedily succeeded it.

To Dr Stark he says: "This has been a sad summer to us all. It has been the best summer that ever she whom we lament has seen:—a rapid and happy transition from the storms of this wintry world, to the calm and brightness of untroubled heaven." In speaking of the sadness of this season he unquestionably refers to the two sources of affliction under which he was now labouring—the one of a more personal description, the other relating to his ministry. That the reader may enter into his experience at this season, it is necessary to view the one of these in connection with the other.

We find him writing in his diary as follows:—

*"Thoughts suggested by the circumstances in which we are placed by the sudden breach made in our family by the death of Mrs Stark.—Have felt a*

great concern to know what is true preparation for the coming of Christ at death. Taking the parable of the ten virgins as an illustration, the following things :—

“ Real connection with Christ as the bridegroom of the church. *The bridegroom* marries our nature, attaches himself to his people and them to him,—puts them in possession of his wealth and his honours,—and he is eternally faithful. Wonderful love manifested in this relation, on his part. It supposes on our part faith and love: and a regard to his coming *as a joyful and most desirable event*. This quite opposite to the natural fears of the human mind in relation to it. This relation supposes just views of heaven to a certain degree, and consequently heaven in these views as *supremely desirable*, the person of Christ, holy men, holy angels, holy services. Surely there is enough here to raise our minds to rapture. This relation supposes a habitual regard to his coming, considering it as an *event which may occur at any time*, and in any circumstances,—habitual thoughts of this event. It supposes our arranging our mode of living with a view to it.”

The sentences that follow belong to the same time, and relate to a kindred subject :—

“ It is our duty to get at all that the Scriptures say either in a way of warning or a way of comfort in relation to any visitation. Much time, therefore, to be spent in reading, meditation, prayer, self-examination, if we would truly profit under providences—We must be much alone, and in very close and personal exercise, if we would truly profit by these events. It is one thing to talk and make reflections and even to enjoy good company, and another thing to ‘commune with our own hearts’ and with God, and to endeavour to settle [the] all-important questions—‘Am I in Christ? Am I living for him?’—A time of visitation is a time for deep humiliation under the mighty hand of God, and for making diligent search for sin in the past life.—Collect passages of Scripture illustrated by a deathbed scene.—The effects which such scenes should have on friends—leading them to cherish kindly feelings.—Make a narration of circumstances in relation to this event.”

Respecting the subject of his translation, he notes the following things :—

“ Encouragement to seek and expect the divine direction.

“ This must be sought with deep humiliation and confession.

“ This exercise to be accompanied with a serious process of examination and inquiry. The following questions: Is translation scriptural? Does it apply to my case? Which of the places has the strongest claims? What are my own motives?

Having prescribed to himself “a serious process of examination,” he records in the sentences that follow his secret

exercise on a day, part of which was “spent in public as a fast.”

“18th July.—In the evening have been endeavouring to examine and try myself, and to devote myself to the Lord. Have been much assisted by reading the questions of Dr Watts.\* Think I have been brought to some real humiliation, to some genuine bitterness for the sins of my youth, of my ministry, of my family. Think I have been enabled to take God as my God, according to the tenor of his covenant of promise; to take his Son as my ‘wisdom, righteousness, sanctification, and redemption;’ to take his Spirit as my sanctifier and sealer, and to give up myself to avoid what he forbids, to do his will in his own strength, and eternally to enjoy him. O may I never forget this! The following things have been discovered, and opposite resolutions formed:—To read the Scriptures, more especially in the original languages, as far as I am able—too much superficiality or omission here. To make the various scriptural accounts of Christ more the subject of meditation.—To cultivate more spirituality of conversation in my family, especially by talking about what I have read in the Bible and in other books.—In secret prayer, avoid thinking of other subjects ere I begin to pray. Much time lost by this—habit of wandering thoughts formed.”

“21st July.—In many respects have already fallen from the above devotement. Necessity of constant watching and prayer. Necessity of constant reliance on the blood of sprinkling. Have found the conversation of Mr Brown [of Whitburn] both animating and very humbling. Alas, what have I been! How unprofitable and vile!

“One *general cause* why ministers fail of success is a want of vigorous attention to some part of required *exertion* in preaching, reading, diligent improvement of time, cultivating useful conversation and proper company; and next, a want of that *dependence* which is manifested by abundant prayer. Something like devotement should take place every morning, with consideration how and with what spirit every part of time during the day is to be filled up.”

Viewing a sectarian spirit as another cause “why ministers fail of success,” he adds: “Endeavour to exhibit, expose, and show the littleness of the party feelings which prevail in the Christian world, and the degree of honour, and comfort, and happiness which would arise from subduing them.”

The time for the final decision of the question respecting his removal was near at hand. One circumstance likely to suggest strongly to his mind the probability of his translation at no distant time from Stirling, was, that another call had been addressed to him at this very juncture, from the con-

\* Questions proper for Young Ministers frequently to put to themselves; chiefly borrowed from the *Epistles to Timothy and Titus*. By Isaac Watts, D.D. See Christian Pastor's Manual, pp. 403-414.

gregation of Nicolson Street, Edinburgh, to be the colleague of the Rev. Dr Jamieson. In reply to a "very kind and truly Christian letter" from that well-known clergyman, who "with very great cordiality had gone into the views of the congregation," he used these words: "However solemn I feel the situation to be in which the call from your congregation has placed me, one thing I cannot hesitate to notice, as affording unmingled gratification—the parental affection which your letter expresses, along with the confidence which your partiality leads you to repose in me."

It can scarcely be doubted, however, that amid other perplexities, he did not hesitate to prefer the claims of Glasgow to those of Edinburgh in this competition. His preference he distinctly intimated. "I never," says he, "felt more unfeigned regard for the people here, and the prospect of soon bidding them adieu is like dissolution to me. Yet if to this it should come, I feel now nearly convinced that Glasgow ought to be, and will be my destination, for reasons that will readily occur to you, and which I may have an opportunity of stating to you afterwards. Sympathise with me, and pray for me."\*

In the event of his translation to Glasgow, he seems to have calculated on the disappointment of extravagant expectations, as he deemed them, with respect to a numerical increase of the congregation. "Were I there," he says to an intimate friend, "and to apply the same rather forbidding principles of admission, which I have been accustomed to act upon, and which I cannot relinquish, the list of members would rather stagnate, and a disappointment of a very painful description would ensue." His perplexities, however, arose chiefly from these two causes—the pain with which he contemplated a separation from his people, and the difficulty of ascertaining whether duty required him to undergo it. To Dr Stark he says, three days before the meeting of the Synod,—“It is impossible to express to you the anxiety I feel. I am really at my wit's end. I never felt less composure. I have endeavoured to think of the case seriously and fully, and to spread it before the Lord with confession and supplication. From such assurances as the 25th psalm and others abound with, I think I have had much comfort, and would not wish to let it go; but still my uncertainties are what they were.”

\* To Dr Stark, August 11th.

On the 15th of September, the Synod, which met at that time in Edinburgh, after a discussion of eight hours, decided, by a majority of two, that he should be translated to Glasgow. The vote was stated: "Continue Mr Heugh at Stirling, or transport him to Nicolson Street, Edinburgh, or to Regent Place, Glasgow; and prayer being presented for divine direction, the roll was called, and it carried that he shall be transported to Regent Place, Glasgow."\* Accordingly, he was inducted by the Presbytery of Glasgow, on the ninth of October, as minister of Regent Place church.

Between the time of the Synod's decision and his introduction to his new charge, he thus writes to Dr Stark:—

"FRIDAY EVENING.

"MY DEAR SIR,— . . . . The first thing that has roused me a little is the approach of Sabbath, and the consequent necessity of saying something to a people who always listened to me with affection, and whom, in my present circumstances, I know not how I shall get fortitude to face. The Christian spirit which they have shown under this shock—their deep regret, yet submission without irritation—their unabated kindness to me, and sincere sympathy with me, are more than I can endure. I could give you examples of their sayings which would come to your heart. . . . I trust many among them belong to the flock of that good Shepherd who will not leave nor forsake his own—that the absence of one whom it was no difficult thing to value too much, will lead them more to Him whose preciousness is above all conception, and that this gracious One will soon send them some prepared individual, to whose ministrations he will grant a degree of effect which he has justly withheld from mine. I have reason, at the same time, to wonder that mine were blessed in some degree, and to cover myself with shame for a thousand defects which now, alas! cannot be rectified. . . .

"Yours affectionately,

"H. HEUGH."

On the Sabbath immediately preceding his induction he preached two discourses, of which he presented copies to the members of the congregation from which he was parting, as "a small memorial that might be more durable than unassisted recollections." These discourses were intended "as a compend of that gospel which it was his study to preach." "They contain," as he expresses it, "only well-known truths expressed in plain language, and composed as well as transcribed for the press in little portions of time obtained in the midst of interruptions, from particular circumstances, uncommonly numerous."

\* Synod minutes.

In these discourses he purposely avoided, excepting in a few sentences at the close of that delivered in the afternoon, all allusions of a personal kind, feeling himself quite unable to meet his people on such tender ground.

“The feelings of tenderness,” said he, “which this crisis awakens I dare not attempt to express, but these may well be allowed to give place to this most solemn and paramount consideration—the responsibility incurred both by you and by me for the opportunities which are now over. Eight hundred Sabbaths have well nigh elapsed since my ministry in this place began. What have you and I been doing on so many days of the Son of man! A great responsibility is connected with a single Lord’s day;—what then shall we say of that amount of responsibility which belongs to so many! These days are now past, and neither can they be recalled, nor can our improvement of them be altered. O Lord, enter not into judgment with us, for in thy sight we cannot be justified! May the blood of Jesus thy Son cleanse us from all sin.”\*

Sixty-nine years before, his father had ascended the pulpit from which these concluding appeals were delivered. The recollections of his early youth, as well as of his fifteen years’ ministry, crowded upon him; and to those who knew his character, it will not appear surprising that, so soon as he had withdrawn from public observation, he gave himself up for a time to speechless, and indeed inexpressible emotion. Previous to his valedictory service in the pulpit, he had encountered a succession of painful partings, in a series of concluding pastoral visits, which he felt it his duty to pay, and in the course of which he discovered many affecting evidences that it was with mutual sorrow he and his congregation were yielding to the separation.

“I enter no house connected with the congregation in which tears are not shed: and the looks, and language, and grasp of the hand—of some of the poor especially—altogether overcome me. Besides, I am very bilious, and not remarkably well in other respects. It is, indeed, a sort of living death. But I beg pardon. There is too much of this. It cannot be agreeable to any one to listen to such a tale; and, perhaps, I may displease God by shutting my eyes to considerations of another character.” To the friend addressed in

\* Two discourses preached to the Second Associate Congregation of Stirling, on Sabbath, 7th October 1821. See volume of Discourses, pp. 407-451.

these words, (the Rev. Mr Muckersie,) he says again, at the distance of a few days, "I have no leisure to say much. Never have I passed through such a scene, and I often start and ask myself, is it real? But I must yield myself to the necessity. I have now no control over arrangements which were made without any agency of mine. Over these arrangements the Lord of the church has presided, and his grace is sufficient for me, and his strength can be made perfect in my weakness. Never did I feel that weakness more. Oh, may the power of Christ rest upon me!"

He observes, in a letter to Mrs Heugh, written two days after his induction as minister of Regent Place, "The exhortation is a trying one, take it as you will: 'forget also thy father's house and thine own people.' Were I to begin to describe my griefs, I should open sources which would not soon be drained. Oh, may the consolation of God abound with us all!"

In concluding this important section of the memoir, we feel constrained to add, that while the preponderance of grave reflections in Mr Heugh's letters, and the mass of solemn matter in his diary, are a fit and true index of his habitual character, yet we have seen him hitherto but little in the social or family circle. His character cannot be fully appreciated, however, by merely observing him as a public man in the pulpit or the church courts, or even by looking at him in his solitude with his diary before him. Here it may be stated, to guide the reader in forming his impressions, that no man ever saw him wearing a morose expression. His gravity never degenerated into gloom. Indeed, in the circle of familiar friends, such as those most frequently named in the previous chapters, his joyous spirit was proverbial. The exhaustless flow of humour, the quick retort, the practical joke, the ever inventive playfulness, the hearty and almost juvenile relish for *fun*, especially among his own children, which gave such a charm to his private character, cannot be adequately represented. We may pause here, however, in the midst of what he felt to be a most painful and perplexing crisis, to say, that this department of his character, by which he was enabled to exhibit the lesson of a cheerful piety, will be, in some degree, more fully developed in the progress of the volume.

## CHAPTER IX.

Secession Dissent in Glasgow; Origin of Regent Place Church; Prejudices among some of its members. His sentiments in reference to Stirling; Visits Stirling; Interest in the Stirling Church. His labours in Glasgow; Conversations with candidates for membership. Reflections on the visit of George IV. to Scotland. Attachment to Stirling. Ordination of his successor, &c. Tenderness of character. Pulpit preparations. His reading.—Interruptions; Conversation.—Varied occupations; Visitation; Congregational Classes.—Self humiliation. Domestic affections; Various familiar letters.

To Mr Heugh, Glasgow was, on many accounts, a scene of peculiar interest. It need scarcely be observed, that what that city was already, and what it was soon to be, were with him much more important considerations than what it had been. In the past, however, names the most eminent, and belonging to various denominations, had long been known throughout the land, in connection with the Glasgow pulpit. During a succession of years, when one-half of the church-going population of the city could have been accommodated in its Cathedral, it enjoyed the ministrations of Durham, Grey, and Leighton: at a later time, of Maclaurin, Fisher, and Gillies. Passing over other distinguished names, it may be mentioned that Wardlaw, Dick, and Chalmers were among the ornaments of the pulpit in Glasgow when Mr Heugh began his pastoral labours in that city. About the very time of his arrival, a transition-period had been reached in the history of Secession Dissent. Though the population had for some time been doubling itself in the course of about twenty years, yet the idea of increasing the number of Secession congregations seems scarcely to have been entertained. Even before the union a more liberal and enterprising spirit had arisen, of which Regent Place church may be said to have been the first fruits. The second Secession church in Glasgow had taken its rise from the separation occasioned by the Burgess' oath. During the seventy years that intervened between the breach

and the union, the two congregations had increased to four, (two belonging to each branch of the Secession), while the population had risen from about 20,000 to 147,000. The fifth, now under the pastoral care of Mr Heugh, had only of late come into existence; and a few facts may be mentioned, chiefly relating to its origin, which will sufficiently demonstrate the necessity that existed of adopting a system of procedure more enlarged, and better fitted to expand the Secession Church.

Among that division of Seceders to which Regent Place church had belonged, strange as it may appear, the system of parochial boundaries had been put in force, with a rigour probably unequalled even in the Established Church. A family was not suffered to pass from the pastoral superintendence of the one minister to that of the other, except by changing their residence, beyond an arbitrary line, fixed by the church courts, between the congregation in the city and that in the western suburb. This preposterous arrangement had indeed been set aside long before Mr Heugh came to Glasgow; but the spirit by which it had been dictated was neither extinct nor inactive when the new congregation came into existence.\* This fact deserves mention in these pages on more accounts than one. It stands in contrast with the commencement of a more liberal system, which, had it been acted on from the begin-

\* Additional accommodation had been needed for years in the Glasgow General Associate Church. Persons, amounting sometimes to two hundred in number, were simultaneously applying for sittings, who could not obtain them: and yet no principle seems to have been recognised by which a new congregation could be called into existence. On the contrary, when means were adopted to provide for the erection of "a second meeting-house," these means were pronounced "irregular." This opinion was notified by the Session to the parties concerned, "with certification that if the irregular course was persevered in, they would be held responsible for all the unpleasant consequences that might ensue." "The affair of the new meeting-house" appeared to the Session "not only to have been conducted, but to have had its very origin in disorder." Their failing to "advise with" the Session about "the necessity or expediency of erecting another place of worship," was pronounced an impropriety that "could be considered in no other light than a gross outrage committed against the order of the church;" and yet, in the midst of these statements, the Session pronounced "a second place of worship unnecessary and inexpedient." In this manner the erection of the new society was for some time obstructed; but it was at length submitted to by the Session, as a necessity, under the cordial acquiescence of the Presbytery.—This brief statement will suffice to show how the expansive energies of the Secession in Glasgow had been crippled; and even at this distance of about thirty years from the time alluded to, it may perhaps be affirmed, that an unexceptionable system, whereby to secure the regular multiplication of churches in proportion to the demands of an increasing population, has yet to be devised.

The congregation of Regent Place consisted originally of 157 members; 15 of these were from the congregation of Anderston, the rest from that of Glasgow. The first call to Mr Heugh was signed by 152 members and 114 adherents; the second, by 119 members and 285 adherents; and the third, by 260 members and 203 adherents.—(*Presbytery and Synod Minutes.*) It may be added here, that the total cost of their place of worship was £4939.

ning, would have largely promoted the great objects of the Secession. Not long after his translation, Mr Heugh was called to vindicate this better policy in the face of a protest supported by several of his co-presbyters, and by a name no less eminent than that of Dr Dick.

Nor is this all; there was danger lest a character of narrowness should be imparted to the new congregation by the circumstances in which they were called into existence. Even good men, when they cannot obtain the recognition of a principle, in seeking what they deem an important object, will sometimes take advantage of a prejudice. In the older congregation, certain persons had urged, with much earnestness, their predilections in favour of the more antiquated forms of conducting public praise, in opposition to such innovations as the singing of "repeating tunes." Some individuals of this class were found among the original members of Regent Place church, and their proceedings led Mr Heugh, within a few weeks after his induction, to give a signal, significant enough, that narrowness and prejudice should not be the ruling influences in the church of which he was the minister. A prejudice, not produced by any thing like reason or inquiry, he was well aware could not be successfully met, much less set aside, by argument. His confidence in the power of Christian forbearance he often evinced, both in his preaching and his practice. In the present instance he felt that mere forbearance might compromise important interests, and that a more decisive procedure was demanded. He writes to Mr Muckersie: \*—"There have been too many little prejudices among a good many of the original members about singing, &c. I hope I had no wish to assume or to dictate; but I felt quite aware that, if we set out with the principle that we would *give no offence*,—that we would try to *please every body*, and abstain from every thing which interfered with whim or usage,—we should degrade and unsettle ourselves; and, in place of having one Master in heaven, would have both masters and mistresses in abundance on earth. It was on this account, that while many were saying, 'Regent Place church was built that there might be no repeating tunes, no singing without the line, &c.,' I desired the precentor to introduce the new music, and have consented *to wear the gown and bands!* All is now quiet, and I hope will continue so;

\* December 29, 1821.

for I wish no more innovations, but a peaceful and exclusive devotement of all our time and energies to the great ends of the institution of the church of Christ."

Did we form an opinion exclusively from his letters written about this time, we should be ready to suppose that his mind was much more in Stirling than in Glasgow; but the energy with which he devoted himself to the duties of his new sphere sufficiently demonstrates that his heart was in his work. At the same time, to the scene he had left, he reverted in thought with a frequency and tenderness which persons of inferior sensibility cannot be expected readily to comprehend. From the unexplored field on which he was entering, his thoughts often withdrew to "that dear rock, and the lovely vale around it;" and, from the sight of persons yet unknown to him, he naturally turned back to "the old familiar faces" he had left in the place of his early life and ministry. To one of his two surviving sisters he writes as follows :—

"GLASGOW, 22d October 1821.

"This has been the first day of any thing approaching to leisure; and with the exception of paying some attention to the accommodation of my dear old friends, *my books*, this letter is the first piece of work I have attempted. What shall I say to you? In reality, the moment these thoughts come across my mind, that I am on no visit to Glasgow, but set down in it for life,—that Stirling, dear Stirling, is my home no more,—that my dwelling is silent and desolate,—my pulpit empty,—my friends at a distance,—and that, in place of getting among them and seeing their affectionate countenances, a letter is the only mode of intercourse that remains,—my feelings are not less overpowering (but rather more so), than at the first prospect or period of separation. I do not think that any of you can feel my absence as acutely as I do yours. Right or wrong on our part, however, the event is now an appointment of Providence, and in that view we must acquiesce. . . . . I think I never felt so much, as since this separation took place, the comfort connected with the thought of separated friends meeting at the throne of grace. I trust that you and our other friends meet with us there night and day. If we do indeed thus meet now, around the throne of grace, it is a token that we shall soon meet around the throne of glory."

Writing soon after to his niece, and having named *Stirling*, he adds :—

"The very name of the place, and the recollection of any person or locality in it or around it, almost overcome me. Although not com-

manded to 'forget my father's house and mine own people,' the demand made on me by Providence to 'get out from my country, and my kindred, and my father's house,' was certainly among the severest trials which I have yet been called upon to endure, and I still think that no friend I have can have felt it so acutely as I have done myself. Be this as it may, we are now separated,—the relations which connected me with Stirling for wellnigh forty years are over, and never will be found again for ever: and *that* thought moves not my mind only, but my whole bodily frame. Oh that I were suitably moved by it! For now, in looking back, I see I have done little, little indeed, either publicly or privately, in comparison of what I should have done, and still less with that singleness of heart to the Lord which became me, and which it is so difficult to attain. May God grant us forgiveness and reviving; and, by pouring down his Holy Spirit on us, enable us to bring forth more fruit to him now, and prepare us for that better world where, if we meet, we shall be no more separated."\*

Right or wrong on the part of men, he viewed the change which involved this separation as "an appointment of Providence," in which, "in that view," he felt bound to acquiesce. The question of duty, as to his leaving Stirling, he refers to as not yet settled in his mind. So it remained long after his allusion to the subject in the following lines to Mr Muckersie, written soon after a visit to his friends in Stirling:—

"The visit to Stirling was a very moving one to me. I can hardly give you any idea of my feelings. Every thing had a charm about it which I never felt so strongly before, and a sort of solemnity which I cannot describe. But the sight of my home—at least what was so long a happy home to me—really made me breathless. The peculiar kindness of manner on the part of all whom I approached, rendered a constant effort necessary to prevent my feelings from being quite overcome. I succeeded in being cheerful with my friends, but in the midst of my mirth there was heaviness. I am perhaps going too far in saying, that the abstract question of duty as to my quitting a place to which my own attachments were and are so strong, and where I was met with corresponding regard, remains yet to be settled in my mind. But I think I had no alternative; and if I have erred, I trust He who delighteth in mercy will pardon my error for the sake of his Son. What a solemn consideration, that all our arrangements must come before his tribunal for judgment! May we be single and faithful. I trust things will go well with the congregation, and better than if I had remained with them."†

To another friend, well acquainted with his feelings toward Stirling, he writes:—

"Many a waking revery I have, and shall, in relation to

\* 9th November 1821.

† November 10, 1823.

that place called Stirling, continue to have, till I am called to leave this world of reveries. I feel as if it were still my home,—as if I were only kept from it by some long absence,—as if I were soon to settle in it again, amidst the too kind congratulations of affectionate friends,—as if I were on the point of resuming all my wonted intercourse, &c. But it is a revery, and nothing more. I must be more completely removed from friends in Stirling, or they from me—that is no revery; and oh, that we were all well prepared for that last removal!”

To prevent this sensibility from degenerating into mere “revery,” or perhaps darkening into melancholy, there was needed the energy of that Christian life, which alone can find right channels or legitimate objects for true tenderness of heart. Mr Heugh had embarked in a work in Glasgow giving scope to a still deeper earnestness, than that with which he thought of any absent earthly scene—an earnestness not enfeebled, but made more deep and powerful by the strength of emotion with which he realised this separation.

“I have often,” he writes to Mr Muckersie, “since my coming hither, had stronger tendencies to desponding than I have felt for years before, and then Stirling comes before me, with all its own charms, and many others, which in such circumstances the imagination cruelly adds to it. If I could simply labour for spiritual fruit, in the strength of Christ, and by appointed means, I think I would wish no more. Have you seen Daniel Wilson’s two sermons on the death of Scott? I have not quite finished them; but they have been quite a treat to me, and I hope have both humbled and so-laced me.”

“*To Mr Robert Paterson, Frew.*”

“BRIDGE OF TEITH, July 15, 1822.”

“I will thank you to hand the enclosed to Mr T. at your convenience. You know on what subject, and with what design, I have written to him. . . . You are now disconnected with the congregation in Stirling as well as I am; but like myself you will look back to your connection with it with a warm interest, and for your friends’ and brethren’s sakes, and for the house of the Lord your God, you will seek its good. O pray, my dear sir, that God may cause his countenance yet to shine on that part of his sanctuary, for the Lord’s sake! You were an overseer of that flock along with me, and we must never forget the claims it has on our love and our prayers. For myself, I think I may say that I wish

I had always as strong internal evidence of my love to Him who gave himself for me, as I have of my regards for that people. I can see them but seldom, but I hope to be eternally with many of them, if I reach at last the better country.

“You and your family must not imagine, because I forebore to express my feelings strongly on occasion of my visit to you, that therefore my feelings were not strong. The truth is, they were so powerful, that had I begun to speak of connections, and intercourse, and the pain of separation, or even to exhort the children, I would have been quite overpowered—and that would only have distressed us. But I trust an affectionate regard exists between us mutually which will never be destroyed. In your young people, I hope I feel a sort of fatherly interest, and their looks and manners show how they feel to me. Farewell to you all in the mean time—and, as Mr Henry used to say, ‘when we next meet, may it be either in heaven or nearer it.’

“Affectionately yours,

“H. HEUGHL.”

He was now preaching in a new and exciting scene, to large audiences, not fluctuating to any considerable extent, although only a small portion of those who filled the place of worship were members of the church. Besides the ordinary Sabbath services, he delivered a monthly evening lecture on the fourth Sabbath evening of each month. He had commenced within three weeks of the date of his induction to visit the members of the church, and others who expressed the desire of enjoying the privilege; and within three months of his arrival in Glasgow, about 230 young people were in attendance at his various classes.

One department of his duty as a minister, which as we have already seen he always viewed as of peculiar importance, was his conversing with candidates for admission to the church. He was not long in his new charge till he had met with hundreds of young persons and others desiring to be admitted to church-fellowship. Many of these were accepted, but a large proportion were induced to delay their application, till such evidence of fitness might be furnished by them, as would justify their admission. In January 1822 he writes, “Besides the weekly preparations, a weekly class, and an increased number of visits to the sick, I have been obliged to begin conversation with intending communicants, and will probably have to spend in that exercise part of three days every week till April. You see I cannot have much time at my own disposal.”

This work he conducted with great caution and solemnity,

following a course similar to that specified in a previous page\* as having been adopted by him at Stirling. Considering himself as responsible, not for the personal Christianity of those admitted to church-fellowship, but for the credibility of their profession of it, he sought satisfaction, so far as this was possible, not only respecting the Christian knowledge, but the Christian feelings of the several candidates. In regard to their reputation in the world, it was the special duty of the elders to make inquiry. When such means as these had been employed with care, he viewed the question of the admission or rejection of candidates, as involving responsibility on *either* alternative—that of their admission or that of their rejection; the office-bearers of the church being, in his view, as certainly bound to recognise the Christianity of those who credibly profess it, as to disallow a false profession.

When George IV. was on the eve of visiting Edinburgh, Mr Heugh thus expresses his opinion to Dr Stark of what was due to the King, not in his personal, but in his official character: "The ministers of Edinburgh and its vicinity will have to present themselves, and tell the King how loyal they and their brethren and all their flocks are. I seriously think this is not only unavoidable, but imperative by duty, in order to 'give honour to whom honour is due.' In these evil days, it would be a high misdemeanour to allude to the principles which placed the house of Brunswick on our throne—but although the clerical addresses avoid this extreme, they will, I hope, avoid all fulsome eulogy either of the character or counsellors of the King."

His opinion of the pageant and its accompanying flatteries, as well as of all relating to the person of that Sovereign, was quite consistent with a sincere and enlightened loyalty. He observes, in a letter to Dr Stark: "The attentions from female and male multitudes which the King is receiving, and the language of adulation with which his sacred person and all-wise administration are lauded, and half adored by the church as well as other bodies, and the *tout ensemble* of the scene, go to impress on his Majesty's mind that he has nothing to do with the common laws of morality and of God, that he will stand as high with his subjects of all classes after a life of vice as after a life of virtue, and that he is as sure of a

\* See p. 52.

crown of glory as he is of that crown which he already wears. I am quite aware, at the same time, of the respect with which he ought to be received as the first magistrate in the land, and feel quite convinced of the propriety of *our* addressing him, *as becomes ministers of the people.*"

It may appear to some readers superfluous to recur to that profound interest with which his mind continued to revert to the congregation from which he had been separated. The depth of that interest, however, cannot be revealed by any casual notice. It was no shortlived sentiment, passing away with the event which caused it. For a series of years it continued to give a complexion to his thoughts, and, to do it justice, either as a feature of his character or a lesson of his life—a lesson not least needed by those least able to appreciate it—it must be allowed to express itself somewhat at large. To his niece he writes :—

"I am really astonished at the degree of additional interest which I now feel in the intercourse of Stirling people, particularly if they have belonged to the congregation. The moment I see them I am in the church, and see every body I was accustomed to see, and from thence traverse the streets, and take a more rapid excursion over the whole surrounding country, than your brother could do at his quickest rate of riding increased tenfold. I am sure they will think me somewhat absent, for I am often thinking of twenty subjects in the time of their uttering one sentence, not one of which subjects said sentence embraces ; so you see you must like me as well as ever."\*

From Stirling he writes to Mrs Heugh :—

"Never have I felt old associations more powerful and delightful than during this visit. I cannot help asking myself over, and over, and over, why have I left Stirling ?—and if mere attachment, and mere enjoyment, were to regulate the answers, I should be incapable of finding any satisfactory answer whatever. I think, if it were the will of God, I should like to die and be buried in Stirling. This, however, is a mere matter of feeling ; and I must in this, as in all things, bow to the infinitely wise and gracious determinations of God."†

At another time he says :—"The attachment which (I think

\* 7th October 1822.

† 22d November 1822.

increasingly) I bear to Stirling and its neighbourhood, it is impossible for me to express. I feel my heart more strongly knit to it than it ought to be to any spot on earth. . . . .”

With all this attachment to the place, there was interwoven a profound interest in the spiritual welfare of those to whom he had “testified the gospel of the grace of God.” With respect to the vacant church, he adds, in the letter quoted last: “From my heart I wish that the congregation were united and settled. Oh that all those among them ‘who make mention of the Lord’ may be earnest in prayer that he may send them a pastor after his own heart!” It was not till after a vacancy of about fourteen months that his successor, the Rev. James Gilfillan, was ordained. On the day of the ordination he writes to his niece:—

“To-day, I can assure you, I have been much more with you than in Glasgow, as far as interest and feeling are concerned. It is little more than sixteen years ago, when, in the same place in which you were this day assembled, I had a chief share in solemn transactions similar to those in which the Presbytery will by this time have been engaged. What a crowd of recollections does this force upon the mind! Where now are many of the congregation that assembled then? What havoc has death wrought since that period, removing from us some with whom we then worshipped, to whom we were most tenderly related, and with whom I trust we shall yet worship in a more glorious church than the earth has ever seen. But, alas! when I ask myself, what have I done during these sixteen long years? What has been my diligence, my faithfulness, my zeal, my self-denial? I feel as if my heart would sink within me. These years cannot be recalled, and my past opportunities of usefulness I cannot recover. Oh! may I and those to whom I so long ministered who yet survive obtain mercy, be washed in blood, and through infinite grace quicken our diligence in the improvement of the opportunities that remain! Of nothing I think am I more desirous than this, that the proceedings of this day may be crowned with an eminent blessing among you, that your new pastor may be remarkably furnished for his work, and as remarkably made successful in it, that the Lord may revive his own work among you, and do better to you than ever.”\*

Three days later, he writes to Dr Stark:—

“. . . . I can assure you I was there in spirit, and looking back to what occurred on the same spot sixteen years ago, I was overwhelmed with recollections all adapted to solemnize and sadden me. What was I doing during those precious long years? and how am I now detached, like one dead, from places and persons so peculiarly interesting to me? Alas, when will we be wise? When shall I at least become a spiritual and wise pastor? When shall I learn to do something to purpose, and

\* 24th December 1822.

not divide my time betwixt harassing recollections of the past, and fruitless purposes respecting the future?"

About this time, writing to one whom, many years before he numbered among his most intimate and endeared friends—the Rev. John Brown of Biggar, now the Rev. Dr Brown of Edinburgh—he observes, anticipating his translation:—

“If I did not know better, I would congratulate you on the call from Rose Street. But I know I never will be able to forget what it is to part with an affectionate congregation—and although you will not have the additional ties which bind a man to the loved scenes of his youth to tear asunder, you will find, I doubt not, the dissolving of those which must be broken, painful enough. You see I take the result for granted. May your Great Master bless you with wisdom and fortitude for the occasion, and make you an abundant blessing in a scene which I doubt not he is preparing for you.”\*

In this manner, for years after his removal to Glasgow, he often dwelt in thought amid scenes which had formed for themselves a sacred place among his recollections, to which he often withdrew with deep and solemn emotion.

“I can assure you that the times which have now for ever gone by, from the earliest period of my youthful recollection, to the hour when, with a sad heart and many tears, I bade my beloved Stirling adieu, can never be brought to my mind, either by my own meditations or by the allusions of others, without awakening tender, and even dismal sensations. You have no idea how I delight to wander in imagination to my church, and dwelling house, to the streets, the churchyard, and the whole valley and mountains around Stirling—roaming to Alloa, Denny, Dunblane, Balfron, &c., where I have spent so many happy days; and when I think these are past, I feel as if I were making a sort of spectral visit to this world after death had taken me from it.”†

In wandering among such scenes as those here named, he was sometimes led into trains of devout reflection, not unnaturally, however feebly, reminding us of the meditation of him who remembered God “from the land of Jordan, and of the Hermonites, from the hill Mizar.” He took a pleasure in repeating the very names of places which had become hallowed by the associations of his youth, and especially by those of his early ministry. About three years after coming to Glasgow, referring to a visit to Stirling, and to some of the families in the neighbourhood in which his presence was always hailed as a gratification and a privilege, he thus expresses himself in a letter to a friend:—

\* February 26, 1823.

† October 31, 1823.

“I spent this day at Blackgrange, and Bandeath, with mingled feelings of pleasure and sadness—and as I passed along the well-known highway, and gazed on the loaded fields, and green mountains, and the innumerable beauties of the vale of Stirling, I could not help exclaiming with some ecstasy, ‘My native nook of earth!’—Alas, in what a shifting afflictive scene do we live, grand and lovely as nature is around us! There is nothing for us but to secure the favour of Him who, while he is the author of nature, is the God of salvation, and has provided for us an inheritance which may well withdraw our chief affections from every thing here, as it will most amply compensate, to all who enjoy it, for the heaviest sufferings which they can endure while on earth.”

We might multiply extracts similar to the above to a large extent. Those already submitted may suffice to indicate, in some degree, one important feature of Mr Heugh’s mind. The sentiments which a mind peculiarly manly in its texture, and singularly free from affectation, is led by any circumstance so strongly to experience, and so frequently to express, belong, it will be admitted, to that inner history which, as unfolding character, it ought to be one chief end of every biography to elucidate. The grace which tenderness imparts to a vigorous character is peculiarly ornamental, like the decorations that crown a Corinthian column, and that add so much to its beauty without diminishing its strength. It must not, therefore, be imagined, that sentiments of the class alluded to, although predominating in some portions of his correspondence, interfered in the remotest degree with his active exertions in building up and consolidating the congregation of Regent Place. Indeed, those who knew him intimately, cannot fail to recollect the intolerance, almost rising into contempt, with which he regarded the indulgence of a morbid and elegiac mood, leading to the relinquishment of duty, from whatever cause such a state of mind might spring. He had early taught himself to pass out of mere moods into action. To endite elegies, in such a case, he deemed the part of a sentimentalist;—to perform deeds, he thought the proper duty of a Christian and of a man.

There was a considerable lack of incident, though no monotony, in the earlier years of his Glasgow ministry. He was then laying the foundation of much of his future usefulness; and his pastoral labours in preaching, in visiting his flock, in instructing and consoling the sick and the dying, and in conveying religious knowledge to the young, were as abundant as natural activity of mind and body, uninterrupted health,

and a hearty interest in his work, could make them. During these earlier years of his ministry in Glasgow, the history of one week was necessarily to some extent the history of almost every other.

He relaxed in no degree his industry in preparing for the pulpit. He had a very strong conviction of the disadvantage of repeating old discourses. The additional difficulty he experienced in committing them to memory, which partly arose from his system of short-hand writing, was by no means the chief reason why he declined delivering in Glasgow discourses prepared in Stirling. The very few instances in which he did so, led him to feel as if the old discourses wanted, to his own mind, that freshness and interest which they had in the beginning, and of which compositions newly written were possessed. It is believed that most ministers who have followed similar habits of pulpit preparation, will understand the reason on which he acted in this particular. Out of about two thousand discourses, composed by him in Stirling, it is certain he did not repeat more than twenty during the quarter of a century spent by him in Glasgow, in the midst of a multitude of the most pressing pastoral and public engagements. He has thus left behind him between four and five thousand lectures and sermons, with almost no exceptions, fully written;—a monument of prolonged and systematic industry, revealing to a great degree the secret of that remarkable *equality* in his pulpit appearances, on which his hearers were in the habit of remarking. Though he had greatly overcome the excessive anxiety in the prospect of public service, of which he sometimes complained in Stirling, he yet never attained, indeed he seems never to have coveted, an absence of solicitude in entering the pulpit. To a brother minister, who, judging from the remarkable self-possession of his manner, had ascribed to him an exemption from the ordinary anxieties that accompany pulpit service, he replies:—"Your complaints respecting yourself are, I suppose, common to you, with all your brethren; and I am astonished you should imagine that I am exempted from them. I scarcely ever enter a pulpit without a temporary hectic. But God, who is better to us than our fears, would lead us to anticipate, and we have constant reason to wonder at, his forbearance."\*

He did not relax in that minute daily study of the Scrip-

\* 5th June, 1823.

tures which he had practised from his boyhood, and which he regarded as a daily exercise, indispensable to his personal progress and comfort, and to his ministerial efficiency. To general reading he always devoted, on system, a portion of his time, as those who remember the pertinent allusions and instructive facts of his conversation cannot but conclude. The public events of the day of more pressing importance, he set himself to master, not from any effort to cope with the current information of the times, but from the necessity of that impulse from within, which prompted him to know whatever was meanwhile seriously affecting the interests of man: and thus, while his conversation was ever full of pleasantry and benignant humour, and sometimes exuberantly mirthful, it was constantly rising into earnestness, when it turned to questions touching in any form the well-being of his fellow-men. To this earnestness it was probably owing, rather than to any peculiar aptitude for recollecting numbers, that he could avail himself of statistical information which often imparted unusual precision and accuracy to his conversation.

He had acquired the happy art of finding out with much readiness the characteristics of a book, and could often sketch its character with singular accuracy, without passing his eye over every page. He was peculiarly cautious, however, in limiting his critique to the extent of his actual reading, although within that limit it was distinct and decided. No new productions on theology could tempt him to lay aside the good old divines whose acquaintance he had formed in early life. To the writings of Jonathan Edwards, of Owen, and of Bishop Hall, he reverted with undiminishing satisfaction, although ready to acknowledge their defects. His favourite author was unquestionably Edwards, whose power as a thinker and elevation as a Christian he viewed as rendering him one of the rarest men of whom theological literature could boast.

Mr Heugh's reading, however, was far from being confined within any narrow circle even in theology. He sometimes said, "I like to look into erroneous books." He seemed to feel his mind *braced* by exposing itself to such a chilling "wind of doctrine." Having made it the business of his life to be familiar with the foundations of the Christian faith, he was prompt in detecting "the sleight of men and cunning

craftiness whereby they lie in wait to deceive." Among the books which he read both with interest and advantage, were not a few of those written by men sound in the essentials of Christian truth, but doting on some theoretical interpretation. To Dr Stark he says:—"I have been reading what is to me a very interesting, although, I believe, a very absurd book—Fry on the Second Advent. It contains an analysis of all the predictions of the Scripture which he thinks can be made to bear on our Lord's approaching appearance. He expects (and the expectation is getting general among divines of a certain class) a visible reign of Christ in the holy land, with a resurrection of the saints, who are to appear with him, &c., &c. But I have not room to give you any thing like an outline. I think it will soon be worth while for some critic, who has time and inclination, to neutralize such books, and to endeavour to establish some sound principles of counter interpretation—for this running wild with the Bible is in every way injurious."

"We are the better for solitude," he writes to a minister who had complained to him of the solitariness of his situation in the country, "we are the better for solitude, at least I would give gold to purchase it." His time was arranged and devoted to a considerable extent on the principle of self-denial; and even his reading he felt it necessary to regulate strictly by a sense of duty. In these circumstances, an intrusion on his leisure could not but be a peculiar annoyance. Like all public men willing to devote some labour to public causes, he was exposed to many untoward interruptions. To his niece complaining of the unfrequency of his letters, he begins a reply in this style:—"Can a man help an inundation? Answer me that question. I have been inundated, not, indeed, like the poor bodies in the Bridgegate and Goose-dubs, with the filthy and furious Clyde, but as the reverend ministers of Glasgow almost always are, with overwhelming floods of visitors. And although I cannot yet say that my head is above the water, I have put my hand out for the purpose of preparing an epistle in reply to yours."\*

It was not with any mere affectation of good humour that he thus alluded to an intrusion on his time. Any unavoidable interruption which he felt to be peculiarly annoying, he sometimes spoke of as an *appointed trial*, to be improved in the

\* 30th December 1824.

cultivation of patience; and taking seriously this view of it, it seemed to him to be greatly deprived of what was otherwise galling in its character. How he relished conversation, and how it was sometimes pressed upon him to satiety, will appear from the two following paragraphs of a letter to his niece, the one of which was written before, and the other after, a tedious interruption.

“A meeting with esteemed and beloved friends, with whom we are perfectly at ease, and to whom we can unbosom ourselves, is one of the greatest of earthly blessings; and I have always to regret, for my part, that I yield so much to the joyous feelings which their presence awakens, and subordinate our intercourse so imperfectly to the highest objects.

“——— Here I have been interrupted *for four hours*. Alas! I cannot recall them, nor the multitudes of preceding hours which I have sinfully thrown away, or of which both good and bad men have robbed me!”\*

The “joyous feelings which the presence of his friends awakened,” will probably be more readily recognised as among his characteristics than his deficiency in “subordinating their intercourse to the highest objects.” These *joyous feelings* which he was afraid of carrying to excess appeared in all his social discourse, and imparted a charm to his conversation better fitted far to recommend “the highest objects,” than that monkish solemnity of manner which is sometimes unhappily mistaken for religion. He never set himself to act any part, even the part of the minister. Out of the abundance of his heart his mouth spake, and his heart was too earnestly in contact, as a Christian and a minister, with sacred things to suffer them to be forgotten; but they were introduced in such a way as to discountenance a *gloomy* piety. His house was a scene of hospitality regulated with a view to usefulness. The entertainment of Christian strangers he viewed as a privilege and duty, even though it should abridge hospitalities of a more customary and superfluous kind. Brethren from a distance, not confined to one or two denominations, deputies from religious societies, missionaries, students, and others, whom he viewed as having a special claim on the attentions of a minister, might not unfrequently be found sojourning under his roof or assembled around his table: where, by dint of *drawing out* his friends, by perhaps eliciting some fresh

\* March 10, 1823.

fact, and by contributing his share of information or of racy remark on the subject in hand, he imparted while he enjoyed enlightened and useful entertainment.

From this domestic scene he might perhaps be found hastening to his vestry to some engagement, to converse with persons with a view to their admission as members of the church. Thence probably he might be seen passing on his way to some series of sickbeds or deathbeds, some of these having to him far more than tragic interest, furnishing him with materials of thought not seldom so deeply engrossing to his own feelings as to become the subject of graphic description and solemn reflection in the midst of his own family. In the chamber of sickness he appeared as much in the character of a sympathising friend as of a pastor. His visits to the sick were usually brief. Having "brought forth from his treasure" some few precious things "new and old"—some one or two pertinent texts, with a few memorable words fitted to explain and apply them, and having closed his visit with prayer, he went to some other scene of duty—perhaps a committee, or a funeral, or some more private ministerial engagement.

If not among the everyday duties of his ministry, yet among his weekly occupations, were his meetings with his congregational classes. They amounted to three in number; each met weekly, fortnightly, or monthly, and they comprised children and young men and women to the number of between two and three hundred. His whole proceedings connected with these classes—the care with which he prepared for them, the punctuality with which he met them, the absorbing interest with which he catechised and instructed them—all expressed his persuasion, that the duties of the class-room, in the order of importance, were second only to those of the pulpit. Many incidents afterwards occurred to justify this persuasion; and here we may record the general fact, that he lived to see not a few who had received instruction in his classes, taking an active part in the institutions of the church, when, at a more advanced stage of its progress, it became thoroughly organised for the diffusion of the gospel. To "the advanced class," which met monthly, he often delivered expositions of select portions of the Bible, or statements on a series of doctrinal and practical subjects, of which he carefully sketched not merely the outline, but the whole train of

thought in its details. To the junior classes, he was at great pains to present the truth in the most simple and attractive form. He received from them passages of Scripture with which he wished them to store their minds, and never omitted to expound some particular portion of the Word, selected in accommodation to their tender years, and most frequently consisting of New Testament history. Having finished these exercises, he would frequently remind them of such "rules" as these: to be "quite perfect" in the preparation of their tasks; to be "exact in their attendance;" "to think after going home of what they had learned at the class;" "to pray to God to enable them to profit." He also affectionately told them that such things as these were expected of them all: "general good conduct, diligence in their education, the choice of good, and the shunning of bad companions, obedience to parents, and *constant kindness at home.*"

Such were some of those duties in which he was daily occupied. But though he "gave himself wholly to these things," and though his "profiting appeared" to others, yet he himself felt humbled under a sense of his unprofitableness. Writing to his venerable friend, the Rev. Mr Brown of Whitburn, he observes:—

"9th January 1824.

" . . . . So another year has passed over us, another year of mercy on the part of our God, of much misimprovement and sin on *my* part, at least. I often think with myself that, like the Israelites in the desert, I spend my years in vanity; and that, by a thousand occurrences which I cannot control diverting me from my purposes, I never shall be suffered to do the things that I would; others will, however, and will do them better. And if I be found among the true members of Christ, and be enabled to do any thing at all for him with singleness of heart, I may and will regret my own supineness, and will willingly cover myself with shame, but I trust I shall never be displeased because I see so many around me honoured to do so much more than I. . . . ."

Not dissimilar are the following reflections in his diary some weeks later:—

"21st March 1824 (Sabbath.)—Very much interrupted during the past week, and very probably allowed much valuable time to pass unimproved. Felt much exhausted during the week. Preparations almost

entirely confined to Saturday. Yet very comfortable in the forenoon, though much less so in the afternoon. Great darkness in secret prayer in the morning, but a good deal relieved by this promise,—‘I will put my Spirit within you, and *cause you* to walk in my statutes.’ Have much need to seek the entire mortification of self. Alas, how long have I worshipped this idol! Let the declaration of that gospel with which I am put in trust, and the salvation of men, and not my miserable credit, be my great objects in preaching. If I have failed, I desire to be humbled; and oh, may I be so! Whatever I feel amiss, deficient, &c., let me make an object of prayer,—prayer for the removal of these,—prayer for composure,—prayer for trust. Let me endeavour, without any delay, to press after light on my spiritual condition. Let me endeavour some more spiritual conversation in my family; and resolve to spend more time with my dear children.”

His allusions in his diary and correspondence to his “dear children,” with whom he is here resolving “to spend more time,” are not seldom deeply affecting. His family consisted at this time of two sons and four daughters—another daughter was afterwards added to the number. We have already said, that we despair of doing justice to the tenderness which threw around him such a charm within that domestic circle of which he was the light and the attraction. A cheerful benignity of manner, frequently rising into the most hearty and buoyant playfulness, at other times passing into grave and paternal solemnity, distinguished all his intercourse with his own family,—his kindness and good sense guiding him with an intuitive precision, to blend exhilaration and instruction in those degrees in which the one would aid the other. He was as far removed as possible from that class of fathers who seem to have the misfortune to believe that there is not a “time to laugh.” Yet the ordinary tenor of his mind was thoughtful gravity.—Happy in the home where he occupied the place of a father, he readily reverted to that in which he had held the place of a son. Writing to his niece soon after the death of her uncle, the Rev. Mr Telford of Buckhaven, he observes:—

“How rapidly our kindred are assembling in the eternal world; and it is no small ground of praise for us that we have good hope that they are in the happy department of that world. Oh that those whom they have left behind may be truly preparing to join them! Out of the twelve, of which my father’s family consisted (parents included), nine are away; and not a small addition must be made of those taken from the family of your father. And when a few short years at most are come, we too must go the way whence we shall not return. Oh that

we had *evidence* that, when we are here no more, we shall join our believing friends above, and be with Christ, which is far better!

"Your uncle's loss will be severely felt in the whole vicinity of the scene of his labours. And he was one of those quiet people who, saying little of themselves, have little said of them; yet, by their utter inoffensiveness, combined with their modesty and kindness, and unassuming goodness, get a place in the heart of their friends, of which we are not aware till they are torn from us."\*

Mingling his accustomed cheerfulness with more grave reflections, he writes to Stirling, to his eldest daughter, on occasion of the birth of her cousin's first child:—

"GLASGOW, 24th September 1824.

". . . . You may inflict a few kisses on the little stranger for me as you bid her adieu, and you may also present a kiss of congratulation to her mother. Is she aware that she is the first who has raised me to real *Grandeur*, having by her little production made me a grand-uncle? Tell your aunt, that if I had not thus been elevated to her own level, I would have approached her with some reverence on her new rise to the rank of grandmother. But it is thus, you see, that the coming generation pushes up the preceding one, till we fall from our height to rise no more. Well, *they* must fall too, and so fulfil the saying, 'One generation cometh, and another goeth.' May both the risen and the rising race have wisdom to 'consider their latter end,' and to secure a better world as the scene of their residence, when they must go hence, and be no more here!

"Endeavour to get the last accounts of my dear friend, Dr Small, before you leave Stirling, and try to get conveyed to him my deep sympathy and affectionate regards,

"Your affectionate father,

"H. HEUGH."

The constant, countless, minor attentions, which make up to so great an extent domestic benevolence, admit of no description. The scenes where it is experienced, and the correspondence in which it is expressed, must be viewed as peculiarly inviolable. Still we may subjoin one or two selections from domestic letters, without any impropriety.

Residing at Largs for a few days, while the church in Regent Place was under repair, he writes to Mrs Heugh:—

"LARGS, June 1825.

". . . . Many thanks to you for your excellent letter, which had the same effect on my heart and eyes that all your letters have. And, above all, thanks to the Father of mercies, who has preserved in safety and health you and my dear children in my absence. I begin to weary to return—lovely and magnificent though all nature be around me, and

\* March 7, 1824.

kind even to excess though all my friends here are. But I must not dwell on the charms of the banks of Clyde to a *prisoner* in Glasgow, till I become a fellow-prisoner. Well—among the many good effects which this jaunt has had, it has this evil effect, for which I know you will be disposed to find fault with me, to increase my dislike of the enormous metropolis of the West. There, however, is my allotted station, and there I am willing to be stationed till I am called to bid the world adieu.”

When affliction entered his family, he was earnestly desirous to interpret aright its language to himself. Indeed, he viewed it as an important exercise of Christian watchfulness, to mark what was laid on any of his family, as an allotted part of his own personal discipline, to be used by himself for the cultivation of faith and patience. When one of his children had been alarmingly ill, but was seeming to recover, he thus wrote to Dr Stark:—

“GLASGOW, *August 4, 1825.*

“MY DEAR FRIEND,—I feel myself quite melted by the constancy and tenderness of your interest in us; and I can say nothing stronger of your letter to-day than that it resembles, in its whole spirit, so many that have preceded it. Indeed, we never feel so sensibly the value of friendship, and of Christian friendship, as in a time of affliction and of need.

“You will be gratified to hear that our dear babe is rather better, and that our gracious Father, who has indeed loaded us with benefits amidst the deepest unworthiness, seems willing to spare her a little longer with us. The illness commenced on Saturday night, and was very sudden and very violent. She never was more sprightly and healthy than on Saturday, and ere two on Sabbath morning she was burning with fever. . . . .

“On the whole, I know not what to say. How little are we aware of the place which children have in our hearts till some such crisis occur to show us! But how little do we, how little at least do I, turn this interest into the right direction! I trust I did make her over to that gracious Saviour who said, ‘Suffer the little children to come unto me.’ But how reluctant is even this surrender! What reason have we to fear that he should justly spurn our partial devotement, and that the babe should suffer for the parents’ sakes! What poor, and helpless, and guilty creatures are we, and how much do we need a compassion that is infinite—a Saviour that is divine?—By the way, has not the doctrine of God’s visiting the sins of the parents on the children many solemn, tender, and powerfully practical aspects? I never thought so much of the subject before, especially in the last view. . . . . Yours affectionately,

“H. HEUGH.”

To Mrs Heugh, at that time in the island of Bute with a

portion of the family, he writes as follows, not having heard from her for a few days:—

“GLASGOW, 26th August 1825.

“Your welcome letter has just made its appearance in time to appease our wrath for your long and vexatious silence, for we were beginning to threaten to be as silent as you. We have, indeed, unspeakable cause of gratitude to the God of our life and salvation for this deliverance, and it is much more easy to speak of the duty of gratitude than to feel the principle, and present to God the fit expressions of it. I trust he will graciously perfect what he has begun.

“I hope to be able to send the watch by Mr Gilfillan; but really we can depend so little on the promises of tradesmen, begging their honours’ pardon, that I can hardly engage for it. To prevent wearying, however, when you have nothing to do, I would suggest that *you act clock* day about, by one of you counting the seconds, minutes, and hours, in which, by a little patient practice, you will become most usefully expert.

“What a blessing is it that we have the means of rendering our children comfortable, and what a delicious sight is their happiness! The glistening of their young eyes is often apt to fill mine with tears of gladness. But we may well mix trembling with our mirth. And what we should chiefly seek is their salvation.

“Last night was, I think, the finest I have seen even this season—bright—breathless—balmy—and as I walked and gazed for half-an-hour in the garden, I was with you in spirit, looking on the glassy sea at Rothesay, and the serene heaven, and the magnificent mountains. But I am too fond of this ball, on which I am but a transient visitor—a stranger, as all my fathers were. There is a better country,—better than even this in its best states and seasons,—and therefore lovely indeed. May our affections and inheritance, my dear Isabella, be there, and there may we find at last our little domestic flock around us, without one missing! . . . .”

“To the Rev. Dr Stark, Loanhead.

“GLASGOW, 5th September 1825.

“. . . . Give me some particulars, such as you choose to send, of the last days and hours of our very dear departed friend—now, I trust, in glory—Mr Spiers. It is with difficulty I can excuse myself for not having gone to see him. But there was so much distress in my own family, and so many other engagements crowded upon me, that I believe I had it not in my power. But I think of him languishing, solitary, and needing the face and the words of friendship; and the question comes to me with a pang, why was I not there? His death is very solemn. I preached his ordination-sermon, and he is taken while I am left. We had few better men among us—simple—calm—sincere—judicious—devout. I trust his short ministry will not be without fruit. My heart bleeds for his poor father. How has he been supported? Will you be kind enough to tell him how deeply I endeavour to sympathise with him.”

## CHAPTER X.

Glasgow Auxiliary Bible Society: Apocrypha Controversy: Mr Heugh joins with Dr Wardlaw in a private remonstrance with the London Committee; Moves suspension of intercourse with them; Consults Dr Stark; His motion carried in committee, and at a public meeting: Denounces the rancour indulged by some on his own side of the question. Publishes a discourse to the young. State of Glasgow in 1826. His last letter to Mr Muckersie. Visits Aberdeen: Journal of his route. Synod's Testimony; Its place in relation to the Symbolical books. Ordinary services among his people; Acknowledges by letter their kindness to himself and family. Notices the prevailing deficiency of zeal in the cause of missions; Makes a strong announcement from his pulpit; Its influence; Reflections on the state of the Church in regard to missions.

It has been already seen with what cordial interest Mr Heugh espoused the cause of Bible circulation in alliance with the British and Foreign Bible Society. His attachment to that great institution was suitably recognised, very soon after his arrival in Glasgow, in his appointment, along with his friends Dr Wardlaw and Dr Smyth, as one of the joint-secretaries of "The Glasgow Auxiliary Bible Society." The cause, in connection with which he accepted of this secretaryship, was hallowed in his estimation as one of the means of widening the sphere of Christian fellowship, and of overturning sectarian obstacles, that kept too much aloof from one another Christian men, who, as he thought, might be advantageously united in Christian action and fellowship—at least to the full extent of their agreement.

To obtrude on the reader's attention a rehearsal of the too well-known Apocrypha controversy, were equally to tempt his patience and to insult his judgment. At the same time, it occupied such a place in the proceedings, in the thoughts, and in the correspondence of Mr Heugh, as to demand some brief notice here.

As early as September 1824, a private letter was sent by Dr Wardlaw and Mr Heugh (in the absence of the other

secretary from home), remonstrating in their own name, as office-bearers of the Glasgow Auxiliary, against the practice followed by the London committee, of circulating the Apocryphal books;—a practice which they characterised as “a very serious and flagrant infringement” of “the first and grand principle of their constitution” as a committee, and as consequently involving, however undesignedly, a “breach of faith with the public.”

After various communications of a less private and more strictly official character, the Glasgow committee unanimously passed a series of resolutions, in March 1826, containing language of still more decided remonstrance, condemning the conduct of the London committee, as evincing a culpable deficiency in the virtues of simplicity and godly sincerity; and declaring their conviction, that there was no principle on which a thoroughly consistent course could be maintained, but that of an entire cessation of all contribution to any societies or individuals by whom the Apocrypha was circulated.\* This and similar remonstrances led the society in London to pass three important resolutions, on which they have acted ever since.†

Whether the resolutions referred to, without any express declaration of regret for an acknowledged deviation from the grand principle of the society; without a security that the men who were to administer its affairs were, *in judgment*, against Apocryphal circulation; without a security against giving aid in any circumstances to *individuals* who circulated the uncanonical books;—whether any resolutions, not expressly embodying such things as these, constituted an adequate concession to the feelings and convictions of the remonstrants in Scotland, and whether they furnished a sufficient safeguard against spurious circulation in time to come, was the question on which the secretaries and members of commit-

\* Statement of the Committee of the Glasgow Auxiliary Bible Society.

† At the annual meeting of the society, held on the 3d of May 1826, the three resolutions referred to were adopted by the society, and became the fixed laws by which the committee were bound to act.

“ I. That the fundamental law of the society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

“ II. That, in conformity to the preceding resolution, no pecuniary aid can be given to any society circulating the Apocrypha, nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever.

“ III. That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition.”

tee joined issue, and on which the society was eventually split.\*

Mr Heugh decidedly held the concession, and especially the security, to be incomplete. At a meeting of committee, therefore, on the 20th of July, he submitted the following motion:—"That the three resolutions of the parent society, passed at their last annual meeting, and the subsequent communications received from the committee in London, do not warrant this committee to resume immediately their former intercourse with the society." While his motion was lying on the table of the Auxiliary, and while it was occasionally under discussion, he wrote repeatedly to Dr Stark upon the subject.

"GLASGOW, *July 25, 1826.*

" . . . . I fear I stand alone among the dissenting ministers of Glasgow in my views of the subject, which, generally speaking, are those of the Edinburgh committee. All our ministers seem decided, as does my good colleague, Dr Wardlaw, for an immediate union with London. We had a five hours' meeting on Thursday last, and found it necessary to have an adjournment of the question till Thursday next week. It seems doubtful how the matter will go as to votes. All the ministers of the church connected with the committee (Dr Burns, Messrs M'Farlan, Marshall, Muir, and Smyth) are decidedly with me, as are a good proportion, perhaps two-thirds, of the lay members. As yet, we have had no bickerings, no angry feelings brought into action; and I hope we shall steer clear of these, although it is impossible to say. It is both staggering to my mind often, and painful to my feelings, to see all my brethren arrayed against me; and it would have been very satisfactory to my mind had I been a private member of the society, having nothing to do with its management. But this cannot now be helped.

" Now, I want you to tell me two things. First, what is your mind, and your determination as to your future conduct? and, second, what would you advise me to do in the event of a rupture? It is very probable that I shall be in a minority in the committee, although it is said the society is otherwise. Ought I to take any active part in the formation of a new society, and thus erect altar against altar, and set priests against priests? Or should I retire entirely from any management of Bible concerns here, and quietly send my mite wherever I think best? Perhaps I have so stated the alternative as to let you see my leanings. But what think you? I shrink from altercation. . . . .

" Was there ever such a Billingsgate article as that in the last 'Instructor'? One or two more such, and the cause would be destroyed. If a man as decided as ——, but possessing wisdom, had been at the

\* The reader is referred to Dr Wardlaw's Recollections of Dr Heugh, at the conclusion of this volume.

head of the Edinburgh movement, Scotland would have been united, and the good folks in London, who have been swayed by expediency, would have done any thing."

After a second meeting, at which his motion was discussed, but not put to the vote, he again writes to Dr Stark :—

“GLASGOW, 7th August 1826.

“In general, our discussions have been hitherto productive of no heat—of no approach to it; and I begin to flatter myself that we shall be enabled to preserve something like Christian temper. We have an ultra on each side. Mr —, who follows the London society through thick and thin, stoutly defends the circulation of the Apocrypha in any form. Our opposite ultra is Mr —, who, in answer to those who hold that the London society have repented and should be frankly forgiven, says, there is a sin unto death for which we are not to pray, and which we are not to forgive, and, in his humble opinion, the circulation of the Apocrypha, at least as the London society have done it, is one form of that sin!

“By the way, this matter of *not trusting them* ought to be set in its proper light. We do not mean to attack their individual virtue, but simply that they are so much committed, and so much swayed by false system, that we cannot rely upon them for acting as *we* would have them, and for acting as we think right. When a Whig attacks a Tory ministry, and denounces it as unworthy of the confidence of the nation, or *vice versa*, he does not mean to attack the truth and integrity of the individuals, whose personal honour he believes untarnished, but he considers them as so influenced by a false system, that they will certainly mismanage. I mean to state this strongly.

“It appears to me, that the high ground we should occupy is this,—the Bible society had it for its essential and distinguishing object to hold forth to the nations God’s oracles alone, to connect themselves with the Bible, and nothing but the Bible, to make no compromise for any object, to keep aloof from all who made such compromise. It has not done so, and it is not doing so, and therefore let us have a society that will do faithfully its neglected work.

“Your suggestion, that, *as far as we see clearly we should go*, trusting that Providence will brighten our path, has been of great use to me. . . . Yet I do not absolutely despair of London. Would they only publish an honest declaration against their past mismanagements, and declaring the truth on the subject of the canon, purify their committee, and reform their continental connections, we might be with them as before.”

Dr Heugh’s motion was finally disposed of by the committee on the 24th of August, having been carried by a large majority. On the evening of that day, writing once more to Dr Stark, he adverts with peculiar satisfaction to the good spirit by which the proceedings had been distinguished,—a

circumstance all the more valuable in his estimation, because views substantially the same with his own, but expressed with much controversial rancour, were periodically issuing from the Edinburgh press, which he feared would "spoil all," as he expressed it:—

"GLASGOW, 24th August 1826.

"You will be almost as much surprised as I am myself, when I inform you that my motion has been carried in our committee to-day by a majority of 19 to 8. We spent five hours upon it, and the same excellent spirit which appeared at our former meetings was kept up to the last. I could almost have shed tears when the victory was gained—not tears of joy, but tenderness and regret—from the apprehension of losing the society of those most excellent persons who think differently from me. Dr Mitchell's *spirit* never appeared to be more perfectly amiable than to-day; and my esteemed friend and colleague, Dr Wardlaw, behaved like a man and a Christian."

An appeal to the society was the necessary result of this decision. It was arranged that, in order to prepare the minds of their constituents for an enlightened determination of the question, a statement should be prepared, exhibiting the grounds of this resolution to withdraw from the British and Foreign Bible Society, with the reasons of dissent from that resolution. The statement of the committee was from the pen of Mr Heugh, that of the dissentient members was prepared by Dr Wardlaw; and in connection with a controversy, unhappily accompanied with too much "bitterness, and wrath, and envy, and evil speaking," it is pleasing to refer to this document, not only as containing, in the compass of about 80 octavo pages, the entire substance of the controversy on both sides, but as exhibiting, probably, an unexceptionable pattern of the spirit and manner in which such controversies ought to be conducted.

When the Glasgow society assembled, on the 16th of November, in the Trades' Hall, a discussion and division ensued similar to that which had taken place in the committee. Mr Heugh's motion was carried by a very large majority against the amendment of Dr Wardlaw. At the conclusion of his speech the mover entered a most indignant protest against that spirit of rancorous personality with which the views espoused by him had had the misfortune, in some instances, to be connected.\*

\* "I cannot," he says, "forbear remarking, ere I sit down, that I for one have experienced nothing but painful emotions in these most unhappy strifes. I have felt

He was induced, at the beginning of 1826, by the urgent request of various parties, to publish a discourse, addressed by him to the young, in the usual course of his ministrations.

With a copy of this small publication he sent the following letter to Mr Muckersie :—

“GLASGOW, 10th February 1826.

“I have been foolish enough to send a sermon to the press, a copy of which I request you will be kind enough to accept. You do not belong to the class for whom it is designed, but few are better able to judge whether it is adapted for that class. You see I wish to speak you fair.

“Whether is it I or you that have to answer for this long silence that has occurred betwixt us? If I had a colleague as minister of Alloa, and saw, or at least knew, that you were toiling in the bustle of this Glasgow, I think I would not grudge you three letters for one, if they would do you good, and your letters always did, and always will do me good. So take your pen again, and write me in that proportion.

“It is as well that I have not time to write fully at present, for I should probably write like one of the inhabitants of Glasgow, and they are all stunned with this crashing in the commercial world, and in silent alarm at what seems approaching. It would be very selfish in us ministers to feel easy while others suffer, merely because we imagine we are safe.”

“Delighted” with the perusal of the discourse, his friend replies, urging him to “think seriously” of employing the press more largely. “Though I do not hear often from yourself,” says Mr Muckersie, “yet from time to time I hear with

pain, from the disappointment of the hopes I had long cherished of the Bible Society, from the abuse of that confidence which, in common with my fellow-Christians, I have too implicitly placed in those by whom its affairs have been conducted,—pain, from the pleasure which I know the enemies of all such religious institutions have derived from our disunion and our contentions; from the temporary restraint of the circulation of the word of eternal life among the perishing nations; from the necessity which my convictions of duty have laid me under to oppose in this matter the views of some of my most esteemed and endeared friends; and principally, from the manner in which this controversy has been managed.

“Sir, it is most humbling to see professing Christians fighting with an almost savage ferocity; using with apparent delight words which pierce like swords: and employing the most unlawful and merciless weapons, which are adapted to kill character dearer to a man than his life, with a seeming luxury of satisfaction. It is humbling to see the Christian and the gentleman almost disappearing in the controversialist, and to see Christians turning on each other in such a spirit, and applying to their antagonists such charges and imputations, as would produce, to a certainty, bloodshed among the men of the world—the feet and the fists among one class, and the rapier and the pistol among another.

“I trust the discussions of this evening will be conducted so as that none of us shall have reason to feel uncomfortable in each other’s society from what shall be said. I trust if this meeting shall sanction the motion which I now make, our esteemed brethren will not leave us. I think they have no good reason; I shall be grieved if they continue to think otherwise. The separation of *any* of them from us would be a cause of deep regret. But I am sure I shall be excused if I refer particularly to my esteemed and beloved colleague [Dr Wardlaw], who has been the nursing father of this society from its infancy, to whose cautious and unremitting care its past success has been so much to be ascribed, and to whose placid but powerful eloquence we have been so long accustomed at these meetings to listen with delight.”

great pleasure of your abundant labours and eminent success in Glasgow. What a happy man you are!—Placed in a sphere of extensive usefulness, for which you are well fitted—good health—good spirits—great activity—a ready utterance—with many outward comforts—clothed with humility, &c., &c. May you be honoured, my dear sir, to turn many to righteousness, and yourself hereafter ‘shine as the brightness of the firmament, and as the stars for ever and ever.’”

The happiness thus ascribed to Mr Heugh by his friend, and connected in the mind of that friend who knew him so well, with his active usefulness, was probably not over-estimated. Yet there were depressing circumstances perhaps not taken fully into account. The prevailing commercial embarrassments of that season, and the numerous cases of more common distress then making demands upon his sympathy, sometimes awakened in his mind an interest “fully as much as his frame could bear.”

He writes to his sister, at that time under affliction :—

“What a comfort is it, that all our affairs are in the hand of Him who invites us to call him ‘Our Father,’ and to know and believe his love in his Son! Not some only, but ‘all our cares’ he bids us ‘cast’ upon him, ‘for He careth for us.’ How has God provided for us in temporal things, in the past part of our lives, and how much more abundantly in spiritual! I hope he has supported and comforted your mind under this affliction, and has brought his word of promise seasonably and powerfully to your heart, and ‘caused you to rest’ upon it.—For myself I am in the midst of affliction daily, not in my own dwelling, where life and health have been so long preserved, but among my flock. If I had many hearts to feel, and many purses to empty, I should find in this afflicted town ample employment for these mental and pecuniary resources. May God sanctify all these sad calamities!”\*

The letter which was his last to Mr Muckersie was written during one of those transient visits to Stirling, where the “lovely and grand objects” familiar to his eye from childhood gave him a brief and refreshing escape from the labours and anxieties of Glasgow. Little aware that he was in the act of closing a voluminous correspondence begun nearly a quarter of a century before, he yet writes in a manner not unworthy of the solemn occasion :—

“STIRLING, 8th December 1826.

“MY DEAR SIR,—How much am I indebted to you for your epistles! and how many things have I to say to you in reply! But I write this

\* To Miss Heugh, 22d November 1826.

not as I would wish to do when I address myself to a letter writer of your calibre. For I am every moment expecting to be stopped. . . . . I have been refreshing my body, and delighting my mind, by a solitary walk, 'where I have often trode,' around the Castle; and I see the lovely and grand objects around, all unaltered, amidst the changes which these few years have produced on so many who were accustomed to look upon them. We must change too. But if this earth and these visible heavens are so wonderful, what must those 'new heavens' and that 'new earth' be, which await the just! It is an inexpressible relief to me, to escape from the never-ceasing bustle and annoyances of Glasgow, and Apocryphal strifes, and to dwell a little among the scenes of my childhood and youth, and meditate a little, 'as much I may.' But I am satisfied that such relaxation should be but occasional. Labour—keen, persevering, and even fatiguing labour—is not less the happiness than the duty of man. And, if I know myself, I am willing that such should be my life. Alas! how far am I from filling up my time as I ought, and arriving at right motives in my exertions, such as they are! Humility is, indeed, the raiment that becomes us. . . . .

"The quantity of misery in Glasgow at present is great beyond belief. I hardly know a greater luxury than a bountiful person, having the means, would enjoy, in distributing, with judgment and delicacy, his beneficence among respectable families reduced almost to hopeless despair.

"I am obliged to stop; for I hardly know what I am saying, with so many tongues around me. Remember me respectfully to the Ladies.

"Yours affectionately,

"H. HEUGH."

It is worthy of observation, that a large number of the letters which passed between Mr Muckersie and Mr Heugh referred, more or less, like the two last which they exchanged, to the cases of persons in need of charitable aid, or of some other form of sympathy. One person of this description had lately died, whose position in society at an earlier time, together with his misfortunes, had rendered him an object of compassion and of alms to both, and whose name occurs not seldom in their correspondence. Mr Heugh observes, in reflecting on the circumstances of this person's death:—"I was much affected with the account of poor B——'s death. It was just such an end as was to be looked for; and we need only wonder that he was not drowned, or starved, or frozen, or neck-broken, long ago. He was a singular piece of work; and ages may pass ere such an oddity, and mixture of qualities, appear embodied in the world again; and perhaps nobody need regret if he shall have no successor. I would fondly hope that there did lurk within him somewhere (though it often did lurk in almost perfect concealment), 'some good

thing toward the Lord God of Israel.' For years no man looked upon him with anger, but all with kindly pity. All is fixed now. . . . What a mercy to be 'kept from falling,' and to keep unspotted from the world!"\*

When these reflections were penned, Mr Muckersie was unexpectedly approaching his end. The death of any intimate friend was to Mr Heugh a profoundly impressive event. It affected the whole tenor of his thoughts and of his private discourse. It imparted a character to his family prayers, and the impression it made might be traced not unfrequently in his diary and correspondence. On the occasion of the death of his old and valued friend at Alloa, he penned the following letter to Mrs Muckersie :—

“GLASGOW, 10th March 1827.

“MY DEAR MADAM,—Mr P—— has just now called, and allowed me a moment too hastily to convey my first feelings on occasion of this most unexpected and mournful dispensation. Words cannot express what I feel. My oldest and earliest friend in the ministry is gone! I have been prevented from the satisfaction of seeing him under his last short illness, and I shall see his face no more! Can I believe that our earthly intercourse has ceased for ever! But, alas! what must *you*, and Mrs M——, and Mrs ——, feel! The suddenness and the severity of the blow must stun and overpower you for a time. But, my dear Madam, your husband is not lost because he is no longer with you. Long, and solemnly, and scripturally, his thoughts, I know, were turned to the unseen world. Indeed, I believe few dwelt in thought more on these solemnities than he. He is now among them. Fears, sin, sadness, all gone,—gone in a moment,—gone for ever! He has met many an old friend, and has already found many new ones. He is with the Great Friend of our fallen race, whom his soul loved, and in whose presence is fulness of joy. *You* sorrow; but everlasting rejoicing is on *his* head: and I have no doubt, that, in this hour of affliction and of need, God will be abundantly gracious to you, and will render the visitation eminently preparatory for joining, in the world of glory, him whom you have lost.

“Mrs H. and Mrs Clarkson (who knows the widow's heart in the first hour of her desolation) unite with me in deep condolence. . . .

“I purpose, if the Lord will, to be with you on the mournful occasion of the funeral. Excuse this undesirable but unavoidable haste.

“Yours, with much affection,

“H. HEUGH.”

On visiting the scene of this bereavement not long afterwards, he observes to Mrs Heugh :—“This tour has been mixed with the sad and the pleasant. Mr Muckersie's house

\* To Mrs Gilfillan, 24th January 1827.

and pulpit and family, Mr M—— and his family, Mr M—— and his family, were all scenes of sadness; but never did I see nature appear in greater magnificence and loveliness. It is thus that, while we live here, we shall find the bitter and the sweet mixed in our lot. Is it not astonishing how little of the former has been infused into ours? How much do *we* owe to the God of providence and of grace!"\*

It must have occurred to the reader, and is likely to be yet more strongly suggested, that Mr Heugh was gifted with an eye for what he here calls "the magnificence and loveliness" of nature. His relish for the grand and beautiful in scenery, and even for those aspects in a landscape which he did not regard as amounting to peculiar beauty or grandeur, were the source of much enjoyment. He seemed to miss no feature of an object to which his eye was directed; and when the scene was peculiarly impressive, his mind instinctively threw itself into the mould of those objects on which he looked. Hence those singularly accurate and animated descriptions which he often gave in conversation, in which he seemed to live over again his visit to the place which he described. Indulging this peculiar susceptibility to the impressions of nature, he wrote many journals. These, however, being mostly intended for his own eye alone, and consisting often of the most fragmentary markings, fail to convey an accurate idea of the graphic power of his conversational description. This talent he thought it advantageous to cultivate. He not unfrequently urged persons whose habits were becoming fixed to keep a journal. To a young friend he once observed:—"Journalising is like sketching; it produces the habit of minute observation,—it fixes objects and events in the mind,—and even if we should not show our journal to others, it gives us the power of talking with ease, and with interest, to our friends when we meet them, enabling them to make the journey along with us."

In the beginning of September he visited Aberdeen, by the route of the Caledonian Canal and Inverness. He thus writes to Mrs Heugh:—

"ABERDEEN, 8th September 1827.

"I fear you may feel some anxiety in consequence of this delay in writing. But all is well with me. . . . I have been in the midst of a succession of objects, so varied, so beautiful, and so magnificent, that

\* 12th June 1827.

in reality I should hardly know either where to begin or where to end. Besides, I have kept a sort of journal, and have finished it as far as the wonderful Ben-Nevis, on which—in spite of all that has been said to its discredit, as the monarch among the mountain grandees of Scotland—and on the enormous masses around it, I could have gazed for a week. Many a score of times I thought, Oh if you had been with me! Of all the scenes I ever looked on, the one which commences with Loch Crinan and extends through the Hebrides, is the most amazing. Hardly a breath stirred; the sea was like molten silver; island after island, rocks, woods, glens, lochs, &c. &c., came upon us with a rapidity and effect which the imagination might fancy, but which I never expected to see in real nature. It is absolutely a crime to have it in one's power to see such manifestations of God, and not to go and observe and admire them!"

That "sort of journal" to which he refers in this letter, seems to have been suggested by his unexpected leisure on the way, and appears to have been written at two different short sittings. It is in shorthand, and was therefore intended only for his own perusal. It is, however, so much in the graphic and easy style of his colloquial descriptions, that a portion of it may be given.

"The first new grand objects are the Kyles of Bute, a profusion of broken elevated ground, crags, and wood, presenting every variety of shape, and, by the course of the vessel, seen in every variety of aspect. The Kyles are surrounded and surmounted by lofty craggy mountains, raising their summits to 2000 feet above the level of the sea, and exhibiting the usual appearance of Highland mountains with their interjacent glens. The passage is very narrow and winding till you approach the point on the lower side, by which you turn into the entry of Loch Fine. . . . To the south, Arran rises in majesty; and Goatfell, at an elevation of wellnigh 3000 feet, with huge surrounding mountains, like nobles around their monarch, looks abroad over all the scene. Turning into Loch Fine, the sea forsakes us, and night would have thrown her veil over our prospects, had not the moon looked forth and shed her pale and solemn light over the scene. Not a breath ruffled the surface of the water, and the still expanse seemed as glass, except the long undulating line which the motion of our steamer produced; and over each wave, as it rose behind us, the moon threw a silver whiteness, brightening, and then evanishing, as the gentle wave rose or fell.

"As we approached Loch Gilp, we found ourselves in the midst of a whole fleet of herring boats, amounting probably to upwards of a hundred, almost all of them having their two little sails up, and all their sails reflecting the white light of the moon. The face of Nature seemed to smile on these hardy sons of the wave, pursuing, in this remarkable inlet of the ocean, one of the most ancient, harmless, and productive, though perilous, of the arts of life. At the inn we replenished our stomachs with Highland ham and eggs, &c., and before the long hour of

midnight all was hush. But we were not hush long; for long before nature was satisfied with repose, the grating sound of a horn, violently blown, broke our slumbers, and all were on their legs yawning by four o'clock.

“We found the Crinan Canal to present at first nothing remarkably interesting. . . . But Loch Crinan, where the canal terminates!—Who shall describe it? We had a half sleepless night, and we had also spent four hours without breakfast. We were hungry and flat, but the display of nature which this surprising place presents, operated, on myself at least, at once in place of sleep and food. The Loch is of a circular form. It contains several rocky islands. A variety of rocks projecting from the land, and forming prominences, have the appearance of other islands. It was a whole amphitheatre of mountain in miniature, naked and woody, rocky and smooth, conical and regular, and then truncated and broken. And then the exit from this fair, magnificent place! Jura, Scarba, Mull,—huge mountains in whole groups,—islands in families,—craggs, woods, inlets, cultivated patches, but eternal wastes, past reckoning. What a world is this! Had it only presented this spectacle, this single insulated display, its Author would appear glorious in his works. But this is scarcely a speck on the map of Britain, and Britain is itself but a speck on the map of the globe. ‘O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches!’

“I cannot particularise the tour to Oban. I am bewildered with this variety. But there are parts of the day which memory must die ere she can cease to remember. The whole sea was unruffled, and the islands amongst which we floated seemed like dark, massive lead, on a bright molten surface. But as you approach them, and observe their outline, rocky, broken, and worn, you perceive that the element amidst which they have been reared has often risen in its wrath and assailed them with dreadful fury. The great whirlpool of Corryvreckan is well known. The island of Jura is here about a mile separated from that of Scarba. Both are lofty and precipitous, and look at each other like two frowning giants. The prodigious whirlpool, whose influence no vessel could resist, but would be feeble like straw before it, works only in certain states of the tide and the wind. This day even Corryvreckan did not disturb that universal tranquillity which the God of nature had commanded. It was still, as if it kept Sabbath; and its glassy surface seemed bright, as if it had put on its Sabbath's attire. We passed at the distance of about a league. But to gaze at this bright watery avenue, at this pathway to the vast Atlantic, now so placid, often so terrible, with its huge mountains on either side of it, and all forming but a small part of a corresponding scene, was a luxury of delight of which every admiring eye spoke, though no tongue was bold enough to attempt to utter it.

“I must hasten to the close of this day's excursion. I must pass Easdale with its slaty church. Through whole islands we wended by passages that were invisible till we approached them, and seemed to open for the very purpose of allowing us to pass, surprising us at every turn.

“The variety of size in the islands I must pass, from Mull, like a con-

continent of mountains, to little islands without a name, which you might step round in two minutes; the former as if the destined abode of giants, the latter the habitations of men from Lilliput. . . . .

“ We had just landed a boatful of people off Fort-William, and directed our course to the other side of the Loch, near its termination, and where the entry to the Caledonian Canal appears, when our engine first gave a few faint beats, then fainter and only at intervals, like a feeble and irregular pulse just perceptible, when in a little the pulsation ceased entirely, and motion along with it, as if the aquatic being that carried us had swooned or died. As in such fatal cases, the medical advisers were busy, observing, as usual, mysterious silence to the relatives and dependents of the patient. The latter, evidently not at their ease, occasionally ventured to question the practitioners, who were busy attending to the vitals of the sufferer, and who returned a few evasive answers, wise hints, and nods of the head, and hollow assurances that all was well. Fearing the worst, however, and not wishing to witness the last awful convulsions, the relatives withdrew and betook themselves to *terra firma*, a friend more to be depended on than the one they had left in the midst of her afflictions. After being rowed over a glassy lake for the distance of about a mile or two, we found ourselves in the midst of the comforts of an excellent inn, with empty stomachs, and I hope with grateful hearts.

“ All hail to such an Inn, with its decent, respectable, smiling landlord, welcoming us at its entrance,—its busy landlady,—its obsequious servants,—its tea, mutton hams, clean room, and comfortable beds! Nature is beautiful and lovely by day, the mountains are green, and even the flowering heath has its elegance; but the houseless and exhausted wanderer seeks to escape from them by night, and we gladly shut nature out from us when night has fallen, and rejoice in the plenary comforts of an Inn. For once, then, let us own that art triumphs over nature—yea, it is the God of nature who gives man that art—and for the comforts of the Inn and for the enjoyments of nature, we are equally indebted to that divine beneficence whose gifts we are so ready to enjoy without owning it.”

He visited Aberdeen on the occasion to which this journal relates, to perform ordinary ministerial services. Many of his journeys, however, were connected with important public causes. Indeed, with all departments of general ecclesiastical business he was, for some time before, and especially after this date, every year increasingly occupied. Soon after the union of the two Synods, a committee, of which he was a member, had been appointed to prepare a historical and doctrinal statement as a “Testimony” to the great principles held by the United Secession Church. During a series of years, extending from the time when this committee was appointed until the conclusion of their labours, we find in his

letters occasional references to the subject of the Testimony. To Mr Duncan and to Dr Stark the committee assigned the most onerous part of its labours, intrusting the preparation of the first draught of the historical part to Dr Stark, and of the doctrinal to Mr Duncan—a service which it is known was discharged by both with much ability.

Mr Heugh felt that there were hazards connected with the introduction of such a document. Having referred to these, he adds: “At all events, we have been brought through so many difficulties, that we must not despair in regard to this one,—yet I cannot but fear. Let us hope and pray that the ‘Lord will provide,’ and will secure the interests of truth and peace.”

That he should have been somewhat apprehensive of discussions that might affect the peace of the denomination, will scarcely appear strange to any one aware of the history of Secession Testimonies—a class of documents *till then*, however admirable in their doctrinal statements, and well-timed in their protests against prevalent evils, yet in some particulars too well known for their narrowness, and in regard to others, for their having raised questions which they could not aid in settling. Having spent much time in attending protracted meetings of a sub-committee, he observes:—“Mr Duncan, you will probably have heard, has drawn up a very able Doctrinal Testimony, or whatever you choose to call it, which has been subjected to the committee here. It has exceptions to the above character, but on the whole it is a very excellent paper. I am not quite aware that these productions are of much value. They are very partially read even at first, and after they become old they are laid on the shelf, and seldom have their rest disturbed. A short scriptural creed, with occasional Synod addresses and warnings, and a faithful and laborious ministry, seem to me to be the great desiderata.”

When the time for the settlement of the whole question respecting the Testimony was approaching, he wrote to another friend:—

*“To the Rev. John Brown, Edinburgh.*

*“GLASGOW, 3d September 1827.*

“MY DEAR FRIEND, . . . . I have very little leisure to fulfil a promise I made the other day to Dr Stark, which was to write you on the subject of this much talked of Testimony. I know much less than most people of the agitations which it is exciting in some quarters; but it is

said that, *in order to peace*, something must be done. To make the Testimony a term of fellowship, or of admission to office, is quite out of the question. Even peace or union cannot be purchased at this price. But it is thought by many that simply saying this book is no term of communion is unsatisfactory. 'Say nothing at all about it,' say some, 'and let people put what construction they please on your silence.' This would be as unsatisfactory. It would be unworthy of the Synod. It would not be honest. It appears to me that there is a middle course: to declare that it is not put on the same footing with the Westminster Standard books, the Summary, or the Formula, which contain the creed of our church, but that it goes forth under the sanction of the Synod as containing, in the judgment of the Synod, a faithful historical statement of the rise of the Secession, a satisfactory vindication of our separation from the judicatories of the National Church, and a seasonable defence of the doctrines of our church against surrounding errors,—or something to this effect.\* . . . .

"Dr Stark has been at Perth, which it seems is the focus; and his opinion is, that some such declaration as the above would satisfy moderate people, and the rest must take their swing. He thinks it would satisfy every minister. Think of the matter. . . . . I am yours always,  
"H. HUGH."

It will scarcely be expected that a large proportion of these memorials should be devoted to a record of his ordinary ministerial occupations. These unquestionably constituted the business of his life. Of few could it be said with more justice than of him, that he was "wholly in these things:" yet we purposely abstain from such a minute survey of his weekly routine of service as would, on the one hand, fail to convey information from its generality, or, on the other, would involve such a prolixity of details as would encumber our main design. Regent Place church was now filled every Sabbath by worshippers individually as well known to their pastor as so large a number of persons brought together during the course of a few years could well be. Besides his minute superintendence of the large number of young persons constantly attending his classes, and his careful examination of candidates for membership, he conducted a systematic visitation of his people,—a service rendered to himself and others at once useful and pleasing, by that ever prompt and affectionate sympathy with which he entered into their interests. He very often forgot names, and would observe with truth as well as humour, that "if he sometimes had difficulty in giving people their right names, he never had any in giving

\* The views here expressed on the place to be assigned to the Testimony, are precisely those which were adopted by the Synod.

them wrong ones." This infirmity of recollection, of which he spoke more than any one else, while it extended to the names of individuals, did not to their persons, or to the incidents of their individual or domestic history, with which their confidence had made him acquainted.

His-kindness was reciprocated by his people in other forms still more expressive than their "communicating with him as concerning giving." It is, however, only just to mention, that within a few years of his arrival in Glasgow his stipend was enlarged by two separate additions. In acknowledging the first of these he had said :—

"When I consider that so many of my esteemed fathers and brethren in the ministry whose offices and services entitle them by the law of Christ to comfortable support when this is practicable, are placed in pecuniary circumstances so much inferior to those in which the congregation has now placed me, it is not without pain that I enjoy a preference to which so many have superior claims. I think it right, however, to mention (what indeed I believe the congregation are aware of), that the situation which a minister in Glasgow occupies renders a considerable expense indispensable, not only to the comfort of his family, and to the respectability of his station, but also to the advantageous exercise of his ministry in various ways."\*

On the second occasion alluded to, he thus expressed himself through the president of the committee who took charge of the temporalities of the congregation :—

"GLASGOW, 31st March 1829.

"MY DEAR SIR,—You will recollect that I acknowledged verbally your letter conveying to me the two votes of the congregation on the 15th of September last; the one increasing my salary, the other adopting a transaction of life assurance which the kindness of some individuals in the congregation had induced them to form in my favour, and I would have acknowledged these votes of the congregation in writing at an earlier period had I not known that you had no opportunity of conveying my acknowledgment till their meeting this week.

"Which of these votes it becomes me to acknowledge most warmly, I am at a loss to say; although in the second there is a kind provision for those most dear to my heart after death shall have dissolved my connection with the congregation, which I would be insensible, indeed, if I did not feel in the most tender manner. Both of these measures were unexpected and unsolicited, and I regard them as fresh expressions of

\* April 17, 1824.

Christian goodwill from a congregation from whom I have enjoyed so many, which it becomes me to receive and return in the most affectionate manner. It is gratifying to me to know that the congregation has been enabled to defray already so large a portion of their debt, and that if it please God to continue to favour them as He has done, they have the means of effecting a large annual diminution of the remainder without subjecting themselves to the burden to which congregations are generally subjected in such circumstances, of assessing themselves by subscriptions or collections additional to their ordinary contributions. Although I know that 'the Lord hath ordained that they who preach the gospel should live of the gospel,' and that enjoying the fruits of that wasting mental solicitude and labour which the arduous duties of the ministry demand, is only a compliance with this ordinance of our Lord and Saviour; yet I hope I may say it without any spirit of rebellion against this divine appointment, that if I could, it would delight me to preach the gospel altogether without charge on those among whom I labour. But next to the pleasure which gratuitous service would yield me, is the satisfaction arising from the consideration that my pecuniary comfort imposes no burden on those to whom I minister.

"May the Lord bless us with spiritual prosperity! May we strive together in prayer, and joint labours of faith and love, for the cause of the gospel; and may the word of the Lord have free course and be glorified among us, that we may all rejoice in the day of Christ that we have not run in vain, or laboured in vain! I am, &c."

Acknowledging most cordially, as he did, the exertions of his people in supporting the gospel among themselves, Mr Heugh lamented the prevailing deficiency among them and others in efforts for its dissemination. Having been invited some time before to Stirling to officiate in connection with a missionary object, he had written to Mrs Heugh:—"We had a very agreeable meeting yesterday; but here, as in most other places, the people in general are quite dead to exertion for missionary objects, and the whole work devolves on a few. Better times will come, whether we live to see them or not."

When little progress had been yet made in the diffusion of the missionary spirit among his people, we find him entering in his diary such meditations as the following:—

"Collect as much missionary information as possible, particularly facts relating to great and disinterested zeal and active exertion in the cause.—Contrast these with the state of things among the religious world here, especially that part of it with which I am connected. How little real *thinking* about it daily; the matter absent from *their thoughts*. How little real concern for the objects! How little prayer! and no pecuniary contribution in any reasonable proportion. Bring the matter to the test of sin and duty, and do not make it so much the begging a

little from the *generosity* of those who scarcely understand the object, have no heart to it, and give it with reluctance. Incalculable the sin we have been contracting, and which is scarcely ever thought of, in keeping in our possession what should have been circulating through the world for the benefit of the kingdom of Christ; in keeping stagnant and putrid in our reservoirs what might have been flowing in many a channel pure and refreshing for the life of the nations.

“Strange state of indifference to *the world without*—to the extension of the kingdom of Christ in Christians hitherto. A state of *self-inclusion*—an insulation of themselves—a state of frigid neutrality—a self-contraction of spirit unnatural to Christianity, in opposition to that united, expansive, extensive exertion, disinterested and progressive zeal which Christianity tends to produce. The Christian world has been shut up within itself; each sect shut up within itself; each individual shut up within himself—no “*breaking forth*.” Like the *Jewish church* in the time of Christ, sleeping and pitying the sins of the Gentiles, enjoying, with little gratitude and little benefit, their own great privileges.—Each individual seeking his own interest, his own honour, his own fame, and scarcely ever feeling the selfish principle much overcome for the benefit of others. What a contrast when the new society of Jesus [was] formed! Self was forgotten—all [was] love to him—all [was] pity for others—all distinctions abolished—one spirit impelling the whole.—Looking abroad for the hopes of Zion on the great desert around them, ‘they brake forth on the right hand and the left;’ they obeyed the great command, ‘Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.’

“And what has the Christian world been doing?—divided into sects, neglecting the world,—each party maintaining itself, seeking its own reputation, quite neglecting this object. How little have I been doing myself, considering what God has been doing for me even in providence,—placing me here, giving me so many friends, attaching the hearts of the congregation to me, leading them to make such exertions as they are doing—[He then refers to his domestic happiness, and adds]—and how little these in comparison of spiritual mercies,—considering my unworthiness—this past reckoning,—considering what I might do!—But let me endeavour to influence the congregation from right principles. Some will yield cheerfully, and I must not be discouraged although [they] are few. The same power that led them to yield can lead others. The spirit will spread.”

Among his own people he had met with some discouragement in regard to benevolent exertion; and it is evident that at the time when he was expressing his anticipation of “better times,” he was far from supposing that such times had begun among them. From principle as well as policy he was decidedly opposed to the habit of petulant complaining in the pulpit on any matter whatever, and he certainly did not regard the peevish style as more expedient on pecuniary than

on other subjects. Relying on the influence of truth over minds possessed of religious principle, he thought it far more effectual to ply them with instruction and encouragement. Yet there were one or two instances, probably not more, in which he felt that to administer very pointed reproof was the condition of being faithful. One example ought to be recorded:—He had announced that a collection should be made on behalf of a congregation struggling with difficulties. His generous desires and expectations were sadly disappointed by the result; and he intimated his disappointment with a firmness and solemnity, not likely either to be mistaken or readily forgotten. Among other statements made by him was this, “*that as large a contribution might have been expected from a congregation of paupers.*” On the fly-leaf of his note-book I have found a few half-finished sentences, which he had written with the design of embodying them in an announcement to the congregation. They are as follows:—

“*Collection last day:—*(1.) The sum not more than might have been expected from thirty or forty contributors, in moderate circumstances, approaching to doing their duty. (2.) Disappointed—vexed—depressed beyond any thing I ever felt from such a cause. Not on its own account altogether; but from the state of feeling which it indicates; and from the alarm it excites as to the success of the gospel among us. (3.) Perhaps [I] have no right to introduce *my* feelings here, although a minister of the gospel, often exhausted with the labours, and afflicted with the cares of his awful office, has a right to look to those for whom he labours for human consolation, and to say, ‘If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy.’ (4.) Far higher considerations,—a neglect of duty. ‘Bear ye one another’s burdens, and so fulfil the law of Christ.’—A discredit to the congregation.—A prevention of that impulse which a congregation in favourable circumstances should give by its example to others around. (5.) Benefit of laying to heart [these things]. Think of such sayings as these: ‘There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.’ ‘God loveth a cheerful giver.’—The Macedonian churches.—Christ sits over against the treasury. You are seen and observed not by men, but by Christ. (6.) Express hope for the future.”

The "hope" expressed "for the future" was not disappointed.—From the year 1823 there had been maintained "a monthly meeting of the congregation, the objects of which were, prayer for the prosperity of religion, the communication of missionary intelligence, and the explanation of the Scriptures. This meeting was conducted by the minister alone; and was attended by from about 150 to 300."\*—The subject of missions was also discussed occasionally in the pulpit and even in the classes.†

The remonstrance above recorded seems to have aided him in giving a practical issue to his instructions, for it appears to have connected itself with the beginning of a new system of congregational exertion. Soon thereafter a society, formerly existing in the congregation, of a somewhat limited aim, though with a missionary object, was expanded into a more comprehensive organization.‡ The church was divided into 44 districts, and a missionary "collector" was appointed for each. During the three years following the formation of this society, about £90 per annum were (besides occasional collections) contributed to various missionary objects. These imperfect efforts continued to increase from year to year, so that before seven or eight years had elapsed from the origin of this association, the regular annual *missionary* income of the church had reached a thousand pounds.

\* Answers to Presbyterianial Queries.

† Mr Heugh preserved a most accurate record of the subjects examined at the different meetings of his classes. At the monthly meeting of his "advanced class," he continued to deliver a lecture explanatory of some passage or some general subject, and the members of the class produced texts of Scripture selected by themselves, illustrative of some topic prescribed at the previous meeting, and bearing on the subject of lecture for the evening. Among the records preserved of the business of this class we find such entries as the following, and hundreds of similar extracts relating to the subjects brought before his various classes might be selected from his private note-books.

"May 2.—Explained Ps. lxxvii. Topic, Concern for the advancement of Christ's kingdom.

"June 13.—Explained Rom. xv. 15-25. Topic, The importance of the conversion of souls.

"July 18.—Explained this evening Rom. xv. 25-33. Topic, The duty of pecuniary communication on Christian principles."

‡ July 1828.

## CHAPTER XI.

Mr Heugh's Diary. His family; Letters to his children, &c.—Visits Ireland; Belfast. Reflections in a solitude; Synod of Ulster, &c. Amusing recollections of Ireland. Grave reflections. Birthday meditations. Visits Oxford and London. Preaches before the London Missionary Society; His views on reading discourses from the pulpit. Visits Paris; Impressions: A Sabbath in Paris; Feelings on leaving France.

FOR two or three years after Mr Heugh came to Glasgow, his diary seems to have been discontinued. From the time of his leaving Stirling indeed, till 1826, only a few entries appear. At the beginning of 1826, we find him resolving to "recommence" his "journal;" and from the time when this resolution was formed till the close of his life, it becomes every year increasingly copious. For fifteen years after that date, he continued, as he had done for more than twenty years before it, to write all the notices of his personal experience in a short-hand which no one, as he was well aware, had ever attempted to master, and which the nature of some of the entries, and a variety of other circumstances, render it certain he never supposed any one would decipher but himself. These private records of the Christian life within his soul indicate, in a manner too distinct to be mistaken, a steady advance amidst alternating light and shade. They show the character improving "as the shining light that shineth more and more unto the perfect day." His diary thus exists in circumstances that render such a secret record peculiarly valuable. It unfolds the unseen spiritual mechanism that regulated the movements of his public life, and every such document must be fraught with important lessons. When we see some tree planted by the "rivers of water," we may be sure that while the branches are expanding above ground, the root is also spreading unseen beneath the soil. So is it with the spiritual life of every Christian. The hidden and radical

graces of his character—watchfulness, dependence, and humiliation before God—must, however hidden, be growing, if it can be said “he bringeth forth his fruit in his season, his leaf also shall not wither.”

A few extracts belonging to the period now under review will be perused with interest.

“1826, 19th Jan.—Resolved, if I now dare form a resolution, to recommence this journal. Have suffered much from the want of it. Fear to arrange my time and make such resolutions.—Endeavour every night to take some sketch of the preceding day.”

“25th Jan.—Impossible to keep up any proper excitement but by prayer, reading, and saving time. Endeavour as to time to task myself.

“7th Feb.—Have been endeavouring once more to arrange a plan of study. The Word of God and prayer my chief business. Have a book to arrange the following things:—the history of the world in relation to the Bible,—the history of the church in relation to the Bible,—the history of individuals, and the history of opinions, in relation to it.”

“1827, Oct. 1.—Things to be attended to this week. The lecture to be written in the mornings. The sermon on the Friday and on Saturday forenoons. Part of the forenoons of Tuesday and Wednesday to be devoted to the study of the controversy.\* Hebrew each day,—resolving on a six months’ application to it,—some scheme of winter reading. Have had an illness, and been recovered. Feel exceedingly my low state in religion. Feel the necessity of giving more ‘diligence to make my calling and election sure,’ the necessity of being more spiritual and active. Oh what a poor and empty life has mine been! How much do I need to have forgiving mercy!”

“1828, Nov. 24. . . . Besides reading Scott on the Old Testament in the morning, examine at night Scott on the New Testament, with reading in the original.†

“If possible, every day make out a course of study for the following day, (D. V.) For to-morrow, reading in the morning and in the forenoon. Hebrew between dinner and tea. The revisal of the sermons on the adaptation ‡ in the evening. May all be done in God’s strength! Have been giving a considerable space for what I much need, reading. But, oh for more spirituality; and some more decided evidence of being a child of God!”

The diary and letters of Mr Heugh often present his paternal character in a light peculiarly attractive.

“May 16, 1829.—He mentions that one of his children had gone to bed in the evening in usual health, but when called in the morning gave no answer. He hastened to the bedside. ‘My whole frame,’ he

\* Referring to the Apocrypha question.

† He read the whole of Scott’s Commentary on the Bible, during the course of his daily hours devoted to the personal use of Scripture.

‡ Sermons on the adaptation of the gospel to man in his various characters. This series of sermons was delivered monthly on Sabbath evenings, and extended over many months.

says, 'was shaken. I tried repeatedly to pray, and in answer to a question respecting the hope of salvation, a short but suitable reply was given. Medical aid was called instantly, and means were blessed, and all is well again! Oh what do I owe to the Lord! Let me try to be grateful. Let me see my continued dependence, and that of all my family, on God. Let me be excited to tenfold diligence to improve precious opportunities for the spiritual benefit of my children. How soon may these all cease! Oh may God make them wise to salvation! To Him I desire to devote them, and seek chiefly for them the kingdom of God and his righteousness.' This visitation was on the 12th of May 1829, between eight and nine, A. M.

"*May 17.*—The following things respecting myself. Try to obtain by prayer and self-examination some *more decided* evidence that I have obtained mercy. Endeavour to find by what means I may most effectually promote my own personal improvement. Inquire how my ministry may tend to more benefit under the blessing of God. May these two objects, under the grace of God, be more and more my aim—that poor sinners may be converted, and that the people of God may be more excited to all well-doing."

The anxiety often expressed by him to improve his opportunities of promoting the spiritual interests of his children, was no occasional or vapid sentiment. In his daily intercourse with them, it was often expressed with much solemnity, but more frequently in some easy form felicitously expressive of those "joyous feelings" which we have seen he found fault with himself for indulging to excess. The briefest note to Mrs Heugh was likely to contain some message to some one of the children, perhaps to be delivered to that one *alone*, or what was more frequent, the message was for all, and was couched in such words as these:—"Tell the children to be good, quiet, and diligent." "Tell the children to be as good as if I were looking at them all the day long. The eye of One infinitely greater is never turned from them."

His letters to his children, occasioned by his own absence from home, or by theirs, were of the same character as his ordinary intercourse with them. Writing to one of his daughters on the happiness she was enjoying with her friends in Stirling, he adds:—

"GLASGOW, 21st *May* 1829.

"Remember, my dear, we sin if we enjoy comforts without these two things—tracing them to God, and giving him thanks for them. He is 'the Father of mercies,' and 'in every thing' we must 'give thanks.' But what if you should

relish these temporal blessings more than spiritual and eternal blessings? What if you should love them more than your Saviour and your Father in heaven? ‘Talk with your heart’ on these questions, my dear. When you love so many friends and so many comforts, listen to their great Giver saying to you, ‘Lovest thou me more than these?’ ‘Give me thine heart.’

“I have been reading the memoir of Mrs Greville Ewing with great delight. There were two things about that lady which I am very desirous to press upon you all. The one is, a ruling desire to do good, to be useful, and especially to be useful to the souls of others. The other is, to enjoy salvation yourselves; for we never will be concerned to do good till we get good—we never will be concerned for the salvation of others till we have salvation ourselves. . . .”

To another daughter he writes (1st June 1829):—

“. . . . I hope you are continuing to enjoy yourself mightily at Dunoon, and are doing all you can to make your mother and the rest happy. By the bye, this is a disposition which you cannot cultivate too much,—a disposition to contribute to the happiness of others. It should be painful to you to cause pain in any way to another, and a pleasure to give any degree of happiness to another. You know all have enough to vex them in this afflicted world without vexing one another.

“Now, how do you think you can make your mother or me happy? Just by being good, and doing good. If you be ill, and do ill, you will make us unhappy; if you be good, and do good, you will make us very happy. If, through the grace of God, you come to Christ for salvation, and love Christ, and your Bible, and holiness, when you are young, you will make us very happy. Remember, my dear, to pray for this; and when you pray, pray for us who are at a distance from you, as well as for those at hand.

“Do what you can to make H. happy. She comes down with a joyful heart to meet you. Walk with her—talk with her—sport with her—and show her every thing about Dunoon that you most admire.

“I wish you to get a few questions of the Shorter Catechism daily; that is, you must all get them; and revise the various passages of Scripture which you last got by heart.”

On the same day he writes to another of his children, who had recovered from a slight illness:—

“ . . . . I am going to give you a few directions.

“ Be very thankful to God for your *recovery*. He has done it, and you must thank him.

“ Seek more earnestly *that your soul may have health*, than that your body may have it. You know what I mean—seek *salvation* through Christ Jesus.

“ *Be your own instructor*, under the blessing of God; that is, as I have told you, study by yourself your own improvement in every thing. Think with yourself what you should lay aside, what you should acquire, how you should act in reading, education, and in your whole conduct.

“ *Pray to God to teach you to profit*, and read very carefully, with this view, the 25th psalm.

“ *Try how happy you will make your Mamma* in my absence, and do nothing that is displeasing to her. You know how much she loves you.

“ Be sure to write me a good long letter, and put whatever into it you think proper.”

To another beneath nine years of age, he writes as follows, some days later:—

“ . . . . Did you expect a letter from Papa at Dunoon? I assure you I got no letters when I was as young as you from any body. But since young people now get so much more attention than they got long ago, what should they be? Better, far better. Try to mind the following directions:—

“ Play very abundantly, but always harmlessly.

“ Laugh heartily, but not foolishly.

“ Be diligent with all your tasks.

“ Be kind to H. and to the rest, and obedient to Mamma.

“ Let tears fall only once a-day till you get further orders from me.

“ Bathe heroically, drink salt-water like sweet milk.

“ But above all, my dear, mind your Bible, your prayers, your soul, your Saviour, your Father in heaven. . . . .”

These letters, it will be perceived, were written to members of his family residing in the country or at the coast. His “brisk health,” as he termed it, though it prepared him intensely to relish visits of recreation to such scenes of retirement, induced him in a great measure to decline them.

From the Island of Bute, where he had spent a few days of the preceding summer, he had written to a female friend under affliction:—

“When I attempt to think of God, the Infinite Being, and endeavour to look abroad over his works around me, and then go to his blessed Word, and reflect on his character as there displayed, the consideration that a human being may *call this God his own*, is almost overwhelming; but appears at the same time so full of satisfaction and happiness, as to be quite enough for us in any conceivable condition.

“I have been for a few days in this beautiful island, and it would be no small trial to your patience were I to tell you the comforts which I have had in it. I am in the midst of whatever is fair and grand in the works of the Almighty. I have brisk health, and have strength enabling me to walk about as I choose. I am in the midst of Christian friends. My family are at hand, and are well. And I have been for three successive days in the house of God, hearing his truth, permitted to address it to others, and mingling with his children in acts of devotion. I know you do not envy. But I feel for those who are kept from these enjoyments, and surely that heart must be ungrateful and hard indeed which is insensible to so much goodness.”

While his family were at the coast, he visited Ireland as a deputy of the Hibernian Auxiliary Scottish Missionary Society. In a letter, written to the same friend, on his way to Ireland, he says:—

“STEAM-BOAT ‘FROLIC,’ 29th June 1829.

“I am thus far on my way to Ireland, where I mean to spend the month of July in the service of the cause of missions. . . . .

“As for myself, I am in no very cheerful mood to-day—although in a ‘Frolic,’ or rather, ‘*the Frolic*.’ It is not pleasant, in this land of mutation, to say adieu to a beloved family, even for a month. But I know that our heavenly Father is as able to protect and bless these objects of my love when I am absent as when I am present; and I trust I have been enabled to commit them to his promised care. I am not without hopes that the excursion may, through His blessing, be profitable to myself both in body and mind; and if I shall be enabled to declare saving truth to my fellow-men in Ireland, I may be honoured to be the humble instrument of good to others. I know I have the prayers of esteemed friends, and I trust you will not deny me yours.—I am afraid there is too much of *myself* here.

“I am in the midst of Irish faces, male and female—at least the tongues have most certainly been produced in that land—with which I am so far from being displeased, that I should feel disappointed were it otherwise. It will require no effort to keep my gravity. As far as I have heard, no *bulls* have yet come aboard; but I expect a numerous and motley herd of that species of cattle speedily.”

In a voluminous journal, detailing the incidents of this

visit, he notes the following things, "as to the passage" to Belfast:—"Disposition of men to think little of all matters of religious faith. This ought to be often alluded to in public.—A disputation—very violent and ill-judged on the part of the Protestant. No seriousness, though acuteness, on the part of the Catholic. Perhaps I was not free of blame in not taking his side. A minister should, if possible, be prepared at all points.—Gave away a few copies of [the tract entitled] *The Swearer's Prayer*. They were thankfully received, and the men promised to read and disseminate them."

'On arriving in *Belfast*, he writes to Mrs Heugh:—"Its brick buildings and cleanness give me the idea of an *English* town; but the watchman (whom I immediately spoke to) showed his brogue, which, with his formidable weapon, a sort of battle-axe, having at its termination a hammer, pike, and hook for catching 'the boys,' all told me that I was indeed in poor Ireland."

He writes to a member of his family:—

"ARMAGH, 10th July.

"All of you pass very often, singly and together, before my mind. Tuesday last I spent in an Irish village as completely among strangers, unknowing and unknown, as if I had been in Siberia. I was to preach in the evening, and it was evening before the minister of the place made his appearance. I went through the village,—stept a little way into the country,—ascended an eminence, and saw Ireland all around me, and *all alone*. Yet you were all before my mind. And often I thought,—'What are my family doing, while I stand here alone in the land of strangers? Is not a father remote and unseen, thus thinking of his family with love, a faint earthly image of our Father in heaven, looking upon, loving, caring for, all his family on earth, although he is hid from their eyes?' May you all belong to the adopted family of that Father? He is not far from any one of you; and I pray, and desire to trust, that he will watch over you, and keep you by night and by day. . . . .

"The appearance and proceedings of the Synod [of Ulster] must be the subject of conversation when it shall please God to bring me home. The appearance of talent was considerable through the body; but there are two men who have very uncommon talents for public speaking;—M., the Arian leader, is the Canning,—C., the orthodox leader, is the Brougham of the house. All the rest clear the way for these two pugilists."

After having continued for nearly a month to journey and preach almost every day among churches of the Synod of

Ulster and the Irish Secession Synod, he writes as follows to Mrs Heugh:—

“BELFAST, 24th July 1829.

“Here I am, delighted to look on the waters of Belfast Lough again, as I think I see on that watery plain the unobstructed pathway to my dear, too dear home. Your most welcome letter has been put into my hand, from which (I desire to observe it with gratitude) I perceive it hath pleased God to preserve you all in health. My own is unimpaired, notwithstanding rather too abundant labours. I preached three times last Sabbath, and travelled in jaunting cars about twenty-four English miles. I preached twice on Tuesday; and crossed a magnificent inland sea, called Strangford Lough, in a small boat, flying before the wind at the rate of nine or ten miles an hour. Yesterday I preached again, and travelled about thirty miles; and here I am in as comfortable and hospitable a mansion as a stranger could wish to inhabit. . . .

“We had a public meeting here last evening, and I preach to-night at a very elegant watering-place, for which I am just starting in one of those everlasting cars, and preach three times on Sabbath. On Monday, at five in the morning, I start for Dublin,—attend a public meeting on Tuesday,—conclude my tour by preaching on Wednesday, and hope to be moving homeward by Thursday or Friday; and, by the kindness of God, to be among you all on Saturday at farthest. My heart leaps with joy in the prospect. . . .

“It is impossible that in any country, or among any set of men, I could have enjoyed greater or more uniform kindness than has been shown to me, especially by the families of ministers, and by those of the Synod of Ulster, as well as the Secession. It has been a source of pain to me to say farewell to many whom I never again expect to see in the flesh. What a state of society shall heaven be, where there is no distance and no separation! May we, indeed, seek that heavenly country, and confess ourselves to be strangers and pilgrims on earth!”

On his return home, he writes to a relative, rallying her on her excessive suspicion of Irish people:—

“GLASGOW, 10th August 1829.

“I thought you would like to see my hand again, although you cannot see my face, after being so long among the *Irish*, from whom I have escaped with wonderful safety. What mischief they meant for me I did not particularly inquire,—no doubt it was something very dreadful, —perhaps eating me alive, of which you may believe they are quite capable; but whether they thought me too lean for an Irish meal, or whether my movements were so constant and so rapid that they could not catch me (which last is the more probable and charitable supposition), I got off, in all speed, by a clever steam-boat, without even enduring one scratch from them. And all this, I am sure, my friends will consider very fortunate.

“Now, really, I must beg pardon for this nonsense. I intended no-

thing less when I took up my pen. Perhaps the pen is to blame. But I shall endeavour to control it.

“I wish you were able to write to me,—you must, at least, do so by proxy, and tell your dear faithful R. what to say. What a blessing she has been to you! What she has been, and is, you must trace to God, who has given her to you, and whose goodness you are so constantly enjoying through her kind services. I trust, however, you are tasting that the Lord is good, by higher manifestations of his goodness; and that, amidst your solitude and weakness, his comforts, by his Word and Spirit, often delight your heart. I hope we meet daily, in our joint mutual remembrance, at the throne of grace. . . . .”

Writing under the same date to another friend, he observes, in his pleasant style:—“I have been almost five good weeks in Hibernia, that land of Papists, jaunting cars, geese, swine, great coats, rags, never-failing rags, and ceaseless scratching. These apart, however, it is a fine, a magnificent country; and if it had more wealth, more education, above all, more true religion—without which no country and no person can be happy—it would be one of the fairest ‘isles of the ocean.’ Well, adieu to it! I was very happy to see it in the background, then in the distance, and at length sinking in the horizon; and to see the heights of Scotia once more, and my own dear, too dear home, where, blessed be God, I found life, and health, and comfort, as when I left it.”

It is not strange, that, with an eye accustomed to note minutely whatever he saw, and with a mind peculiarly alive to ludicrous associations, he should thus have smiled at some of his own recollections of that most interesting but unhappy people, by turns oddly grave, and then more oddly mirthful in their misery. Yet his prevailing sentiment was of a more solemn cast in thinking of “the many thousand faces and places he had seen in that medley and mystery of an island.” He notices in his journal having seen posted on some public place, whether in humour or in seriousness, this advertisement, “BLINDNESS CURED;” and he adds, “*much need in Ireland!*” This sentiment is expanded in a letter to his niece:—

“GLASGOW, 10th August 1829.

“There is a precious seed in Ireland; but, alas! it is really a land of idols,—of real idolatry, almost as rank, and gross, and degrading, as, I suppose, I should witness were I to visit Hindostan. Education is making, however, gigantic progress. Many of the devoted friends of religion, both in and out of the Established Church, are bestirring themselves with a zeal and intrepidity worthy of their cause and their circum-

stances; and although the real converts from Popery are yet so few as that it is questionable whether Papists are gaining or losing in number, it seems undoubted that there is an undermining process going on in Ireland, beneath the very foundations of the fabric of superstition, which, we trust, will fall speedily to rise no more. Oh, what has Ireland suffered, and what has our world suffered, by apostasy from religion! It will be a happy period for the nations, when they are made to 'remember, and turn to the Lord.' May that period be hastened!"

The following reflections are noted in his diary on his completing the forty-seventh year of his life, and the twenty-third of his ministry:—

"August 15.—On the preceding day but two, *i. e.*, on the twelfth day of this month, I completed my forty-seventh year; and it is with a mixture of sadness and shame that I call this to mind:—*sadness*, in thinking of the days that are past to return no more; farewell, youth, farewell, active manhood! I must now, if I live, soon enter on the sombre vale of years;—and *shame*, for when I think of what the Lord has done for myself and my family, of my temporal advantages, my spiritual opportunities, and contrast these with my own conduct, my past sins, my unfurnished mind, my lost time, I can say little else than this: 'Shame and confusion of face belong to me.' Yet I would sin if I did not add, but 'to the Lord our God' (I wish to add, '*my* God') 'belong mercies and forgiveness.'

"Yesterday I completed the twenty-third year of my poor guilty ministry. Alas, what blemishes! what blots! what a mass of formality, self-seeking, lost opportunities, unfaithfulness, want of progress! May the Lord blot out as a thick cloud my transgressions, and as a cloud my sins! This is one of his own promises.

"I have been endeavouring to spend a part of this morning in prayer, with self-examination and humiliation before God. I think, if not mistaken, that I have been enabled to confess my transgressions to the Lord, not all of them individually, (for 'who can understand his errors?') but some of them individually, and whatever he has seen about me.—Think I have been enabled to trust God through Christ for pardon, acceptance, and sanctification.—Think I have been enabled to devote myself to God for the future, to trust him, to 'put off the old man,' and 'put on the new man,'—to endeavour more usefulness in my ministry, and more preparation for death and eternity. May the presence of God go with me! That, and that alone, can give me rest."

It has already been seen, and will yet further appear, that much of the incident of Mr Heugh's life was connected with his journeys undertaken with the design of advancing the cause of Christ; and, in the absence of variety in his ordinary labours, it is interesting to go along with him in those incidental engagements which took him from home. We have found him recently in Ireland. We are now about to follow

him to London and Paris. We might trace him on his way, not long thereafter, to Morayshire, and once more to Dublin. We shall not, however, take any particular notice of these visits to Ireland and the north of Scotland. In May 1830, he preached the Annual Sermon on Missions, in Surrey Chapel, to the London Missionary Society.

On his way to London, having "seen the poorest and the richest parts of our own dear Scotland, and an epitome of whatever is to be seen in busy, merry, magnificent England," he "entered Oxford at two in the morning." His sketch of that city is characteristic:—

"LONDON, 7th May 1830.

" . . . . Though perfectly exhausted after a ride of 160 miles, I really forgot for a moment my weariness while I stood on the silent deserted street, and saw, by moonlight, the colleges, and turrets, and groves around, and heard the chime of its bells; and reflected on the interior of what surrounded me. I was '*up in the morning early,*' although that was '*not for me,*' and got hold of a living chronicle, in the shape of an old man of 78, who had seen better days, for my guide, and with him saw the three chief colleges, and took a glance of the rest. I found the man of immense use to me; the only inconvenience was, that his tongue was greatly too large, he had lost his teeth, and knowing that I was in a hurry, he put himself in one too, the result of all which was the emission of sounds not quite Oxonian, and which I very often could not understand. I quitted Oxford after devoting to it four or five hours, but perfectly persuaded that it deserved as many weeks. I was determined, however, in the true spirit of ambition, to be above even Oxford ere I left it; so I got to the outside of the top of the dome of its most magnificent college, where I saw the glorious panorama at once, and *looked down* on all Oxford,—its twenty-four colleges, its churches, its groves, and the whole vast plain which stretches all around it. So, Oxford adieu! . . . ."

The sermon delivered by him at the Missionary Anniversary was published; \* and may be referred to as an evidence that he could employ a diction, as fit to be addressed to the eye, as that which he most commonly used was, by design, specially accommodated to the ear.

"You will be gratified," (he writes to Mrs Heugh,) "when I tell you, that, in all my services here, I have been blessed with rather unusual comfort. On the night before preaching in Surrey Chapel, I did not sleep much from sheer anxiety; but I felt quite tranquillised by the promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because

\* See volume of Discourses, pp. 453-480.

he trusteth in thee.' *I read my sermon*, after having almost committed it to memory."\*

This was the first instance in which he ever *read* his discourse from the pulpit. In his later years, he occasionally, though very seldom, adopted the practice of reading. He sometimes had recourse to it from the state of his health, though at other times he read with the view of more easily exercising self-command, when, from the occasion or the subject, he was afraid of being overpowered by his emotions. He entertained very strong convictions as to the personal liberty of ministers in this particular, in subordination to their own conscientious regard to usefulness, and admitted the great advantages of reading in particular cases. Yet he seems seldom to have enjoyed his usual freedom when he used his paper. "This reading," he observes on one occasion, "is *bondage*, especially with faint ink and sepulchral lamps;"—a remark which some of his hearers would have been ready to adopt. Indeed, in those instances in which he delivered from his manuscript, most of his auditors seemed to feel as if his manner had been robbed in part of the charm which lay in its conversational naturalness and flexibility.

Writing at a later date, on this subject, to a friend who adopted the practice of reading, and for whom he mingled the deepest respect with the strongest affection, he says:—"My creed on that head has always been, that the chief thing is that which is communicated, and not the mode of the communication,—though, constituted as men are, the latter is something. We must do what we can; and God who blesses a spoken, can as easily bless a read message, declaring his own truth. May an abundant measure of that blessing rest both on the reader and those *read to!*"

It may be interesting to know his own impressions of his first trial of pulpit reading, expressed to one who thought it peculiarly fitted to injure his manner of address. He thus writes to Dr Stark:—"After much and *serious* anxiety, I resolved on *reading* my discourse; and so far was it from preventing my animation, as you are pleased to call it, or the attention of the audience, that I have never experienced the one or witnessed the other in a higher degree. I preached an hour and twenty-five minutes; and unless I mistake the ex-

\* London, 14th May.

citement first, and the pleasure of relief afterwards, for gratitude, I hope I did feel grateful for that gracious support, which has been extended to me so often, and which I am so apt to mistrust. I never can forget the two leading thoughts of one of your sermons preached many long years ago, from ‘*I will go in the strength of the Lord God.*’ May that ever be our motto, and we are safe!”

How much he lived in thought with his family, when at a distance from them, may be learned from his letters. The following was written to his four youngest daughters, at that time under the charge of their grandmother, Mrs Heugh being absent from home:—

“LONDON, 17th May 1830.

“MY DEAR ROSANNA, ISABELLA, CECILIA, AND PENELOPE,—For this letter is intended for you all. I am just on the wing for Paris, by Dover and Calais; but I cannot quit the dominions of the king of England, without shortly addressing a few of his young subjects in Glasgow, in whom my heart takes a warmer interest than you are yet able to understand.

“I think I see you clustering together to read this, and to hear what news from Papa. He has been a busy Papa since you saw him; and with speaking and hearing and driving about, with public meetings and public buildings, such as palaces, and small matters of that kind, his head is wellnigh turned, and he begins to be very weary to get to his own home again.—O my dear children, keep good, very good! Pray that you may be kept so. Pray for salvation. Pray for holiness. Pray for me. Be kind to one another. Be respectful and kind to your grandmother. . . . .

“It will give you some idea of the size of this amazing place, when I tell you I preached last night five miles from my present lodging, and the church in which I preached was not in the extremity,—there are streets beyond the church, and nearly a mile of street beyond this;—and, after all, this is not the length of London, but only its breadth. Another fact,—I was taking a sail on the Thames the other day, and was told that of small light boats for flying along with passengers, there are four thousand, beside the large lighters without masts, which I should think are scarcely less numerous, and the shipping, which is like a forest. . . . .

“May God keep and bless you all, my dears, and may we soon have a happy, happy meeting again!

“Your affectionate father,

“H. HEUGH.”

He arrived in Paris not many weeks before *the three days*. His sentiments on entering that unhappy country were in harmony not only with its previous but its coming history. He writes to one of his family:—“I have had a sad feeling

on entering France. It is, indeed, a land of darkness, crowded with a race of as heedless, ignorant, idolatrous beings, as are to be found in Hindostan. Alas, what has Popery done against Christianity and the souls of men! Let us beware of resting in our superior privileges. O seek, in your youth, to know religion *in its power!* It is, indeed, the one *thing needful*; and never is any man safe and happy till he enjoy it."\*

In a letter to Dr Stark he describes Paris. He was greatly struck with the magnificence of its public buildings. The Louvre,—the Hospital of Invalids, “the best monument that Louis the XIV. has left behind him,”—the Tuilleries,—the King’s Library,—the Pantheon,—the Bourse. Paris itself, however, as seen by him early in the morning from the top of Notre Dame, presented to his eye “the appearance of a dense package of ugly, abominably ugly buildings, dirty white,” from the mass of which, however, there “shoot up in all quarters domes, towers, steeples, and palaces, which *sound* fully as well as they *look* till you closely approach them.” Paris, indeed, “exceeded all he had heard of it for its unequalled combination of grandeur and wretched meanness.” Addressing his friend from this scene, he exclaims, “What shall I say about this France, and this Paris? At least, I must say this: ‘O that you were with me!’”

Writing thus to one who had along with himself been for so many years looking from the distance with profound interest on the terrors and lessons of French history, he observes:—“ . . . . Alas, what a people! show, gaiety, vice, misery,—that is France. The working-classes are seen, at their breakfast and dinner hours, walking in their houses, the doors and windows open, or more frequently about their doors, each with his knife and his crust in his hand, never sitting down together to a domestic meal. The better classes crowd the restaurateurs at dinner, in parties, not domestic always, and in the evening the gardens and parks, walking and laughing, or sitting drinking lemonade, wine, eau-de-vie, &c., till the hour for the theatres, &c., arrive. Sunday is the great holiday. I would not live here for worlds, unless God were so to appoint.

“As to the political state of the country, I must *think*,—when we have the pleasure of meeting, we can speak. The

\* 19th May.

*Constitutionnel* of to-day has a grave but most alarming article on the dissolution of the chambers, and the ministry, &c. Have a letter for me when, if the Lord will, I arrive in my own beloved, I fear too much beloved, family and home. I hope the Lord protects them! . . . .”

How he spent the Sabbath in Paris, he mentions in a letter to Mrs Heugh :—

“Sabbath was not our most idle day. Mr F. and I had, without any inconvenience, kept up a sort of family worship in our own apartments during the week days, and we began the day with these services, enjoying, I humbly hope, the fulfilment of the promise, ‘Where two or three are met together, there am I in the midst of them.’ Indeed, these meetings were very delightful to us; and I had hardly nerves to carry on the service. Whilst in the midst of the idolatries and profligacy of Paris, we felt ourselves at liberty to approach the throne of grace for ourselves, our country, our kindred and homes, and even for the land of darkness in which we were placed. O what a privilege is prayer! After breakfast, we proceeded to the chapel of the English Ambassador, where the forms of worship according to the English ritual are observed. It consists of two rooms in his house thrown together, capable of containing three or four hundred people. We found it crowded to excess. The congregation, generally speaking, were profoundly attentive; and when I heard the lesson of the day read, which consisted of a chapter in Deuteronomy, denouncing the wrath of God against Israel if they should imitate the manner of the people among whom they should be scattered, I felt delighted. With a few exceptions I was equally pleased with the prayers, and repeated with all my heart, along with the congregation, the Lord’s Prayer and the Creed.

“From the chapel of the Ambassador we went to that of the French Protestants, and heard a sermon in French, delivered with great animation to a congregation of about 1500 Frenchmen. Immediately after, we withdrew to an adjoining apartment, being the meeting-house of Mr Wilks, where I preached to a small but most attentive audience, from the first three verses of the 14th of John, and never with more comfort to myself, nor under a greater pressure of various emotions.”

In his letter to Dr Stark, he intimates his opinion of the critical posture of political affairs, and refers to “alarming” statements in the periodical press of Paris, and within not many days of his crossing from Calais to Dover, the revolution was effected which dethroned and expatriated Charles X., and set Louis Philippe on the throne of France. In crossing to England, he did not fail to note in his journal “the beautiful calm sea,” at that time unusually still, and exhibiting “an emblem of the peace existing between the two countries,”—an emblem, however, suggesting (what was soon to be expe-

rienced), that when the storm rages on the one side of the Channel, it cannot be altogether unfelt on the other. With a most cordial and earnest preference for his native country, the utterance of which he could not suppress, he quitted France. Writing his last note before setting sail, and on the eve of quitting the Calais Hotel ("for every thing," he observes, "is Hotel in France, as schools have all become *Academies* in Glasgow"), he alludes to the very dress he had "put on to honour his delighted return to his own beloved land, the land of his fathers, of liberty, of Sabbaths, of Bibles,—the land dear to him, because there lived the objects of his too intense solicitude."

## CHAPTER XII.

Anniversaries of Mr Heugh's birth and ordination. His pastoral visits: A deathbed scene. Letter to his sister. New Year's reflections. His Sabbath morning lectures; His lectures on our Lord's valedictory discourse and intercessory prayer; Meditates their publication; This idea relinquished. Writes from Elgin and from Forres. Solemn thoughts. Interest in Parliamentary Reform. Visits Lancashire. Enters on his fiftieth year. Receives the degree of D.D.

ON his return from France, we find Mr Heugh once more actively engaged in his wonted occupations. Employed in "warning every man and teaching every man" intrusted to his oversight, he was not seldom engaged in communing with his own heart. He notes in his diary his conflict with what he calls his "peculiar sin," laments that in some instances it "still besets" him, and adds, I "never have felt spiritual prosperity but in getting it kept down, pardoned, subdued by reigning grace through Christ." On the return of those two dates, not more closely related in their time than they seem to have been in their solemnity in his mind, he writes as follows:—

"*August 15.*—During last week two events, both very solemn to me, have taken place. I have completed another year of my now long life, and another also of my poor, poor ministry. On Thursday last I completed forty-eight years, and on Saturday the half of that space as a minister. The three great exercises to which I wish to be called,—gratitude, with wonder for all my mercies, and that I have been spared till now,—deep humility and contrition for my innumerable and aggravated sins,—devotedness to God for the future, with prayer to be enabled to serve Him better, and to be prepared for death and eternity. Wish to devote, if spared, a part of Wednesday or Thursday next week to these exercises."

He charges himself with a "tendency to anticipate the worst respecting the prosperity of the congregation," but he checks himself, and adds, "let me trust for the future, and be grateful for the past." The "tendency" to such desponding

moods was no doubt partly constitutional. He had happily been led, however, long before, to view it not as a mere infelicity, but as a sin, and by the power of this conviction, coupled with his incessant activity, it was overcome. This activity, which was to him the means of enjoyment as well as usefulness, found ample exercise in the various forms already detailed.

The stated visitation of his people in their homes he conducted on the most rigid system, defining not only the district to be visited on a particular day, but the house to be visited at a particular hour. A portion of the time in each family was devoted to conversation, purposely conducted by him in such a manner as to invite the minds of others to open on the most important of all subjects. Besides offering up a short prayer, he addressed to the family a very few pointed observations or directions, as far removed as possible from the formality of a set address. Friendly visits to the members of his church, out of this ordinary routine, were dictated by various circumstances. Keeping in view his official position, he mingled the frankness of the friend with the gravity of the pastor, leading none to feel their confidence repelled on his part by distance or stiffness, tempting none amid all his cheerfulness to forget, by unguarded relaxation, the presence of a Christian teacher, and often winning the esteem of those who before knew him imperfectly by his kind and communicative manner.

His recollections of his visits sometimes found a place in his more familiar correspondence. Writing to Dr Stark, he says:—"I have just come in from a circuit of seven or eight miles visiting sick. Among the rest, I saw the oldest member of the congregation, a man upwards of fourscore. He was a member of Mr Leithhead's congregation. After I had done praying, he said to me, that I quoted in prayer from the psalm that Mr L. sung the last time he visited him, on which occasion he spent the night in his house. He added, '*He jist cam on his fit, and toddled awa hame the nixt day; he was a humle crater; he was nae great orator in the poopit; but he had wonderfu' prayers; he was a real sant.*' Was not this a somewhat graphic sketch? What a savour that man's memory has, or rather has had, in the remembrance of good people!"

His visits to the sick, being a part of almost his daily business, were still more frequently the subject of remark. Such visits were in instances not a few singularly blessed; and

from the amount of Christian sympathy and instruction which he succeeded in conveying by them, they were relished as much as any of his services. As one who had experienced the benefit of his visits has expressed it, "he perhaps found you in dejection, but he brought so much of Christ with him, that when he went away, he left his own joyous spirit with you, and seemed to carry your sorrows away with him."

To one of his daughters, then in the country, he writes :—

"GLASGOW, 7th Sept. 1830.

"So you have got once more among the beauties of Dunoon. I almost envy you. Summer is gone, autumn is advancing, and ere winter arrives, I feel a strong inclination, when the sea and the Highlands come before my imagination, to seize the short interval that now remains for a comfortable excursion, and to enjoy myself for a day or two as you are doing. But I believe I must just be content to enjoy your enjoyment—to look at sea, lochs, hills, and woods by proxy, and to make myself comfortable by hearing of your trip from you, as you have often done by hearing of mine from me. We are not precisely as well as you would wish us to be. Your grandmother is the chief invalid. She has got to that period of which Johnson speaks, 'when life has little more to promise.' But though life promises little, and performs less, God promises much, and always fulfils what he promises; and I think she has much peace in resting on these faithful words of Him who cannot lie. Make yourself well acquainted with these promises *now*, and you will feel their value when they are most wanted, and when all comfort derived from any thing here flies and vanishes like a deceitful dream.

"Poor Mrs B——! You refer to her in your letter. . . . . On Monday morning she sent for me, and I have seldom had a more melting interview. She was quite collected, but very weak. She fixed her eyes on me, and smiled in her usual way. Most affectionately she inquired for the family, and particularly for you. She thanked me with great fervour for what she considered as my past attentions to her,—expressed great regret that she had not made religion still more the chief business of her life,—expressed most scripturally her hope of very soon being with Christ, saying with great pathos, 'Oh, none but Christ, none but Christ!' A momentary cloud seemed to pass betwixt her and her heavenly prospects, and she said, 'Oh, Mr Heugh, what if after all I should be deceiving myself!' But she soon rallied, and seemed afraid of nothing else but dishonouring her Saviour by the least mistrust, just as she was about to enter into his presence. She said, she hoped that I would give a counsel to her babe some years after this, for *his mother's sake*, solemnly smiling in my face,—and expressed her hope that ere long we should meet above. I paid two other visits to the house, one that evening, when she was insensible,—the other, on Monday, when her remains were becoming putrid! I am just going to the funeral. May we also be ready!"

It is instructive to observe how much of this thought of

being "ready" was present to his mind, and with what numerous incidents the idea of the quickly receding past and advancing future was associated in his reflections:—

*"To Miss Heugh, Stirling.*

*"GLASGOW, 15th Dec. 1830.*

“. . . . We once, my dear sister, had a father's house on earth, which long ago became desolate, and now ceases to exist. When 'father and mother' forsook us, we were blind to our future lot, and little anticipated those changes which have passed over us since they and we separated. I hope we can say, 'The Lord took us up,' graciously caring for us, and perfecting what concerned us. When they left their 'earthly house of this tabernacle,' they found one infinitely better, 'a house not made with hands, eternal in the heavens,' and have now been long familiar, in a way above our comprehension, with the heavenly blessedness. One of our number, very dear to us all, was suddenly called away from us, and, I doubt not, admitted to their fellowship, and that of their Lord and ours. We are detained a little behind them all; but soon, very soon, and in what order, who shall say, we must have done with this poor world for ever. O may we be united to the same Saviour with them, washed in the same precious blood, have our affections set on the things above, where they are, and join them soon before the throne of the Saviour, and spend our eternity together! If such are our prospects, and if such shall be our portion, it signifies little where, or in what circumstances, our remaining days are spent, provided we spend them in the fear and service of God. We were much surprised to hear of Dr T.'s death. He was quite well when I was with you. I met him and shook hands with him, little thinking that it was a final adieu."

The transition from an old to a new year was always to him an occasion of solemn reflection. Seldom during the course of forty years was his diary blank at the date alluded to. The last moments of the year he usually spent with his family in conversation suggested by the season. Having concluded family worship, in a manner suited to the circumstances, and as the hour of twelve approached, he would listen in thoughtful silence for the bells which announced the arrival of the new year. On the first day of January he usually held a meeting of such members of his church as could conveniently assemble. This meeting was often numerously attended, and the discourse and devotions were carefully accommodated to the season.

*"Jan. 1, 1831.—*Have been endeavouring to humble myself for sin, to give thanks for innumerable mercies, to devote myself anew—to implore God's blessing on myself, family, and congregation.—Shall endeavour to be more particular to-morrow."

*"Jan. 2. (Sabbath.)—*This is a very flat day. A third part of the con-

gregation absent. The weather bad, but not a sufficient cause. Alas, to how many has the gospel not yet come in power! Some comfort in speaking, but, upon the whole, a day of disappointment. How many such have I had! May God pardon, direct, support!

"The following things to be attended to this year.—Up in the morning at *seven* and an hour of reading before breakfast.—Two hours reading every day—Some stirring reading.—The Hebrew to be resumed an hour a-day at least, and the Greek.—Bible reading at night as well as morning. May God enable me to keep my resolutions!"

"*Jan. 9.*—Considerable ease to day, but too little speaking in faith and love. O for more devotional spirit! yet felt grateful that 'utterance' [was] given to me, and that truth [was] told. May God bless it!"

For several years, his Sabbath-morning lectures were almost exclusively devoted to the exposition of John's Gospel. While thus engaged, he set apart weekly not a little of his time to the examination of that apparently simple but truly profound portion of the sacred oracles. Though he did not attach great value to that merely *verbal* commentary which, in some critical works of the German school, constitutes almost the entire body of the exposition; yet his sympathy was entire with such investigators as Tittmann, whose experimental acquaintance with the peculiar doctrines of the gospel, and whose intimate knowledge of the peculiarities of New Testament diction, are made subservient to that higher criticism which pierces into the thoughts of the sacred writers, and lays them bare by tracing their progress and connections. He frequently expressed his conviction, and indeed in a great measure embodied it in his own lectures, that investigation of this latter kind must lie at the foundation of all successful Bible exposition.

To his friend, Dr John Brown, of whose accomplishments as a Biblical critic he was accustomed to speak with peculiar pleasure, he justly ascribed the merit of contributing more than any other person in Scotland to the introduction of this higher and more rigidly textual method of expounding Scripture. Carrying out his preference of this method, he adhered with exclusive tenacity to the passage of Scripture before him, not feeling at liberty to ramble over the field of Bible truth in quest of meanings and lessons, however important in themselves, to be *imposed upon* the passage, rather than *derived from it* by an accurate exposition. He did not expect every tree in the field of revelation to bear every kind of fruit, though every tree and shrub within it he knew to

bear fruit "after its kind,"—fruit which a patient and prayerful search would discover in greater or less abundance, and would find "sweet unto the taste."

In his lecturing, he gave the results without the parade of criticism; but though he kept his critical apparatus studiously out of sight, he yet abounded with explanation. While a rigid method was followed by him, in the composition, he rejected an excessive subdivision of particulars, for reasons having often equally to do with sound logic and good taste: and by the quantity of thought he bestowed on the subject, he successfully avoided the error of *breaking it into pieces, instead of dividing it into parts*.\* His explanations were remarkably simple, and were delivered in the conversational tone, expanded so as to fill the ears of his auditory. Reflection and appeal, and direct and searching address, in a more impassioned tone, followed explanation. Those who enjoyed his ministry will agree, that he was never tempted out of his proper field in quest of *taking* subjects. After hearing Dr Stark, with peculiar satisfaction, on "the amount of deliverance we owe to the great Redeemer, and on his claims to the designation of *our Saviour*," he exclaims, "Oh, how foolish are those theologians who leave the Bible in order to get materials to instruct their hearers!"

He had been urged to publish at least a portion of his lectures on the Gospel according to John, amongst others by Dr Stark. At that time, Mr Heugh was urging his friend to prepare a work on Millennial prophecy. He writes on both of these subjects, having already so far entertained the thought of publication as to revise two or three of his discourses:—

"GLASGOW, 17th Feb. 1831.

"MY DEAR FRIEND,—I was delighted with your letter, because I could infer from it an unexpressed intention which I should rejoice to see carried into effect by your pen. The subject is most important, both in itself, and as connected with *the honour*, if I may speak so, of prophecy. It is very singular that the chief advocates of the Millenarian scheme, as far as I know them, are odd men—full of fancy—with moderate judgment—inordinate self-esteem—and great love of singularity and applause, no very auspicious preparatives for the study of prophecy, or, indeed, of any thing. . . . My own opinion, which can be of no use to you, has been formed on general grounds—at least chiefly—the permanent character of the Christian dispensation, as given by the apostles—the connection of the second advent with the simultaneous raising of the dead, righteous and wicked, and the last judgment,

\* Hoc est non dividere sed frangere rem.—*Cicero de Finibus*, ii. 9.

and after the Millennium, the impossibility of reconciling these facts with the Millenarian hypothesis, &c., &c.

“As for my own affairs, they move on slowly. They do move on, however. In looking over the first lecture after you returned it, I was obliged to blush that I should have sent any thing so tawdry for the inspection even of your partial and indulgent eye. I send you the first eight discourses, being the whole on the 14th chapter, with the following *notanda* :—1. Only the first, second, fourth, and fifth are revised. The second must be re-written, as, after much thought, I am inclined to prefer the sense of the verse, ‘I am the way, the truth, and the life,’ which I had previously set aside. 3. On the unrevised discourses, I can request your opinion only on the sentiments. 4. Both revised and unrevised must have another finish, in my judgment, by verbal improvements, by the introduction of occasional *thoughts*, &c. 5. Spare them not. 6. Return them *quamprimum*.

“‘There is no time like the present’—you may say truly. You were not aware when you said so, of the admonition given to us all by the sudden removal of Dr Thomson. How affecting and solemn! At his own door, and yet not permitted to get in—his wife and children waiting for him, and yet not suffered to look upon him, ere he was taken from them for ever! Indeed it is as our Lord said, ‘In such an hour as you think not.’ May we all be ready!”

The lectures in question were laid aside for many years, not one of them having received the finishing touch of their author; by whom, indeed, the idea of publishing them was entirely abandoned. Those on the fourteenth and seventeenth chapters of John’s Gospel have been published in the volume of discourses which accompanied the first edition of this memoir. With respect to their publication, the Editor hopes to escape blame, though he has not been ruled by the fastidiousness of the author, expressed in the preceding letter, and still more emphatically elsewhere in speaking of posthumous publications. He believes he has done a service in exhibiting this specimen of Mr Heugh’s ordinary exposition. He is not ignorant of his responsibility in putting before the public productions most of them in the very shape in which they first fell from the pen of their author, and which, therefore, never passed under the only revising hand entitled to modify those minutiae of expression, on which the character of any work must in some considerable degree depend. While he makes this reference, however, to the condition in which they have been given to the world, he is far from thinking that, as specimens of pulpit exposition, they need to be ushered into notice with an apology.

The question is naturally raised, whether Mr Heugh might

not have more advantageously employed his powers, had he devoted more of his energy to literature, and less to action? The calculation is one into which the reader may be better prepared to enter, after having surveyed the entire life. It cannot, however, here be premature, nor can it be invidious, to observe, that he who succeeds in writing a few great practical thoughts on the minds of a number of his fellow-men, and in impressing ennobling sentiments on their hearts, sometimes reveals a higher power to his contemporaries, and even transmits to posterity a higher influence, than the writer whose successful compositions prevent his name from being so speedily forgotten.

At the very time when he was relinquishing the purpose of publication above alluded to, events were springing up which affected powerfully, and not very remotely, some of those great interests that lay nearest his heart. The Reform in Parliament, the Voluntary Controversy, and the correlative ecclesiastical changes in Scotland, which they served so powerfully to accelerate, could not fail to engage the interest and the energies of a mind like his.

Had the times on which he was now entering been of a less stirring character, presenting fewer opportunities for action, he might have devoted himself to the production of one or two works besides his intended volume of Expository Discourses on the Valedictory Address and Intercessory Prayer of Christ. He had long before sketched the outlines of a treatise on the divine Word, and had proceeded a considerable way in its preparation; and more recently he had meditated the expansion of a series of discourses on the adaptation of Christianity to man. From his constitutional temperament, he probably felt it more easy to persevere in a course of public activity, than in the more secluded and more unvaried duties of authorship; yet his object was the greatest possible amount of usefulness; and the question with him was, how best to devote the resources of mind and of physical energy, of which he was possessed, to gain this end. From Elgin, where he had spent, as appears near the beginning of his diary, some of the happiest months of his early life, he writes to Mrs Heugh:—

“ELGIN, 30th April 1831.

“. . . . From the associations of this place with my early days, I am almost tempted to think I am young again. I feel at least as stout

as when here at first; and as the people seem abundantly willing to hear me, it becomes me to labour to tell them as much truth as I can; to sow as plentifully as possible, while the season continues, and to look upward for the necessary blessing. I wish my whole life may be more than ever devoted to this one object—*usefulness*; usefulness in Christ's service, and for the souls of men.

"Last night I went to the house in which I spent four or five months, more than a quarter of a century ago! The house is as it was, every thing in exterior was as I last saw it; but the inhabitant is gone! I looked at the window of the parlour where I spent many an evening with poor Mrs M—— and her two children; and at the window of my bedroom, from which I often gazed on the bright summer twilight that gilds so beautifully the sky even at midnight in this northern region. But I did not enter. . . . .

"I have just now had an interesting call. A poor widow came to see me, whose countenance I recognised instantly. Her maiden name was Eppy, and she was the servant of Mrs M——, and well stricken in years when I was in her house. She was like a mother to Mrs M——'s children, and loved rather than served their mother. It required all Eppy's fortitude to speak to me. Poor woman, her heart got quite full as she told me of Mrs M——'s last sufferings (which were dreadful), and of her death (which was happy), and of her own widowhood. How many a sad tale can almost every body tell in this afflicted world! May our inheritance, indeed, be in that world where 'days of mourning have ended,' and may our hearts be there also!"

While in the north, he spent some time in the society of two Christian brethren, of whom the one preceded, and the other not long since followed him to "that world where days of mourning are ended," and where human fellowship is perfect. To Mrs Heugh he says:—

"FORRES, 26th April 1831.

"The services of the communion here are over. How quickly are such scenes—are all earthly scenes, left behind us! I hope it has been a time of refreshing. Mr Stark is really a new man since I knew him; not that he ever wanted personal religion since I was acquainted with him, but his religious character, the spirit of his preaching, his whole private conversation, are just what you would wish them to be. He had an excellent sermon, and other services yesterday. The other assistant is Mr Mein of Nairn, and just such a preacher and such a man in prayer as you would fancy Davidson, the friend of Boston, to have been—calm, thoughtful, tender, soft, and insinuating like dew. I wish I could say as much of the third person present. But you know enough of him. However, I have seldom felt more enlargement and comfort."

Such society as that here described was to him a great luxury; he some times refers to it as belonging to the means of grace. Between this journey to the north of Scotland, and another visit to Ireland, of which it is not needful to furnish

the details, we find the following outline in his diary, on the subject of fellowship in its widest sense.

"6th June.—For keeping the mind in spiritual excitement under God:—Fellowship with God himself—fellowship with the excellent in mind and feeling, of whom his Word makes mention—fellowship with the illustrious dead who still live by their works,—excellent biography and other works—good Christian society, if it can be got—much communing with our own heart. Shall I ever act upon these things?"

"26th July.—Have found some very considerable revival to my own heart this morning in perusing the fourth chapter of Matthew. Hope I see and feel the following things:—The duty of unreservedly following and giving myself up to Him. Depending on Him, imitating Him, seeking His fellowship, serving Him. The unequalled importance of growing more 'a fisher of men.' What to be compared with this? My public services—preaching, prayer; my private studies and devotions, all to be subordinated to this. It belongs to Christ to make me all this, 'I will make you fishers of men,' to give me qualifications, give me success. My whole heart should be engrossed in this, and devoted to it. Let me expect temptations of every kind, from Satan, my own heart, the world. To endure these, his own direction is, 'Watch and pray.'"

"1832, Jan. 2.—So another year has gone. Have been endeavouring to humble myself under the hand of God in recollections of last year, and to express my gratitude for his mercies. O that I could do the one and the other aright! Hope that [I] have been endeavouring to devote myself to Father, Son, and Holy Ghost. . . . Among many other things the following:—Look well to the use of time; reflect often on how it is spent; much allowed to go to waste; I have none to spare. Works adapted to excite me—the works of Hall; memoirs such as those of Edwards; poetry such as the Christian Psalmist in some parts. Let me do more for my people, and stir up my mind for their instruction and excitement, through divine grace, more and more. More faith and charity. Seek a spirit of prayer, especially in secret and in the family."

"Jan. 11.—This morning felt some *melting* in prayer, in such ways as the following:—1. How little gratitude to God for particular mercies—mercies not specified to God—the various gifts of his providence and grace. 2. [It is] only through Christ, in his name, that either confession or thanks can be accepted. 3. Felt the absolute necessity of faith, not for acceptance only, but all comfort and success in prayer. How happy to have this grace. 4. The importance of following out requests till we find the blessings promised, such as praying for stronger faith, and we shall get it, for more spiritual conversation, for more usefulness; and, 5. Felt the force of the command, 'Quench not the Spirit.'"

Writing to his sister, who, by infirmity, was "bound to her chair, and excluded from all the world," he says:—

"Many a time I think of you in your solitude. Every condition has its advantages and its disadvantages. Solitude,

notwithstanding all its irksomeness, gives us the opportunity of frequent and close communing with *our hearts*, with our *Bible*, and with *our God*; while in a bustle, people, even good people, are in danger of partially neglecting all the three. And then, if we are among the people of God, solitude will soon pass, and we shall soon get into the midst of the best society in the universe—to part with that society no more. Overlook as much as you can every thing that is painful in itself considered; and think, as I know you do, much on your mercies. The less we think of small evils, the less we feel them.\*

Into a similar train of thought his mind was led in thinking of his friend, Dr Ferrier, at that time confined with a lingering and distressing illness. Writing to Dr Ferrier's son, he says:—"A thousand times I wish I were nearer him. I never looked upon him but with sensible respect and delight, and amongst the happiest hours spent out of my own house, I reckon those which he did me the honour to spend with me in Edinburgh at the meetings of Synod.† Alas! these days are over! But eternity is at hand."‡

The habit of looking thus into eternity with a devout awe and tranquil expectation, was far from being incompatible with that deep, and sometimes even thrilling interest in passing events to which he gives expression in his letters. When the question of an extension of the suffrage had reached its crisis in 1832, he writes to Dr Ferrier, so well able to appreciate the momentous occasion, though ill prepared to endure its excitements:—"How do you stand these mighty events? Every heart is moved by them. What an escape have we all made!—Well, if we do get this new revolution bloodlessly, while every other land purchases its privileges by sanguinary struggles, under what a fresh debt of gratitude shall we be laid to our divine Deliverer!"§

Like every other man of intelligence in this country, he had his political predilections. These were formed in cir-

\* 15th July.

† See p. 87.

‡ To the Rev. Andrew Ferrier.

§ Dr Ferrier highly esteemed the sympathizing friendship of Mr Heugh, and assured him he never could forget his "kindness and his soothing attentions." The venerable sufferer, who was at that time spending "restless and sleepless nights," had written from his sick-chamber to Mr Heugh (19th Oct. 1831):—"I find this privation of rest very exhausting, and it would be very wearisome to me were it not that I have endeavoured to observe it as a rule, to admit at such seasons no thoughts but such as are connected with the Scriptures." Having detailed the nature of his ailments, he adds:—"I would not have taken the liberty to mention these things, did I not know the cordiality of your friendship for me. It is in my estimate most valuable, and I have felt it most consolatory. Except the families of the M.'s, and your own, I scarcely feel any others indispensable to me."

cumstances as free from the bias of personal interest as can be easily supposed; yet they were not on this account the less decided. Narrow views, or defective information, might lead some, who knew him only in connection with certain public questions, to associate his efforts with what they might call political strife. Not only, however, can it be affirmed, that he never mixed himself up as a public man with any cause which he thought *merely* political, and that no pulpit was kept more pure than his from the intrusion of secular questions; but more than this, one leading service which he laboured to render to religion, was its total severance from the politics of this world; indeed, it was as being favourable to the accomplishment of this result that he chiefly valued the measure of Parliamentary Reform. "You must feel," he observes to Dr Stark, "as we all do, intense anxiety from the present state of things. You will have heard of the defeat of the ministers. They seem to be the most successful budget-bunglers we have had yet. But if they carry the great measure, minor faults will be forgotten."

Like most thoughtful men, he viewed the time as one momentous for its perils as well as its promises. His reflection before the close of 1831 was thus expressed:—"It is a solemn and magnificent crisis. The Lord reigns. His counsel shall stand. Let us take the 93d Psalm for our motto." Some time later, when the public mind was in great excitement, he writes from a distance to a friend in Glasgow:—"I am intensely anxious to hear what is doing and saying in Glasgow, since this great crisis was announced. Every breast in the empire, I suppose, is now stirred. . . . We must endeavour, amidst all this excitement of feeling, to consider the crisis religiously. God presides over all its details, and he will accomplish his purposes by it. Let us pray that we may know and do our duty. Although I did consider before I left Glasgow that this was one of the most critical weeks the country had ever seen, yet I must own that this galloping of events has taken me by surprise."\*

In the month of July he visited Lancashire, along with his friend, the Rev. Dr Beattie, as a deputy from the Synod, to promote the Missions of the Church. On this occasion he notes the following things in his diary, before his departure, and after his return:—

\* Jedburgh, 14th May 1832.

“*July 4, 1832.*—Setting out to England.—Acknowledge God by humble prayer.—Watch and pray against all temptations to my besetting sins.—Avoid any wish to rival my colleague, but on the contrary rejoice in every thing that tends to advance his influence.—Seek the Lord’s presence and blessing.—Commit my family, my flock, myself, to the Lord.”

“*August 5.*—Desire to bless God for the fulfilling of the *promise*. He kept me from *pestilential* disease—from danger at sea. He kept my family and flock from the calamities of these days. . . . Some lamentable tendencies to my besetting sin. May the Lord pardon my innumerable offences! May He enable me to crucify sin!”

The pestilential disease referred to in these brief notes, had reached Glasgow in the beginning of 1832. At that time he had remarked, in a letter to his sister (Feb. 20th):—“How little did we in this country expect to have plague among us again! May God bless the visitation for the awakening of the secure, and exciting his own people to greater diligence and watchfulness! The 46th and the 91st Psalms are very tranquillizing in such evil times.”

“I hope,” he says, in this same letter, “there is a good deal of religious feeling awakened.” But two months later, he adds:—“The anxiety was very considerable for a season; but, for some time past, people have got over their fears, rather too inconsiderately I doubt.” His own mind was deeply affected by that solemn visitation, and when, later in the year, it reappeared in the city with augmented severity, he makes it the matter of his secret and serious meditation:—

“*August 5.*—During the last week, cholera has been making dreadful ravages, and last night’s report records 182 cases and 60 deaths.—My own mind was singularly disquieted, nervously perplexed, and I became to some extent sleepless. The prospect of being so soon taken away, separated from my dear family, and having my eternal state fixed, was very appalling. I have now some comfort, if not mistaken, derived almost entirely from direct *trust*; and why should I seek to derive it from any other source? The following passages very useful:—‘Fear not, for I am with thee;’ ‘He hath made him to be sin for us;’ ‘Let not your heart be troubled.’ Fear and perplexity absolutely forbidden; yet no other antidote to them than faith.—Should be much concerned in *particular* prayer for the poor sufferers; for God’s people, some of whom [are] getting this sudden call, and for miserable *cumberers* suddenly cut down; careless and secure sinners, saying, ‘Peace and safety, when sudden destruction cometh upon them.’—Be much concerned for my own benefit; more progress, by dying to sin and living to God; more faithfulness and spirituality in my duty to my children.—Let my

preaching be more *pointed* to the people, more *searching*, more *practical*, more *devotional*."

A few days afterwards, in entering upon his fiftieth year, he subjoins the following reflections:—

"August 12.—This my birthday.—Have been permitted to spend half-a-century on earth. What a crowd of recollections! Have spent 2600 Sabbaths—every one of them, and every day intervening between, crowded with mercies on God's part, crowded with sin on mine.—Desire to be grateful. Desire to be humbled. Desire to be anew devoted to God. Desire to have my besetting sin mortified and pardoned. Desire, through grace, to be more active and devoted during the short space that now intervenes between me and death. Desire to be more useful for my congregation, my family, my own soul."

Before closing this chapter, we ought to add, that in July 1831, the University of Pittsburgh, Pennsylvania, conferred on Mr Heugh the degree of Doctor of Divinity,—an expression of esteem which he neither overvalued nor affected to despise. His view of all such *titles* he thus expressed some years afterwards, in a letter to a friend:—"Considering all things, they are of vastly little value; a mere tinsel shoulder-knot,—neither helmet, sword, nor shield, much less brawny arm or valorous soul."

## CHAPTER XIII.

Dr Heugh's spirit as a controversialist. Origin of the *Voluntary* controversy: Its painful accompaniments. New-Year's-day thoughts. Death of Dr Dick. Dr Heugh anticipates the offer of *hush-money* to the Irish Catholics. His view of the true cause of Irish distress. His view of the importance of voluntary associations. Domestic correspondence: A deathbed scene: His estimate of the value of Christian friendship. Domestic usefulness: A Sabbath-evening letter; Sketch of a sermon; Fireside Sabbath-evening exercises.

WE may open this chapter by applying to Dr Heugh the words of a quaint writer, who observes, in describing an important quality in "the controversial divine," "*He neither multiplies needless, nor compounds necessary controversies.*"\* He had few controversies; and the one which began with his ministry, and only ended with his life, was the controversy for Christian forbearance. In discussing other questions dividing religious men, which he was constrained to take up in a polemical form, he was enabled to exemplify no small measure of that forbearing spirit, combined with adherence to his conscientious convictions, which it was one great aim of his life to inculcate. It has already appeared how he passed through the agitations of the Apocrypha controversy,—a conflict not less bitter than any that has been waged in recent times among religious men. It now falls to us to notice the part he took in another controversy, on the two sides of which the religious public of this country were still more extensively arrayed.

An earnest contest between good men, especially when on both sides they may be necessarily allied to some extent with persons of another description, is always testing to character, both in the sight of God and men; this, however, is one main reason why, in a volume like the present, such a contest should not be treated either as a secret or a trifle. Besides, a time

\* Fuller's Holy and Profane State (xix. 12.)

of controversy in the life of a public man, like a time of conflict on the part of a nation, usually contains more history than a longer period spent in more ordinary service. A man's struggle against opposing views is more earnestly examined than the ordinary parts of his more noiseless career; just as in passing along the course of a river we pause and view the waters in their greatest commotion, when they meet the obstructions of some narrow passage, or when they are bounding over some cliff, and forming a cascade. Happy the mind that has been agitated in any important contest, and yet can at once pass uninjured and serene into its own solitude, there to enjoy the consciousness of peace with God and man! as the pure stream, dashed for a moment into agitation over some waterfall, immediately recovers its repose, and glides along unseen, through its smoother channel, unruffled, and reflecting the beauty of earth and sky.

The *Voluntary* controversy, as the discussion on civil establishments of religion has been termed, must be viewed as the natural development and diffusion of opinions previously entertained, but which the events of the times brought out of their latent, into their express and practical form. This controversy had come into existence in Scotland more than a year previous to the French Revolution of 1830. The popular excitement, however, which followed that Revolution, sweeping across the entire mind of Britain, and which found first an object, and then an impulse in Parliamentary Reform, aided much in casting up to the surface, and keeping in sight, some principles and opinions on the spirituality of the church, which had been cherished before in silence by many thinking and earnest men;—all this according to a law as natural as that by which the sea casts up in storms new shapes upon the shore.

Unquestionably, to Graham of Newcastle, and to Ballantyne of Stonehaven, the praise is primarily due of embodying, in modern times—it cannot with justice be said, of discovering—sound principles upon this question. To no man, however, is the credit of practically originating this controversy so justly due as to Dr Marshall of Kirkintilloch, whose vigorous and well-timed discourse upon the subject, delivered in 1829, was the first step in the agitation. He was not long in being seconded by others. At the conclusion of his sermon, and in the hearing of those to whom it was addressed,

Dr Heugh took immediate occasion to declare, respecting the principles enunciated by Dr Marshall, that the time had come when those who held them should justify their convictions to the world. At an early stage of the controversy, when its literature was scanty, though already including contributions from the pen of Dr Wardlaw, and several productions of "that powerful and intrepid author," named above, Dr Heugh produced a treatise, entitled, "*Considerations on Civil Establishments of Religion*," and designed to furnish a compendious statement of the question suited to the times.\*

The chief service, however, rendered to this cause by Dr Heugh was that of *action*. He took an active part in originating the very first formal meeting that was held, with a view to organization. His friend, Dr Wardlaw, was unavoidably absent from the meeting alluded to, but he expressed himself to Dr Heugh in reference to the annoyances he anticipated in the controversy, in language worthy of the occasion. "We may," he says, "anticipate, in making the transition from wrong to right, some difficulties, and even it may be some seeming and temporary evils. But let us not flinch from our principle, that we are always in the way of safety, and honour, and ultimate success, when we are implicitly following the counsel of God. That which is *right* will uniformly, and in the long run, prove to be that which is *good*."

Dr Heugh was in circumstances to appreciate these sentiments. Strange as it may appear, not only was his espousing the cause the immediate occasion of hostile, and, in some instances, abusive statement, but he had scarcely entered on the public advocacy of its principles, when he found that, in some circles of his friends connected with the National Church, this advocacy seemed to be accepted as the signal of aliena-

\* On receiving a copy of this treatise, Dr Ferrier wrote, "(Paisley, 7th May 1833.) —Your valuable publication, enhanced and endeared by the inscription, came to me in safety. It would have been sooner acknowledged, but for the feebleness and distress which for days past have disabled me for writing, or doing any thing else.

"This is such a donation as can seldom be made, and which it is honourable to receive as a token of friendship. It exhibits the grace and dignity of a gentleman: native vivacity and vigour, chastened and well-directed by various culture, and by sound sense: comprehension of mind, with the power of selection and of lucid order. The method seems most happy: for it is progressive, simple, and of wide embrace. Nothing can be better placed or more effectively managed than the fallacies, which are most excellent pioneers to the principal argumentative department. Throughout, you move on luminously, with the ease of mastery. Possessing a comprehensive view of the subject, you observe, at once, what parts of it are in contact with your present position; and, without stopping in your course, you level with quick despatch some stronghold of the enemy. This appears to me a happy peculiarity. For it shows the writer quite at his ease, and flashes conviction on a mind unawares prepared to receive it. . . . ."

tion. The sacrifices in this form which he was called to make, to what he deemed a great scriptural enactment, were numerous and painful.

Writing to Dr Brown, he refers to a discourse of Dr Wardlaw, "quite worthy of its author, clear, argumentative, scriptural, very powerful, and very beautiful;" and adds these words, "It will not tend to allay the excited feelings of our church friends. Indeed, this is not to be looked for, even from the hand of time itself. The breach, I suspect, is irreparable." It deserves mention, however, that some years previous to his death, some of the most painful alienations of this kind, with which he had personally to do, were done away, and nothing gave him more sincere joy than when he saw, in instances not a few, the temporary estrangement yielding to the power of Christian principle and brotherly love.\*

Occupied with this controversy, not as an exclusive, not even as a prominent, yet as an additional matter of interest, he entered on another year:—

"1833, Jan. 1.—Have finished one year; and now enter another! For my own and my family's preservation, what do I owe to God! Have been in some feeble measure endeavouring to devote myself to God. Spent some time in public this day with the congregation, and had some pleasure in devotion.

"1. More frugality *in the use of small portions of my time.* 2. A system of divinity to be regularly gone through. 3. The direct study of the Scriptures more assiduous. 4. My reading in general.—But no dependence on mere resolutions. Happy could I depend on God alone."

Soon after the commencement of this year, a venerable friend, who had entered with great heart into the movement on the State-Church question, was suddenly removed to the church above. Dr Heugh writes on the day on which this revered and much-loved friend expired:—

*"To the Rev. Dr John Brown, Edinburgh.*

*"GLASGOW, Friday, 25th Jan. 1833.*

"MY DEAR FRIEND,—You will have probably heard ere this reaches

\* He had no sympathy with the *controversial spirit*, and bitterly lamented the rancour that sometimes appeared on his own side of the question. His dislike to *combativeness* he often expressed. Writing to a friend, he says on one occasion:—"Who do you think was talking with me just now? Dr —, from —, clipped and picked, old and cold, fully more taciturn than before, yet occasionally emitting thoughts that show his shrewd sense, and betoken more humanity within than one would fancy. He says, he has had a strange life—that it has been his maxim, 'If a man gave him a cuff, to respond with a kick!' Probably he has misread the law, 'If a man smite thee on the one cheek, turn to him the other also,' and must have read the last clause, '*smite him instantly on both.*' Yet I trust he is a good man."

you, that our revered father, Dr Dick, has been called to the joy of his Lord. I have been four times in that house of mourning in the course of this day; and having a few spare moments, I have thought that a short account, however hurried, of what I have witnessed, will not be unacceptable to you. . . . .

“It was about eleven this morning that I heard of his illness, and on entering the house, what a scene of sadness and grief burst upon me! Before I reached the door of his chamber, I heard the laborious and almost convulsive breathings with which the venerable sufferer was afflicted. But how shall I describe what I saw when I went in! Such were the rapid advances of mortal disease, that I could not have recognised the well-known face of Dr Dick. . . . .

“All is now over, and with him well over, for ever. What a loss has his family, his congregation, and the church at large sustained. You knew him well, and will join with me in judging that he presented a combination of talent, and acquirement, intellectual, moral, and religious, not often met with. His attractions in private, and especially with his family, were very great. The Head lives though the members die. O, my dear friend, may we, indeed, be found in Him, living and dying, and hereafter associated with those holy men, with whom it has been our happiness to be connected here! . . . . .”

To a relative he observes, a few days later:—

“. . . . . Scarcely any event out of the circle of my relations has affected me as much; I had been with him twice on Wednesday, once in his own house, afterwards at the public meeting; and I do not think I have seen him more life-like for several years. I heard nothing of him on Thursday, and was told on Friday morning, on the street, that he was just expiring. When I entered the house, what a scene presented itself! The person with whom I had been so recently conversing was feebly struggling with death. . . . . His death is an immense loss to us, he was so sound-minded, and, without attempting it, so influential. I trust this solemn event will be blessed to his survivors in the ministry, and to many others. May we not be slothful! The Lord is at hand!”

To Dr Brown, he states at large his views as to the management of that great question, to which, prompted by a sense of duty, they both had committed themselves. “I am afraid,” he observes to his friend, “you will find my correspondence on this subject troublesome, but you must comfort yourself with the consideration that it is likely to become more so—these are stirring times.” Reporting to Dr Brown some correspondence which a member of the legislature had opened with him, he writes:—

“GLASGOW, 13th Feb. 1833.

“. . . . . I ventured to urge the following suggestions:—to convene a meeting of all the members of the Commons friendly to his views, that

they might know their strength, and resolve on measures; . . . . to avow their principles fully and boldly, that the subject might be forced on the attention of Parliament and the country; . . . . but, above all, as Ireland is the great arena at present, to get petitions from every Irish parish, through the Irish members, for the removal of the Irish Church; which petitions would be most extensively supported in Scotland and England. I added, that, if Ministers should meet these petitions with a proffer of stipendiary provision to the Roman Catholic clergy, Protestants in this country would oppose it as one man; and Protestant Dissenters would oppose it on this ground mainly, that *no* party should be pensioned."

This opinion, hazarded seventeen years ago, subsequent events have remarkably confirmed. British Protestantism, and especially British Protestant Dissent, have hitherto been powerful enough to obstruct the unprincipled design of all the leading politicians of the day, of subsidising Irish Romanism.

Dr Heugh anticipated from the beginning a reaction among political Churchmen against political Voluntariyism. He foresaw that this Conservative reaction would prompt the idea of bribing Irish Catholics into silence about the Irish Church grievance; yet he felt this no reason for failing to ply the legislature with petitions for "the removal of the Irish Church;"—an institution which he viewed, notwithstanding the existence of some most excellent men among its bishops and its inferior clergy, as an enormous obstacle to liberty and to the gospel. "Do move," he says to a friend of great influence; "fear nothing; the call is loud, the season auspicious!"

In justice to his convictions, it must be added, that however important in his estimation was the redress of those wrongs, both to the cause of Protestantism and liberty, in Ireland, which sprung out of the ecclesiastical establishment of that country, he regarded the lack of religious principle among the great mass of its unhappy people, as the grand malady needing to be healed, before they could be blessed with a genuine prosperity. On returning from another mission to Ireland in the autumn of this year, he says:—"We found ourselves among the excellent of the earth, intelligent, lively, kind, and, above all, devoted to the service of Christ, and the spiritual prosperity of Ireland. If that country could but count among her people a tithe (to use one of their best understood words) of her inhabitants having such a spirit, her worst ills would soon vanish."\*

\* 22d August.

He was much alive to the importance of a decided movement among the English dissenters on the question of religious establishments. "I am satisfied *they ought at once to petition for the dissolution of the connection.* Why should they not? They declare it unscriptural, unjust, impolitic, the source of all their other grievances. They believe, and they declare, that the King's supremacy is impious. They believe and declare they have a majority of worshippers in their churches. How, then, can they decline to demand from the legislature the cessation of this system of sin and wrong? I cannot see why there should be delay. They will gain no friends by it. They will conciliate no enemies. Let them form societies every where—pour in petitions—dun the members—memorialise the Ministry—tease them with deputations—compel Parliamentary discussions—throw all half-measures to the winds—'Pray without ceasing'—and they will carry their point soon."\*

His estimate of the value of associations for carrying out these objects, he expresses very strongly. To a friend in London he observes:—"As to the reason for forming a Voluntary Church Society in London, I think I need say nothing. You must be aware of the reasons which stare us in the face. A society will do more in one month to compel thought,—to excite inquiry,—to produce interest,—to swell influence,—to move the country,—than writing in tracts and treatises for a lifetime. Turn this over and over. Theory supports it; our experience confirms it. Urge this also: *duty* demands that we employ all the fit and lawful means we can to gain a good and great end."

"The cause," he observed, "is God's, and will prevail." This, indeed, was the only consideration that could have led him to embark with such resolution in a course involving, as he felt, a painful conflict with many excellent men, who were far from being in circumstances favourable to a dispassionate and disinterested consideration of the question.

It must be kept in mind, that there were other causes which engrossed a much larger portion of his time and of his interest, while he was engaged with this. It will be instructive here to turn attention to some of the more private forms

\* 14th December.

of usefulness in which he was engaged amidst these agitating public movements. We shall, therefore, present a few selections from his correspondence with some of the members of his family, during a short season spent by them in the country, where he was desirous they should inhale spiritual as well as corporeal health. He closes a letter to one of them in these words:—

“ . . . . Above all, think of the importance of early personal piety. I have often, you know, urged upon you the necessity of having the heart renewed by the grace of God, and of a saving connection with Christ Jesus, as these are brought before us in the third chapter of John. I beseech you to read, and think, and pray on these subjects. Believe that they are quite necessary in order to a holy, useful, and happy life here, and in order to heaven hereafter. I have mentioned a *useful life*, and to this you ought to train yourself now. What is life worth if it is not useful? To live to one's self,—to seek only interest, enjoyment, self-gratification, and indulgence,—is constant sin, and is inconsistent with real happiness. Pray to be kept from this. And beware, as you would of poison or death, of cherishing any state of mind or any practice which you would not choose to avow, and which you know to be wrong.”

He greatly admired the character of the devoted Pearce, who is described by his biographer, Andrew Fuller, as a man under the “governing principle” of “holy love.”\* Dr Heugh had, nearly in these same words, at the beginning of his public life, recorded his resolution to cultivate, by the grace of God, this same quality as the essence of his character.† How far he succeeded is a question that may be left in the hands of those who observe with intelligence the benevolent sentiments from his own pen with which this volume abounds. To one of his daughters he gives, at considerable length, an account of the dying hours of a young person in whom he felt a deep interest. The letter containing the narrative referred to may be given as a specimen of scenes not rarely observed under his ministry, and of the manner in which he felt them, and desired to turn them to account in his conversations and correspondence. It may also be cited, as illustrating that peculiarly affectionate disposition, of which there were so many examples:—

\* Memoirs of the Rev. Samuel Pearce, ch. v.

† See p. 57.

“GLASGOW, 31st August 1833.

“. . . . I think of sending you an account, however short, of an event which has interested me very much,—the death of Miss M——, a young member of the congregation, of whom you have heard me speak. The disease was consumption, and she lingered beyond all expectation, till her sufferings were very great. In these circumstances, the power of religion, and of the grace of God in her, appeared in a very striking manner. The Word of God was the food and cordial on which her soul was sustained. The 14th chapter of John was always new to her. The grace, power, truth, and atonement of Christ, were the foundations on which her hopes rested. . . . She had a strong desire to depart; but a most ardent concern for the salvation of survivors.

“I wish I could give you some idea of her last hours. I shall try; but it is a hasty sketch. On Wednesday evening, I went down about nine o'clock, when I found her, as they thought, speechless, and evidently very near death. As soon as she heard my voice, she opened her eyes, and held out her clay-cold hand. She was almost sitting erect, supported by pillows; but moved forward, assisted by her hold of my hand. She then said in a whisper, ‘Do you think I will be relieved (or released) to-night?’ I said firmly, ‘Yes, I think I am sure you will;’ when she moved her head from side to side, and said, ‘Oh, I am happy, happy, happy.’ After a little, still holding me, she said, ‘I would like to die in your hands; will you not leave me?’ I said, ‘You will die in the hands of your Saviour.’ She said, ‘I know that; but I would like yours too.’ I said affectionately, ‘My dear, I will not leave you.’ She again moved her head, and said, in the midst of dying agony, ‘That’s delightful!’ However, she rallied a little, and, after an hour or more had elapsed, she expressed, with a native politeness which she retained to the last, a wish that I would go home lest the family should want me. I said I would, but would return, which I did a little after *eleven*. To pass over much—about half-an-hour before she died, I thought she was just going, and said to her mother, ‘This is death now;’ when she again opened her eyes, looked me full in the face, and said, ‘Not yet,’ with some other expressions. At intervals, I addressed a few consolatory expressions to her, consisting chiefly of the promises of our faithful and gracious God, to which she always replied by a movement of the head, showing that she heard and approved. About two or three minutes before her death (*two* in the morning), she opened her eyes for the last time—looked me earnestly in the face—stretched out both her hands to me—said hastily ‘Now,’ (evidently meaning, It is death now), and raised herself from the pillow by her hold of my hands. She then put my one hand on her cold brow, the other on the back of her head, gently patted my hand with her’s, then laid down both her hands, which she never afterwards moved, and, without attempting to say more, died gently, without struggle, in a few minutes.

“You can conceive the effect of a scene so melting. She now sleeps in death, and I have no doubt that her spirit is with the Lord. Oh, my dear, may you, and may all with you, ‘seek the Lord early, and you shall find him,’ and follow this gentle lamb in the flock of the

Shepherd, even as she followed him. You may read this to the rest.

"I shall try to send a few lines to some of them. My love to them as to yourself.—Your affectionate father,

"H. HEUGH."

The lively Christian affection which breathes throughout this letter, was not seldom called forth and expressed in similar circumstances. On occasions of a less solemn character, the cordiality of his Christian affection was not less characteristically expressed. Of a Christian lady whom he regarded with great respect and affection, he speaks, in writing to one of his family :—" . . . . We were glad you called at Mrs Macnab's and spent some considerable time there. Her spirit and conversation would be refreshing to you. As old Mr France used to say, it would be 'a meal for a journey,' and I am sure you would have the benefit of her prayers. The longer you live, you will, I hope, set the greater value on the friendship of the true friends of Christ. There are none like them. They are the best in our best days, and they alone are of the least use in our worst. They really are what they are said to be—'the excellent of the earth.'"\*

In harmony with these sentiments, he writes two or three weeks later to the same member of his family :—" I was at Loanhead sacrament last Sabbath, and had, indeed, *a treat*. I hope I may say, in the highest sense, Dr Stark never seemed better or greater in my eyes—and that is saying much. He was occupied the whole day with the person and glory of Christ, from 'Fear not, I am the First and the Last. I am He that liveth and was dead.' And I never saw him to more advantage in private. There is nothing on earth compared with *connection with Christians through connection with Christ*. Let us secure this, and we are connected for ever with all that is wise, great, and blessed in the universe."

Every incident was turned to account in his correspondence with his family for their instruction, not seldom to their entertainment, for scarcely one of his letters lacks some happy transition from "gay to grave." A temporary change of residence would suggest to his mind the final earthly change. The death of some member of his congregational classes, of an age like that of some of his own family, or the illness of a domestic servant under his roof, introduced the thought

\* 9th November.

of some unknown but certainly approaching breach in his "yet unbroken family;" and these thoughts were not in a gloomy, yet in an impressive, form interwoven with his correspondence. Any little reverse or success was set at once in the light of eternity. To those engaged in business pursuits, he would say: "Take care and not make business your first concern, for it is not 'the one thing needful.' Yet what multitudes mind nothing besides. It is hard to say whether its cares or its gains are most ensnaring.—Try to get considerable space daily for your Bible, and some other good, that is, religious, reading. The mind is apt to lose its proper tone, unless much communion with God is kept up, which is done mainly by our hearing *his* voice to us by his Word, and directing ours to him in prayer. 'Prayer is the Christian's vital breath.'"

To his sons, when their engagements called them much to a distance, he would observe: "How adverse is absence from home apt to prove to the soul! Let us be aware of the danger. Hasty devotions—association with those who know not God—and temptations to treat lightly the sacred day, are among the perils we must guard against." During even a temporary absence, he would scarcely fail to insert in his letter some memento like this: "Let us meet at the throne;" or, "Let us come together by holding fellowship with Him."

The sentences that follow are selected from a letter to a member of his family:—

"I thank you for your two last letters, which have been in every sense a comfort, and more than a comfort to me. I hope 'you are getting on'—and you must not be surprised if you should often fear that you are rather falling back. We sometimes mistake the discovery of the strength of our corruptions for an increase of that strength. Dr Owen says somewhere\* that the stream seems the stronger in proportion as we swim against it. But your great encouragement is this—the work within is God's; and He who hath begun, will carry on, and perfect. Strong encouragement to exertion, not indolence. . . . .

"I am delighted to think that you are reading regularly on personal religion. My belief is, that this is nearly as necessary to nourish piety in the heart, as regular food is to nourish the body; fellowship with good men for religious objects, fellowship with the pious dead through the medium of their writings, fellowship with God through his Word and prayer.

"You do well to express yourself with modesty, and to remember

\* "He shall find the stream to be strong who swims against it, though he who *roulls* along with it be insensible of it."—*Treatise on Indwelling Sin*, chap. i.

that it is but begun; you have stept on the course, and you are resolved through grace to go forward, and you will get forward. Opposition, however, in many forms, awaits you, and dangers are around you. But you must live by faith,—believe that Jesus Christ is your Saviour and Friend,—trust in Him with all your heart,—devote yourself to Him daily,—think much of your everlasting obligations to Him,—and desire to count his glory, and the promotion of his cause, your chief end in living. I must not say what I feel. But if I had a thousand tongues, I could joyfully employ them in giving thanks to God for this exercise of his grace to a child of mine. . . . I could fill sheets with this matter.”

A letter written on the evening of a Sabbath to an absent member of his family may be given almost entire, especially as it not only breathes the Sabbatic spirit, but relates the proceedings of the Sabbath in his family and in his congregation. It may be noticed, in explanation of one or two sentences towards the conclusion of the letter, that he was in the habit of observing a duty he often inculcated on Christian parents, of assembling the household on the evening of Sabbath, for the purpose of imparting to them scriptural instruction, in an easy and catechetical form. The letter, it will be observed, was written after having delivered two discourses and composed a third:—

“GLASGOW, *Sabbath, 5th Jan. 1834.*

“. . . . It is now so long, it seems very long, since I had a Sabbath-day’s conversation with you, that, though I am very weary, having been under the necessity of writing a discourse for to-morrow since I preached to-day, I think I cannot be more dutifully employed than in doing with the pen what I should delight to do, were it in my power, with the living voice.

“I shall let you see how things have been to-day—first, negatively, at morning prayers, your place was empty, and it was empty in the church seat. But you were not on that account the less *thought of*. The church was full, with an attentive audience, whom I addressed in the morning for an hour from these words—‘The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord,’ speaking with as much interest as ever I felt on the contrasted view of our ruin, and the remedy. O, may you and I be exempted from these dreadful ‘wages’ for which we have both wrought, and be enriched with this stupendous boon, worthy of the immense love which gives it, and the glorious medium through which it is conveyed! All other interests are not worth a thought compared with this. In the afternoon I was from home, although in my own pulpit. I spoke with sufficient length, loudness, and fluency, but the spirit was out of me (how often is it so!) I need not name the text, for it was only a motto—the subject being, the duty of devoting time to the promotion of the cause of Christ within us and around us. The motives I employed to urge this were: it is

necessary—it is in our power, if we choose—it is appointed—it will be advantageous, pleasant—it is the most important cause immeasurably with which the human mind can be versant, or the leisure of man employed—and time is on the wing, and should be well and wisely apportioned. Nothing struck me more in these illustrations than the wisdom and benevolence of the Sabbatical ordinance, a seventh part of our time being thus fenced round by divine authority, and secured to us, for the noblest of all objects. Oh, the folly, the wickedness, the ingratitude, the earthliness of man, in disregarding this ordinance, in fighting against it, in taking this day for his own low and base objects, in preference to the lofty and divine ends for which its Author has set it apart, and in sinfully abridging it early and late, as if it were too much to be devoted to God and the soul! Learn more and more reverence for this day, the peculiar aggravation of Sabbath desecration; and feel a growing determination to keep it holy. The two last verses of the 58th chapter of Isaiah should be studied every Lord's day.

“Well, I am in my study, . . . . \*\*\*\*\* and \*\*\*\*\* and \*\*\*\*\* are at Dr Wardlaw's church. The rest of the family are variously employed, and the bell will very soon ring for worship and questions—peaceful and delightful occupations, notwithstanding all the imperfections that mingle with them! I know that whether I shall be spared a few years longer—a few only it can now be—with this yet unbroken family, or whether I must leave them soon, they will never forget their father, notwithstanding his countless imperfections; the exercises of the Sabbath in their father's house will never be effaced from their minds; and perhaps the seed of God's Word scattered amidst these exercises, and at other times, may yield fruit, which he will not live to witness. But how happy, if all our Sabbath meetings here, all our temporary separations, and all our joyous returns, shall be followed by the felicities of heaven, and the glories of eternity!”

## CHAPTER XIV.

Dr Heugh visits London as a deputy on the State-Church question: Interviews with Lord Grey and Lord Brougham: Formation of the British Voluntary Church Society. Expresses himself as to the spirit to be maintained in the controversy. Last letter to his sister: Her death: Letter to one of his own and his father's friends. Sentiments on occasion of his son's going to Syria. Progress of character. A Communion Sabbath. Progress of congregational exertions. Enters with humility and gratitude on a new year. A month's journal: A house of mourning—Christian Instruction Society—The Voluntary question—Pulpit services—State of the country. His labours in 1835: His discussion of the question of State Churches: Church extension and church reform in Scotland. Irish Church; Endowment of Popery. His care to distinguish between the character of a system and that of its supporters. His disavowal of political partisanship.

IN the summer of 1834, Dr Heugh undertook, not without some reluctance, a journey to London, on business connected with the State-Church controversy. The public mind had begun to display some fervour on this subject. Writing to Dr Brown, about the beginning of the year, he uses these words:—"England is at length roused. I hope you mean to petition this season. We have resolved to do so; but not until the Parliamentary discussions shall have excited still more deeply the national interest in the question."

At a public meeting of Dissenters in Glasgow, a petition to the legislature, and a memorial to Lord Grey, the first minister of the crown, both prepared by Dr Heugh, were agreed to. "The tone of the meeting," he writes immediately after it had been held, "was that of sedate, firm, undoubting confidence—not one word expressive of rancour. Dr Wardlaw's speech is among the finest things he has done, and that is no small compliment. I am sure a great effect has been produced."\* The petition was signed by inhabitants of Glasgow to the number of between forty and fifty

\* 8th March.

thousand. He was prevailed upon, along with two other deputies, to proceed to London to present the memorial. The interview with the Premier he describes as follows, in a hurried letter to a member of his family:—

“LONDON, 29th April 1834.

“. . . . Lord Grey was alone in his Downing-street Library—a large, old-fashioned, not gaudy apartment. He is a stout, tall, hale, clear-looking, dignified, yet affable old man. He requested us all to sit down, and he himself sat on his sofa. I read the memorial standing. When I came to that part of it which asserts that the church is a minority, he said, ‘In that you are mistaken.’ The conversation was short, but firm, on both sides, and we were precisely half-an-hour with his lordship.”

“LONDON, 8th May.

“. . . . I have been much with public men, in pursuance of the great object of our mission; and I have just returned from the drollest and most striking interview we are ever likely to have—a meeting in a private room in the Court of Chancery with Brougham, who retained his robes (as he just left his seat on the bench), but laid aside all ceremony of office. We were half-an-hour with him in incessant conversation, and I can give no idea of the interest connected with it. He went to the subject in a moment—told us Lord Grey and he had talked about it since the deputation were with him (Grey)—asked what we meant by a separation of Church and State; but, without waiting for an answer, immediately gave us his views of the meaning of it, which were quite correct. He said, looking me keenly in the face, ‘But, you know, they say that the people who most need religious instruction are not over-fond of getting it, and that the Voluntary principle will never do for them.’ I replied,<sup>g</sup> when he went to the scriptural argument, to

\*The nature of the reply in question may be gathered from what Dr Heugh said at the formation of the British Voluntary Church Society, a few days afterwards, in allusion to what his lordship had advanced in the House of Peers, in presenting the petition from Glasgow:—“With laudable zeal for the spiritual interests of the people, his lordship is reported to have spoken to this effect, *that he looked with alarm and dismay to a state of things in which there should be no authorised system of religious instruction, as it would leave twenty millions of his fellow-subjects in a state of religious destitution.* On this ground mainly his lordship seemed to found his present support of some establishment or other.

“Now, to all this we persuade ourselves a short and satisfactory reply can be given. We admit, we hold the aversion of an unrenewed mind to the grace and the holiness of the gospel, at least as strongly as Lord Brougham is understood to do. We hold that, admitting that the human mind has a consciousness of wants which the provisions of religion can alone supply; yet, in proportion as men are sunk in ignorance, irreligion, and profligacy, their hostility to religion becomes more inveterate. We hold, therefore, that the gospel must be brought to men, otherwise they will not seek after the gospel; and we desire that these most important facts, and their consequences, were seen by all in their solemn magnitude, that those who enjoy the gospel themselves might be duly zealous to impart that gift to others. The question, then, is, not whether religious instruction should be provided for the people, which we hold as strongly as our opponents can do; not whether the gospel should be sent by those who have it to those who are insensible of its value, or ignorant of its existence, for on this there is no dispute. But the question is, whether the legislative and coercive power of states, or the benevolence of the Christian bosom, and the zeal of the Christian church, acting in unison with the benevolence and authority of Him who hath said, ‘Go into all the world, and preach the gospel to every creature,’ is the instru-

which I also replied. He then went over the 'grievances' with a volubility and point which it would be difficult to describe. On parting, I pressed on him these two facts—that our sentiments were making rapid progress; and that, in principle, the English Dissenters and we were agreed: of which he said he was quite aware. He requested us to send him any particulars which we wished to communicate—told us he would present the petition on any evening we chose to name, when Monday was fixed."

"LONDON, 13th May.

"We have succeeded in getting a happy and hearty preliminary meeting, at which a Voluntary Church Society has been determined on. In the House of Lords, last night, the Chancellor presented our petition. He did it ample justice—spoke forty minutes upon it—drew forth the Archbishop of Canterbury—and defended our petition against attack. Of course, he does not approve of separation,—so at least *he says*, and *must say*; but he is lying open to light. Not an offensive expression was used respecting the Dissenters."

In a few days, many of the "leading Dissenting ministers of London had given in their adhesion;" and on the 19th of May, the British Voluntary Church Society was formed. At the public meeting where this society was formed, Dr. Heugh expressed himself in these words, on the influence and the responsibilities of English Dissent in relation to the fate of this question:—

"I cannot avoid expressing a hope, that those who hear me are agreed in their conviction of the great importance of the object for which we are assembled. When I speak of its importance, I do not refer only to the multitude of the interests which it touches; to the extent and intensity of the feeling which it excites; to the fact, that it is now occupying discussion wherever discussion exists, in Parliament and out of it, in every city, and village, and hamlet in Great Britain; and to the truly formidable array of conflicting parties whom it has already brought into the arena of controversy; I refer to the magnitude of the object in itself, and in its necessary relations to the church of Christ, the honour of the divine Head of the church, and the highest interests of our country. I am persuaded that Dissenters, and particularly English Dissenters, cannot be too much alive to the solemn circumstances in which divine Providence is now placing them,—that the disposal of this great question is in their hands mainly,—and that with them it remains, in a great degree, whether it shall

mentality which Christians should employ to uphold and extend the gospel? On the strength of the reasons already assigned, we affirm, in opposition to the objection of his lordship, the latter, not the former."

be borne onwards, in a manner worthy of it, to final triumph, or whether it shall be permitted to pass into other hands, who may mismanage and dishonour it. The former, I trust, is the destiny of this cause; but if ever there was a time when the Dissenters of England should feel more strongly than at another, the grandeur of the cause intrusted to them—the necessity for great searchings of the heart, that the purest motives may actuate them—the importance of thoroughly understanding in all its bearings the question now at issue—the duty of preserving a thorough command of temper, amidst the recollections of past and the endurance of present wrongs—and their need of cordial co-operation, and fervent prayer to God, the present is the time.”

Referring to a sentiment expressed by the Archbishop of Canterbury, on the presentation of the Glasgow petition to the House of Lords, Dr Heugh observed, at the public meeting:—“There is one thing in this controversy which we never can think of without pain, and to which his Grace alludes—I mean the harshness of feeling and language to which it has given origin. If I have ever been chargeable with it, I condemn it in myself more than I do in any other man.”

This repudiation of “harshness in feeling and language” was with him a matter of principle and of prayerful study. After a careful perusal of various pamphlets and periodical papers from his pen, and of many speeches reported from his lips, bearing on the church question, we have discovered *not one sentence* which we could erase as being expressive of a spirit of wrath or bitterness. With respect to systems, indeed, which he believed to be unchristian, he used indignant terms. In speaking of individuals, his language was that of conciliation. Indeed, though necessarily appearing to some chiefly as a controversialist, he was little known in this character to those best acquainted with him. His pulpit was a scene in which the existence of the controversy could be ascertained, almost exclusively, from earnest supplications for the spirituality and freedom of the church.

Writing to a young friend deeply interested in the controversy, he says—after having referred to certain occurrences favourable to his own views of the question:—“But we must take heed lest these public events take off our attention from higher matters, high as these are. I reckon it a merciful

thing in my lot, that I am so much among the afflicted, and sent so much and so necessarily to my Bible, and to its Author. Without recurrence to these, how soon would the spiritual life wax feeble, and after all, how feeble is it! I have read a beautiful extract the other day from an American work on these words of John—‘I have written to you, young men, *because ye are strong.*’ It consists of an animated appeal to young men, strong by their years, and by the word of God abiding in them, to overcome the wicked one, and to put forth all the strength they have, for Christ and for his cause. You will try to do so I trust.”

In the autumn of this year, domestic events occurred which are recorded in his diary with emotion peculiarly deep and tender. We refer to them only so far as is necessary, in order not wholly to conceal from the reader instructive aspects of his private life. The most important of the events referred to was the death of his sister. Not knowing that she was within two or three weeks of the close of life, he sends her the following letter:—

“GLASGOW, 12th July 1834.

“MY DEAR SISTER,—The last accounts we have received from you are not so comfortable as we expected. Your weakness has been still further weakened. I wish we could invent something for your relief. But how feeble are we! We can wish much, but we can do nothing. Thus it has been in all periods; and thus it must be. ‘The counsel of the Lord, that shall stand. He is of one mind, and who can turn him?’ *‘We are the clay, He is the Potter.’*

“But I trust He continues to show you his abundant mercy. ‘Though He cause grief, yet will he have compassion, according to the multitude of his mercies.’ Never forget, my dear sister, what He hath done for you already,—how He cared for you in infancy, when you were as helpless as you are now,—how He hath provided for you during all the stages of your past pilgrimage,—how kind and all-sufficient He hath proved to those you most loved—to our beloved parents, to our departed sister. Then, rise to the amazing gift of his own Son, and trust that with him He will freely give you all things.

“There is no time in which *we* feel disposed to do so much for friends as when they are afflicted; and if it is thus with poor human love, how much more with the love of our Father who is in heaven! If He love his children, and take care of them when they are in health and strength, is it possible that He should forsake them when they are pained with disease, and when their strength leaves them? ‘Can a woman forget her sucking child, that she should not have compassion on the son of her womb? They may forget, yet will not I forget thee.’ The very belief of this is consolatory. I trust, my dear sister, the Eternal Arms will be

around you,—that God will *make all your bed in your sickness*,—that *his song will be with you by night*,—and that in looking to Him as your refuge, your sure portion, your Father, you will find the peace that passeth all understanding. . . . .”

Soon after addressing this, the last of many affectionate letters to his sister, he had occasion to announce her death. In doing so he observes, in writing to one of his children:—

“You can conceive the effect which the silence and havoc of death, on that form so lately animated, and animated with so much affection to me, produced on my feelings. A warmer and more disinterested friend we have not now on earth. I think I see the joy which used to beam on her countenance when I went to visit her, and think I hear the impatient summons she uttered aloud for me as soon as she heard my voice on the threshold. All is now over, and I think I can see at a glance her whole life, from the gay days of youth, when we were together as children, up to the last visit I paid her amidst the infirmities of premature age. Corruption is already preying on the body; but I have no doubt that the Saviour received her departing spirit, and that it is now ‘a just spirit perfected,’ in a scene, and amidst associates, more blessed and glorious than we can imagine. . . . .”

On this occasion, he penned the following letter to a very old friend, for whom he cherished great respect and affection, who had enjoyed his own and his father’s ministry, and who still survives, venerating their memory, himself venerable, as combining not a little of the patriarchal character with almost patriarchal age:—

“To Mr William Thomson, Black Grange.

“GLASGOW, 1st Sept. 1834.

“MY DEAR SIR,—I send you along with this two books, in both of which I know you will take an interest: and I request your acceptance of them as a very small token of the deep gratitude I owe you for your long-continued and warm affection for my father and his family, and especially for that dear and interesting sufferer who has just been taken from us. How warmly did she speak of your kindness! Always when she saw you she knew she saw a friend, an old friend, her father’s friend, a Christian friend. She was always cheered with your visits. She now needs, and can receive, no attention of ours. I believe she has exchanged the chamber of her long imprisonment, and the bed of affliction, on which she was at last laid, for a mansion of peace and glory, in which she is associated with those she most loved on earth, and with that Saviour whom she loved above all.

“How rapidly are our old friends disappearing! It is not far back since I was a raw rambling student, running about Black Grange. What a wreck among our friends and acquaintances since those days! And yet we must not say *wreck*; for I believe, in regard to most of those of whom I speak, though the poor *barque* certainly went to pieces, the im-

mortal passenger was safe. To use the apostle's phrase, the 'earthly house' fell; but the happy inhabitant found a better, 'a house not made with hands, eternal in the heavens.' When shall we fall! Soon—and oh, may that visible fall be followed, through infinite mercy, by an invisible exaltation! May we be meet for the inheritance of the saints in light! With my earnest prayers that God, even our Father, may bless you and your family, with all spiritual blessings in Christ,—I am, &c."

At this time his elder son was about to visit Syria. Excited into intense interest by the bare idea of a journey to scenes the most sacred of all on earth in their associations, he observes:—"I would get a little idolatrous were my eyes really permitted to look on Galilee and its waters, on Tabor and Hermon, on Jerusalem and Sion, and really to behold the spot of earth on which the feet of my Saviour trod. I think I should almost die with interest. What must heaven be!" In a similar spirit he writes a few months later:—

"Betwixt the afternoon and evening fell into a reverie. Was sitting with dinner before me, with the fire at my back in the dining room, eating fast, and looking on vacancy in the direction of the window, when Palestine appeared to my mind's eye. Had travelled from Beyrout down to Tyre, Lebanon on my left, the sea on my right, Carmel before me to the left. Ascended the southern termination of Lebanon, as I would the shoulder of Benlomond above Rowardennan. On crossing, what a scene! the 'Waters of Merom,' the 'sea of Gennesareth,' Tabor, Hermon, Nazareth, Carmel! Was I right in my geography? Oh, to have the sight *as it is!*"

Writing about the same time he says, "I cannot describe the relief I have felt in my own mind in simply committing you to God, and I know not that either in our family devotions, or in secret, I have ever forgotten to do so. You have been present with my mind, and I have had great peace in giving you up to Him who is as present with you as with us, and as able to protect you where you are, as if you were under your father's roof. Walk closely with Him. Let his word be your counsellor. Live by the faith of his Son, and thus, in the best sense, whatsoever you do shall prosper."

His constant interest in his work was in Dr Heugh's mind associated with that *desire of progress* which, whatever may be its right name, or its peculiar composition, was unquestionably one mainspring of his personal improvement, and of his public usefulness. A mere constitutional activity, appearing

to derive increasing enjoyment and power from its own movements, cannot explain his life; this very activity needs to be explained, for in his early days we find him accusing himself of "indolence;" and his later diary shows, that however favourable to spontaneous industry his natural temperament might be, his activity, both in the direction it took, and the intensity with which it was sustained, was the result of a higher law, and the fruit of a deeper principle of the Christian life within him. Indeed, the desire of progress was in him a power, it might be almost termed a passion, whereby he sought to keep himself, and those around him, in steady and active advancement. And there was, in some happy degree, a parallel between his desires and attainments, for it will occur to those who carefully inspect his life, that he continued to make progress, as a man of public spirit, as a man of piety, and what is less usual, as a man of intellect, till the hour of his death.

It has appeared, that with this desire of pressing ever onwards, there was mingled the inseparable accompaniment of much dissatisfaction with himself. The following resembles many portions of his diary:—

"30th Sept.—Try the following method,—1. Discourses as carefully prepared as possible. 2. These two books to be read, Dick's Lectures, and Horne's Introduction. 3. An hour a-day at least for Hebrew. 4. A religious book,—the works of Edwards. May I enjoy divine direction!"

"Regret deeply," he adds (less than a week afterwards), "that I have not got the former resolutions reduced to practice. Shall I always fail in my purposes? Hope better things this week. Considerable enjoyment, on the whole, this day. Let me bless God, and take courage."

He writes to a member of his family on the evening of a sacramental Sabbath:—

"GLASGOW, 26th Jan. 1834.

"This Sabbath note must be very short. Having been excited rather more than usual, the reaction has come, of which, I suppose, you will have very satisfactory evidence in what follows. Though some were detained, there were abundance of people at church. It was filled every where,—and I know not whether I ever addressed the congregation with greater appearance of feeling on their part. These simple thoughts had considerable weight with me, that as certainly as Jesus was present with the eleven, and loved them, and as certainly as he is present with the church in heaven, and loves them, so he was present with us, loving us; and as the eleven should have returned love for love, and as the redeemed above do so, so should we. How little do we realise the presence of the Lord Jesus, and cultivate direct fellowship with him!

"I preached from Rev. xxi. 5, 'He that sat on the throne said, Behold I make all things new.' Regarding these words as applicable to heaven, I remarked, that it will be a new *state* of being, mind and body being wonderfully changed,—a new *scene* of being, the place very different from earth, and more adapted to the happiness of the redeemed, and the manifestation of God,—and a new *dispensation* under which created being shall be placed, the patriarchal dispensation being succeeded by the Jewish—the Jewish by the Christian, while that shall pass also, and be succeeded by the economy of eternity. The additional thoughts were, that God is *on the throne*, that he *made* the universe, that he speaks with *conscious divine ability*, when he announces that he will 'make all things new,' and that he *exults with joy* in beholding his own works,—which last thought delighted me inexpressibly. The conclusion consisted of a long address to believers, exhorting them to think more of heaven; to let all that is favourable, and that is adverse, drive their thoughts thither; to bear without a murmur their momentary trials, and devote themselves to all well-doing with renewed zeal, from gratitude to that God who is to give them this glory; and of an address to others founded on two verses, the 6th and 8th.

"But I must stop. May God render me grateful for the opening of the mouth! And may he humble and pardon me, loaded as I am with so much unworthiness. Often I thought of you. I believe you thought of us. But what is infinitely better, I hope the Saviour in his glory thought of us."

A few fragments from his correspondence about the time when his congregation were beginning to respond to his earnest appeals from the pulpit, on the subject of personal and pecuniary effort to diffuse the gospel, will reveal to some extent the interest with which he marked that progress in this department, on which he had so earnestly set his heart.

"11th January 1834.

"You will be gratified to hear, that our congregational efforts prosper beyond all precedent. We disbursed at the annual meeting of our association £265, which, with £35 of collection when Dr Raffles was here, completes £300, exclusive of collections for other charities, and personal givings. The best of all is, that the spirit is spreading, and that at least other five congregations will move instantly. We have been asleep, and we must awake in earnest."

"21st February.

"I must try to make this small sheet hold as much as possible, *crossing* excepted, for I dislike crossing seas, crossing friends, crossing letters, and crossing every thing, except what deserves to be crossed. Well, it is odd, for I am crossed this moment, by an announcement that I must stop writing, so, good-bye for a while.—You inquire about our funds, and our Christian Instruction Society. We have contributed last year, *congregationally*, for purely charitable objects, exclusive of our own poor, nearly £400; of which £265 were voted away at our meeting in Janu-

ary; and of which £265, £80 were voted for the support of two City Missionaries, one of whom is to pervade our district. Our agents of the Christian Instruction Society are indefatigable, and are delighted with their work. We have now 65. The number of families visited, 800; about 2000 visits have been paid in the month; and 9 Sabbath-schools (new) have been established, and about as many meetings for prayer and reading the Scriptures. You speak of a Charity School; we have established one, that *all* in the district, old and young, who cannot read, may be taught if they choose. You will be gratified to hear further, that the classes for the young were never so numerous and apparently so promising as at present; that private meetings for prayer have increased beyond all precedent; I know you will regard such things not as ground of boasting, but, as I desire to do, I hope, as cause of gratitude and praise to God, and as motives to increased diligence. I think we err in not *trusting* more firmly that God *will* grant success to means of a scriptural character, undertaken in the spirit of obedience and dependence, and with prayer for his promised blessing."

"*April*.—You recollect Mr John Traquair, one of our elders. He is gone, at the early age of twenty-six; but we may well say of him, 'Thou art gone to the grave, but we will not deplore thee,' &c. He was the most remarkable of all our young men,—the most faultless, the most active, the most modest and gentle, yet persevering and firm,—the most successful with the fewest means,—the most ardent, and the most devout. His end was indeed peace. I preached last Sabbath on the occasion, upwards of an hour and twenty minutes."

"27th October.

"You will be quite delighted to hear of our congregational doings. Before you left us, there was a wish on the part of some to increase our efforts for missionary objects; and a few weeks ago Mr Waddell,\* from Jamaica, was here, and we became convinced by his statements, that there was no field so promising and eligible, in every way, for missionary exertion, as the West Indies. Mr N——, and two or three others, thought that, without deducting any thing from our present efforts by the association, we might, by a new fund, support one missionary ourselves. . . . In these circumstances, about eighty of us met one evening at a cup of coffee in the Lower Trades' Hall, and we had such a meeting as will not soon be forgotten. No strong excitement, but deep seriousness, pervaded our little assembly. We resolved to support a missionary in the West Indies; and we closed our meeting by singing the concluding verses of the 72d Psalm. A spirit of liberality followed such as we have never seen, and such as we never expected to see. On the Fast-day, the congregation in a body adopted the resolution for a Foreign Missionary, and already £308 of annual subscriptions have been got without solicitation, and with a measure of joy which is quite overcoming. Eight persons have subscribed ten guineas each. . . . We think the standard of liberality is thus raised, and an impulse given to the cause of Christian missions, the results of which we cannot cal-

\* Now at Old Calabar.

culate. It is the Lord's doing, and marvellous in our eyes. We have never before had such a season of spiritual joy."

Amidst these indications of progress, and while entering on a year when his own exertions, and those of his people, originating, under God, in his instructions, were about still more largely to abound, he thus humbles himself before God:—

"Dec. 31.—So I have been brought to the end of another year. How evil has this year been! A sister dead—a son gone to Syria—changes in the congregation—public afflictions. Oh that I were humble because [I have] done so little, profited so little, sinned so much! Do I deceive myself when I think I endeavour with sincerity to give up myself anew to God in Christ, to be saved by him, and to serve him with new ardour and diligence, in dependence on his own grace? May my family be saved!—my people saved!"

"1835—Jan. 1.—Another year has come, and I am spared, and my family (as far as I know) are unbroken. . . . Oh for more gratitude, more prayer, more praise! Had rather an interesting morning to-day in public; much comfort in devotional services, but somewhat the reverse in preaching. May God pardon! Afraid to make resolutions, so often have those made been violated; but hope, through divine grace, if spared, to 'forget those things which are behind, and to reach forth to those things which are before.'"

Writing to one of his family, he says:—

"GLASGOW, 17th Jan. 1835.

"Thursday, last week, was the anniversary of our Congregational Association, and a very refreshing occasion it proved to be. . . . Our contributions by the old Association, by the Juvenile Society, by the City Mission Fund, by the Home and Foreign Mission Fund, and by two or three collections, amounted to very nearly £700. The fervent and prayerful interest which old and young are taking in the advancement of the Redeemer's kingdom over this dark, dark earth is most animating."

During the course of a few weeks about this time, he wrote rapidly, at intervals, a journal of events, domestic and public. He says to one of his family, for whose use it was written:—"It will enable you to place yourself among us in some measure." As it may aid the reader in a similar manner, a portion of it is here submitted for perusal:—

"February 16.—Spent from half-past nine till half-past four in visiting sick, dying, and bereaved. In one poor family lay the body of a fine young man of eighteen, who died yesterday of consumption. I saw the body—the mother in silent grief, the children sobbing and crying as the cloth was lifted from the pale but beautiful countenance. He died in faith and sleeps in Jesus.—Examined the school connected with the Christian Instruction Society with extreme interest. Every thing

prospering in it. The ragged ones clean and brisk,—the advanced class reading the Bible, and spelling with as much ease as their betters,—two large classes reading the Testament fluently, and those in the rear labouring hard with A, B, C, or b, a—*ba*, o, b—*ob*, &c. I expect fruit from this promising field: sober tradesmen—good servants—teachers of Sabbath-schools—church-members—some heirs of glory. May God water it with his grace!”

“*February 19.*—Yesterday formed a Female Association, chiefly auxiliary to the Christian Instruction Society. Upwards of thirty already belong to it. Much fervour seemed to pervade the meeting. May great grace be on the members! Through the goodness of God we have now fully 100 labourers in that poor district.”

“*February 20.*—Finished and read a Report for the Voluntary Church Society to-day, with a view to the meeting in our church on Tuesday next—long, firm, but temperate.—Cause prosperous. We begin a series of lectures on Friday, to be delivered once a-week. Mr Anderson, Dr Wardlaw, Mr King, &c., including the writer hercof, are among the number.”

“*March 7.*—Great meeting of the *Voluntary* in Regent Place on Tuesday last. People assembling three hours before the time of meeting. Thousands going away who could not get in. Great interest. Strong impression. Dr Brown excels himself. Weekly lectures crowded. Every reason to think that the demand for new churches and endowments will be granted by parliament, especially as the Peel Government has, for the time, triumphed.—Poor Richard, the canary, died of old age. His death very tranquil, and witnessed by his constant friend, Mamma. Her presence revived him for a moment, but in an unsuccessful attempt to *gain* one of his favourite sticks, he fell back, and gently expired. So Dickie's singing is now silent, and his place empty!”\*

“*March 15 (Sabbath).*—Finished this morning my lectures on the doctrinal part of the Epistle to the Romans, with attempting to explain this burst of apostolical devotion—‘Oh! the depth of the riches, &c.’ Dwelt on the immense importance of having the favour of this great God. Vid. Nahum i. 1–9. In the afternoon, Mr P. Anderson preached his first sermon, with great effect and interest on the part of a crowded audience. He is to be our missionary to Jamaica, if the Lord will. He seems ‘a chosen vessel.’ In the evening, preached *to and for* the children attending our Sabbath-schools. Nearly 300 were present, and had they been all *ministers' bairns* they could not have been expected to give closer attention. To the question, What is this Christian Instruction Society doing? I had the pleasure of answering—‘*There is what they have done,*’ and, by the help of God, they will yet do more.”

\* Another familiar notice of this kind may be appended here, though written a few months earlier. No right-hearted person will think that kindly feeling to any of the inferior creatures is unworthy of a generous man, when the Author of the Bible has referred to it with approbation. Writing to a member of his family, Dr Heugh says: “Poor Brush is now the property of F., by whom, I trust, he will be treated kindly. For we miss him, and mourn for him far more than it is fit we should do for a dog. But the empty place even of a kind and happy dog has something doleful associated with it. Other places, one feels, must by and by be empty, as well as that of little Brush.”

“*March 17.*—Political horizon is dark, dark. Sir Robert and the Duke are firm. Whig keeps aloof from Radical, and Radical from Whig, and Sir Robert gains from both.—The Lord reigns! His counsel shall stand. . . . Walk closely with God. The Bible—The Saviour—The throne of grace!—You are not alone when these are accessible to you. May all grace be multiplied to you!”

It is difficult to present an adequate view of the extent of his labours in 1835. His ordinary ministerial work had been necessarily rendered more abundant and multifarious, by the operation of the various missionary schemes he had been successfully endeavouring to originate. Besides two pamphlets on missions, the one synodical, the other connected with the ordination of a Foreign Missionary supported by his congregation, he produced several small publications bearing on the State-Church controversy. Indeed, to this cause, every day increasing in its importance, he devoted no small portion of his time not occupied with the more immediate duties of his charge.

He discussed this question chiefly on the platform, and though appearing before audiences widely separated in place from one another, he studied variety in his addresses,—a quality rendered the more necessary by the circumstance, that in one form or another they usually found their way through the press to the general public. He did not expend his force upon a mere corner of the subject, but endeavoured to seize on some essential part of it suited to the existing phase of the question. His speeches were never embittered with ungenerous satire, though often enlivened with humour,—a faculty which he thought might be sparingly used even in a grave discussion, but which he felt it a much higher credit to a controversialist not to possess at all, than not to know how to put under the restraints of wisdom and good taste.

He reverted constantly to the foundations of his argument in the Word of God. On the argument from Scripture we find him speaking to the following effect:—

“You are aware that, in the heat of the controversy, some have gone the length of asserting, that we invalidate, or disbelieve, the Scriptures of the Old Testament, from our preference of the authority of the New Testament in this matter. . . . I believe that the writers of the Old Testament were inspired in recording the institution of circumcision, of the passover, of the whole Levitical usages; but our oppo-

nents and we agree in this, that we should be reverting from Christ to Moses, and sinning against God, were we in practice to revive these ancient observances. Much we may learn from them—more, perhaps, than even the Jews did; but their obligation has ceased; they are done away in Christ. Again, it is quite consistent with my belief in the inspiration of the Old Testament, that, while there are ordinances recorded in it which I dare not observe, I hold myself bound by other ordinances which it does not enjoin. The Old Testament was a perfect rule to the Jewish church; but it is not so to the Christian church. Shall I go to the Old Testament to learn such things as the following:—On which day of the seven we are to keep the Christian Sabbath as ‘the Lord’s day,’—what mode of government the church of the New Testament is placed under,—the number and functions of Christian office-bearers,—the nature and the uses of baptism and the Lord’s supper? On this ground I affirm, that if we would certainly know whether Christ and his apostles have appointed *any thing* in regard to the means by which Christianity is to be upheld and propagated; and if they have appointed any thing, *what* that is, it is not optional with us, it is imperative upon us (as it is imperative on the disciple to know and obey the revealed will of his Master) to go to the inspired Scriptures of the New Testament, and there humbly to inquire, ‘What saith the Lord?’ I am sure this must commend itself to your consciences in the sight of God.”\*

He refers to the erection of the “two very costly and peculiar structures,” the tabernacle and the temple, “without any trace of legal compulsion,” and argues, “that legal force was unknown even in regard to tithes under the Jewish dispensation,” that “a divine appointment was recorded, as there was a divine appointment in the New Testament, for supporting the ministers of religion, but that the fulfilment of this appointment was not intrusted to the civil magistrate, but was left to the conscience of the worshippers.” He then submits at some length such considerations as the following:—

“*In point of fact, our Lord, and his apostles, and the churches formed under apostolical superintendence, were supported voluntarily.* This fact is not disputed, and it is most invaluable to us. . . . It is a satisfaction to our hearts—it is a rest-

\* Speech delivered in the Relief Church, Greenock, at the formation of the Greenock Voluntary Church Association, 24th March 1835.

ing-place to which the mind can at all times recur with comfort—it will strengthen us when we look at our cause as we approach the last hour, that we and our churches are supported just as our Saviour, and his apostles, and the first churches were supported—voluntarily, not by compulsion.—You may say, this is mean, this is precarious, this is inefficient; you may assail it, and stigmatise it, as you will; still it comforts and animates us when we reflect that, in this point at least, we harmonise with the first Christians, with the apostles, and with our Redeemer. We can afford to set their example against all your objections.

“ Besides, *in no part of the New Testament is civil compulsion for the support of religion enjoined.* It is not the subject of any express precept; it is not implied in any doctrine, precept, or example. . . . The silence of the New Testament on the subject is worthy of profound attention. Christ instructed his apostles, while he was with them, in ‘the things pertaining to the kingdom of God;’ he enjoined them to teach men to ‘observe all things whatsoever he had commanded;’ he not only appointed them to ‘teach all nations,’ but warned them that they should be brought ‘before rulers and kings,’ and that ‘it should be given them in that hour what they should speak.’ Yet neither in teaching the nations, nor in addressing rulers; neither in their discourses to the multitudes, nor in their letters to the churches, is there any trace of an appointment of human legislation for the support and extension of Christianity.”

He completes this argument by urging the consideration, that “Christ and his apostles not only do not appoint compulsion, *they appoint the voluntary support of religion, to which compulsion is opposed,*—that the New Testament appoints the voluntary plan as plainly as it appoints preaching, baptism, and the Lord’s supper, or the Lord’s day.”

He often spoke of the *injustice* of a civil establishment of religion, not because he regarded this, or any other consideration, more decisive than that of its having no foundation in the Scriptures; but from a conviction that, sooner or later, in this free country, its injustice would secure its abolition. In urging these views, however, he was scrupulously careful to distinguish between the church itself and its establishment by law. “If,” said he, “there were two modes of expressing the same sentiment, one of which would give pain and the

other none, I would invariably prefer the latter, and would consider myself as acting wantonly and sinfully if I did not." He felt entitled to demand similar moderation of language from those who held the opposite opinion. "The friends of a monopoly," he observed, "should not provoke public notice, should keep good temper, not be soon angry, and should abstain from wrathful and insulting language toward those who are taxed for their advantage, and who suffer for their sakes. Their tone should be conciliatory; and if it is not, they hurt themselves. . . ."

In connection with these remarks, he quoted the following passage from evidence given by an eminent lay member of the Church of Scotland on the subject of patronage before a committee of the House of Commons:—"The true or a principal cause of the agitation at present going on for destroying the Establishment, by that newly constituted class of persons calling themselves Voluntary Churchmen, is to be found in the clear perception that the church is rapidly improving, and that evils which were formerly of serious magnitude, were and are greatly lessened, and continuing progressively to be diminishing." On this statement Dr Heugh observes, with warmth:—"Agitate to destroy the church, because we clearly perceive that the church is rapidly improving! Grant this, and Dr Peddie, Dr Wardlaw, Dr Brown, Dr Pringle, Mr Douglas, and the tens of thousands who think and act with them, are hypocritical villains. Yet he who thus speaks of them is a Judge."\*

The true history, as will be now admitted, it is believed, by the most dispassionate judges, was as nearly as possible the reverse of what was thus stated before the committee of the House of Commons. The agitation on national establishments was the *cause*, rather than the *effect* of those attempts to conserve, by improving and popularising the Church of Scotland, which issued as happily, as it did undesignedly, in the formation of the Free Church. In every genuine example of church reform, and in every earnest effort to obtain it, he sincerely rejoiced. Speaking in name of the Committee of the Glasgow Voluntary Church Society, he says:—"Without the slightest wish to augment that exasperation of feeling which the discussion of this question has so causelessly excited, they [the Committee] cannot avoid declar-

\* Speech at meeting held in Broughton Place Church, 17th December 1834.

ing their conviction that the spirit and operations of their opponents are working almost as much in favour of the Voluntary cause as its best and most active friends. For, in the first place, they are calling into action the Voluntary principle, and showing to some extent what that principle can easily accomplish when it is excited. We refer particularly to their zealous efforts, by collections and subscriptions, obtained as free-will offerings from the liberal members of the Established Church for extending church accommodation. We rejoice in the exertions themselves; as tending to revive and strengthen the Voluntary principle; as tending to supply to the candid members of the National Church a practical illustration of the groundlessness of their fears for the cause of Christ, were it left, as at first, under His blessing, to the consciences and hearts of His friends, moved by His authority and love.—Again, in the efforts making for church reform, as far as these are accomplished by scriptural means, and terminate in scriptural results, every Christian must rejoice; inasmuch as the more any portion of the Christian community is freed from its corruptions, and the nearer it approaches to the will of God in sentiment and administration, the more efficient it will become in gaining the great end for which the Christian church has been instituted—the glory of God in the salvation of men; and the more that church will be prepared, by the influence of its views and its spirit, to co-operate to the extent of its agreement with the other churches of Christ.”\*

\* In the same document he thus speaks of the demands of the Scottish National Church:—“ . . . . Documents are prepared with great care showing the amount of the population; contrasting with this the small proportion of that population that can be accommodated in the churches of the Establishment; and (suppressing the fact that much of the existing accommodation is empty, making no account of the accommodation supplied by the Dissenters in their places of worship, as if they were not) presenting demands for new churches and fresh endowments to secure accommodation for the whole inhabitants of the country! ‘They have not deemed it necessary,’ say a sub-committee in Edinburgh, ‘to take into view the number of Dissenters as an element in the discussion. The Established Church is imperatively called upon to provide spiritual superintendence for the whole population, and an increase of Dissenters is the necessary result of its failing to do so. The more numerous, therefore, the Dissenters are in the parish, the stronger is the necessity for immediate steps being taken to remedy an evil which has so long existed.’ Your committee may confidently ask, whether proposals more insulting to the whole Dissenting body, or more directly calculated to embroil the country in the present unexampled exasperation of parties, can be imagined?

“These endowments may be granted, and possibly others may soon be proposed. It is not improbable that a proposal may soon be made to pension the Roman Catholic clergy of Ireland. . . .”—*Second Report of the Glasgow Voluntary Church Society, 3d March 1835.*

Thus did he anticipate the danger of a Popish endowment in Ireland. On this subject he expressed his convictions a year later in a more expansive form, in an “*Appeal to Scottish Christians on the subject of Protestant Associations*,”—a pamphlet

Though writing and speaking with great energy against abuses regarded by him as the natural fruits of the established system, he was very careful to distinguish between the Episcopal and Presbyterian National Churches.—A more comprehensive distinction still, habitually present to his mind throughout the controversy, was this—that we ought to separate in our minds the character of a system from that of its supporters.

“I should fail exceedingly did I not repeat here a caution, which, since these discussions began, I have often taken the liberty to suggest to my friends. *Because the system is unjust, we must not, in our turn, be unjust to its defenders.* While we expose the system, we must spare its friends. To them I do not impute the conviction that the system is unjust. If they

sent forth without his name, in which he sought to convince his Protestant fellow-countrymen that, if they would weaken Popery, they must do it by means in which there shall be no recognition of the Irish Church system.

“The moral results of the identifying of Irish Episcopacy with Protestantism can hardly be too strongly put. Let us but place ourselves in the circumstances of Irishmen, and examine what the effect must be on their minds;—so many archbishoprics and bishoprics, deaneries, archdeaconries, prebendaries, precentorships, parish unions, &c.—places known from time immemorial as prepared stalls for the wild steeds of the aristocracy to fatten in,—shepherds without flocks,—pay without labour,—tithes for those whose existence was never submitted to the ocular inspection of the tithe-payers,—pluralities all the land over,—oppression,—spoliation,—violence by proctors,—violence by police,—violence by soldiers!—and all this in order to the Christianity and Protestantism of Ireland! Well may Britons blush for such a Protestantism, such a Christianity: . . . .”

“Still, let us not shut our ears to the soft whispers of charity in favour of this uncharitable Church of Ireland. Of ‘the excellent,’ the men of worth, whom even that system still continues unhappily to attract to it (how melancholy is the power of a vicious system over even good men!), we dare only suggest, whether this benevolent call of heaven does not indicate with sufficient clearness their duty, ‘*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*’ . . . .”

In a note to the pamphlet from which the above sentences are quoted, he freshens the reasonings that might be adopted in Parliament in favour of endowing Irish Popery:—“The endowment of the Roman Catholic Church in Ireland, and in Britain too, may be brought forward as a legislative measure (if the pleadings for additional church endowments are listened to) much sooner than many are aware of. The plea of equity will be irresistible with a majority of the members of the House of Commons. Then as to the alleged *impiety* of the measure, they will be at no loss to find very strong grounds for self-defence. They will be able to show that the Episcopal Church resembles, in many important points, the Roman Catholic Church; that, in the recorded judgment of some eminent Episcopalian divines, the difference is not great; and they will plead that, to Ireland generally, the latter is more acceptable and suitable than the former. They can not only point to a Unitarian Synod, pensioned in Ireland, but to a pensioned Roman Catholic seminary there likewise. Still more, they can refer to a Popish Established Church in our own empire, against which (probably on the ground of its being an establishment,—a *sister establishment*) even Protestant associations never petition; and they may argue most plausibly, ‘If it is right to pension the professors at Maynooth, is it wrong to pension the priests through the country? If you do not object to salary those who teach the priests, how can you object to extend the same indulgence to those who teach the people? Popery is the same in Canada as in Ireland: if it is good for Canadians, it cannot be bad for Irishmen; and since you allow us to establish Popery there, why do you blame us if we do the same thing here?’ Will they not say with great plausibility, ‘Do not mind the passing clamours of churchmen—things are only bad with them till they are *established*—they have been altogether quiet respecting Popery in Canada; establish it, or pension it, in Ireland, and they will let it alone there also; they will never propose to alienate a thing so sacred as church property.’”

were persuaded of this, they would renounce it. Who knows not the influence of system over the best minds ; how it often clouds the clearest intellect, and embitters the kindest and gentlest nature ? When I think of a Knox getting the Scottish legislature to decree that whosoever should say mass, or receive mass, or be present thereat, should, for the third offence, be put to death—a law, you know, the execution of which, at this day, would amount to the butchery of nearly all Ireland,—when I think of the devotional Rutherford, writing with all imaginable animosity against the vile Independents, for their intolerable toleration of all religions,—when I think of the heavenly, the seraphic Leighton, allying himself with as unjust and bloody a system (Bishop Burnet himself being judge) as religious tyranny ever attempted to impose on this country,—when I think of such a man as Dr M'Creie appealing to a decree of Nebuchadnezzar, as an authority which appoints that those who speak against the God of heaven, should be cut in pieces,—above all, when I think of the two disciples of Him who was meek and lowly in heart, whose soul was gentle as a lamb, and who preached and breathed goodwill to men, requesting from Him miraculous power, not to convert their enemies, but to burn them with fire, I see abundant cause for tolerance, and for kindness, and I blame the system more than the men. I say, deal kindly with the men, but spare not the system.”\*

He was ready with his answer to the charge of political agitation—a charge peculiarly incongruous, as coming from those whose very system, in contradistinction to his own, did not reject, but claimed a political alliance for the church ; thus giving the question, by necessity, a place in the province of politics, as well as in that of religion.

“It is said that while we talk of the Scriptures, our *objects are political*, and that those who agitate this question are *political agitators*. We care not much for hard names. We know that the apostle to whose words I have been alluding, was vilified ‘as a pestilent fellow, and a man of sedition.’ You will see, however, that our cause is scriptural ; and, therefore, we shall not be moved from it by such accusations. As for myself—if I may be allowed to speak of myself—I can honestly say, that I never preached a political discourse, nor, as

\* “Civil Establishments of Religion unjust in their Principle, and injurious in their Effects.” (March 17, 1835.) Second edition, p. 25.

far as I remember, uttered in the pulpit a single political sentence. I never attached myself to any one political party in the state. I never was a member of any political meeting or society. I never, even from curiosity, attended a political banquet, although earnestly solicited to do so. I never interfered, directly or indirectly, with the exercise of the political franchise, in the case of a single individual, with one solitary exception, when, in compliance with importunity, I was induced to give an opinion respecting a matter of conscience, connected with the exercise of the franchise. Can our opponents thus wash their hands?" \*

\* Speech at formation of the Greenock Voluntary Church Association.

## CHAPTER XV.

Practice of the Voluntary principle. Christian Instruction Society; Dr Heugh's lectures to his agents. Subjects of his preaching. A Foreign Missionary sent by his congregation to Jamaica. A Home Mission commenced in Inverary. Journal of visit to Inverary. Birthday meditations. Suggests some maxims on Missions. Notices the happy effects of Christian exertion on his Congregation. Projects "the farthing-a-day plan." Visits Bradford and the Lakes.

THE numerous congregation that enjoyed Dr Heugh's ministry, can attest the strong disavowal of political partisanship with which the preceding chapter closes. The character in which his people knew him, was that of an earnest pastor, never feeding the flock with the husks of controversy, but ever *preaching Christ crucified*; neglecting no congregational interest, relinquishing no pastoral duty, and forsaking no service fitted to diffuse the gospel, even during those seasons of his public life when his name and his labours were known by many only in alliance with the controverted question of establishments. To the *practice of the voluntary principle*, indeed, he had been very earnestly directing the attention of his people; and the fruits of his instruction had begun to appear in a manner most encouraging to his own mind. Among the other topics of his preaching, during some of the months of 1835, when he was most busily engaged in controversial discussion, on the platform and in the press, the following may be noted: The incarnation of Christ—His name Immanuel—His name Jesus—Saving faith—Prayer meetings—The advancement of the kingdom of Christ—Christian missions—The glorious prospects before the church—The necessity of divine influence—Spiritual dejection, its causes and remedy. These themes were interspersed with expositions bearing on those practical subjects on which Paul touches in the 12th and 13th chapters of his Epistle to the Romans.

While vindicating the voluntary cause, it was gratifying to him to observe a parallel between the practice and the

principle. This was exhibited in the circle of his own pastoral charge, as well as on a wider scale, and irresistibly suggested an argument on which he often expatiated. "The history," he observed, "of the first propagation of Christianity, from which there has been deduced so powerful an argument for the divine origin of our religion, is not less illustrative of the power and efficiency of voluntary to the exclusion of all compulsory efforts in its favour. But it is unnecessary to go back to primitive times; our own, notwithstanding all that voluntary effort has had to contend with, afford sufficient illustrations of what it can effect. . . . By voluntary exertion alone, the greater proportion of the community, who worship any where, are supplied with the means of public instruction and worship; these exertions have been made by the poorer classes in the community; and these efforts are not only kept up, but are annually increasing: while, on the part of those who make them, there is the practical conviction that their resources are not exhausted, but might be drawn forth in much greater abundance. . . . Nor can we avoid the conclusion, that if the Dissenters, amidst their comparative poverty, support and extend their institutions, their brethren in the Established churches, with so much greater wealth, are able to support and extend theirs. Here are two fields,—the one cultivated by voluntary, and the other by compulsory funds; the cultivators of the former are poor,—those of the latter are rich; if the first class of cultivators, then, with their slender means, keep up their fences, plough, and reap, and regularly enlarge their enclosures, are we to imagine that the second would suffer their fences to go into ruin, would leave their fields neglected and unsown, and permit the desolation of the wilderness to come over them, if the stern power of law did not force a supply?"

As may be readily supposed, the various schemes of Christian activity instituted in his own congregation came *gradually* into operation, the one suggesting and helping on the other; those of the people who were most earnestly employed in promoting them, experiencing, like their pastor, increasing enjoyment in increasing exertion. For several years he had with greater frequency and earnestness been pressing on his people some of those thoughts respecting the duty of Christians to the world, by which his own mind was deeply impressed. During the course of 1833 and 1834 especially, he

devoted a considerable share of his pulpit labours to a course of instructions on this subject. The missionary enterprise, as exhibited in his ministrations, was not any isolated scheme, optionally or accidentally attached to the Christian system, or resting merely on a few special texts. He set it forth as something incorporated with the entire framework of divine revelation, as a part of the Christian life, resulting at once from a heartfelt experience of Christianity, and from a consistent recognition of its truths. His object was to lead out Christian conviction into Christian action, and it was peculiarly gratifying to him to observe tokens of the improvement he sought among his people, in their personal efforts to diffuse the gospel among their neglected fellow-citizens.

Before submitting any account of the efforts here referred to, I may observe, that in 1835 the congregation were supporting two city missionaries, two teachers of week-day and evening schools, a foreign missionary in the island of Jamaica, and a home missionary in the Western Highlands.

In addition to these operations, and, indeed, *antecedent to them all*, were those of the Christian Instruction Society, of which at this stage it is necessary to give some account. This may be done in the words of Dr Heugh:—

“It proceeds on the principle, that not only ‘pastors and teachers’ in the Christian church, but the private members also, are under obligation, in their private sphere, and, with these two limitations, their ability and their opportunity, to employ their endeavours to bring men to the knowledge of the truth. It takes for granted, that Christians in this country, and in this place, are loudly called upon to perform this office of love to those near them, whose condition renders it necessary. And it supposes that a congregational society, taking a particular district as the field of its labour, and calling forth the services of such as are able and willing to give them, may, through the blessing of God, produce much good in the district so selected. . . . It may be added, that although it is not the object of the society to supply the temporal wants of the district, yet provision is made for relieving cases of extreme indigence.”\*

He met frequently with the agents of the Christian Instruction Society, and endeavoured by many and oft-repeated counsels and encouragements, to aid them in their duties.

\* Printed Report of Institutions in Regent Place Church, 1836.

He had published in 1834 a short explanation and defence of this kind of exertion for the diffusion of the gospel. His lectures, however, delivered to the agents in his own congregation embraced a more minute and practical survey of the subject. We regard the importance of the agency itself, the sad degree to which it is still neglected by the church, and the influence of Dr Heugh in putting it effectively into operation, as sufficient reasons for devoting to this scheme of effort a note of considerable length.\*

\* In addressing the visitors on the objects contemplated by their agency, he taught them to regard the *Christian Instruction Society* as only the "revival of the great Christian principle that all Christians should do what they can to impart to others those spiritual advantages which it had pleased God to impart to them." He did not wish private persons to suppose, that they "went forth as preachers of the gospel." He held "that there is a line of distinction sufficiently definite, for every practical purpose, drawn by the sacred writers, between public and private religious instruction." He carefully guarded those engaged in this work against supposing that it was their duty "to go forth as religious disputants," reminding them of the danger of "plunging uncalled into the stormy sea of controversy," and of the injury to truth, arising from that "passionate excitement which is so frequently the result of disputation."

He urged them to "become acquainted with the spiritual wants of the locality" in which they laboured, "the state of the people as to church attendance, their manner of spending the Sabbath, their religious knowledge, their moral habits, and their state and that of their children as to education." He attached "great importance to this preliminary duty of a Christian instruction agent," as affording "to the society the means of directing their efforts advisedly," and as tending to furnish "to the religious public a great moral desideratum, which might unveil before their eyes the awful truth respecting their own immediate vicinities, and might let them know what a mass of irreligion, immorality, and wretchedness, is to be found at their very doors."

He pressed upon them the "importance of visiting the people of the district as frequently and regularly as possible." While he reminded them that "the instruction of those visited formed the prominent object of the visitors," he assured them that "general prolonged discourse was out of the question." He encouraged "easy and familiar conversation" in preference to every other manner of communication, and pressed the duty of "gently introducing, as much as possible in the words of the Scriptures themselves, the first principles of saving truth;" and of taking every opportunity, "especially by the bedsides of the afflicted and dying, of reading the Word of God;" passages having been previously "selected with judgment, and accompanied when read with an interrogation or with some remark of explanation." In connection with such means as these, he encouraged visitors to "give or lend tracts," and to explain them, as well as the portions of Scripture read, "simply and affectionately;" to "look after the religious instruction of the young, endeavouring to secure their attendance on Sabbath-schools; to pray with the families they visited, unless when prevented by special circumstances; to urge upon them attendance on the means of grace, not in his own church, but "in some church where the gospel is heard;" and to endeavour to associate occasionally a few families together in a meeting for prayer, and for the reading of the Scriptures.

To secure these ends the more effectually, he thought it "expedient, in the first instance, that the visitors should go in pairs," and that "the district assigned to any couple should be of manageable extent, including not more than from ten to twenty families, that they might have it in their power to make their visits the more frequently to every family."

He earnestly contended, not only "that private Christians are quite competent to this style of labour," but that "as really as Christians are bound to seek their own salvation, they are bound to seek that of others also." He admitted "that it is the duty of ministers to attend to this class of the population, if it is in their power." He used these words: "Perhaps sin may lie at our doors because we have so little combined the characters of *missionaries* and *pastors*; in the former character, going to the 'highways and the hedges,' in the power and spirit of the Whitefields, and the Wesleys, and the Howards of other days; while in the latter character we endeavour to 'take heed to the flock over which the Holy Ghost has made us overseers, to

Fourteen months after this society had commenced its operations, twelve thousand visits had been paid to the homes of the people, "for the most part very wicked, and very un-

feed the church of God.' For myself I never can look back on the earlier part of my ministry, when my pastoral services were less than they now are, without compunction on this account, as well as on many others, that I did not devote some time weekly to village or local preaching, and visiting among the classes of the people to whom I refer." But since such a field could not in detail be occupied by ministers in Glasgow, he urged on the members of the church the duty of devoting two or three hours a-week to this department of service. He pressed the appalling fact, that in the city at that time, "about 70,000 of the population who might be present in our churches were constantly absent!" adding these words: "What is it to be surrounded with tens of thousands on the road to eternal ruin? What is it to have the means of directing others to the Saviour, and not to use these? What is it to have allowed years of opportunities to pass, and to persevere in neglecting these opportunities of usefulness?"

He dwelt on "the QUALIFICATIONS necessary in those who would attempt, with any hope of success, operating in this field of Christian labour as next in importance" to the objects they contemplated. In stating these qualifications he desired "to hit the happy medium," so as neither to give occasion to "discouragement" nor to excite "presumption and self-confidence."

The qualification to which he gave the first rank, was "the possession of genuine, living piety." He contended that just as in office-bearers, this qualification was pre-eminent; as they were to be "men of God," bound first to take heed to *themselves* and then to the *doctrine*; and as those who proposed themselves as members of the church, were "first to give themselves to the Lord," and then "to the church by the will of God," so these same solemn injunctions applied in all their force to the members of a Christian Instruction Society. The inconsistency of pointing others to Jesus, and yet *personally* disregarding him, he urged with all the solemnity that would have suited an ordination charge.

A second qualification on which he insisted as indispensable was, "a Christian walk, not blameless merely, but excelling." "The neglect of some acknowledged duty," the indulgence of some acknowledged sin, "such as imperfect truthfulness, undue liberties with the characters of others, undue liberties with the Lord's day," were among those things which would give force to the taunt, "physician, heal thyself," and would lead the hostile observer to say, "that man had better begin to reform himself, ere he proceeded with attempting to reform others."

The "virtue of prudence" he also held to be "essential to a Christian instruction agent." This virtue he represented as having "chiefly to do with the fitness, the propriety, the seasonableness, the decency of a man's conduct, and as forming its decisions rather under the guidance of sound sense and correct feeling, than from trains of reasoning—the agent being often called to consider and decide on the spur of the moment." He believed "the best way to acquire this difficult but important grace, was to *suspect ourselves, never to act under impulses of anger, frequently to review our words and our actions in the solemn secrecy of strict retirement, and to lie low before God, owning our folly, and asking the wisdom that cometh from above.*"

The third qualification he named was *humility*, which he regarded as quite necessary to progress in their work, "pride and conceit" being, in his estimation, "the greatest possible hindrance" to their success. "Pride," he said, "prevents activity, and humility promotes it." "No man," he added, "has patience with affectation: if you go to the person you mean to instruct, with airs of consequence and superiority, and look down upon him, he may look up to you, or seem to do so while you are with him, but he has his pride as well as you, and he will deride and despise you when you are gone." "Humble yourselves, therefore." "Be clothed with humility."

Next to humility, he inculcated "a hopeful state of mind," referring in this to the "expectation of success." He wished them in this respect "to take a high standard, not a low one," and to "hope for results of the very highest magnitude." He did "not undervalue minor results," even that of their sending "into the heart of some despised outcast of society the thought that he is not utterly neglected and forsaken," but he held before them as the grand object of their labours and prayerful expectations, "the saving conversion of souls to God."

He recommended *punctuality*,—a habit which he deemed "important in religion," as well as "in every department of life." He urged this habit on the visitors, in order that those visited, as well as themselves, might be saved from a waste of time. He pressed also a regular attendance on the monthly meetings of the society; and in all these respects inculcated punctuality, "not as a matter of option, but, so far as it could be observed, as a matter of religious obligation."

happy," residing in that district of the city which they had selected. The district was inhabited by a population of whom three-fourths were utterly neglecting the means of grace. It was divided into 33 sections, and was visited by upwards of 80 agents. Tracts, and in some instances Bibles and Testaments, were distributed in considerable numbers, and thousands of Christian conversations were held with persons sunk in ignorance and insensibility, many of whom seemed to feel, as one of them expressed himself, that "they did not trouble themselves with prayer, and that God was a good man, and would not meddle with them." Nine weekly prayer-meetings were maintained by the agents in houses in the district, which were attended by numbers of the people varying from 8 to 20. In addition to all this agency, it must be borne in mind, that the district was daily perambulated by two city missionaries, supported by the congregation; that two teachers were daily employed in giving to some 150 or 200 children instruction in the branches of a common school education; and that about 300 children were in attendance at the Sabbath schools.

The figures given in the preceding paragraph, it need scarcely be said, belong to a particular date (1835). As Dr Heugh was the mainspring of all these movements, it is not strange that, with his health and energy, this activity should have in some degree declined. While, however, the agents of the society, during eight years, fell from 85 to 56, and

He warned them of the need of *patience*, as well as hope. He enjoined "a spirit of *deep and solemn earnestness*." "If," he said, "they must account for our visits, so must we." "If we might be more plain, more fervid, more winning, more appropriate, more awakening than we have been, we have failed in our duty, and we cannot guard with too solemn a solicitude against such failure. We know not but some of those we visit may, ere we return, have gone down to the house of silence, or that we ourselves may be paying the last visit to their dwellings. Oh, if we felt more the presence of God, the worth of souls, the nearness of death, the awfulness of judgment, the terrors of hell, the joys of heaven, how fervent should we be in our entreaties, expostulations, and prayers!"

In urging these objects, he distinctly taught that, previous to any visit, there should be some preparation. "As the Sabbath-school teacher, in looking forward to the meeting of his pupils, and even the parent in proceeding to address his children on a Sabbath evening, ought not to hasten to his task without forethought—so in regard to the duties of Christian instruction agents. He did not, however, wish them to imagine, that he understood by this, "that they should study the words and sentences they meant to utter." The preparation he suggested was that of reflection amidst their daily occupation, in the course of their reading of the Scriptures, and of other books, for their own private use, by which passages and sentiments would be suggested suited to the persons whom they visited. This preparation, he strongly urged, consisted as much in a right frame of mind as in the collection of appropriate passages and sentiments, and this frame he identified with the *spirit of devotion*. He solemnly charged them to abound in prayer, remembering their own insufficiency, and the unhappy condition of those they visited; and to unite social with secret supplication,—assuring them that, if they should use such means, God would "command the blessing, even life that shall never end."

in the year before his death to 39, the attendance on the schools considerably increased: and such a character of permanence was given to this entire scheme of Christian effort, as to vindicate it from the charge of being an experiment, or of being the mere result of novel and temporary excitement. After labouring a few years to send into that moral waste, through varied channels, the pure waters of the sanctuary, his heart was cheered by some evidence of spiritual life as the result. In one instance after another, he was led to say, on conversing with persons from the district applying for admission to the Lord's table, "The Lord shall count when he writeth up the people, that this man was born there."

It cannot but be viewed as an instructive circumstance, that in the series of diffusive operations he set in motion, pecuniary was preceded by personal exertion, and that the effort for *Foreign* missions followed in the train of *Home* exertion.

It has already appeared with what feelings the pastor and people of Regent Place church entered on the preliminaries to their Foreign Mission. In October 1834, this "bold measure" was resolved upon. Nine months elapsed, however, before the ordination of their missionary. On the 6th of May 1835, on the occasion of that solemnity, when the Rev. Peter Anderson was set apart as the missionary of the congregation to Jamaica, Dr Heugh, in addressing his people, used these words: "Lately, your efforts have been directed with zeal to the destitute in your immediate vicinity, by attentions of various kinds, bestowed by yourselves, for the promotion of their spiritual interests; and also to those more remote from you, in our own land, through the medium of others. At last you have turned your eyes to a still more remote missionary field of inviting promise, where the harvest is plenteous, and the labourers are still few. Impressed with the urgency of the call, you have, without importunity, supplied the means of sending forth and supporting a new labourer in that field. You have sought a fit labourer—you have sought him, I believe, from the Lord; and after a short season of waiting, pains, and some disappointments, yet firm hope, you behold one, long associated with you as a fellow-worshipper, well known to many among you, and highly qualified, as we judge, for missionary service, cordially devoting himself to this arduous work, and now solemnly set apart

to the sacred office in the midst of you. 'Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.' You have slightly felt the force of the first part of this divine aphorism, and now happily you experience the truth of the latter part of it. Bless God, and take courage."\*

Three other missionaries, supported severally by three other congregations of the Secession, were set apart immediately after Mr Anderson to spheres of labour in the West Indies. This mode of connecting a missionary with an individual congregation, Dr Heugh believed to have its recommendations and its disadvantages. He pronounced "the plan," in the presence of the newly-ordained missionary, but "an experiment;" and though he in no sense ever regarded this plan as having failed, yet, after some years' experience, he did not view it as a model system for conducting missionary undertakings. He was led to see the superior advantage of more general and aggregate effort, conducted according to a unity of plan, through a general Board of Missions, whose secretary should regard it as a leading duty of his office to diffuse tidings from the mission field, through some channel conveying them if possible to every family of the church.

"This much," he observed, "is happily shown already—that whether congregations choose to act separately, or by throwing their contributions into a common fund, to be employed by a synod or a society, *if the standard of giving be raised, as it easily may be, not beyond, but approaching to, the power of Christians, a congregation of considerable size may, without impairing its other exertions, easily raise what is adequate to support a missionary, even in an expensive foreign field.* Should this be acted upon, should our congregations do what God has put in their power, and, therefore, what they would sin in failing to do, it is not too much to say, that each of the twenty-two presbyteries in the United Secession Church might, without delay, support each, at an average, two missionary labourers at least, with the prospect of increasing that number. And if such an amount of effort be easily practicable by us, what is the practicable amount of that which even all the Scottish churches could accomplish? Who can contemplate this capability of our churches, the amount of spiritual benefit which they might be the means of conveying to

\* Two Addresses delivered in Regent Place Church at the Ordination of the Rev. Peter Anderson, &c., p. 17.

the perishing, the advantages they might themselves reap in this career of generosity and usefulness, and the impulse they might impart to the churches around, without deep emotion? Shall we awake to our duty, or shall we still slumber? Shall we leave men to perish, or shall we go forth to save them? May God pour upon us the spirit of generosity and zeal, and excite us to do what our hands find to do with our might!"

To prevent the necessity of too frequent recurrence to this Congregational Foreign Mission, the reader may be here informed, that in less than seven years after it was instituted, the most encouraging results ensued. The black population among whom Mr Anderson commenced his labours had been in the most deplorable spiritual condition. He had to begin the work of Christian instruction at the very foundation, yet he gradually gathered around him an increasing band of eager inquirers, until at the end of 1841 there were in connection with his church 215\* communicants, who were "received into fellowship after much previous training, and with a cautious regard to the genuineness of their Christian character and profession."

As this foreign undertaking of the congregation was preceded by a mission to their fellow-citizens, so it was followed by another to a more distant class of their fellow-countrymen. An answer was thus ready to "those disposed to censure all efforts for foreign objects, on the alleged ground that those at home are neglected." A mission to Inverary was projected, and actually in operation before Mr Anderson could set sail for Jamaica. The subscribers to this "Home Mission," had held many meetings for prayer and consultation ere they selected a station or chose a missionary. The Secession Church had, by occasionally sending preachers to Inverary before this time, discovered the necessities of the place, without having supplied them. Dr Heugh, when he visited the scene in June 1835, for the purpose of opening the station, embraced many opportunities of conversing with the people, with the view of acquiring facts and impressions that might

\* The progress and success of Mr Anderson's labours will be understood in some degree from the following specimen of the statistics of his station, first at Navarre and afterwards at Bellevue:—

	1837.	1838.	1841.
Communicants, . . . . .	48	80	215
Candidates, . . . . .	14	14	185
Catechumens, . . . . .	146	239	
Young people at school, . . . . .	130	180	300
	<hr/> 338	<hr/> 513	<hr/> 700

guide him in promoting the objects of the mission. These he recorded in a copious journal. Having invited a few persons to meet him at his lodgings, he observes:—

“*June 3.*—I endeavoured, before separating, to explain our objects and wishes, impressing on Mr C. that we did not come here to prosecute measures hostile to the Established Church, but to endeavour to awaken to their spiritual interests a slumbering people, and, if possible, to save some. . . . I stated strongly my wish that the management of the station were in the hands of pious persons exclusively; and that if but three such could be got, they should form themselves into a little society without delay, to meet weekly for religious purposes,—should associate with them those who from time to time might be disposed to do so,—and should exercise themselves in well-doing by the distribution of tracts, conversation with the people in private, and other works of active piety. Upon the whole, I found myself not a little comforted by this first meeting—in which it appeared, that while there is here a large field, demanding spiritual cultivation, the Lord has in some degree prepared our way, by sending at least some friends and assistants before us.

“*June 4.*—Went this evening to a beautiful sequestered spot, embosomed in the mountains. From the shortness of the time given me, could call on only one family, consisting of two aged people, the parents of a numerous offspring. The old man, not much under fourscore, has a very patriarchal appearance. He had very often been a hearer at our station, expressed his happiness in the prospect of its being reopened, said he was an old sinner, and needed to hear something else than the law. He listened attentively while I endeavoured shortly to direct him to Him who is the end of the law for righteousness; and after a little more conversation, I gave him a few tracts and returned. I doubt not he, and some in his vicinity, will attend.”

He met afterwards with two or three persons, on whom he urged the duty of immediately commencing a prayer-meeting. Two of these “expressed strongly their willingness” to comply with the recommendation, and he “departed in comfort and hope, resolving not to despise the ‘day of small things.’” Next day he visited seven families. In the last of these he found eight persons, whom he minutely describes in his journal, and then adds:—

“Finding so many assembled, I spoke to them more than half an hour on the objects of the mission,—on the great salvation of the gospel,—on the danger of neglecting it,—and on the duty of doing all in our power to impart the knowledge of it to others, if we have found it ourselves,—and concluded with prayer and the distribution of tracts. They all seemed affected,—admitted and lamented that Inverary is nearly dead to these things,—and seemed all concerned about the arrival and success of our missionary. Perhaps this is the dawn of a better day in this poor place. May ‘the people who sit in darkness see a great light!’”

Having "opened," on Sabbath the 7th of June, the "small place they meant to occupy," he thus notes some of the circumstances in his journal:—

"The two members of the Session of Regent Place, who came down on Saturday, animated me by their conversation and their prayers, and I believe were of great use in going among the people, conversing, distributing tracts, and endeavouring to excite and guide their feelings. They desired along with me—and carried their desires to the throne of grace—that the Lord would show us a token for good, and honour this beginning of our efforts for saving benefit to some. It pleased God to favour us with excellent weather. Nature was still,—peace seemed to have rested on the mountains and valleys around us,—not a cloud visible on the horizon,—not a breath moving the woods or waters.—The attendance was excellent, the place being nearly full in the morning, packed in the afternoon, and overflowing in the evening, so that many remained without. The attention was unbroken, and apparently solemn."

"June 8.—Visited by request a man above sixty, who seems consumptive, and apparently in considerable anxiety. In reminding him that there is a worse disease than that with which the body can be affected, and inquiring whether there is a Physician who can heal that malady, he distinctly enough replied, *Christ*. But when I asked whether there was any thing in himself that formed the ground of his hope for eternity, he answered, He thought there was; that he had never done ill to anybody, nor had been given to any vice. I told him if that was the ground of his hope he was deceiving himself, and that if he went into eternity trusting to it, he would be lost for ever. He seemed stunned and affected,—not offended. He listened while I endeavoured to state the truth as it is in Jesus,—said he would consider what I said, that he wished to be directed, and thanked me for my visit. I prayed, restated the truth, and left him—perhaps to see him no more. One of our friends, however, promised to attend to him. Much work of this nature remains for our missionary, who, I hope, will be honoured to warn self-deceivers to flee from refuges of lies to the great and only refuge for the guilty. In the evening commenced the Monthly Prayer-Meeting. The attendance was much better, relatively to the Sabbath congregation, than in Glasgow. I expounded the 55th chapter of Isaiah. Deep attention was manifested. I hope we found it good to be there."

He thus concludes his journal:—

"There is no probability that there ever will be a large Dissenting congregation in this place. But its necessities are great, the opening is favourable, appearances are inviting, and perseverance in prayer and pains may be recompensed with much spiritual success.

"Thus has terminated my first visit to a spot in which whatever is most beautiful and magnificent in nature is presented in unusual profusion. How happy, when, by the triumphs of the gospel, the moral scenery shall undergo a transformation! And how happy if this our in-

fant undertaking, through God's precious blessing, prove one in a series of means, by which these words of the prophet shall be accomplished here—"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

The same spirit of prompt and joyful bounty, which animated the congregation in their earlier and more extensive undertakings, was displayed in this, in a manner most gratifying to their pastor. When a church was called for to accommodate the worshippers at Inverary, soon after the commencement of the mission, and when the proposal had been first submitted to its friends, he writes to a member of his family:—"We had a meeting of our subscribers to the Home Mission this evening. They unanimously, and right joyously, resolved to build in Inverary *instantly*, if a place can be got! Their hearts are in the Lord's hand, and He is marvellously enlarging them."

"The care" of other churches than that over which he exercised immediate pastoral oversight, thus "came upon him daily." He strongly felt that these extended undertakings were accompanied with increased responsibility—a thought which he urged upon his people in the following terms:—

"In the gracious arrangements of Divine Providence," "a great number of your fellow-men have been brought into dependence on you for the continuance of the spiritual privileges which they now enjoy—a number, including those in this country and in Jamaica, certainly exceeding 2000 souls; would any of you be accessory to the withdrawing from one of the least of these the spiritual provision with which you now supply him? Is there one among you who has already tasted the blessedness spoken of by our Lord, 'It is more blessed to give than to receive,' who would now forego that happiness, and seek some substitute for it among the avaricious, whose happiness is to grasp, and hold, and hoard; or among the worldly, who are happier in expending the substance with which God has intrusted them on gaiety or vain ostentation, than on objects connected with the salvation of souls, and the glory of the Redeemer."

In providing for the spiritual necessities of the multitudes thus brought into direct dependence on them, and in lending their aid to other kindred objects, the congregation had embarked in an annual average expenditure of at least a thousand pounds, in addition to about nine hundred pounds devoted to the support of ordinances among themselves and to the poor. Indeed, from 1835 to 1845, including both of these years, besides more than £10,500 raised for the internal expenses of the congregation, which included communications

to the poor, £10,562 \* were expended in strictly missionary and benevolent objects. The number of donors contributing this amount was between six and seven hundred, in some instances the contribution of a family being given in connection with the name of an individual.

What were the means employed by Dr Heugh for reaching and sustaining this amount of congregational exertion? It is right, in reply to this question, to refer to his strong and often-declared conviction of the *sin of the church* in neglecting missionary effort, and his equally deep and growing persuasion of the resources of an enlightened Christianity, available for its own diffusion. Much of his own force of character, as we have seen, sprung out of his habit of contrasting his standard and his attainments. In like manner, in his endeavours to promote progress in others, he sought to direct them, not with petulance, but with firmness and solemnity, to the high standard of their own acknowledged principles. The feebleness of self-complacency did not attach itself to his own character, and he was therefore the better qualified to guard others against a kind of imbecility so fatal to the energy of the Christian life. At the very time when he had succeeded, by persevering and laborious efforts, in setting in motion all the system of operations described in the preceding pages, and after having spent some months of most untiring activity, we find him noting in his diary these birthday meditations:—

“August 12.—Another birthday. What a crowd of thoughts rush on the mind! My parents alive, and full of tender interest for me, this day fifty-three years! What has been done for me since then!—how much guilt in an infinite variety of ways! But who can understand my errors—of youth, riper years, ministry especially? Have felt quite overwhelmed under a sense of sin. Great difficulty of believing; yet have felt not a little comforted from *the third of John*, and the hope of eternal life through Christ. What a thought; *I* to obtain eternal life through the Redeemer! Afraid to resolve [on] any thing, since [I] succeed with nothing. May God enable me to devote myself anew to him, to serve him ‘in holiness and righteousness before him!’”

\* The following statement will present the missionary income of the congregation in greater detail. Some of the smaller sums noted belong to periods of shorter duration than a year, or were accompanied with donations for liquidating the debt on the church, which are not taken into account in this table:—

For the year ending	1830.	1831.	1832.	1833.	1834.	1835.
The missionary income, £93	£114	£137	£400	£680	£1000	
For the year . . .	1836.	1837.	1838.	1839.	1840.	1841.
Missionary income, £1050	£1100	£1100	£842	£1157	£736	
For the year . . .	1842.	1843.	1844.	1845.		
Missionary income, £378	£1307		£1892.			

He observes, in one of the printed Reports of Institutions in Regent Place Church: "After the first two years\* of the Association, † a Report was published annually, containing not only an account of the money collected, and of the objects to which it was applied, but also short appeals, founded on the Word of God, on the means which he has placed in the power of his people for the advancement of his cause, and on the imperative duty, and the high privilege, of diligently using these means according to the revealed will of their Author. It is gratifying to remark how these appeals, followed by other and more frequent statements of a kindred character, were blessed, and how soon the whole face of our congregational efforts underwent a favourable change. . . . The minds of the people of God among us were excited in earnest, and there was an extensively diffused inquiry, what should we attempt farther?"

He was in the habit of addressing them in such words as these:—"Let us continue, and, if practicable, augment our efforts—by personal and united prayer—by diligence in the duties connected with the places we occupy in the various Associations—and by general Christian bounty; until these two results shall appear among us, at which we have not yet arrived—

*"Until all who can shall become contributors—*

*"And until every contributor proportion his contributions to his means."*

He reminded them that "*home*, which should be the nursery of every virtue, and of all good undertakings, *should be the nursery of Christian missions.*" He besought each individual "to devote some portion of his secret hours to place this subject in its various aspects, and in the light of Scripture before his mind, that thus it might influence his purposes, his conduct, and his prayers." "To keep zeal alive," he urged persons to "read more extensively on this subject." He recommended the study of those "glowing predictions respecting the progress of the kingdom of the Messiah, and the blessed effects of his reign, on a regenerated earth, with which the prophets and the psalms abound." Besides the Scriptures, he recommended the examination of intelligence from the missionary field, and the perusal of the "memoirs of missionaries, such as those of Brainerd, Martyn, Mrs Judson, and others."

\* 1828 and 1829.

† "The Association for Religious Purposes."

He laid it down as a principle, that “*every Christian church should be missionary in its character,*” and that those members of the church who did not practically recognise this principle, were “as really living in sin as if they neglected their own salvation.” He never approached this topic in a timid or apologetic spirit, in the pulpit or in private circles, where, indeed, his very presence often served as an introduction to the subject. He dwelt much on *the privilege of being useful*. “The work of the Lord,” he would say, “is so pleasing and honourable to all the right-hearted, that when the hand is once put to it, they never wish to draw it back; but, on the contrary, to abound more and more in the labour which they love. We never know, we never witness the power of benevolence, till we give it work to do; and when that benevolence is generated by Christian principle, by the love of Christ constraining, it will respond to every call, it will rise to every emergency, it will gather strength by every effort.”

While he thus appealed encouragingly to the experience of benevolence, and delighted to acknowledge every fresh proof of its power, he was constantly leading the minds of his hearers back to those principles on which it is based, and on which its operations must proceed. With such sentiments as these, his people were rendered very familiar:—

“*In our pecuniary exertions we should act on the principle of self-denial and sacrifice.*”

“*Christians must take Christ for their pattern in the use of their substance, as in all other parts of their obedience.*”

“*Let all contribute to the extension of the gospel, with the exception of those disqualified by poverty: All should pray for it; all should act for it. Prayer and action should, if possible, be coextensive.*”

“*Let all do what they can. More is not wanted. Less, being short of the standard, would be sinfully defective.*”

“*Let even secular business be intentionally conducted with a view to spiritual beneficence. It is enjoined that we ‘labour,’ in order that we ‘may have to give to him that needeth.’*”

“*Endeavour to enlist the young in this service. The children of Christian parents are not trained up in the way they should go, if they are not trained from their youth to habits of liberality and usefulness.*”

“*Let liberality be the fruit of piety. If it is not, it will soon*

fade away. Good works will only be permanent when they are 'works of faith and labours of love.'

"It is not enough that intercession be made for our schools, and for our missions in our public assemblies. The spirit of prayer must be carried into every family apart, and every closet apart. The Christian, like the devout Cornelius, must unite prayers with his alms. A missionary church must, as in the beginning, be a praying church. Those who continue in the doctrine of the apostles, must still continue in prayer; and from this combination of pains and prayer, of liberality and piety, what results may not be anticipated!

"The question must not be, What is usage around me? What has my own usage been? With how little may I get off? At how low a rate of giving may I appear respectable or decent? What will my own parsimony consent to spare? But it must be—To what extent hath the Lord my God blessed me? What *can* I do? The results of this adoption of the primitive, the Bible, standard,—the effects of the exhibition of it in the practice of the people of God, would be incalculably happy. It would enrich the Christian treasury; it would introduce a prudent and healthful economy into the private temporal affairs of Christians, that they might the more bountifully support institutions of spiritual benevolence."

In various forms, the congregation began to experience the happy influence of their missionary undertakings. He says to a friend respecting a communication from their foreign missionary, who had begun his labours among "the poor negroes":—"His letter breathes the spirit of an ardent and happy missionary. . . . The congregation were much moved with the tidings, and our thanksgiving service on his account was somewhat melting. I think the reaction of missionary efforts is already felt, and that the people are getting much good from the good they are doing. Some of us would need to work fast, for life's sober evening is coming on, and we cannot expect to work long."\*

About this time he first propounded a scheme of missionary effort which, eight years afterwards, mainly through his agency, was adopted by the United Secession Synod, and which is now prosecuted by the United Presbyterian Church. This scheme, which very soon doubled the missionary revenues of the church, and is continuing every year to enlarge them,

\* To the Rev. Mr M'Dowal, Alloa, 9th March 1836.

proceeds on the two great ideas of UNIVERSAL and VERY FREQUENT giving. For years previous to its adoption, Dr Heugh called it "*the farthing-a-day plan*,"—a designation intended to indicate the multitude and the frequency of the gifts it contemplated, rather than to define either the minimum or maximum of liberality incumbent on individuals. At a public missionary meeting of the Secession churches of Glasgow, in April 1836, he called attention to the scheme alluded to in the following observations:—

"Exclusive of missionary stations, there are 350 congregations in our body. Let us deduct 50, and suppose that there are 300, each containing 350 persons, not all of them communicants, but disposed to befriend our cause, and actually worshipping with us. This will give an aggregate of 105,000 individuals. Let us again deduct 5,000, and take our numbers at 100,000. Let us suppose that each of these could afford an average of *one FARTHING* on each of the working days, or *one penny half-penny a-week*. Suppose every one of our number asked individually such questions as these:—Do you think the extension of the kingdom of Christ is worth one farthing a-day from you? Would you rather withhold this farthing than co-operate with your fellow-Christians in making a great and simultaneous effort to honour Him who became poor that you might be rich, and to raise your fellow-sinners from destruction to heavenly glory? Suppose the giving of one farthing a-day would be a sort of sacrifice, is it more *than you can give*, is it beyond the degree to which *God hath prospered you*, is it too costly a *sacrifice* to be made in such a cause? Will not tens of thousands reply, the gift is a trifle; it involves no sacrifice; we can give it with ease; we can double it if you will; the great cause well deserves it. Should it be objected that there may be not a few of the 100,000 who cannot afford even one farthing a-day, I offer the following reply:—This may be true. But, in the first place, to account for the poor, we have deducted 50 churches, and 5000 individuals from the 300 churches. In the next place, we speak of a farthing *at an average*. . . . This would yield an annual missionary income of £32,000. . . . There cannot be a doubt that, in our English and Scottish congregations, there are more than 100 individuals who, without denying themselves any comfort or lawful luxury, and without deducting from any of their existing charities,

could devote £100 annually to the missionary cause, simply by acting on the above-mentioned maxims, and without exceeding in their proportion that of many of the farthing contributors. The adoption of the scriptural maxims would speedily graduate the scale of contribution."

The most effectual impulse ever given in the United Secession Church to missionary effort, was the introduction of the scheme here first proposed. From the time of its adoption, several years afterwards, the missionary funds of the church have been making rapid progress towards the point which Dr Heugh represented in the address cited above as "easily attainable." Indeed, the very year when this address was delivered, was itself an era in the history of Secession missionary effort, although it fell very far short of that which, at a later time, would have been considered satisfactory.

"We have had," said Dr Heugh, in September 1836, "a very delightful meeting of Synod, of which I intend to give some account on Sabbath. I never saw a better spirit, or so much to encourage us in well-doing. Exclusive of the efforts of particular congregations (I refer to those that are making missionary exertions of their own), the treasurer reported, that the contributions for missions had doubled those of last year, and *that* though only half of the congregations had contributed. It is the work of God, and he will ensure its prosperity."

He continued, not only beyond the limits of his pastoral charge, but beyond the circle of his own denomination, to labour in this cause. That he was "instant in season, and out of season," might be illustrated by a variety of incidents. When pressed for time, and when sailing on the Clyde, where his eye was familiar with every object, or along the Canal, before that method of conveyance was accelerated, he sometimes contrived to shut himself up in a kind of solitude, and to write a sermon from beginning to end,—so complete was his habit of commanding his mental exercise in any circumstances. On his way to Bradford to preach a missionary sermon, before the Auxiliary Missionary Society of the West Riding of Yorkshire, having ailed a little when he left home, he writes to a member of his family respecting the fatigues and occupations of the journey:—

"MANCHESTER, 6th June 1836.

"Such was the effect of the voyage, that I spent the whole night of

Thursday in the Inn at Liverpool, as sleepless as that of Wednesday in the 'Vulcan.' I was feverishly excited, and felt quite unfit for any thing. So I rose at five, and wrote my speech for Bradford before breakfast, thus endeavouring to bring good out of evil. My discourse is now completed, and said speech is in my head, so that I start for Bradford with an easy mind. I preached *short* yesterday; and I must confess the fault, I preached *twice*, but have been exceedingly benefited by the exercise."

Returning to preach at Kendal, he spent a day at the Lakes :—

"KENDAL, 11th June 1836.

" . . . . The truth is, I have seen all the glories of Windermere, the glory of the English lakes, and with the accompaniment of a thunder-storm of no ordinary magnificence. The lake is beautiful; and in an amphitheatre-like termination beyond the beautiful village of Ambleside, there is no faint mimicry of true Grampian grandeur; but whoever has seen Lochlomond at Luss, and has ventured to compare their lake with our loch, is speaking either in fun or in folly. However, we have seen to-day enough to feed the eye and delight the imagination, and to bid the heart exclaim, 'What hath God wrought!'"

Travelling in circumstances less favourable than usual to meditation, when he could not lift up his eyes and say, "What hath God wrought," he could close them, and muse on what God had said. In the midst of another journey to England at the close of the year, having gone thither at the call of others to advocate the cause of unendowed Christianity, he writes to Mrs Heugh :—"My journey was really pleasant. I slept in the coach enough, but not over much, and I trust I had the divine presence; for I never in my life felt the divine Word more richly and suitably present with my mind than in those noisy vehicles, and in the season of the night. Oh, how delightful is the thought, that go where we will, Jesus goes with us, and can make his grace all-sufficient for us! I have been quite well. 'That will please you all.'"

It had seldom before been needful for him to make any such pointed allusion to his health, in order to assure his family that he was well. In the chapter that immediately follows, and indeed through the remainder of the volume, his references to this subject in his diary and letters become more frequent, revealing the progress of that struggle, between unusual constitutional vigour, and still more unusual toil, which was terminated, in a few years, amidst the lamentations of his friends.

## CHAPTER XVI.

Dr Heugh's health declines: Acknowledges the kindness of his people: Goes to Leamington: Diary. Interest in public affairs.—Journal: Coventry; Popish tendency in the Church of England; Mr Pearce. Diary. Letter to Dr Wardlaw. Birthday thoughts. Visits Aberdeen. Health again shaken by over-exertion.

THE year 1837 he began with these reflections:—

“1837.—Another year past, and I am preserved, and my family unbroken! My mercies innumerable; my sins innumerable. Oh, the patience and the love of God! Bless the Lord, O my soul!”

“Remarkable events this year in my history.—Illness from the breast and head. Not removed—(warnings to be ready); yet much alleviated; cause of gratitude.—Remarkable escape\* from danger on the way to Inverary. How many such in [my] life!—Never such a year for congregational prosperity.

“Endeavour to be more strenuously devotional. To peruse some pious reading every day, theological and biographical.—To be more regular in Bible reading, devotional and critical. The Bible my chief study during my short remaining stay here. Afraid to promise or even attempt much; [I am] such a bankrupt to my engagements and hopes. ‘Enter not into judgment with me!’”

To the “illness” here noticed, he refers in a letter to his friend Dr Brown. Speaking of their common and beloved friend, Dr Mitchell, at that time also suffering in health, he observes:—

“GLASGOW, 22d Feb. 1837.

“Our excellent friend, Dr Mitchell, is still unwell. I pray and hope that it may please God to spare him a little longer. We have few better men. I never knew any one who thought less of giving and more of receiving attentions—which seems to arise from a happy combination of benevolence with humility. I wish he had come out more fearlessly and fully on the Dissenting question; but that is a matter of conscience with him, as, indeed, every thing is. I have been in the drooping state

\* He alludes to an occasion when travelling, in the depth of winter, over the mountainous road to Inverary, to open the new place of worship erected there, his conveyance broke down, at a dreary part of the way, a short distance beyond the well-known “*Rest-and-be-thankful!*”

myself—perhaps I should say, declining. It is now time for the latter, at least for my not being surprised if it should be so. For many a long year I studied, and preached too, without being conscious of corporeal feelings at all—at least for the most part. Of late I have often been so circumstanced, as that every second thought, I daresay, was produced by, and turned to some real or imaginary morbidity of body. I hope this is not to be ‘carnally minded.’ The machine, I fancy, was a little over-strained, and I find rest has, in some degree, for the time, restored it. It will never be quite restored till we get quit of it altogether, and afterwards receive it in its new and better form.”

It cannot be thought strange that, under the burden of those excessive and often exciting duties in which he had been engaged, his corporeal strength should have been somewhat shaken. In the spring of 1837, his health was still “drooping,” if not “declining.” He was induced, therefore, for a short time, to suspend his labours, in the hope that his singularly elastic constitution would soon regain its wonted tone, and this expectation was in a good measure realised. He writes again to Dr Brown:—

“GLASGOW, 7th May 1837.

“I am just as you saw me, which you seemed to think was not amiss; but you are not so quick-sighted to my infirmities as, were you less my friend than you are, you would be. The doctor says I *must* relax, and believing I would not were I to go to the Synod, he orders me off immediately. The people have acted with even more than their usual kindness. The managers and session, apprehending that, from delicacy, I might delay too long, met and unanimously requested me to desist from labour as long as I chose; and, lest this should not be sufficiently influential, they have called a meeting of the congregation this evening to express their wishes to me, and to offer up their prayers for me;—and really this last has affected me much, I feel so unworthy of it. The pious affection of it is far more to me than if they had laid thousands at my feet. The whole, however, clears my way, and I think it is my duty to go. If it please the Lord to bless the means, I hope I shall be grateful; if otherwise, I trust it is my desire to say, ‘*Here am I.*’

“There are two matters that I wish very much you would look after, if you approve of them. The central board should take the education question into its immediate consideration. The control of the national clergy over *all* schools must be set aside. It is intolerable. The other matter relates to our poor congregations. They have been starved hitherto, by crumbs in place of meals. The question with the committee on funds has ever been, how low to beat down their demands. Some effort should be made at once to double our contributions for them. But in order to this, it is necessary that some *specimen cases* should be annually printed, and read to our congregations before collecting. We collect in the dark, and almost without an object.”

Those marks of kindness from his people alluded to above, and which he felt so tenderly, he acknowledged in the following letter :—

“ *To Mr James Alexander.*

“ MONTROSE STREET, 9th May 1837.

“ MY DEAR SIR,—In the midst of many things unavoidably occupying me on the eve of my departure, I cannot delay to acknowledge the very valuable note which you and Mr M’Killop had the goodness to hand to me last night,—valuable as conveying the great consolation to the heart of a minister, that he lives in the Christian love of those for whose souls he watches,—that they tenderly sympathise with him under his trials,—and that, whether present with them or at a distance, they remember him without ceasing in their prayers to God.—In the hand of that God, who hath done and hath promised to do so much for us, let us leave, without solicitude, all our affairs—He will perfect that which concerneth us.—I cannot say more, except that I desire to enter into those words of the apostle, as far as without presumption I may, ‘I know that this shall turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death.’—With my best regards for yourself, and my fervent prayers on behalf of the whole flock, I am,

“ Your and their servant, for Jesus’ sake,  
“ H. HUGH.”

It had been arranged that he should spend some time in Leamington, that he might at once enjoy the medical attentions of Dr Jephson and the salubrious air of that delightful locality. A few hours after entering Leamington he writes:—“We have been pervading this beautiful place. It seems fully larger than Stirling; situated very differently, however—the ground only undulating gently, while the divisions of the town, streets, parades, crescents, groves, have all the taste, variety, and decoration one might expect in an English watering-place.”

Very soon after his arrival he was “conscious of a considerable accession of strength.” At their first interview, the physician seemed to form as favourable an estimate of the case of the patient, as the patient formed of the skill of the physician. “I have just been to Jephson,” says he; “he is a frank, sensible, *patient* man. . . . He makes no account of the giddiness. The whole, however, is under God. To Him we must look, and from Him must come our expectation.” The “giddiness” here referred to, was a symptom of which

Dr Heugh himself found it impossible to "make no account." It became to him a source of occasional, and sometimes of great discomfort, especially in the pulpit, during the remainder of his life. Along with causes springing directly from his spiritual exercise, it created a solemn presentiment, which, though it never repressed his habitual cheerfulness, yet sometimes imparted a pensive and solemn tinge to his secret meditations; and it is certain that he entertained no doubt, during the last weeks of his life, of the intimate connection of this symptom with the disease which caused his death.

*May 9.*—"For the first time," says he in his diary, "have had to leave my family and congregation on account of health. How wonderful! The 23d Psalm and the 121st the grounds on which I desire to leave both,—leaving myself in the hand of Him who will perfect that which concerneth me."

"LEAMINGTON, *May 14.*—Have been conducted hither with safety and benefit—'Hitherto the Lord hath helped me.' On this Sabbath have been only a hearer. Very solemn!—Looking back and looking forward. Might have been cast out of God's sight as a useless and worthless thing. Might never be restored!—Some yearnings towards my family and flock, but far from right exercise.—Endeavour to get some light on my state.—Endeavour to specify the soul-diseases which I need cured, as I endeavour to specify the diseases of the body, and to bring the former to God for healing, to use his appointed means, to wait on him for the blessing.—Endeavour to have as good evidence that my soul is improving as that my body is improving.—Oh to be the means of saving good to some ere I leave the world!

"Endeavour to-morrow to sketch a plan of procedure. Refuse to go out to dinners. The morning for regular study."

To some of these topics he refers next day, in a letter to his son.

"LEAMINGTON, *15th May 1837.*

"It is at least my wish and prayer, that I may make as much progress in mental as in bodily health; that I may be as careful to detect mental diseases, as specific in my observance of them, as careful to find out and apply the divinely-prescribed remedies, as eager for the effectual blessing to crown the whole. One of Jehovah's names is, 'The Lord the Healer.' In his divine hand nothing misgives. His power, his love, his wisdom, his truth, all secure the progressive and final salvation of those who confide in Him and obey Him. May we all do so!

"You will be desirous to know how I spend my day. Really in Leamington time flies as fast as in Glasgow, and I am as far from finishing my resolves here as there. But I am not able. As to my reading, I have resolved to read attentively the Book of Psalms, and the New Testament while here, which gives the best sort of occupation for an hour or two a-day. The Edinburgh Review, some admirable religious tracts,

and newspapers, &c., have formed the rest of my reading. My walks have been every where,—to Warwick (alone) on Saturday, which, with its castle, is a curious relic of other days,—to Guy's Cliff to-day, (alone also,) through as beautiful green fields as smiling England has to show."

It is not a little instructive to observe the eager interest he felt in public occurrences, especially those which he viewed as affecting the concerns of religion and liberty. "The affairs of Glasgow," said he, "interest me intensely." This he said in reference to a Parliamentary election then proceeding in the city. At the same time, to a young friend very cordially sympathising with him in his interest in the political agitation, he says, "Take care lest this excitement put better topics out of your head. Whatsoever occupies us, Christ should dwell in the heart by faith."

To another young friend, who had been a member of his church, but had gone to England in the prosecution of his business, he observes:—

"LEAMINGTON, *June 3, 1837.*

"Events of very stirring interest have taken place since I came hither. Glasgow has been excited as it never was before. But events so tread on the heels of one another, as that the trace of one is soon effaced by its successor. These are most calamitous times for this great commercial nation. Where is this crashing to stop? Every post makes things worse and worse,—and every packet also. There is 'distress of nations with perplexity;' and men's hearts are fearing what is next to come upon them. We really are in danger of overlooking the hand of God. We speak of Americans and of Englishmen—of Banks and Bank Directors—of speculation, and overtrading, and I know not what. But we are in danger of overlooking His agency, who sits upon the floods, and raises and stills them at his pleasure. This is impiety,—nor is any thing more common. I hope, my young friend, your young fortunes are still kept in safety; and, at all events, that you have chosen a portion which is not at the mercy of these changes. To be found in Christ,—to have him dwelling in our hearts by faith,—to be born of God,—to be his children,—to be kept from the evil of the world while we are in it,—to be inclined and enabled to do some good,—and afterwards to be received into glory, these are the chief objects on which our hearts should be set, and which, in this case, we shall assuredly reach. May this be your portion, and then all things shall work for your good."

Various circumstances had combined about this time to direct strongly the mind of Dr Heugh to the state of the Episcopal Establishments of Great Britain and Ireland. He observes to a friend, in a letter from Leamington:—"I have had it in my power to make myself pretty well acquainted with the state of the Church of England, and of the Dissenters

in Warwickshire, and especially in this vicinity. . . . The greatest obstruction with which the Dissenters have to contend in their efforts to evangelise the towns and villages, is the spirit of the Established Church, influenced mainly by the clergy. But, alas! how partially is the country after all evangelised! and how scanty is the proportion of those who give evidence of having more of religion than the name!"

The sadness with which he contemplated such views of the Church of England, was not to be ascribed to information thus gleaned from a particular locality. It was founded on some of the broad facts of her constitution and history. Some of these he had not long before stated at a public meeting in Glasgow.

"The doctrinal articles of the Church of England are, upon the whole, evangelical, in the ordinary sense of the word. But it does not follow from this, that the ministers of the Church of England hold and teach evangelical doctrines. There are in the Church of England about 17,000 ministers, of various names and orders; and I believe that, not to refer to the opinions of the Dissenters, but to state only those of the evangelical ministers of the church themselves, of these 17,000, there are not quite 3,000 who hold and teach evangelical doctrine. In the judgment of the evangelical Episcopalian divines, there are 14,000 out of the 17,000 not evangelical. In supporting the English Church, the Dissenters would feel that they were implicated in the support of the 14,000 not evangelical, as well as in the support of the 3,000 evangelical ministers. Do you think they should be forced to do such a thing?

"But, though the articles of the church are, on the whole, evangelical, very different are many of its rites. Every baptized child is declared to be regenerated—every youth at confirmation is taught to say, that in his baptism he was regenerated, became a member of Christ, the child of God, and an heir of the kingdom of heaven—absolution of sin is formally granted at the communion, and the visitation of the sick, in the name of Father, Son, and Holy Ghost—and over every human being interred by their clergy, with all the pomp of their ceremonial, and all the authority of their priesthood, every one of whom is considered to have received the Holy Ghost, the words are uttered, We commit the body of our departed brother or sister to the ground, 'in sure and certain hope of the resurrection to life eternal.' . . . By

the canons of this church, men are held to be excommunicated who deny that she is the only church in the country; Christians of other denominations are placed much upon a level with Mahommedans or Pagans; and their ministers, having received no Episcopal imposition of hands, are not acknowledged as Christian ministers.\*

During his stay at Leamington, he "kept something like a journal, to prevent things slipping out of mind." This journal, like many others, written by him with the greatest rapidity, owes its existence to his habit of "picking up pieces of information" from individuals whom he met. Describing, though unconsciously, this habit in a letter from Leamington, he speaks of a communicative and well-informed person he had met, and says, "I pumped out of him streams of local information."

"May 26.—Yesterday visited Coventry, a distance of ten miles from Leamington. Went by coach before breakfast. Passed Warwick, its gates, church towers, and vast baronial castle, appearing with augmenting effect as we approached the town. Passed also the far-famed Kenilworth, a colossal and picturesque ruin, which, situated in a wood, on a mound, betwixt two gently-sloping rising grounds, and bursting on the view as you reach the summit of the one, arrests and excites the mind. Mr S., with whom by invitation I breakfasted, had invited the other Independent ministers of the place to meet me, and we spent three hours together very pleasantly, and I hope profitably. Felt myself at once among Christian brethren, who welcomed me with love. They are all evidently 'workmen,' spending, and willing to be spent, in the cause of Christ. Mr S. explained to me very particularly his mode of admitting members. . . . There is a 'declaration of faith and order' printed, a copy of which is prepared on a folio sheet and hung up in the vestry, and which, though not subscribed by members, is the creed of the church.—An account of the time and manner of conversion is, in no case, asked in Coventry. In Mr S.'s there was formerly a 'church covenant,' which the members subscribed on entering. It was chiefly directed against the errors of the Socinians. I was shown the *church book*, with the signatures of the 'covenant' at different periods. This has been discontinued for many years. It is customary to baptize the children of hearers who are not members.

"Mr S. expressed the strongest wish, that there were some approaches to intercourse between the Secession Church and the English Independents; and considered that a pamphlet, showing in how much they agreed, and in how little they differed, is a *desideratum*. . . . The Independent minister here says, the Popish tendency of many of the reputed evangelical ministers in the church is very strong, arising from

\* Speech at public meeting of the opponents of church-rates at Glasgow, 19th January 1837.

their views of apostolical succession and ordination, baptismal regeneration, &c. This was illustrated by the case of a relative, a minister of the church, who expresses his desire that these two evangelical churches (of England and Rome) might be reunited. Mr R. of Birmingham, a minister of the church, regrets and owns the same tendency.

“*Heard also* —. A congregation of about 150, which is considered large in Leamington for a week evening. The congregation, chiefly of the lower classes, very attentive and much interested. The singing was more of wild hawling than any thing I have heard in England. The prayers, on the whole, evangelical, uttered with extreme violence of voice and action, pointing of the finger, tossing the hands and head, beating the breast, and abundance of groanings, amens, and other sounds among the people. The sermon was the production of a coarse, uneducated mind, conveying little instruction, or even feeling, apart from grotesque gesticulation and unmeaning vehemence. Yet some scriptural application at the close. The text—‘My presence shall go with thee, and I will give thee rest.’

“*May 31st.*—A delightful breakfast visit from Mr and Mrs Pearce, Baptist Missionaries from Calcutta, and other two Christian friends. He and Mrs P. have been upwards of nineteen years in India, and he has suffered much from unremitting exertion in that hot region. He is the son of Mr S. Pearce of Birmingham, whose life Fuller has written with so much beauty and pathos. He was six years old when his father died, and recollects only two things of him : Seeing him in his coffin ; and being reproved by him for telling a lie. He took him on his knee, spoke to him with great solemnity and love, and told him how good that God was whom he had disobeyed and offended, &c. ‘He broke my heart,’ said Mr P., ‘I wept very bitterly, and never could forget that scene.’ His father’s ministry was remarkably blessed to the conversion of many. He had occasion before going to India, and when acting as a Sabbath-school teacher in Birmingham, to call on all the families of one small district, and he found three individuals who ascribed their conversion to his father, which they told him without knowing whose son he was.

“*June 4th.*—Have been favoured beyond all expectation. Have preached twice without injury, and pronounced by Dr J. to be well. Whether it is so or not, have cause of great gratitude. I desire to believe that God has done it ; that he has done it in answer to prayer ; that by his grace some spiritual good may result from it to myself and others.

“Design to take some time for the following objects :—To render thanksgiving for mercies ; to make acknowledgment of my own sins ; to seek the blessings I feel I need ; to devote myself expressly to Christ ; to endeavour to have some evidence of being one of His. Have been trying to do some good, but by no means as I should : Speaking a little to the poor people,—giving tracts, praying, and conversing. But how far short !

“Have been endeavouring to gain some evidence of my state. Frequent doubts. 1. Have quite acquiesced, as far as I can judge, in the

guilt and corruption charged on all and on me in Rom. iii. 10, &c. 2. Have seen clearly that I cannot be justified by the works of the law, and have acquiesced in this. 3. Have seen the great sinfulness of not believing the love of Christ, his grace, his righteousness, his advocacy for me. The command to believe and trust him has been very encouraging to me. 4. Have been endeavouring to take Christ in these four characters—'wisdom—righteousness—sanctification—redemption.' 5. Have applied to him to 'help mine unbelief, and increase my faith,' and have felt some gratitude that he has promised to do so. 6. Have endeavoured to trust while I seek the Spirit of God. 7. Hope I have got some deliverance from my prevailing sin. Merely beginnings. Oh to make progress, and be prepared for duty, death, eternity!"

On the day immediately preceding that on which he left Leamington, he thus writes to a friend with whom, though his personal intercourse was frequent, he often corresponded:—

"To the Rev. Dr Wardlaw, Glasgow.

"LEAMINGTON, 16th June 1837.

"MY DEAR FRIEND,—You have not requested a reply to your very kind and acceptable letter; yet I should feel myself chargeable with neglect, not to say ingratitude, if I left the acknowledgment of it to the uncertain period of our meeting in Glasgow—uncertain, not so much in regard to my return, as to our usual chances of meeting afterwards.

"It has pleased God to bless my visit to Leamington as far as the restoration of my health is concerned, greatly beyond my own anticipations. Since I began with Jephson—which, indeed, was immediately on my arrival—I have scarcely at all had any of these annoying sensations with which I had become too familiar in Glasgow, and my health in other respects has been excellent. Indeed, Jephson says he never had a patient with a better constitution, or who improved more rapidly under his care. His treatment is the most simple and rational imaginable—nine-tenths of it consisting in rigid regimen and exercise. I wish from my heart you had one month of him. He shall be my medical oracle henceforth. Yet what is he but God's creature? and what beside are his prescriptions? and unless we are led to God by them, we enjoy them more in the spirit of atheists than of Christians.

"It has been a great comfort to me that I have not been required to *do nothing*. Indeed, the doctor at first exacted this sacrifice; but I reasoned him into my own views, and he became convinced that the *ennui* which the *do-nothing plan* would produce, and the sudden transition from doing nothing to doing every thing consequent on my return, would be far more detrimental than a little of my accustomed employments continued in the mean time. So I have been reading a little, writing a little, and preaching a little, as well as walking and talking not a little. Only—but you must not mention what follows, lest you damage my future usefulness—I have been so *un-Secessional* in my modes, as to read my sermons, and have already become so much the victim of that wicked usage as to fear it may stick to me, at least when I dare allow its ad-

hesion. At the same time, whether I have recovered sufficient vigour, or will recover, as to allow me to assume *in full* my past labours, poor as they indeed were, time must determine. This and the whole of the future, I desire to leave to Him who will perfect that which concerneth me. How happy to be assured that He cares for us—that we are in His hand—and that not our will but His shall be done!

“Every thing here has conspired to delight me. In my temporary home I have the very best society a husband can wish. Around me nature is beautiful and glorious—and go where I may, always presenting some new phase of beauty and loveliness. Out of doors, I have a little circle of excellent acquaintances, intelligent, lively, pious, happy—invalids and convalescents. And all the accounts from home, from my beloved family and my flock, have been as cheering as possible. In these ways, God has been showing me ‘marvellous loving-kindness.’ Yet I should be very selfish if I looked only at my own things, and not also at the things of others. The tidings from Glasgow have been sad, very sad—none more so than those respecting Dr Kidston, of whom we cannot think without the deepest commiseration. The early death of poor Marion is touching in the extreme,—so gentle, so recently become a wife and a mother, so far from the land of her fathers! She had excellent sense, very considerable accomplishments, and genuine piety. And yet she has not got,—as who gets?—too soon to heaven. I wish we—I at least—could feel more as a stranger on earth—could more decidedly seek, as infinitely preferable, the better country,—and really have a desire to depart. Is not the acquisition of clear, undoubted, *abiding* evidence of one’s safety very difficult to be got at? An attempt to trust for the future does far more for me than abiding evidence from the past—above all, a persuasion, that notwithstanding infinite unworthiness, every divine perfection will be exercised and magnified in my eternal salvation through Jesus Christ. This is gospel to me—*pre-eminently* ‘the joyful sound.’

“But I fear I have become insufferably egotistical. . . . .  
Ever affectionately yours, “H. HEUGH.”

“June 18.—Sabbath spent at Birmingham. Left Leamington yesterday. In reflecting upon it I cannot but regard it as a green spot in the wilderness where there were wells of water and palm trees. Much ease—nothing of an external nature to annoy; good news always from home; always able to do something; my beloved wife well, upon the whole; the object of my journey in some degree gained. Some Christian intercourse enjoyed.

“For all these I would now desire to give thanks to God, the giver of them, praying that he would not suffer me ever to forget his goodness, and that he would graciously accept the sacrifice of thanksgiving through Jesus Christ.

“My sins are infinite. Great want of spirituality in devotion. Great defects in public services. Great want of useful conversation and readiness for it—prevailing unbelief. Immense falling short of my own resolutions in coming to Leamington. Peculiar besetting sins not mortified, and ‘innumerable evils compassing me about.’ Desire to see all

these as against God—(what is *this!*)—and done in his sight. But forgiveness is with Him, and He will redeem Israel from all his iniquities. How happy to have the benefit of such words as these, ‘Son, be of good cheer, thy sins be forgiven thee.’ It is pleasing to Christ and honouring to him to trust and not be afraid.

“Would endeavour this day expressly to see the blessings I need, and to devote myself to Christ, making the 51st psalm a directory for both these. To seek some abiding evidence of belonging to Christ; by a clear and firm faith; by more direct and frequent communion with him; by greater progress in dying to sin and living to righteousness. To take some time to consider an outline of discourses, if it please God to conduct me home in peace, and enable me for a little to resume my labours.”

On the return of his birthday, always with him a day of solemn exercise, he says:—

“August 12.—Have endeavoured to set apart some time this day for appropriate objects—Thanksgiving. From youth till now, what goodness and mercy! Quite overpowered.—My sins of youth—of ministry—of heart—of life. A cloud, a thick cloud!—Endeavour to take hold of God’s word of promise, and to give myself to God in Christ to be saved by him. These passages chiefly applicable—Psalms xxv. and li., conclusion of 1 Cor. i., Eph. i., &c. Have felt some concern for these objects:—To have my heart in heaven, and to declare plainly that I seek it. To have more of the joy of religion, and, in order to this, more faith and more evidence. To have all my children and my flock saved. O that, whatever God does with me, he may render me more useful, and prepare me for present and endless happiness!”

A few weeks later he writes, in reply to the inquiries of a friend:—I feel very sensibly the kind and Christian interest you take in my health. It is, indeed, in a great measure restored. My usual Sabbath exercises do not produce more than my wonted fatigue, and I feel none the worse for them on the Monday. But I have got a very distinct and gracious warning, and I much need grace to improve it. Little space can now remain to me, and what my hand finds to do, it becomes me to do it *with my might*; which last expression I must understand of speed rather than power.”\*

In October we find him in Aberdeen, when he thus notices some of his occupations in a letter to Mrs Heugh:—

“ABERDEEN, 11th October 1837

“The public services have been truly interesting, and I am not without hope, abating duly from Mr Angus’ over-estimate, that my poor instrumentality has been of some use, through the blessing of God. We borrowed a minister to preach on Monday, for my relief; and I preached in the evening for their Congregational City Mission, which is just

\* 5th September 1837.

commencing. Yesterday I was requested to preside at a meeting of the Aberdeen Female Missionary Society, in one of the town halls, which was thronged. We had excellent addresses from some ministers, and I had to speak briefly at the commencement and the conclusion. Last night I conducted Mr Angus's weekly prayer-meeting, and this evening we are to have a select meeting at eight, with a view to organise a Christian Instruction Society, the first in Aberdeen; so you see I have not been idle, and yet not overdoing. To-day I have taken the forenoon to prepare a discourse for Sabbath, and I have just finished it before beginning this letter, and feel neither exhausted nor fagged, only very thirsty for a full and long draught of Aberdeen air, to which I mean to treat myself for about two hours before dinner. . . .

"The church commission have commenced their sittings here. . . . I prefer going to '*the Sands*'—a magnificent marine solitude, a vast bay, the boundless expanse before me, and the roar of the restless breakers incessant and glorious. I even prefer mingling with groups of little Aberdeen urchins '*fleeing dragons*,' and listening to their *norland* gabble—to my mind the most perfectly laughable dialect that any province in broad Scotland can claim."

A few days after his return to Glasgow, he experienced once more the effects of overexertion. To these he refers in a letter to an absent member of his family:—"We have had some few changes. I have changed colours once and again. By the help of a little very pleasant overexertion at Aberdeen, I became slightly jaundiced, for which I had to submit to a mercurial antidote. But I was kept from preaching only one Sabbath forenoon; and I think I am now, and have been for weeks, better and stouter than since I left Leamington."

On the Sabbath here referred to, when he was kept from preaching, he makes the following entry in his diary:—

"Oct. 22 (Sabbath).—During last week have had an attack of jaundice for the first time in my life. The nature of the disease renders the mind anxious and gloomy; have felt this.—Thought that possibly it is a breaking-up of the constitution, or might terminate in bilious fever and death. Very considerable disquiet felt, both by night and by day. The causes of any peace and satisfaction I have got are these:—The very character of God, the God of salvation. He delights to save, and is honoured in saving.—The certainty that I am invited to seek him in the confidence of finding him, because all are invited.—The amazing testimony to his love, '*He loved me, and gave himself for me.*'—After this, why should I doubt?—Death is awful; but Christ can make it otherwise, and has promised his presence in it.—I am unfit for heaven; but we get there as under his own righteousness, as washed in his own blood, and in answer to his own intercession. My preparation for it is miserable; but he can perfect all that is lacking.

“On the whole, I desire to commit all to him, who will arrange all, and take care of all.—Went to the pulpit to-day with great anxiety, but found only ease and comfort. Desire to bless God and take courage. Preached from, ‘I will abundantly bless her provision,’ &c: Hope I felt an increasing desire to have this blessing sent on the whole of this people.”

## CHAPTER XVII.

Letter to Dr Brown on Edinburgh ecclesiastical tax. Proposed additional endowments to Church of Scotland; Dr Heugh agrees to act as deputy to Government on the question. Doubts the success of any remonstrance. Interview with Lord Melbourne. Importance of the juncture. Journal: Meetings with O'Connell, Lord Brougham, Lord John Russell, Committee of three denominations, Lord Durham, Lord Melbourne. The Court.—Antislavery meeting. Returning home, visits Birmingham, &c.

TOWARDS the close of 1837, and the beginning of 1838, the controversy in Scotland between Churchmen and Dissenters assumed a practical form, which brought both parties into contact with the legislature. Independently, indeed, of any communication held by either class with political men, there were causes operating which exerted an important influence on the church question. Dr Brown of Edinburgh had felt it to be his duty to decline the payment of the direct tax demanded of him as a householder for the support of the Established Church,—believing, as he did, that a payment of this kind, if spontaneously made, would involve a recognition of the system to which he could not in conscience give his consent, and which he believed no power on earth was entitled to exact. In these circumstances, Dr Heugh writes to Dr Brown:—

“GLASGOW, *2d Dec.* 1837.

“MY VERY DEAR FRIEND,—Shall I congratulate you, or condole with you? ‘A little of both,’ I think you would say. I say congratulate. Circumstances which you did not arrange for yourself, but which divine Providence has arranged for you, have placed you in your present position. In itself, the position is not desirable. To be assailed by the arrows of the tongue, to be every where spoken against, to have good men against us, as well as chief priests and Pharisees, is not very enviable. But a crisis has come, and you have been honoured nobly to meet it. The cause of Christian liberty required an impulse, and you have been honoured to give that impulse. The public mind was getting dormant again; it required to be awakened, and you have awakened it.

I believe you have taken precisely the ground marked out for you by Christ and his apostles; He will be with you while you continue to occupy it; and who, then, can be against you? . . . I congratulate you."

The chief point on which the controversy at this time hinged was an application to the Government for additional endowments to the Church of Scotland. Writing to a friend he says:—

"GLASGOW, 21st Dec. 1837.

"What a state of excitement we have again got into! Certain information has been obtained that Government intend to recommend a grant of the bishops' teinds to the Church of Scotland for additional endowments. These yield about £10,000 or £12,000 per annum, and the whole Dissenting and Liberal interest is in arms. The Voluntary Church Society met last Tuesday, and we never had a more effective meeting. Memorial upon memorial is going up to Melbourne. An extraordinary meeting of the Central Board\* has been summoned for the 4th of January, to which delegates from all parts of the country are invited; *pro-re-nate* meetings, both of our Synod and of the Relief, have been called, and hundreds of petitions will go up from congregations, &c. In the mean time, Edinburgh is on fire. Dr Brown has declared his determination to suffer rather than sin by paying the Annuity Tax. He has been arraigned by the clergy and by *Robert Haldane* as 'a rebel against Christ and against his country,' for his refusal. He has replied with decisive power. . . . I have been appointed a delegate from Glasgow to the Ministry, but have not yet consented.

"But we have more pleasant excitement. Do you remember a proposal to institute a new fund for the relief of our weak congregations, and for assisting in the erection of new churches? I was appointed to prepare an address on the subject. Mr King's congregation have begun the subscription, and eight of their members have subscribed £100 each. We are just going to begin. . . ."

Having consented to visit London to represent to men in power the views of the Dissenting community regarding the extension of the Scottish Establishment, he writes in the middle of February:—

"GLASGOW, 15th Feb. 1838.

"We are all in a hurly-burly again. There is great chance of the Ministry yielding so far as to grant the endowments. I have just come from an excellent meeting in Dr Wardlaw's chapel, at which I gave a fifty minute's speech; and Mr King a brilliant one of an hour, and at which a petition has been agreed to, which we think will be as numerously signed as any. I mean to start for London on Monday morning, in the double capacity of a deputy from the Central Board, and as a representative of the *Ladies* of Scotland, whose petition to the Queen

\* The Scottish Central Board for Vindicating the Rights of Dissenters.

against slavery we have to present to her Majesty at the levee on Wednesday. Mr King accompanies me in both capacities; and in the first we shall have for colleagues Dr Wardlaw, Dr Beattie, Mr Harper, and Mr French (Relief,) and petitions will pour in from all parts. The Birmingham Voluntary Church Society has, of its own accord, moved in our favour, and requested a visit from the deputies, to which we have consented. We have little doubt that, through the divine blessing, great good will arise from our visit, should it be among the Dissenters alone. . . . We must look upward. I fear the worst in the mean time.

“From all these movements you will take for granted that I am well again. Indeed, I have not felt so well for a year past. May I have grace to improve the space granted me for the honour of Christ, and the good of men!”

Of the success of this visit to London he was by no means sanguine.

“GLASGOW, *Jan. 27, 1838.*

“I had great doubts respecting this London trip, or rather, strong aversion to undertake it. But my session are strongly desirous that I should go, and I suppose I must obey them. I am happy to say that Dr Wardlaw, whose presence with us will be so valuable, is rapidly recovering; and that even when he was very ill, he said to me, that he had been considering the matter seriously, and thought he saw clearly that it was the will of Providence that he should go. He will be a tower of strength to us—‘decus et tutamen’—if that, indeed, should be applied to man.”\*

“*February 6, 1838.*

“The whole country should be moved without delay, and we must do what we can to set England in a flame; but, alas, it is very incombustible. My own persuasion is, that our cause is lost,—that injustice will triumph for a while,—and that the good of our mission must be looked for in other results than the prevention of a grant, and the defeat of the Churchmen. I desire to be resolute and tranquil. I desire to trust in the God of truth, righteousness, and mercy, and to wait for Him.”†

It cannot be doubted that an important juncture in Scottish ecclesiastical movements had arrived, which was modified to a very great extent by the visit of the Scottish Dissenting deputies. The grant of additional endowments was prevented, and a change of opinion among statesmen produced much more favourable to the views of Dissenters, than at any

\* Letter to Rev. Mr (now Dr) Harper, Leith.

† To James Peddie, Esq., W.S.

former period. This state of matters among men in power, according to the estimate of the able and accomplished historian of the "Ten Years' Conflict," served "clearly to show both the wisdom and necessity of the course which the Church of Scotland had been for some years pursuing in throwing herself more and more upon the affections and support of the people."\* The same author elsewhere represents the policy of those whose views became ascendant in the General Assembly in 1834, as the proper antidote to the agitation against ecclesiastical establishments—"the true lightning-rod"—as he expresses it—"to catch the fiery thunderbolt, and to bury it safely in the ground."† How this lightning-rod did dispose of the thunderbolt,—how this sacred fire disposed of the rod itself,—and in what state of defence the endowed edifice now stands, are questions which have been answered by events. It may at least be affirmed without hesitation, that the defeat of the application for additional endowments, in 1838, confirmed many of the best men in the Scottish Establishment in the wisdom of drawing largely on the internal Christian resources of the church, and of otherwise "throwing themselves on the affections of the people,"—a procedure which did so much to prepare the way for the most memorable and most happy event in the religious history of Scotland in recent times.‡

At the very time when the deputation to oppose additional endowments was in London, other deputies, with the opposite end in view, were there by the appointment of the Church of Scotland. To the deputation from the National Church, the Duke of Wellington thus expressed himself:—"The real

\* "Ten Years' Conflict," vol. i., p. 367.

† Ibid., p. 233.

‡ The following notice of the result is given by Dr Bennett in his "History of Dissenters" (1808-1835), p. 103:—

"A defeat was experienced by the Established Church of Scotland, in the same year; for their attempt to obtain a national grant for the building of additional churches roused the opposition of Dissenters, who sent a deputation to London to engage the Government, through the influence of the religious public, to refuse the grant. The statistical inquiry by a Parliamentary Commission, to which the conflict gave rise, [had] demonstrated the fact, that a majority of those who attended public worship, in the large towns of Scotland, were Dissenters, and that there was a great number of sittings in the Established places unoccupied. The Government, therefore, refused to grant any aid to the building of churches, except in the more remote rural parishes, which defeated the object of the original promoters of the scheme. As Drs Wardlaw and Hough had been deputed to visit London, to resist the claims of the Scotch National Church, an Association of the opposite party brought Dr Chalmers to the metropolis, to lecture in behalf of Church Establishments. His lectures, which attracted the attendance of dignitaries in church and state, were afterwards published; but while they did not venture to assert that the connection between the church and the state was of divine right, they left it doubtful whether Established Churches in general, and the Church of England in particular, were attacked or defended by the eloquent champion from the North."

question which now divides this country, and which truly divides the House of Commons, is just this, 'Church or no Church?' People talk of the war in Spain, and the Canada question; but all that is of little moment. The real question is, 'Church or no Church?' and the majority of the House of Commons—a small majority, it is true, but still a majority—are practically against it. It is a melancholy state of things; but such appears to me to be the actual position in which we stand.\* This opinion of the Duke, however curiously it confounds *the church and the endowment of it*, as if these were one and the same, yet exhibits the importance of the crisis, which, along with other influences, the presence of the Dissenting deputies powerfully aided in developing.

Scarcely had Dr Heugh entered on his duties as a deputy, and seen, in a few instances, the results of such intercourse as he and his brethren had with members and supporters of the administration, than he writes:—"More can be done in half-an-hour's conversation than by volumes of print, or half-a-year's correspondence." Referring to the first interview of the deputies with the Prime Minister, he says: "Lord Melbourne with a dash of *nonchalance* heard us, and invited us to a second interview." At a later date, "Lord Melbourne," says he, "has been unspeakably the better for our interviews. He exactly spoke our sentiments, in some cases our words, in his last speeches in the House. The Bishops and the Duke of Wellington remonstrated with him on his deviation from the past practice of governments to support the church with zeal, and on the advantages that would arise to his own government, particularly in respect of stability, if he would only be more zealous and liberal to the church. He replied: 'All that was very well; he had no doubt they were very sincere in this advice; but translated into plain English, it meant this, and nothing else, try to please your irreconcilable enemies, and try to alienate your best friends and supporters.'"

We introduce here a few selections from a copious journal, written at intervals by Dr Heugh during his stay in the metropolis, and manifestly with the view of merely suggesting recollections to his own mind. The extracts that follow will

\* Dr Buchanan—on whose authority this declaration of the Duke is given—adds: "There can be no doubt in the mind of any one acquainted with the state of parties in Parliament at the period above alluded to, that the statement given to the deputation from the Church of Scotland was strictly and literally true."

not be the less interesting to the reader, that, from the strictly private end they were intended to serve, they are unusually destitute of style. We shall intersperse with the journal some brief extracts from his correspondence.

“*February 26 (Monday)*—Called for Mr O’Connell.—His appearance. His frank, manly, kind manners.—Feelings with which we looked on the man who has been, and is, such an instrument in the hand of Providence. [He] avowed our principles. Said he would divide on the question of principle—said he was flattered by our visit, and wished to see us again, and to give all information.

“*Lord Brougham*.—His easy introduction. . . . [His] great attention to Dr Wardlaw. Affectation of perfect knowledge of our case—Great activity and power of mind—Evident hostility to Ministers—No great moral bearing.

“*Lord Bentinck*.—Beautiful manners—Fine specimen of an old nobleman, polite, affable, benevolent, obliging—Decided against additional endowments, and in favour of dividing on the principle in the first instance.”

“*February 27*.—Met to-day with Lord John Russell at half-past two in the Home office, Messrs Gillon and Dennistoun joining us. Lord Russell received us with great courtesy—Sedate attention—Excellence of Dr Wardlaw’s address—General conversation—Requests every information—Quite alive to the subject.

“Met with Lord Melbourne at four—Antiroom, the apartment in which had previously been received by Lord Grey. Were allowed to remain half-an-hour before we were invited to enter. Dr Wardlaw spoke nearly a quarter of an hour. Lord Melbourne’s manner careless and haughty. Asked where we came from, after Dr Wardlaw had begun. But became more impressed. I let him know that we expressed the sentiments nearly of the whole Liberal constituency of Scotland; and that, if Ministers yielded, it would be regarded as tantamount to a declaration of war against Dissenters. He affected afterwards to consider the whole affair as a matter of mere interest. ‘You are afraid they will injure you; they will take away your people.’”

“*March 1*.—Met this day the united committee [of ‘the three denominations’] at Dr Williams’ library. Appearance of the structure venerable; handsome rooms; excellent library. Introduced by Mr Burnet, and the secretary, Mr

Fletcher. Mr Wilson caused a minute to be read, of date 1835, showing the interest which even then the committee had taken in our favour.

“ . . . . Dr Wardlaw and I spoke. Conversation afterwards. The measures resolved on:—1. Resolutions to be sent to the Ministers and M.P.’s with a deputation. 2. A public meeting on the following Wednesday. 3. Petitions both in London and the country. 4. Lectures. 5. A deputation to wait on us and secure a chairman. Very *business-like* appearance of the whole meeting.

“ Received the deputation from the Committee of Dissenters, and afterwards went down to the House of Commons, and, through the medium of Mr Ellice, found Mr Lushington, who very politely consented to take the chair.

“ Finished the statement to members of Parliament. Great cause of thankfulness for health, comfort, and the opening up of our way.”\*

“ *March 2.*—The chief event of this day was the meeting with the Ministers at the Congregational Library. The great cordiality with which they received us.”

“ *March 3.*—Met ————.—Clever; racy; very sound on the principle, but quite ignorant as to facts. His admission that he was a man of no weight. ‘I may speak of religion; but they know me.’ Compliment to Burnet. Said with truth, no man [in the House] to do justice to us.

\* The statement here referred to, contains a summary of the facts and reasonings which occupied their conversations with members of the legislature. It was subscribed by all the deputies, and put into the hands of most of the members of both Houses of Parliament. We extract the following paragraph:—

“ From tabular statements, published by the Church parties, from their speeches and pleadings, and from various documents, it appears, that the present project of church extension contemplates the providing of accommodation in the churches of the Establishment, and of pastoral superintendence for the whole people, as if there were no Dissenters,—as if the whole population were still adhering to the Established Church. Thus, in one of the latest petitions in favour of church extension, the petition of the Presbytery of Glasgow, in which, according to the Report of the Commissioners on Religious Instruction, the other denominations outnumbered the adherents of the Established Church, the following extraordinary pretensions are advanced, not less offensive to the rights and feelings of Dissenters, than to that honourable consideration and charity which every one body of Christians owes to every other. ‘The city and suburbs of Glasgow,’ without any limitation or exception whatever, are described as ‘lying under the ecclesiastical jurisdiction and superintendence of your petitioners,’—that is, of the Presbytery. Again, it is stated, that the ‘size of the parishes average, as appears from the Report, even if they were equally divided among the twenty-nine ministers of the Establishment, which is by no means the case, 7373 souls to each minister, a number far beyond the power of the most faithful pastor effectively and beneficially to superintend.’ As the population is stated in the petition, from the Report of the Commissioners, at 213,920, it is obvious that this classification places the entire population under the assumed jurisdiction of the Presbytery. Thus the object of those by whom the present claim is advanced is, not to co-operate with the Dissenters, but to supersede them, and to provide, at the public expense, on their own exclusive system, church accommodation and pastoral superintendence for the whole country.”

“C——.—Long, close, and very free conversation. Much talk with him about the folly of the state interfering with the church, and vexing themselves with it, as much as if we were to vex ourselves about the state. He admitted it; but said they could not help it. ‘The power of the church,’ he said, ‘*was increasing every day.*’ Great anxiety about the fate of the Ministry on Wednesday.

“Dinner at ——.—The character of the company. Bearing of O’Connell. What he said in regard to Ireland. Caution of O’Connell in regard to Ireland. Said they were inflammable, and [it was] dangerous to work in a place full of gunpowder. Hume, a pleasant, sensible man. E——, a private friend of Durham.”

“3d March 1838.

“We are doing what we can to put good principles into these people—particularly, that they have nothing to do with the church; and that, by having to do with it, they are involving themselves in difficulties, and loading themselves with burdens, from which there is no other relief than by taking our advice. They admit it; but they say they cannot help themselves.”

“March 5.—Visit to Durham. Number of people in waiting. Ellice there. Appearance of Durham. Rather smart; combative; firm; conversational; eager; respectful. The perfect ignorance of Durham, even of the fact that the reports of the Commissioners were on the table of Parliament. Avowed his opinion in favour of Establishments, on the ground that parents should provide for the religious education of their children. Manner in which he alluded to the insecurity of the Ministry,—‘if they remain in office, I shall be thousands of miles off.’ In general, well pleased with him, and he apparently with us.”

“5th March 1838.

“To-day, we have been with Lord Durham. We had an interview of forty minutes. He is a sensible, affable, firm, dignified man. He is fair and candid, but ignorant. He avowed his opposition to the Voluntary principle in religion, but listened to our statements; and felt good-naturedly when I explained it to him,—told him they never would get on smoothly till they adopted it, and expressed a wish that we should get his assent to it.”

“7th.—In the evening, dined with C——. Fox Maule,—

the two Stanleys,—Ellice. The conversation after dinner. Proposal of I—— to compromise. S—— admits to me that we have Scripture and justice on our side. Only doubts the expediency.”

“*March 8th.*—Preached this evening for the British and Foreign School Society.”

“*March 9th.*—Saw, I think, seven members of Parliament in the morning.—Dined at Camberwell in the house of Mr E——.—Dr Fletcher and Mr Burnet.”

“*March 13th.*—Called on Lansdowne. Plain manner—kindliness—apparent honesty—look of anxiety. Second visit to Melbourne. Exactness of time at which he received us. Great additional frankness and courtesy of manner. No hurry.”

“*March 14th.*—Antislavery meeting at Exeter Hall. Stupendous appearance of the audience. Impatience as the hour passed. Little matters amuse them for a short while; but when roused, nothing could amuse them. Appearance of the meeting when Lord Brougham entered. His speech, upon the whole, a failure, considering his powers.”

“*March 15th.*— . . . . Again at Exeter Hall. Amusing speech of Brougham,—the question,—the ministry,—the power of the people; his regrets at ever quitting the House of Commons,—justice to America.”

“*16th March.*

“The Voluntary cause is, I think, making great progress in the public mind here: and the members are feeling more and more the inextricable difficulties in which they are involving themselves in their legislation about the church. They are getting information, but very slowly. Even Lord Durham brought forward the absurdity, that the state, *as a parent*, was bound to provide religious instruction for all the children.”\*

\* On this view of the matter, Dr Heugh observes, in a lecture soon afterwards delivered:—“We have always found fault with those who argue from the parental analogy, not because they will not apply it in every particular, which no analogy will admit of; but because they will not follow out its application in both its *essential* parts, namely, the faithful administration of wholesome instruction, and the prevention of that which is injurious. A parent is as much bound to keep poison from his child, as to supply him with wholesome food—to prevent his mind from being morally contaminated, as to train him in the principles of religion and virtue. And if the parental analogy in religion is of any value, it dictates to the magistrate, not only the duty of paying for the article, but the higher duties of securing sound, and preventing unsound, religious instruction. The analogy, by proving too much, proves nothing; since it would not only impose on the state duties for which it is incompetent, but would lead directly to religious intolerance and persecution. From this extreme the more consistent advocates of Establishments have not shrunk; from the first reformers, to the compilers of the Westminster Standard Books, and even to Dr M’Crie, they have held that the magistrate is as really bound to put down error as to uphold truth; to keep from the subjects the mischiefs of the one, as to secure to them the advantages of the other.”

“LONDON, 17th March.

“Here you see I still am, well and stout; and I would need to be so, for our duties here are no sinecure. We have had long interviews with all the principal people, Brougham, Durham, &c., among the *outs*; Melbourne, Russell, Ellice, Stewart, Minto, &c., among the *ins*. On Wednesday last, we were at Court, presented by Lord John Russell to the Queen. The pageant was very imposing, but very soon over. The littleness and youth of Her Majesty, the mixture of seeming mildness and intelligence, with suppressed emotion in her look and manner, the innocent helplesslike way in which she holds out her hand for the salute, and the associations that the sight of her call up, so engrossed me for the instant, that I really saw no one but the Queen. . . . We had a nobler spectacle in the morning,—another great antislavery meeting at Exeter Hall; Brougham in the chair. The assemblage was stupendous, and more went away than got in. They were under the necessity of meeting next day; and never, even in his prime, was the eloquence of Brougham more versatile or imposing. He is playing a new card. He means again to embark on the wave of popular support, and he is at present spreading every sail, and careering right gloriously. But I fear he wants ballast—principle, religious, moral, or even political.”

“LIVERPOOL, 24th March.

“I am persuaded that it is quite impossible for you to conceive the joy with which I now feel myself almost in sight of my own country, and my own too dear home again. It will be agreeable to you all to know that, after a long month’s absence, and duties neither few nor small to discharge, and much travelling and great exposure, I have never had a moment’s sickness or pain, and am stouter considerably than when I left you. And it cannot be half so agreeable to any of you as it will be to me, to rejoin you all; as I hope, through the Divine mercy to do, probably on Thursday, certainly, if all be well, on Friday next. Let us unite in gratitude to the God of our mercies, and in trust for the future.

“We had an extraordinary meeting in Birmingham, for numbers, zeal, and efficiency. We had nearly 4000 people in the Town Hall. After visiting Coventry, and moving our friends there, and Wolverhampton, and setting a train in motion there, we went along at more than thirty miles an hour by the railway to Manchester. There I have left Mr King, and came here last night. We are to meet in Manchester on Monday night, and here on Tuesday night; and from both we shall have petitions. I have seen the principal people among the Dissenters here; but none more zealous and active than Mr Blackburn.

“I am under the roof of Dr Stewart. He is at Musselburgh, where he has been doing the last sad duties to his excellent son-in-law, Mr Hill; and has been soothing his afflicted daughter, now, in early life, a widow, with three children. Dr and Mrs Stewart now keep house alone,—all their children away from them,—with life behind and another world before them. So it is. Thus families grow up, scatter, disappear. Thus the fashion of the world passeth away, or we pass away from the world.”

Once more in the scene of his ordinary labours, we find him expressing himself, if possible, more frequently than ever in the spirit of the words just quoted. A friend has observed of him that "he was one of those who cannot grow old." It may perhaps be added, that he was one of those who seem never even to be fatigued. Yet his own consciousness was not always in unison with the impressions of his friends, and presentiments suggested themselves to his mind which did not occur to theirs. Referring to the health of Dr Wardlaw, in a letter to a young correspondent, he observes, respecting himself and that beloved friend, "Old age will overtake us." "But," he adds, "though I am now shaking hands with his Reverence, he is far from you yet." In this same mood he alludes to "the first sensation of a burden which," says he, "I suppose every succeeding year must add to, till nature yields, if it do not yield at some other summons." This "first sensation" of advanced life in his case, prompted speed rather than repose. Referring to some members of his family who were about to visit the country, he observes:—"I am quite eager to keep at home. Whether I shall be enabled to succeed or not, I am sure I never felt so intense a desire to be useful to this people; and I am not without hopes that God will deign to bless my feeble efforts, followed as they will be by the fervent prayers of hundreds. Nothing on earth is to be desired so much as a prosperous estate of religion—as prevailing knowledge, devotion, purity, love, and usefulness among the people of God."

## CHAPTER XVIII.

Dr Heugh's varied influence: Negro emancipation. Visits Inverary: Prepares lectures on the position of Dissent. Scenery at Inverary. Visits various localities on the State-Church question. Extent of his labours. Revival. Deathbed of a Christian friend. A beginner. Diary: Visits Leeds, Manchester, Liverpool. Introduces an overture on the subject of Christian revival: His sister's death. His younger son's departure to India.

It were easy to swell this volume by extracts exhibiting Dr Heugh's deep interest and varied exertions in the cause of negro emancipation. This subject, like others often discussed by him on the platform, we must pass with a cursory notice. We here avail ourselves of a letter written by the Rev. Dr King, when recently he had occasion to visit the island of Jamaica:—

“ . . . . Dr Heugh still lives in all the good that is doing at Bellevue, and his posthumous usefulness is not to be measured by the prosperity of one missionary station. He elevated the standard of benevolent contributions, first in his own congregation, and then, through their noble example, in the religious denomination to which he belonged; and the missions of the United Presbyterian Church record in their comprehensiveness the value of his services. It is true that he did not labour alone: others laboured with him, and I cheerfully extend to these fellow-labourers all the honour to which they are entitled; but I am sure that I do them no injury when I say that Dr Heugh exerted an early, distinctive, and commanding influence in commending to our churches juster views and grander schemes of Christian beneficence.

“ Nor is it only in the religious privileges of Jamaica that I recognise a monument of our departed friend. This was a land of slavery—blessed be God, it is now a land of freedom; and whose tongue was more persuasive than his in the cause of emancipation? Glasgow held a prominent place among

the great towns by which the rights of humanity were irresistibly urged on a lethargic Parliament; and what anti-slavery meeting was held in Glasgow, or what weighty petition was forwarded by its citizens, that did not derive from his eloquence and reputation a large portion of the deference with which it was regarded? He contributed otherwise to break the yoke of the oppressor and let the oppressed go free. At various times he was deputed to London on great public questions. For such an appointment he possessed qualifications of a high order, and I had occasion particularly to remark his efficiency as one of several anti-slavery delegates. His gentlemanly bearing, his highly official aspect, his pithy manner of putting an argument, and characteristic quickness in meeting objections, and above all, perhaps, his easily discernible scorn of expediency when militating against principle,—all these qualities gave power to his conferences and expostulations with leading statesmen, and stamped consequence on his championship of popular liberties.

“In all the measures which he prosecuted, Dr Heugh was conspicuously influential. It seemed impossible for him to act and not to impel others into action. Some possessing equal or superior intellectual faculties make little impression on their times. Perhaps they produce a book which is little read, or which at the best only replaces some other book nearly as good. Wherever he was an agent, he was a source and centre of agency. His hand applied to any good work, gave an immediate and sensible impulse to all men and mechanism engaged in its promotion. His associates were enlivened by his animation, emboldened by his energy, and carried along by the stream of his generous enthusiasm.”\*

In a letter to a friend abroad, Dr Heugh thus writes:—

“GLASGOW, *August 3, 1838.*

“We have had a stirring, interesting week. Our communion was last Sabbath, and I trust we had a good time. How I thought of you in that ‘dry and thirsty land where no water is!’ This week is a sort of festival. By a wondrous chain of circumstances, the House of Assembly in Jamaica have been led to abolish the apprenticeship system, and all the other islands have done so too; so that on the 1st of August (Wednesday last) the last remains of slavery have disappeared in the British colonies. We observed Wednesday evening as a thanksgiving, when I read an address to the congregation. Last night we had a prodigious meeting in Dr Wardlaw’s chapel, and to-night we are to have a

\* Jamaica, January 2, 1849.

'soiree' in the Assembly Rooms, at which I preside. In one view, among many, this event is most refreshing,—it demonstrates the moral power of the people of this country. The Court was against us—the Ministry—the Peers—the Commons; and such indignation was aroused by the adverse vote of the Commons under ministerial influence, such resolutions were passed, such measures taken by the people, that the Ministers, for their own safety, were obliged to order the colonial assemblies to pass the abolition; and so we triumphed. . . . I am preparing a few lectures on 'The position and duties of Dissenters,' which I mean to read on some week-day evenings in the course of the winter, provided it please God to continue my health. Every man must now do what he can."

With such objects before his mind, he inserts in his diary the following particulars:—

"August 21.—Endeavour the following things:—To have devotional exercises over every morning before breakfast, both summer and winter. To have some serious reading every day—biographical—doctrinal—practical. To have my preparation for Sabbath over, if possible, by Wednesday or Thursday every week. To incorporate with every lecture *short notes*, but to have a written and *mandated* commencement, occasional head, and conclusion. To adopt a similar plan with the sermon, writing it full if possible. To resume the regular reading of the original. 'Fight against all anxiety about the temporal state of the congregation. Labour more than ever for its spiritual prosperity. Rejoice in the advent of young ministers, and endeavour to be ready to quit the field.'"

In autumn, he spent a few weeks at Inverary. "The people," he says, "have taken it into their heads to *modify* the church, which will shut me out for a few weeks, and I mean to spend these in preparing a few lectures on the position and duties of Dissenters. Indeed, we are likely to have a stirring season. I trust God will overrule the whole for his own glory, and the advancement of the interests of the church and land."

Writing to Mrs Heugh immediately after his arrival at Inverary, he says:—"I shall be weak enough to weary. Let us try to get into the exercise expressed in the 91st Psalm, and in the 23d. These contain all we need." To a friend, he says:—"I have small reason to find fault, since both in the cause, place, and time of my exile, I am, as in other matters, a *Voluntary*."

"Sept. 26.—Began the lectures on Dissent this day. Committed two errors:—1. Nearly an hour too late in beginning; 2. Accepted of an invitation to tea in the evening. The result, less done than should have been done, although as much as contemplated. Some religious

enjoyment. Much pleasure in seeing the evolution of Mr Hay's mind. Great reason for gratitude."

"Oct. 2.—Nearly finished the second lecture, but much of it poorly done. Felt much comfort to-day in these enchanting walks, and in trying to commune with the God of nature. How much reason to be thankful for health of body and soundness in mind! Cannot continue long."

"INVERARY, 8th October 1838.

"I am lost in astonishment at this place. Its beauty grows upon me daily, and God has been adorning it with his sunlight and his moonlight, and all the glory of a cloudless azure. I feel as if I inhale health at every step, and I think it has given new tone to my mind as well as to my body. There are points in this ducal park that seem to me unsurpassable. About the centre of it, you see its undulating surface, perfectly verdant, with its fine trees, singly, in clumps, and in lines,—the wooded brow, on the one side, stretching full two miles, and terminating at both ends in Trosach-like scenery,—at the one end of the park, Dunicoich, one mass of variegated foliage almost to its summit, and the castle at its base, half buried in wood, with all autumnal tints,—the loch quite alive with herring-barges, seen in peeps betwixt the lawn and the lower branches; and, finally, mountain tops every where, Ben Cruachan, Ben Loy, and Bens and Cobblers, of every shape and size; all this varying at every step,—this is Inverary as it now is."

The lectures prepared in this beautiful seclusion constituted but a part of the work he felt called upon at this time to undertake in the cause to which they were devoted. To his son he writes:—

"GLASGOW, Nov. 23, 1838.

"We are here in the midst of strife unequalled. The church question is moving the empire. You may have some idea of the necessity for action when I tell you of my own movements. I have been at public meetings at Kilmarnock, Ayr, Lanark, Hamilton, and Falkirk. This evening I speak at Denny, on Monday evening at Stirling, on Tuesday here, and on Wednesday in Edinburgh. I have begun a course of lectures once a-fortnight on the Dissenting question, and have already delivered two of eight or ten which I have sketched. Meanwhile, the Church of Scotland demands churches and endowments for the *whole population*. The Church of England is making the same move,—and a great

‘Lay Union,’ including many members of Parliament, has been organized in support of the latter.”

“GLASGOW, 21st Dec. 1838.

“We continue our warfare. I have delivered my fourth lecture, which concludes my reply to Dr Chalmers,\* and I have still another half-dozen before me. The first will probably be in the hands of the printer to-day.”

The preparation of the lectures repeatedly referred to in the preceding pages, though involving much careful research, and though very carefully composed, did not interfere with the more immediate duties of the pastorate. He alludes in his diary to the partial use of “short notes,” † that is, written outlines of the exact course of thought, without all the details of language belonging to a completed composition. These he proposed to introduce into portions of his lectures; but, at the same time, he resolves to avoid them in his sermons. This liberty he could take at any time without perceptibly relaxing the point or accuracy of his spoken address. It was a license however he very seldom used, and very few traces of it appear in his manuscripts at this time.

It is difficult to conceive by what means he accomplished, from the summer of 1838 to that of 1839, the amount of work of which his various papers are the indications. His MSS. produced during those twelve months, comprise his ordinary pulpit discourses, nine long lectures on the church question ready for the press though never printed, ‡ and a profusion of letters amounting to upwards of a hundred pages, besides a multitude of others never collected. In addition to these, we must specify his *diary*, from which some extracts are about to be submitted, his *class-book*, containing upwards of seventy entries, relating to as many separate meetings, and his *visitation-book*, recording, exclusive of the regular, sometimes daily visitation of the sick, the names of communicants, and of those belonging to their families, amounting to more than 2000, who were visited on eighty-four separate days, during the twelve months referred to.

\* See note, p. 310.

† See page 310. The other lectures related to such topics as the following:—The connection between the Church of Scotland with the State, as developed at the four great eras of her history (1560, 1592, 1638, and 1689); The Church of England; Civil Establishments of Religion not necessary for the purposes for which their necessity has been pleaded; The danger and injury to true religion arising from such Establishments; The warrantableness of separation from the Established Churches, and the spirit in which that separation should be made and maintained.

‡ The reader is referred to some statements occurring in Dr Wardlaw's recollections of Dr Hough at the end of the Memoir.

In the midst of these "more abundant" labours, he was secretly sighing for a revival of religion; and it is not a little instructive to see this subject appearing first in his diary, then in his pulpit, afterwards, through his suggestion, in the Presbytery to which he belonged, and ultimately in the Synod.

"1839—*January 6.*—Felt some concern, at the beginning of this year, in regard to religious improvement. On this Sabbath preached in the morning from 'Wilt thou not revive us again?' Felt very considerable comfort and liberty, with some good hope that it will please God to revive his own work among us. Oh that it were so! In the afternoon, 'Here we have no continuing city, but we seek one to come.' Not so easy, yet had satisfaction that I was preaching truth. Happy if [I am] enabled to show, and unspeakably blessed if [I] at least attain this city of God! Lord, guide me through, and bring this flock along with me!"

He sometimes marks in his correspondence, with great feeling, the departure of Christian friends to a better world. About this time he thus notices, writing to a member of his family, the death of a Christian friend and neighbour:—

"Death has been at work in our vicinity, and among our friends. Poor Mr Lethem has been taken from us, after a short and rather severe illness. Near as he was, I did not hear he was ill till within a day of his death. I believe I was the last person he spoke to. His deathbed was truly edifying; his end was more than peace. When I entered the room, his family were around his bed, in silence and sadness. He looked me full in the face with great earnestness, and said, 'Well, my dear friend, I am going the way of all the earth.' I said, 'But you have good hope through grace.' He replied promptly and with a smile, 'The best of hope,—the hope that maketh not ashamed, for the love of God is shed abroad on the heart by the Holy Ghost given to us.' The last meeting was very touching. Death was near, but I said, 'Christ is near.' He replied firmly, 'More than near, he dwells in my heart,'—and looked upward.—I miss him much. He came to me with good news and bad news, and always looked upon me with unaffected benignity. He was 'an Israelite indeed,' ready to all good works; a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word. May we be ready to join him, and many other honoured friends and relations, in that glorious world to which they have been exalted! I delight to think of heaven as a place of perfect society with human beings. Yet its chief attraction is this—'to be with Christ.'"

Circumstances less directly bearing on the end of life than those mentioned above, he had a peculiar aptitude for turning in that direction, when he sought to derive or convey a solemn lesson. Speaking of a preacher who soon afterwards

terminated his days, while only entering the threshold of public life, he says, to a friend in Stirling:—"Is he not a fine youth? He is sensible, active, unaffected, laborious, devout: no student of the graces; but one who minds substance rather than show. I have no fear either of his head or his heart; but I cannot say the same of his lungs. I have a *queer* feeling now in hearing a beginner. I was once a beginner myself, a poor beginner, beset with a thousand misgivings; but that period is far back, and now the end is near! May it, through infinite grace, be better than the beginning! I am sure if we *began* with *the end* more in view, we would begin better; and then, in all probability, we should spend and end better. But all is of grace.

"We have got far forward with winter without much either of snow or ice in this quarter. The only high objects I see are steeples and tall chimneys, and they do not wear the ornaments of winter long. Your glorious Ochils and Grampians will be quite hoary. I think I see them."

His growing interest in every thing relating to the revival of religion, will appear from some of the proceedings and reflections he has recorded in his diary.

"Feb. 17.—Considerable comfort, but some annoyance from the body, more from the mind. Considerable pleasure at night in secret and private. What has Christ done for us! Close fellowship with Christ the source of all comfort. Blessed be God, we may enjoy it."

"April 16.—Find great evil arises from postponing personal devotions till after breakfast; and that considerable time is spent in doing nothing about meal hours. Try to remove this. About four hours spent this day in writing, four in visiting, and perhaps one in reading. Too little reading. Very remarkable revival in Mr T.'s congregation by a protracted meeting."

"April 17.—Visited three hours. Two-and-a-half hours with the session. The subject of *religious progress* strongly impressed on my mind. Mean to deliberate and discourse on the subject."

"April 21 (Sabbath.)—Unwell this day, and very depressed in the morning. Much better in the afternoon, from John xvii. 22. But fear that this improvement was more in the animal spirits than the mental exercise. Constant cause for humiliation. Much impressed with the need and success of believing prayer.

"Must endeavour to have my mandating of what I mean to mandate *accurate*, and done on Saturday. Write shorter with this view."

May 19 (Sabbath.)—Last week a very remarkable meeting of Presbytery on the subject of an overture to the Synod on the subject of religious revival. May God smile on this endeavour, give us right motives, deep, humble, fervent prayer, persevering diligence, and abun-

dant success. Very considerable pleasure and enlargement this day, especially in the morning service, on 'Grow in grace;' and also in the afternoon, on occasion of the ordination of elders."

The next entry in his diary is at Leeds, to which town, as well as to Manchester, he had gone to preach on occasion of the anniversaries of the London Missionary Society held in these places. On the same visit to the south, he delivered in Liverpool a lecture, subsequently published, on "Civil Establishments of Religion tried by the Word of God." From Manchester he writes to Mrs Heugh:—

"I mean to remain where I am till Friday, when I go to Liverpool to lecture; from thence to Leeds on Saturday, from Leeds homeward, I trust under the same gracious care which I have already enjoyed. Nothing could be more interesting than the public breakfast this morning, where many of us spoke, standing alternately *on a table*; and when I think about £1500 were obtained. They raise their contributions rather by these simultaneous efforts than by continuous contribution spread over the year. God is really doing great things for the church, and by it; and I trust we and those whom God hath graciously given us, will all be honoured to be instruments in the great work. As for myself, I have felt more than usually easy, comfortable, and interested. I preached in Dr M'All's, as it is still called, in the morning, when the sum of £291 was got. We have had very stirring meetings."

"June 26th, Leeds.—Left home on the 13th. Pleasure in the steam-vessel from so many friends. . . . The Missionaries Hill, Moffat, Campbell. Let me record the goodness of God—protection—doing good—getting good—Scriptures—pardoning mercy."

"30th.—Returned on Thursday last. At Leeds, heard that — had been visited with an attack of scarlet fever. Intense anxiety on my way home, uncertain whether death or life was the result. To my joy, heard on my arrival that my dear child, who had been in great danger, was apparently recovering. Her recovery now far advanced. What shall I render to the Lord! Desire to devote her anew to Him from whom I have received her. May He unite her with his Son, and take her for one of his daughters! And may we all profit by the event!"

"This day (Sabbath) great cause of thankfulness, notwithstanding much unworthiness. Have not felt stronger, or in better health for years. But my strength must soon decay. May I so number my days as to apply my heart to wisdom!"

"July 7th (Sabbath.)—Cause both of humiliation and thanksgiving this day. In the lecture on Isaiah lv. 4–7, felt as if God was among us;

enabled to speak boldly in his name; and felt myself wellnigh overpowered in declaring the freeness and fulness of his grace in pardoning the greatest transgressors through Jesus Christ. Considerable liberty in the afternoon. Think my heart's desire and prayer is that men may be saved. Endeavoured in the evening to draw out a full outline of some discourses on the important subject of revival, which [is likely] to occupy us much. The Presbytery, the Synod, the people, considerably alive to it. May God open the windows of heaven and pour out a blessing!"

"19th.—Was at Inverary last Sabbath. Great comfort there in addressing on the subject of revival which is so much needed there and elsewhere. [Resolve] to consider my own need of quickening, in order to speak of it with advantage to others. Must experience it myself in order to urge the experience on them who hear me. Devote time tomorrow to this subject, if spared."

"August 4th.—This day (Sabbath) the day set apart by our Synod for exercises respecting revival in all our churches. Hope much good done,—perhaps some conversions. Had some feeling myself.—Conscious pleasure and enlargement in the morning services especially, and much appearance of real interest on the part of the people! Oh for fruit! In order to this, permanence of effort. My chief difficulty is with myself. My sins are indeed infinite. How happy to have clear views of Christ and his salvation,—firm faith, zealous purpose after new obedience!"

It will be apparent from the three preceding pages, that the subject of Christian revival had taken a deep hold on the mind of Dr Heugh. He had originated those measures which were adopted by the Synod, with the view of summoning attention to the necessity of a more advanced state of piety among the churches; and he used all his influence in Presbytery and Synod, from the pulpit and the press, to urge this subject on the serious attention of his fellow-Christians. In the month of May, he had submitted to the Glasgow Presbytery the following overture:—"That the Presbytery overture the Synod at its first meeting, that it call the attention of those under its superintendence, earnestly and affectionately, to the desirableness of obtaining an increase of the power of religion, in the decisive conversion of sinners, and the spiritual improvement and quickening of the people of God; and that, with this view, the Synod invite to special prayer, and other scriptural means which God has appointed, and has promised to bless, for the revival of religion in the church."

"This proposal," observes Dr Heugh, "was welcomed by every member present; and from the truly delightful exercises that followed, it appeared that, without concert, various

ministers and sessions had been directing their attention separately to the same great object.\*

“At the meeting of Synod in the beginning of June, this overture was brought forward, and met from the whole body precisely such a reception as had been accorded to it in the Presbytery.” The Synod cordially adopted the overture, “recommended to Presbyteries and Sessions to meet without delay for special prayer and conference respecting the revival of religion,”—appointed “the first Sabbath of August to be devoted to united prayer by the whole church for the quickening influences of the Holy Spirit, and to suitable addresses on the part of ministers,”—and appointed “a Committee to prepare an Address on the whole subject, for general circulation among the churches.” The Address referred to was written by Dr Heugh. In his letter to Dr Brown, accompanied with the manuscript copy, he says, “Here is the Address at last. Alas for myself! Who needs revival so much as he who thus presses it?”

He writes to a member of his family :—

“GLASGOW, 24th Sept. 1839.

“We have had some stirring meetings here on the subject of religious revival. At the prayer-meeting, I think I addressed a greater number of our own people than on any evening before, Sabbath evenings not excepted. I addressed them for about an hour and twenty minutes, and certainly the interest seemed intense. I am happy to say that it seems growing in all directions. We had a meeting of Presbytery yesterday for humiliation, prayer, and conference; and although it was an extraordinary meeting, we had upwards of thirty ministers present, besides elders in great numbers. At the preceding meeting, they appointed me to preach, or address; and I read an address† of about an hour’s length.”

\* “Address on the Revival of Religion, delivered at a meeting of the United Associate Presbytery of Glasgow,” Sept. 24, 1839. See *Preface*.

† In this address to his brethren, which at their request was published, after referring to the cheering and well authenticated facts connected with religious revival, under the ministry of such men as Edwards, Livingstone, Berridge, and Hicks, he thus proceeds :—

“It is impossible, assuredly, for a Christian mind to contemplate seriously this rapid attainment of ends so vast—this accomplishment of so much good within spaces so inconsiderable, without regarding this form of religious revival as supremely desirable.

“Indeed, it seems evident that it must be by some such means that Christianity is to acquire its great predicted spread and ascendancy—that countries professedly Christian are to be truly evangelised—and that the knowledge of the Lord is to over-spread the earth. Were religion to advance only in the first mentioned form,—in that gentle, slow, and comparatively unobserved way; or were it, as heretofore, to retrograde occasionally, and then do no more than recover, by successive revivals, the ground it had lost, we could perceive no end to the present unhappy condition of the nations; a space of time equal to that which has elapsed since the creation would produce little moral amelioration of the great mass of the human family, and the millennial era would be indefinitely remote. But let what has been on a small scale,

To his friend Dr M'Kerrow he remarks:—

“GLASGOW, 28th Sept.

“The question of revival is engrossing every other in this quarter at present. With us, I mean in our Presbytery, measures are adopted, and are in course of being acted upon, regularly and warmly, but without any nocturnal meetings, or any thing fitted to excite prejudice. We must avoid, however, the error of the excellent men who went before us, in condemning *the work* on account of the indications of human infirmity with which it is connected; nor must we presumptuously prescribe to the free Spirit of God, in regard to the agents, or the means which He may employ to awaken and save souls. We all need quickening, and I think it has in some measure been already granted. Let us seek it with greater fervour, and in God's appointed way, and we will not be disappointed. I trust your visit and that of Dr Stark to us will be blessed for much good.

“What melancholy weather! We deserve it. But may God in wrath remember mercy! The arrows of famine are indeed ‘evil arrows,’ and scarcity and dearth might exasperate our people to desperation. Poverty and hunger are dreadful associates, inspire many a dark purpose, and hurry many a reckless deed. But over men and events, good and bad, He reigns who is King of righteousness.”

In the printed record of those movements which were

take place on a great one—let changes which have occurred in many places be wrought in all places where the means by which God has wrought these changes exist, or may exist speedily, and it is difficult to conjecture with what rapidity the internal state of the Christian church may be improved, great portions of mankind effectually evangelised, and the general illumination of the world effected. . . . .

“On the precise subject of religious revival, there is happily, at the present moment, a susceptibility among our churches, which has not been known by the present generation. Indeed, the public mind every where is awake and sensitive; the appetite for information is general and keen; and no striking change can take place in the church of which the world around does not speedily hear, and judge, and feel. The aged in the Christian ministry, as well as among the Christian people, are experiencing, in many quarters, the fervour of youthful zeal on this engrossing subject; and young Christians, and pious candidates for the sacred office, are stirred with the enthusiasm which is natural to their years. The church with which we are associated has been assuming, if not a new character, at least a more energetic exercise of the character in which she should ever have appeared. Apostolical in her doctrine from her beginning, if in her efforts she was apostolical also, she resembled, we fear, rather the apostle a prisoner, than when at large,—a prisoner when ‘he dwelt in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things that concern the Lord Jesus, with all confidence, no man forbidding him,’ rather than when at large, he ‘went every where preaching the word, to make the Gentiles obedient by word and deed, so that from Jerusalem, round about unto Illyricum, he fully preached the gospel of Christ.’ Betwixt the fetters of the apostle and ours there was this difference—his were bound upon him by others, ours were self-imposed. . . . .

“It is a solemn inquiry, which every pastor and other office-bearer will endeavour to institute with much solicitude, and with earnest prayer, Am I the subject of a gracious and saving change? Said an eminent Christian minister on his death-bed: ‘Eternity is so awful, salvation or destruction is an alternative of such unutterable magnitude, as that doubt is dreadful.’ The case of the false apostle is evidently preserved on record, not only as a warning to false professors generally, but to office-bearers in the Christian church in particular. How awful to prophesy in Christ's name, and to be disowned by him at last; to preach to others the gospel of salvation, and then to be cast away for ever! Perhaps we have cause of humiliation before God, because we do not institute such personal inquiries with sufficient closeness, deliberation, and frequency, and because our personal evidences are often so slight, obscure, and unsatisfactory.”—*Ibid.*, p. 25.

undertaken in the Secession Church, with a view to the revival of religion, Dr Heugh, by whom the record was prepared, had the happiness to submit evidence that "the subject had been brought before the church universally, probably without the exception of a single congregation," and that "very important results had followed." \*

The progress of this movement was unhappily soon afterwards checked by discussions on doctrinal subjects. Measures in themselves wise and scriptural, began to be blamed for the rashness with which, in some very rare instances, they were associated. Extravagant discussion and imprudent procedure, in a few cases, created the opposite extreme of suspicion and timidity. Not a few yielded to the fallacy that measures for revival generated perilous speculation; and thus, though the good results already reached could neither be denied nor lost, yet, generally throughout the church, *special means*, with the avowed design of promoting revival, passed again into desuetude. Anticipating this result, and indeed seeing it in some measure beginning to be realised, Dr Heugh entered a protest against so false an interpretation of the facts. †

\* "Beside oral reports, ten Presbyteries have reported in writing; and from the whole it appears, that the Presbyteries, with varied amount of time and effort, have been much occupied with the subject,—that the grand need of religious quickening has been universally and deeply felt,—that in all cases special meetings of Presbytery have been held, for prayer and conference, and, in many instances, a sermon or address has been delivered on these occasions,—that in some cases all the elders connected with each congregation have been invited to meet with the Presbytery, and have done so in great numbers, when religious exercises have been conducted with much apparent impression, and the influential and responsible position in the church which these office-bearers occupy has been set before them, with good effect,—that Sessions have every where held special meetings for prayer and conference,—that congregational meetings for prayer and addresses have also been held with unusual frequency,—that in some places associations of ministers have been formed, with the special view of mutual excitement and encouragement in the work of the Lord,—that while in some quarters, there has been hitherto little to remark as the result of all, except as matter of regret and sorrow, in most cases cheering results are referred to, some of them expressed chiefly in the language of hope, others with greater confidence,—and that these results have consisted in the quickening of professors to a greater interest in spiritual matters, in an enlarged attendance on public ordinances, in a very large increase of the number of prayer-meetings, in a revival of zeal and activity on the part of elders, and, in some places, in deep religious concern with many, and the hopeful conversion of not a few."—*Report on the Revival of Religion, by a Committee of the United Associate Synod, 1841.*

† "Both in America and in this country, some of those who have taken a lead in such movements have not always been wise in their spirit and their measures. An impetuous zeal; a violent excitement of feeling; a systematic protracting of public meetings, to the exhausting of the body, and the entire suspension of the ordinary duties of domestic piety; a strong infusion of doubtful or erroneous opinions; rash and dogmatic decision as to supposed cases of sudden conversion; and the too frequent subordinating of the whole to party and sectarian purposes,—these and similar features of some revival movements have done much to injure the cause of genuine religious revival. They have excited the apprehensions of the cautious and the timid; they have grieved the hearts of many of the godly; they have confirmed formalists in their adherence to their cold and lifeless order; they have gone far to identify the name *Revivalist* (a name which, as intended to designate a class, ought never to be used among us) with that of enthusiast or zealot—and by unsettling the faith of

Toward the close of 1839, Mrs Telford, the sister of Dr Heugh, died, leaving him the sole survivor out of a family of ten. From Stirling, whither he had been summoned by this event, he writes to one of the grandchildren of his lamented sister:—

“STIRLING, 24th Oct. 1839.

“ . . . . . Bridge Street is very dismal at present,—an air of gloom seems thrown over the apartments in which our beloved friend was accustomed to move, and over the little garden she delighted to cultivate. Our meetings in the parlour are sad but soothing; for we believe that, although the body sleeps in death, her spirit is with Christ; and we love one another, and have our Bible, and the throne of God, and the good hope of being with her soon. We must be grateful; Christians may even be joyful in the midst of their tribulations.”

Soon afterwards we find him thus writing for the consolation of his niece:—

“I know that the sea rocks long after the storm has done its work; and that gusts, more or less violent, come and go, which toss it almost as violently as when the storm raged. You will often feel as ill as ever. States of body, or moods of mind, or persons or events, will often carry you back to the past, and renew all your sorrow. The chief event itself is but as a dream even yet both to you and me. I really feel it difficult to believe that she who exists as much as my parents in all my earliest domestic recollections, with whom I was longer connected than with any other human being, and who loved me with a pure heart fervently to the last, is now withdrawn from us for ever. Busy as I am, her form is often before me. I see her in youth,—I see her on her marriage-day—the very chair on which she sat, and the look she had,—I see her in all her changes of residence and circumstances, till she was old and infirm, and sore afflicted. I think she never received me in two moods, unless that the longer she lived her welcome was the more affectionate. But I fear I am rather vexing than consoling you. You have consolation, however, even that which comes from God. . . . . When we are

some, and encouraging the self-confidence of others, and associating human extravagance with the truth and soberness of Christianity, they have gone far to create or to strengthen prejudices against all zealous exertion for raising the living standard, and promoting the saving influence, and multiplying the holy fruits of true Bible religion. But assuredly the abuse of any good thing ought not to prevent the right use of it, otherwise every ordinance and gift of God might be disregarded by his people. No divine institution has been abused to worse purposes than the ordinance of preaching; but in place of neglecting the abused ordinance, the friends of Christ are the more loudly called upon, by the very fact of the abuse, to revere and to protect the dishonoured institution, and not only by word to distinguish what is divine from the human corruptions which have gathered around it, but, by embodying the pure divine institution in wise and consistent practice, to exhibit its essential excellence, and to vindicate its injured honour. This remark applies, with peculiar force, to the duty of the church in regard to the use of scriptural means for the revival of religion, in opposition to every spurious expedient which may be substituted in their place.”—*Report on the Revival of Religion, by a Committee of the United Associate Synod, 1841.*

enabled to look to that world, in the light of revelation, from amidst the miseries of this, we cannot grudge the departure thither of the dearest we have had on earth; and as for ourselves, what is better fitted than the aspiration, could we only utter it with the heart, 'Come, Jesus, come quickly!'

"As for her who has left us, I have satisfaction. Her meekness was from above. She loved the habitation of God's house. She was more and more at her Bible, and, I believe, at the throne of grace. She sought, and, I trust, has found, what includes all, the salvation of God. Let us rest in this. . . ."

With this bereavement he conjoins, in the closing record of his diary for 1839, an allusion to the departure of his younger son for India.

"Dec. 29 (Sabbath).—This a very dull Sabbath to my own mind. Yet [enjoyed] the opening of the mouth in the midst of many people. How much need to give greater attention to the *devotional part* of public service, and to a *devotional character* in it!"

"1840.—Jan. 1.—Yesterday and to-day two of the sorrowful days I have experienced from the departure of ——. The preparation of the letter he was to peruse at sea, which cost me many tears. . . . I have endeavoured, and will endeavour, to commit him to God. The 23d Psalm, and these words, 'When thou passest through the waters I will be with thee,' have been my chief supports.

"Had considerable comfort in our public meeting to-day, which was well attended. Oh for grace to be more spiritual, and diligent, and to be ready! [Resolve] to take some time to specify those special views of the character of Christ, in which I must endeavour to follow him. 'Let this mind be in you, which was also in Christ Jesus.'"

Jan. 5.—Have been much agitated and depressed last week; . . . wrote in long hand [and read] both discourses, which were too much for my nerves and my memory. Flat in the morning: in the afternoon miserable. The only comfort in the afternoon the concluding verse of Psalm 126th. I hope the seed I sowed was the seed of the Word, therefore precious seed. Am sure I went forth sowing it in the spirit of weeping; perhaps, through infinite mercy, I may return rejoicing, bringing sheaves with me. Must pray and strive to grow more devotional in public, and, in order to this, in private. Considerable comfort in reading Psalm 80th, and the last two chapters of Philippians. . . . Yet intense anxiety about wind and weather."

"Jan. 19.—The last Sabbath and this one very stormy, but the church *unduly* thin. Discouraged by this; yet found considerable liberty in the time of preaching, and to some extent in prayer also. Little reviving yet; perhaps God is permitting the congregation and me to remain thus, to show us the necessity of going directly to himself for reviving influence;—this causes, or should cause, much searching of heart. Feel strongly that my time is now very short. How much to be done! Oh, may God not cut me down as a miserable cumberer; but make my last days, now at hand, my best days!"

## CHAPTER XIX.

Dr Heugh cautioned against overworking: Removes for relaxation to the coast: Diary at Helensburgh and Arran. Letter to a student in declining health. Writes to the Session of Regent Place. Descriptive letter. Goat-Fell. Conclusion of short-hand diary. Commences a diary in long-hand writing: New-Year's day visits and reflections, &c. Peculiar interest in the two distant members of his family.

IN the spring of 1840, Dr Heugh's health began once more to relax, and he experienced the recurrence of those symptoms which had led him shortly before to visit Warwickshire. "I have not," says he, "been stouter for years than during the winter, and have been enabled to get through a good deal of work. But I have overwrought, they tell me; and I have been a little annoyed with the state of stomach and head which sent me to Leamington three years ago." \* On the tendency to overworking to which he here alludes, more than one of his friends at this time interposed their cautions. "My dear friend," says Dr. Brown, "in deep seriousness I beseech you, for the sake of the church of Christ, our own denomination, your congregation, your family, your friends, 'spare yourself;' none of these can at present spare you." † "*Experientia docet,*" says Dr Wardlaw. "You really must be cautious. Your life is precious to your family, and to the church of God; and although there is some truth in the common saying, 'Better to *wear* out than to *rust* out;' yet to those (of whom my friend is one) who are in little danger of allowing themselves to consume with rust, the saying ascribed to the late Dr Williams may be recommended—'If I had done *less*, I should have done more;'—a contradiction which you will be at no loss to understand. May you long be blessed and made a blessing!" ‡

With the view of recruiting his health, he spent a considerable part of the spring and summer at Helensburgh, and in

\* April 1.

† April 6.

‡ April 12.

the Island of Arran. His state of mind under this trial, in these places of seclusion, and amidst his occasional ministerial duties, is described with some fulness in his diary.

"April 24.—Have been unwell—state of my head. Prevented on Sabbath from preaching. Have come to Helensburgh with Mrs H., and am not materially improved. Very dark and painful state of mind sometimes; at other times a measure of comfort that surprises me.—Felt great delight in looking to the Great God who made all I see, and has revealed himself in Christ as my Father.—Great pleasure last night in going to visit, in looking up to Christ as my propitiation and advocate.—These words often solacing, 'He loved me, and gave himself for me.'—The following things to be considered: Am I viewing the trial as from God? Hope I am. 'It is the Lord; let him do what seemeth him good.'—Am I looking to Him for grace to improve it? Think I am coming to his throne for this.—Am I endeavouring to get ready for a summons? Very unduly prepared. Oh to be found waiting!—Shall resume these thoughts, if spared, very soon."

"May 8.—Still at Helensburgh, but to leave it this day. Have been much improved in health, and feel in some measure disposed to praise the Lord for his goodness. Really desired to do good as well as to get good; and although, by preaching and conversation, attempted a little, yet little done compared with what might have been done. 'Enter not into judgment with me.' Have found some good people, 'excellent of the earth,'—and some humbling hope that [1] shall be ever with them, and such as they are.

"Have had considerable darkness about myself, and much anxiety; yet some comfort also; and would wish, I hope, to devote myself to God, to serve him, during the remaining years, few at most, of my earthly pilgrimage. The following my besetting sins:—Social prayer without real spirituality, unprofitable thinking and speaking, want of heavenly-mindedness, and of setting my affections on things above. But 'who can understand my errors? Cleanse thou me from secret faults.' Upon the whole, this has been a green spot in the wilderness—another pleasing stage in life's little journey. May I be humble, grateful, and ready for the last!"

"May 10 (Sabbath.)—Have to record this day with a mixture of gratitude and grief. Felt considerable recurrence of the feelings in my head on Saturday—considerable apprehension—yet carried through with physical comfort and strength, and even some degree of mental enjoyment. Yet greatly short of right spiritual service. One error to be corrected—allowing my mind to be occupied with the discourse during the first service of praise. Endeavour to be a worshipper then; and to commit myself to God for assistance.

"Resolve to attempt two things:—to have devotional services (personal) over before breakfast; and to walk some every morning. The first for the soul, the second for the body. In order to this, go to bed earlier."

"June 1.—Death of Mrs ——. Long interview with her last night.

My visits were evidently blessed to her. May I be prepared for my own deathbed and for eternity. Have to own the divine goodness in the state of my body. Very sensibly better to-day. May I be grateful and diligent, doing what my hand findeth to do with my might!"

"20th June.—Arran.—Since the above date was at the Synod. Nothing very satisfactory, either as to myself or public measures. Nothing very animating in the discussions. Yet good men were there, and good things were done. May God pour down the influences of his quickening Spirit upon us all!

"The communion last Sabbath. On the whole, accompanied with interest to myself, and apparently to the people. The subject of the text very inadequately handled; but was enabled to declare the truth, and many seemed interested. The interest of the people, of *many* at least, in me personally, is very gratifying, as appeared when I made the allusion to my absence for a time. May I be enabled to avail myself of this interest as a mean of spiritual influence!

"Came down the Clyde in a storm; in a storm have spent a few days at Ardrossan; and crossed this day to this magnificent Island.—Rapidity with which little plans [are] formed, talked over, and accomplished. My visit to Ardrossan over; and so will that to Arran be soon: and so will my stay in this world. 'Lord, teach me so to number my days as to apply my heart to wisdom!'

"Have very many things to attend to here. 1. Health:—for this purpose I came; for this the people have consented to my absence; and for this they pay for a substitute. Must not therefore do any thing I know to be inconsistent with the gaining of this object. 2. Endeavour to arrive at some definite knowledge of my state before God; to make some progress in religion; and to benefit those of my family with me, and some in this Island. 3. Sketch plans of usefulness, if spared, and, with this view, some outlines of sermons, &c. 4. Abundant reading of the Bible; study of Hebrew; and some general animating reading. 5. Make up arrears in letter-writing. 6. *Is there any service which I can undertake for the good of that portion of the church with which I am connected, and thus for the church generally?* This to be the subject of very deliberate study."

"24.—A silent Sabbath here; sad yet comfortable. Have had more clear views of Christ, of his sufficiency for me, my welcome to him, the happiness of being his, with some good hope that I do receive him, than have known for a long time. Great desire to be instrumental in the conversion of some one here. May Arran be a Bethel to me!"

To a young friend, a student of divinity, of whose piety and talents he formed a high estimate, and who was then experiencing the earlier symptoms of consumption, which soon afterwards brought a life of much promise to an early end, he wrote the following letter, affording, along with the expression of his sympathy, an interesting reflection of his own exercise:—

*"To Mr Morrison, City Missionary, Glasgow.*

*"BRODICK, ARRAN, 23d June 1840.*

"MY DEAR SIR,—I regret that I did not ask you to write to me. You have been much in my thoughts since I left home; and although, I trust, there is nothing in your state of health which, by the blessing of God on the use of means, may not be satisfactorily adjusted, still I feel persuaded that much care will be needful. I know that, from your active habits, and your ardour in the work of Christ, and that heedlessness of health which I well know is so natural to buoyant youth, you may feel averse to exercise this care. But remember, my young friend, that in affliction we must be *subject*—to God first, next to the physician, as his servant. Affliction, too, is a school, into which no one is desirous of admission—least of all the young—its lessons are so self-denying, crossing, and mortifying; but, as you know well, the Teacher is divine, and the lessons are worthy of his wisdom, holiness, and love. I believe, too, that all those whom he trains for much usefulness, are trained in part under the discipline of affliction. Do not choose for yourself. Do not be afraid; He will be with you. And, I hope, in answer to our prayers, and to your own, He will soon restore you, and make this transient alarm subordinate to your firmer peace, your higher joy, and your wider usefulness.

"For myself, I am reading, writing, bathing, walking, thinking abundantly of friends and facts in Glasgow, and gaining, I think, daily by this temporary suspension and banishment. I could not enjoy purer and more salubrious air, or scenery more magnificent and lovely. God's word is before me, his works surround me, and his presence is with me. What more could I wish?"

*"To the Session of Regent Place Church.*

*"BRODICK, ISLAND OF ARRAN, 30th June 1840.*

"MY DEAR BRETHERN,—Although absent from you for a season in body, I am much with you in spirit; and, as I suppose, you will meet to-morrow evening for social worship, friendly consultation, and the supply of the poor, I am quite aware that it will be as acceptable to you, as it is pleasant to me, that I be present by letter when absent in person.

"Temporary absence from persons and scenes of interest has its advantages; and among others this is one—it lets us know the place they have in our hearts. Perhaps David never knew so well how much he loved the altar and the house of God, as when he was driven for a time

from these hallowed objects of his purest and strongest affection, and, without presuming to put myself on a level with that 'man after God's own heart,' of this I am certain, that I am more fully aware of my solicitude for the beloved flock over which I am placed, and of my interest in our Sabbath exercises, and our other meetings, by this involuntary and somewhat prolonged absence, than if I had not been subjected to such a separation. I have the consolation to reflect, that they are under an infinitely better superintendence than mine—that the great Shepherd is with you and with them—and that He can make them lie down in his green pastures, and beside his still waters, when I am absent, as well as when I am present with them.

"In this Island I have every thing almost I could wish, for the object for which I have come hither,—the purest air—the most beautiful and magnificent objects in nature—abundance of leisure—and no lack of means for invigorating exercise. For these I desire to bless God; and for this also, that I have seldom found in as short a time a change in my bodily experience to the better, in as great a degree. It conduces to my health, I assure you, that I have it in my power to combine study with recreation; and thus to prepare myself in mind as well as in body for the resumption of my labours, if it shall please God to bring me back again. And it is also in my favour, I mean even as to health, that it pleases God to give me opportunity of *attempting* at least to reduce to practice a favourite maxim—to do good as well as to get good. I have been trying to scatter in this soil a little of the precious seed, and I mean to continue to do so; and I have the good hope, that some of it may, through infinite mercy, yield fruit unto life eternal. You must not be angry with me, however, as if I were *labouring* here, which I do not deem it my duty to do in present circumstances; but the husbandman may walk a few paces, and scatter a few handfuls, in the cool of the evening, and may be the better for the exercise, even when he leaves to others 'the burden and heat of the day.' As for the rest, I know I have a place in your affections, and that you will bear me on your hearts before God, both in your secret hours, and when you come together. May great grace be on you all! . . . .

"It will not be thought that I dictate any thing to the Session, when I request that the members will have the goodness to inquire as to cases of affliction, and pay to the afflicted the usual attentions.—I am, my dear brethren, with Christian love and esteem, your friend and servant in Christ Jesus,

"H. HUGH.

To some of his endeavours to be useful he adverts in his private journal:—

"*July 5th* (Sabbath).—During the first part of the day, felt conscious enjoyment. From breakfasting till twelve spent in secret devotion, and preparing for the evening. At twelve assembled the family: had worship; and read a sermon. Hope that both in the time of devotion, and in the garden afterwards, had some communion with God, and desire after God. Prepared for the evening; and had some concern for the conversion of sinners. But before going out, [my] mind got

rather dark ; felt considerably unsatisfied in public ; and although convinced that truth was presented, yet afraid with little efficacy. May God pardon what is mine, and bless what is his own ! Another public opportunity remains, probably. May I have more enlargement ; and some saving fruit ! Among other things, struck with the application to myself *now* of the words—‘So teach us to number our *days* that we may apply our hearts unto wisdom.’ Every one day growing more and more precious, because so few remain. I should ‘number’ them individually, and as each dawns, and seek grace to apply my heart each day to true wisdom.”

There was to him something powerfully interesting in the simple and grand scenery of that “magnificent seclusion.” It had indeed been a “wet and wintry summer.” As he observed to one of his daughters—“Arran had become one vast sponge, soaked, glittering, dripping, squirting with water. It rains nightly, daily, almost hourly.” On one occasion, he describes his situation in this pleasing manner :—

“We have a change to-day. No storm, indeed a sort of Sabbatical stillness, those natural sounds excepted, of birds, sheep, and cattle in abundance, that never cease—a copious but warm rain—and the mountain sides traversed by masses of white mist, moving along mysteriously and majestically, while the summits are veiled by dense and steadier clouds. Within we have been as happy at breakfast as you could wish. Our breakfast parlour clean, fresh, and comfortable, with a welcome fire. Our chairs of various materials and of curious workmanship, and our tasteful sofa, looking all very inviting—the products of nature and art profusely scattered, yet well arranged, around us—a plateau covered with wild flowers in the window sill ; on one table, backgammon board, and books, historical, critical, poetical, religious ; on another table, various ornamental exhibitions, including the globe of the whole earth. To crown all, the inmates blessed with brisk health, keen appetite, shining faces, voluble tongues, and looks of love to one another.

“I am quite idle—and I do not yet know what it is to weary for an instant. Indeed, it is our own fault if we do not find in every place profitable employment. Much valuable time have I let slip in my day ; and now I have little to lose. Let us all be more busy. We serve a Master great indeed, and holy, but as kind as he is great, and kind in this, that he allows such as we are to do any thing in his service.

Let us all mind the duty and privilege of *daily* personal improvement."

He was enabled to gratify a wish which he had cherished with an almost juvenile buoyancy of interest, to have "an expedition to Goatfell," the loftiest summit of the island. "You know," he says to a member of his family, "I have considerable confidence in the testimony of *my frame*, and I have been consulting it on the subject very deliberately. With increasing firmness, it says, 'Go—but take leisure, meat, and rest.' I confess I do wish for once to plant my foot on 'that watch-tower in the sky,' and gaze on the circle of wonders by which it is environed."

"The terrific sublimity of that eminence," he writes, a few hours after descending from it, "and the glorious panorama of sea, mountains, and islands seen from it, can never, after having been seen, be effaced from the imagination. Really one never can enter into those devotional celebrations of God's works *on this earth* with which the Bible abounds, without seeing them from such a point of observation. May this God be our God for ever and ever!" \*

His reflections on leaving Arran are characteristic: "This is our last night in Arran. We are strangers here, and our apartments are to be filled forthwith by others. And what are we all but strangers on earth, soon to reach our last night too, and to leave our places to other occupants. May we then have a home in view,—a house not made with hands, eternal in the heavens!" †

"22.—Still at Brodick; but the last day! Have taken my last dip in that pure bracing water, and shall soon close my eyes on this scene of beauty and grandeur. My last day on earth shall as certainly come Lord, so teach me to number my days as to apply *my heart* to wisdom!

"Have the following among many other things to acknowledge with gratitude here—may that gratitude be genuine! My health has greatly improved, and I desire to devote it to the service of Christ in his own strength. . . . have had opportunities afforded me, on four separate Sabbath evenings, of declaring the truth to as many as the place could accommodate. Great cause of thanksgiving! But deeply humbled because not more fervent, especially because so little opportunity taken for private conversation. Have been endeavouring to do something in the way of study. Four or five discourses for my own people; and three for publication, if it please God. Have got some reading of a profitable nature; of which, first, have read the whole New Testament, and Mrs Graham's Memoirs deserve the next place. Also, cause of

\* To Dr Brown, 13th July.

† Letter, 22d July.

thankfulness that we have had the means of temporal comfort here. Our lodgings good, the people pleasant and accommodating, opportunities of visiting remarkable parts of the island, and of going to Goat-fell. Wish I could be grateful to the Author of all these mercies.

“The following things to be kept in mind respecting the ascent of the great mountain. The three or four regions. The *regio arata*,—the *regio silvestris*,—the *regio deserta*,—the *regio scopulosa*. The amazing ravine made by the torrent,—the vast plateau, shot out from the base of the cone, moss plants, &c., the expanse of granite blocks, like a shower,—the sides in lines of granite as if gigantic mason work,—the summit, gigantic piece of bare granite,—the other summits with their haggard looks,—the whole island,—the ocean,—the Clyde,—the form of the mountains, &c.

“Have very deeply to lament that many things which I had planned, and some of which I might have executed, have been left undone. Mean to set apart a portion of this day for thinking of some of them in the following order:—

“What relates to this humbling subject—myself. In looking back on my past life, ever since I began, thirty-six years ago, to preach (shall I say, to dare to preach?) the gospel, I find nothing on which my eye can rest with satisfaction. Would not say that ever I intended to preach error, or knowingly did so, or knowingly withheld truth in public; but what want of the single eye, of faith, and love, of the spirit of devotion, of real concern for souls! and then my besetting sins, frivolity, levity, vanity, and innumerable sins. I can only go to that psalm, to which I have gone a hundred times, the 51st, and the close of the first chapter of 1st Corinthians, with kindred passages. If my sins are not forgiven freely, they cannot be forgiven at all. Yet God delights in mercy, is ready to pardon; and Christ (*amazing!*) has loved and given himself for such as I am. *Every believer may say, as really as Paul did, ‘He loved me, and gave himself for me.’* Endeavour to make a devotional study this week of the whole three epistles to ministers, and the epistles to the Asiatic churches.—Consider whether there be any special service for the church which I may undertake. Consider if there are any means connected with the management of my family which I may improve. The following to be considered:—1. Not to be less with them. 2. To avoid undue levity and frivolity, yet to be duly cheerful. 3. To endeavour to have some materials of useful thought at every meal; and in order to this, to pray by myself for this, and to try to get some thought for it. 4. To resume giving thanks after meals, and also to intersperse thoughts with the reading of the Scriptures at family worship.

“To consider what may be done for the class of young people in the congregation, and for the poor members. (These to be gone over again this week, *D. V.*)”

“26th.—Returned on Thursday from Arran. All in health. What shall we render unto the Lord? Considerable revolution of corporeal feeling—languor—return of feelings about the head, and some undue hurry at last in preparing for Sabbath. A feverish, restless night.

Much darkness and anxiety about many things—age—declining strength—waning intellect—the evening time—great perplexity about my public work; but much better than expected. Conscious trusting in the morning, and rather fervent interest in the afternoon. But still much want of composed recollection and spirituality in public prayer.”

“*Aug. 12.*—My birthday! Endeavoured to set apart a short space this day to look back, and to look forward. For the space, not of forty, but of fifty-eight years God has been with me. What mercies has he bestowed! What an idler have I been! Never can lie low enough before the God of my life. How wonderful if God shall employ me to do any thing in his cause! Not I, but the grace of God in me. Shall endeavour, if I find time, to note some things more particularly this week.”

“*Aug. 14.*—Have spent two days at Duntocher most unprofitably. Languor in body and mind. Unable, or morally unqualified, to benefit others; and even in devotion, cheerless and sinful. What should my humiliation be! Oh, for a more profitable, useful tenor of conversation and life! Besides, this day is the anniversary of my ordination, thirty-four years having now past since I was ordained to the ministry. I can only hang my head, and blush. Mine iniquities are great, my sins infinite. Oh for faith, holiness, and, if I am not to be cut down as a poor cumberer, to live more to God! Oh for life to my own soul, and to the souls of my people!

“\* \* \* *Could I by possibility introduce a NEW CHARACTER into prayer and preaching, which would, as an instrument in God's hand, strike, and excite, and change!* Let this be the chief subject of thought to-morrow, if spared.”

“*Sept. 13.*—Too long an interval—Sabbath. This a day of very mixed experience. In the morning, very comfortable in discoursing from the concluding passage of the epistle to the Philippians. In the afternoon, very depressed in preaching on prayer. Had too much confidence of ease, and too little to specify in prayer on the Saturday evening. Oh for pardon and more life! Yet hope of better things. ‘Faint, yet pursuing.’

“Avoid preparing for the pulpit in a languid state of mind. Endeavour to have plenty of proper matter in the discourse. To have the matter well digested and fixed in the mind. To be dependent.”

On the departure of one of his children to a distance, he writes:—

“*27th.*—Quite overpowered. Feeling of solitude and sadness. Great anxiety about the work of the Sabbath; yet seldom carried through with more comfort. O that I could trust and praise! May he who has gone from us, go where he may, have ‘the eternal God for his refuge, and around him the everlasting arms.’”

“*Dec. 31.*—Another year gone for ever! What cause for humiliation, and yet gratitude! . . . . We are all in life, as far as known. Many events—my illness and partial recovery, &c. Praise the Lord for sustaining and restoring grace. Avoid vain trains of thought;

jealousy or envy. Avoid carefulness. Aim at more spiritual conversation, and at progress in scriptural knowledge every day."

The preceding paragraph is the last fragment of Dr Heugh's short-hand diary. From this point, in the memoirs of his life, we enter upon a journal which he wrote in long-hand. That he never anticipated the deciphering of any portion of the private records of which we have largely availed ourselves in the preceding pages, is demonstrated by innumerable circumstances. As the diary already quoted was designed exclusively for his own eye, so that which follows, reaching towards the close of his life, was intended for none besides those of his own family; and his purpose of extending its use even to them, though we think not improbable, we can by no means pronounce certain. Some years before the time now under review, he proposed to himself, as I find from his papers, the preparation of an autobiography *for the use of his children*. With the view, perhaps, of facilitating such an undertaking, as well as of promoting his own spiritual interests, he henceforth prepared his private record in a manner in which it should admit of being examined by those dearest to him, after the strong presentiments of approaching death, under which it was evidently written, might be realised.

"*Friday, 1st Jan. 1841.*—A new year! How many have I seen! How few improved! 'Pardon mine iniquity, for it is great.' Few years now remain for me. May I anew yield myself unto God!

"Preached a sermon to-day from Psal. cvii. 9. A small but seemingly impressed audience. Only two or three hundred. Not the one-half of what there should have been. In primitive times, more would have rushed to a week-day meeting in the face of persecution than can now be drawn by all urging.

"Was called, after preaching, to a house of death, the wife of ——. She has been for five years in consumption, and her death has taken me by surprise, as much as if she had never before ailed. Beware of 'a slow sudden death.' But she was a rare woman,—well read, cheerful, orderly, happy, no complaining, living to the Lord, and dying to him. I shall miss her much—so will many. Saw another mother of a family fast following, by consumption also; has struggled her way to peace, peace in believing. She blesses the day

she knew mothers' meetings. The members of the society feel for her as a sister, and *agree* to remember her and her family every morning in prayer. Their prayers are answered.—In the evening, met near 100 young people, gathered from miserable closes by these indefatigable people, Sabbath-school teachers; some seem already gathered to Christ.—Our two distant wanderers have been much, much, much in thought. May the Lord be with them!

“What a town to-day! The two master vices of Glasgow are secularity and intemperance. But there is a numerous holy remnant, who do not defile their garments.”

“*Jan. 10* (Sabbath.)—Preached this morning from Rom. vi. 13, ‘Yield yourselves unto God.’ Felt much pleasure in trying to yield myself to God. What a privilege! to know God as he has revealed himself in his Word,—to know that he will accept the offering of ourselves to him, poor, helpless, guilty, miserable creatures,—and to feel that we are indeed *his*, under his grace, providence, and law! Afternoon, Dr Bryce of Belfast preached; sensible, clear, evangelical. Both minister and people the better for such visitors.

“Of much importance to impress on the minds of the people, that the influence of the Sabbath must extend to the week, and therefore should seek *good Sabbaths*,—that the state of mind on the week days affect it on Sabbath, action and reaction,—that something memorable be pressed as matter for devotion and practice during the week;—but all of God.

“Often thinking of our two dear absentees. May the Lord think upon them for good! They think much of us, and wish this for us.”

“*Jan. 11*.—Escaped from confinement to-day, nimbly and joyfully, and (should be) gratefully. Beautiful frost and snow. Winter is glorious in its proper garb, and when one is able, as I was, to look on its hoary face, and endure its chill breath. Saw several of God's prisoners—not forsaken by him—but glad to see a friendly visitor. One said—a dying consumptive—O, what would a sickbed be without Christ and his sweet promises! She had spent hours in coughing during the night, and yet was happy. Blessed gospel! Blessed Saviour! Be with me in my dying hour.”

“*Jan. 13*.—A busy idle-day. Some of God's afflicted seen, but little read, written, done at home.”

*Jan. 17* (Sabbath).—Another cold Sabbath—abundance

of absentees, and superabundance of coughing on the part of those present. Fear that the cold is the occasion rather than the cause of the absence of many. My own spirits flat during the day. O for more feeling and power both in the pulpit and the pews! Devotion is the very soul of service. Lord, kindle, and keep burning, its flame in this cold heart of mine! Blessed be God for this recorded prayer, 'Enter not into judgment with thy servant'—and for this one declaration, 'There is forgiveness with thee,' may I not add, and *for me*, for Christ's sake!"

"*Jan. 29.*—This week preparing for communion. Some good young people giving themselves to the Lord; and promising strangers casting in their lot with us, in greater numbers than those who leave. Plenty of people, if more grace."

"*Feb. 5.*—Communion last Sabbath. Exercise always defective, mournfully defective, yet seldom either had more comfort myself, or witnessed more promising indications of interest and benefit among the hearers. Cannot too firmly *trust* God for doing as he hath said, 'I will abundantly bless her provision.' Mr Thomas of Mauchline, my assistant, acute—earnest—laborious—'a workman' indeed—very happy with him, and he with us. Off for Leith. 121st Psalm, as usual, when leaving my too dear home."

*Feb. 14* (Sabbath.)—Last Sabbath in Leith. Pleasant occasion. Not a little life in the church under the powerful ministry of dear brother Harper.—Meeting of Synod's committee on a deputation to Canada and the West Indies. Mr Harper and I named. Strange, every one here urges it, even my own family, to whom, from excess of love, it would be such a sacrifice. I am like one that dreams; but I have never yet looked the thing in the face, much less devoted time to prayer on the subject. It is a land farther off than Canada that it now becomes me to think of.

"This rather a dull day with me. The atmosphere heavy, my discourses heavy, my spirits heavy, labouring as under lead. Is this corporeal, or mental, or both? Sure that much sin caused by it, or included in it, and resulting from it. Constant need of pardoning mercy, and quickening grace.

"Three letters last week from our dear Asiatics. Both preserved in health. 'What shall I render to the Lord!'"

His private records have many similar entries about this

time relating to the absent members of his family. About the date when letters by the eastern mail were daily expected, we find this entry in his journal:—"Cannot keep my mind for many minutes from my sons; solicitude increases as the letters approach. Let me trust and work."

Again he writes on this subject:—

"GLASGOW, 27th Jan. 1841.

"There is just one cure for anxiety, and I hope I sometimes have it. It lies where much lies, in the promises of God, and in the faith of these promises. 'He careth for you.' What a saying! And yet infallibly true. I think the very repetition and writing of these gracious words give me strength and peace. So good is the cure; but the disease is so ready to break out again, that there must be a daily application of the remedy."

"GLASGOW, 27th March 1841.

". . . . Well, you have at length visited the Holy Land, the holy places, and among the rest the city of Melchizedec, of David, of God!—Calvary—Gethsemane—Mount Olivet! I think I would have been willing to sacrifice all I have ever seen, or am likely to see on earth, deserving the name of *sights*, for what your eyes looked upon during the brief tour of eleven days. . . . If I had wings I would start instantly—perch for a while at Beyrout, and on the Mount of Olives, and on Zion's lower heights,—and then flap my wings, and off direct for the plains of India. The mind is abundantly fleet in its movements. I wonder whether in the perfect state it will get the faculty of communicating as well as directing its thoughts to objects at a distance. This, I fear, would be too like omnipresence for poor limited man."

## CHAPTER XX.

The electoral influence of Dissenters solicited in a "Friendly Address." Dr Heugh writes a "Friendly Reply." His other occupations. Visits Lochgoilhead. Love of nature. Commencement of Doctrinal discussion in the Secession Synod. Writes from Stirling. General and special aspects of the atonement. Death of an elder.

THE questions agitated in Scotland in the year 1841 between Churchmen and Dissenters continued, to some extent, intermixed with political proceedings. In prospect of the Parliamentary elections which took place in the summer of that year, several important publications issued from the press. Dr Brown of Edinburgh had published a pamphlet pressing upon the Dissenting community the impossibility of their "co-operating with Churchmen in their movements for non-intrusion and independence, since Churchmen demanded these on grounds, and for objects, and in circumstances, with which Dissenters could have no sympathy." On the appearance of this pamphlet, Dr Heugh writes to Dr Brown: "Many thanks for this new blast! The trumpet gives no uncertain sound, and shows unabated vigour in him that blows." At the close of 1840, an address was emitted by the Central Board for Vindicating the Rights of Dissenters, which gave official force to the principles laid down by Dr Brown.

On the other hand, those able and earnest Christian men who were then pressing their views of non-intrusion and ecclesiastical independence on the country and the government, were naturally desirous to conciliate the electoral influence of the Dissenters. Their case admitted of a very captivating and specious representation. Those friends of the National Establishment who were seeking to secure its spiritual independence, by giving a supremacy to the will of the church, over that of the patron, in the settlement of pastors, held it to be a narrow and invidious, not to say an unprincipled procedure, for Dissenters to refuse a helping hand to measures of

reform, confessedly in the direction of their own principles. The question with Dissenters was one of considerable delicacy; this arose partly, though not chiefly, from the fact, that it involved the proposal of aiding one party in the church against another. The one of these parties they viewed as acting most in accordance with the spirit of the New Testament; the other as most in harmony with the genius of a National Establishment, and with the terms of that covenant by which the church and the civil government were bound to one another. It appeared, to persons who did not consider the matter in all its bearings, to be inexplicable, that those who enjoyed ecclesiastical independence, should *seem* to decline aiding others in their efforts to acquire it. In these circumstances, the procedure of Dissenters was peculiarly liable to misapprehension. They had, as they justly contended, sufficiently demonstrated their repugnance to *patronage*, to the *intrusion of ministers* on congregations, and to all *ecclesiastical dependence* on the civil power, and had shown in what way these evils could, as they believed, be most effectually avoided. Immediately after they had given forth a declaration to this effect in an official publication, "A Friendly Address to the Dissenters of Scotland, by Ministers of the Established Church," was put into extensive circulation. The result was an amicable controversy, the "Friendly Address" being followed by "A Friendly Reply by Dissenting Ministers," and this by a "Second Friendly Address," and a "Second Friendly Reply." It had been well for the cause of charity if the whole controversy on the question of Establishments had been conducted in that spirit of manly candour and Christian forbearance which distinguished these brief publications. The addresses, it was well known, were from the hand of one who held no second place of influence in the management of those practical measures which issued, in less than three years afterwards, in the formation of the Free Church. The replies proceeded from the pen of Dr Heugh. On perusing the first address, he says, in acknowledging the request that he should answer it, "I did not read the paper till a few minutes ago. It is well put and imposing, but both admits of, and gives favourable opportunity for an answer, which I agree with you it *must* have." In his diary he says, a few days later:—

"Jan. 10.—Was confined by hoarseness from Monday till this morning, the longest confinement I ever had! Yet

strength gained under the confinement, and many things got done. Among others, wrote a 'Friendly Reply to Friendly Address to Dissenters by Ministers of the Established Church.' . . . Good, though mistaken men! *We have our mistakes too. Forbearance—forgiveness.*"

The reply referred to was most effective. It was circulated in thousands. It attracted attention among all parties. In high quarters very emphatic eulogies were pronounced upon it, which it is not necessary to record. We may quote the judgment of Dr Wardlaw. "I read it," he observes, "with real delight, in the clear, temperate, kind, firm, manly, and, in one comprehensive term, Christian manner in which it is written. I knew not at the time its author, and therefore the partiality of friendship had no influence on my judgment.—Were the controversy all conducted in a similar spirit, we might anticipate happier and speedier results."\*

\* In the friendly addresses to the Dissenters of Scotland, the design of their authors was distinctly avowed. "*Our object was,*" they say, "*if not to win your political support to our church in her present struggle, at least to deprecate your hostility.*" A few extracts, taken almost exclusively from the first reply, will show in what spirit this design of securing aid from Dissenters, at the coming elections, was met by Dr Heugh:—

"We have perused the 'Address' with care, and with no small measure of satisfaction. It is simple and luminous; its tone is courteous and mild; and it evidently proceeds from Christian men, desirous of acting faithfully, to their own convictions, to their brethren, and to their Master. We have no reason to regard it as an expression of the sentiments of the clergy of the Established Church in general, but of a few, and these not the least estimable of the body; and we have no doubt that it harmonizes with the views and feelings of many of the very best among the private members of the church. . . ."

"1. You must give us credit when we assert, that we sincerely desire your deliverance from your present embarrassments; or, if this avowal may be deemed by you too strong, we shall put it in a form less liable to suspicion:—We own our obligation by the law of love, to desire, to pray, and to endeavour that you may be as completely exempt from these troubles as we ourselves happily are. We would not impose these hardships on you, or on any Christian church: we would not retain you under them for an hour, could we possibly effect your release; and we trust, that when the period of your liberation arrives, we shall be found rejoicing along with you. We entirely concur with you in thinking, that if there are Dissenters who feel a malignant pleasure in your distresses, or who would take advantage of your circumstances to revenge the wrongs which they have received, or imagined they have received, from the Established Church, they are deeply culpable. Should your present troubles prove, as you think, God's means of instructing, correcting, and humbling you, neither you nor we dare disapprove of the treatment, as administered by his holy and wise, yet infinitely gracious hand; but it is for us to sympathise with you under the paternal chastisement, not to be willing agents in your sufferings, or to help forward the affliction. We cannot even approve of that unfair stratagem in logic of which you seem to suspect us, of first preventing the right working of the Establishment, and then perversely appealing to its bad working as an argument from fact against the soundness of the institution. For, however erroneous you may think we are, you may believe us when we assure you, that we do not consider the Voluntary question as depending for its solution, in any degree, on the result of your present struggles. We do not believe that the Voluntary principle is an experiment, that it is undergoing a trial, and that it must be accepted or rejected according to the issue; we are persuaded that it is as fixed for Christians as the authority of the Scripture can make it, as any other ordinance of our Lord Jesus.

"2. But you will readily grant, that as there is a right and a wrong in all measures, a well-principled and an ill-principled way of promoting them, so must there be in the case under examination. You do not expect, you do not wish, that we should help you by wrong, but by right means; and, as regards us, by means which, to our

Other labours of an interesting kind, in addition to his ordinary pastoral occupations, were at this time pressing upon Dr Heugh. Three months elapsed between the two papers on

conscientious judgment, appear to be right means. In your efforts to rid yourselves of patronage and state-control, we do not wonder that, with your present light, your measures and your designs should all be subordinated to the consolidation and permanence of the civil establishment of your church. But with the disposition to judge righteous judgment in regard to us, which you avow, you cannot expect that we should adopt or favour measures designed and calculated to accomplish an end, which we honestly believe to be a bad one. You kindly bid us God speed in our endeavours to promote the kingdom of our common Lord, and we will not question your sincerity. The civil establishment of religion in this country is, in our conviction, a principal obstacle to the success both of your endeavours and ours in this cause: but, with the knowledge of your sentiments, we should think it worse than futile, to urge your kind regard as a reason why you should assist us in our constitutional attempts to have that establishment withdrawn. We cannot but persuade ourselves that thus far we commend ourselves to your impartiality and candour.

"3. See, then, in what position we conceive we are placed, in regard to your two favourite measures. 1. As to anti-patronage and non-intrusion movements, we are persuaded that there is no hope of your succeeding in removing those evils, while you retain your connection with the state, and your pecuniary dependence upon its bounty. You may succeed in obtaining from the state some modification of patronage, and the placing of it in other hands than those that hold it now,—or you may yourselves invent checks for its abatement: but whether we look to the history of patronage from the Reformation to this hour, or to the act of the legislature under which your establishment is constituted, or to the vast majority of your clergy who are its declared abettors, or to an avowed design of your late veto act which was to preserve it, or to the determination of the secular powers and the other parties with whom you have to transact, or, finally, to the constant acceptance of patronage even by those among you who are the loudest in its condemnation, we are persuaded that the attempt to exterminate patronage and preserve the establishment, is a mere waste of time and pains, a tantalizing of public expectation, and in reality little better than an expedient (though it may not be so meant by some), to reconcile many to the yoke, by keeping alive the vain hope of its being soon broken. If we are to help you, it must be in something which we see to be practicable; you can hardly expect us to wage a conflict along with you, in which we cannot be animated with the slightest hope of victory, especially when we are as sure as we are of our existence, that we know a short, an infallible, a scriptural road, by following which you may grasp the prize as soon as you will,—the peaceful path we ourselves have taken. 2. In regard to the spiritual independence, to which you justly attach so much importance, we are, if possible, still more certain that you never can have it in your position as an established church. Our conviction is, that if you will depend on state-pay, you must be subject to state-control. . . . .

"Is the state to pay the clergy, preach and live as they may? You do not think so. They are paid to give bread; must they be paid for giving poison? With your whole hearts you say, No. But must not the state, then, which concerned itself with the 'creed and constitution' of the church, in order to see that all was sound before it gave its sanction, concern itself still, to see that the creed be not corrupted, or the constitution invaded or set at nought; or otherwise desert the duty it undertook in taking care of the creed at the beginning? And if so, is not this effective supervision and control, beside the pecuniary influence? And is that body independent over which this power is stretched? Ought the spiritual church of the Redeemer to be thus subject to a foreign or secular power? We feel some surprise, we must say, that this should be questioned, particularly by those who, like you, have honestly and unreservedly subscribed the Westminster Confession. In defining the duties of the magistrate in regard to religion, it is not a little remarkable, his endowing the church is not included, the money check is not thought of, but sufficient powers of a different sort are assigned to him. 'He hath authority, and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions or abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.'

"4. Such are our convictions respecting the situation which you choose to occupy, and will not abandon. How, then, can we, as honest men, assist you in that position? You would not wish us to assist you in a dishonest way, and you know we would not

Scottish ecclesiastical affairs noticed above; but during that interval, his own pulpit was by no means the exclusive scene of his labours. "I have been," says he to a member of his

do it in that way. There are two forms in which we can conceive our assistance might be given. 1st, We might append our signatures to your petitions, in favour of the abolition of patronage, and of the independence of the church; that is, we might mingle ourselves with the avowed friends of church establishments, and for the declared object of supporting, extending, and perpetuating the establishment of the church, we might petition along with you. Would you yourselves wish such an exhibition of dishonesty? Or would the legislature have the least respect for such glaringly dishonest representations? Every petition having Dissenting signatures would be held a fallacious petition. 2d, Or we might have petitions of our own. In these we should necessarily have to declare, that we sincerely believed civil establishments of religion to be unscriptural, unjust, and impolitic; and that a church supported by the money, must be placed under the control, of the state.' How could we, from such premises, ask the state to withdraw the control, while it continues the pay, and at the same time do what else it can to strengthen the institution? Would you thank us for such petitions? Suppose we should prepare them, do you think our people would append their names to them? Or, if they were prepared and subscribed, would they be otherwise treated by the legislature than with merited derision?

"5. You refer to your character as a church of Christ,—a character which, you justly remark, you cannot suppose we altogether deny you. We believe that very many members of your churches are genuine followers of the Redeemer—that many of your pastors are men of God—and that your society forms a part of the professed visible kingdom of our Lord. But you overlook the fact that you *sustain another character*; you are a civil institution as well as a Christian church. The one character we agree with you, you ought to have; the other, in our judgment, you should not have; the former you might retain, as you admit, although you should renounce the latter; and in proportion as we seek your good, and because we seek it in the first character, we desire your entire abandonment of the second. Of this fact there is no dispute, that *all your present troubles arise exclusively from this second and adventitious character*; and you have been well told, not by us alone, but from the bench and the woollen sack, and within the walls of your own house of Assembly, that if you choose to divest yourselves of this second character, and to become a Christian church only, as the church was in the beginning, you can at once terminate your perplexities."

[In the friendly reply to the *second* friendly address, Dr Heugh afterwards observed:—"Nor will it answer your purpose to plead, that, being a Christian church, you ought in your present position to be independent. We have said you sustain another character, that of a corporation endowed by the state. To this you reply, 'We may sustain a hundred characters. The question is, Do we sustain that one character,—and not, Do we sustain it exclusively, but do we sustain it at all?' To sustain *one* many characters as a hundred is not necessary to our argument. If you sustain *one* other, you must submit to the condition from which that other is inseparable. Being the same veritable body which sustains the second character as the first, the same body must submit to that condition. Should a man choose to sell himself into bondage, for the purpose of obtaining support and wages, his claim to independence, founded on the assertion, '*homo sum*, I am a human being as well as a slave, and, as a man, I claim freedom as my birthright,' would avail him little. He might jangle with his master, or appeal to his fellow-men; he might stick fast by his seemingly invincible argument, and say, 'I may sustain a hundred characters, but the sole question is, Do I sustain that one character? Am I not a man and a brother, whose birthright is freedom?' His master, and all bystanders, would but laugh at his logic, and tell him, You may be a man, but you have made yourself a slave; and if you would escape from subjection, you must be a man only, and not a slave also. Metaphysics may distinguish betwixt the man and the slave; but the man being the slave, and the slave being the man, law and practice cannot help assigning to the man the lot of the slave."]

"6. Permit us to notice some mistakes into which we think you fall when looking at the possibility of your effecting your deliverance in this way, namely, by your separation from the state. You remark that, suppose you were compelled to separate from the state, you would not on that account change your principles, but would hold them as now, that the magistrate ought to endow the church. The separation might not affect your convictions, but it would materially affect your relations with your neighbours. By placing you on the common level of the other churches, you would feel towards them fraternal sympathies, which are considerably repressed in your present position. . . . Besides, receiving no annoyance from the state, you would give it none, by which both parties would be gainers;—the state, disencumbered by

family at a distance, "a very busy man since January, with ordinaries and extras. I have taken my share in the delivery in the Tron Church, and re-delivery in Dr Wardlaw's,

you, would have more leisure to mind its own affairs; and you, having neither hopes to be encouraged, nor fears to be excited, by the State, and no transactions with it as a church, would have more time for your proper duties, and would grow rapidly in spirituality and usefulness. . . . .

"You seem to us to form very exaggerated apprehensions of the evils you might suffer by separation from the state. You speak of 'suffering the loss of all things.' Dear brethren, of what are you afraid? We have no state endowments, and we have not suffered the loss of all things. Leave the state when you may, you will live and be useful like your Dissenting brethren; you will resemble the members of the other learned professions, who live honourably by the fruits of their own diligence, and you will tread in the footsteps of the apostles and other Christian teachers in the purest age of the church. Your fears exaggerate your risks. Permit us to express the surprise which, in common with very many, even within the pale of the Establishment, we feel that you, and such as you, can hesitate as to the duty of an *immediate* separation from the state. *The evil of patronage alone*, as you and we view it, should, we venture to suggest, determine your conduct. You see it to be, not an inconvenience or injury only, *but a sin*, a sin against the Head of the church, inconsistent with his appointments, dishonouring to his name, injurious to his body, the church; nor can we use stronger language on this momentous subject than you now employ. Then, dear brethren, are not three centuries long enough for the church to have lived in this sin? Are you to be rebellious like your fathers, and to protract and perpetuate the evil? Are you to combine petitions, and protestations, and solemn prayers against the iniquity, with continued practical submission to it? God has enabled you to see the sin, and has given you grace to confess it; will you, then, continue to live in, and by, submission to it? We beseech you to add the forsaking to the confessing of the iniquity; and for the peace of your minds, for the consistency and honour of your own character, for the honour of religion before an observing world, and as you would be found faithful to our common Lord at last, we are bold to implore you to 'come out from among them, and be separate, and touch not the unclean thing.'

"7. . . . .  
 "8. . . . . You seem to think, that our fathers in the Scottish church laid a foundation sufficiently ample and unexceptionable, for the union of all consistent evangelical Presbyterians within the pale of the church, as she was then, and is now, constituted. We do not think so. Indeed, neither you nor we occupy exactly the position of our fathers; neither of us can stop where they stopped. We have both advanced, though not to the same point. Neither you nor we hold at this day *all* the sentiments which our fathers of the first, or even of the second reformation would have almost died to maintain. The principles of religious liberty were utterly veiled from these good men. The excellent Reformer himself would have repudiated you as well as us, for suffering either a Papist or a witch to live. And even the bold and leal men of the covenant, who, in 1639, and the years subsequent, struggled so hard, and so successfully, to break their own fetters, would have placed others not less ponderous on their neighbours,—extirpating Prelacy and schism, as well as Popery, by the civil, not less than the ecclesiastical hand; and anathematizing toleration itself. Light has arisen upon you and us, in regard to these matters; and neither of us have been unwise enough altogether to shut our eyes against it. As to our fathers of the secession, whom you as well as we hold in honour, it is true that they did not leave the church because it was established and endowed; they did not become Seceders that they might be Voluntaries. The necessary connection betwixt state endowments and state control was then hidden from the most of them; otherwise, with their love of Christian liberty, they would, irrespective of other evils, have renounced the endowments, on account of the bondage which they entail. These excellent men were, by God's good providence, set right in practice, ere, even by the light of his Word, they become right in principle. God thus fulfilled to them the promise which, in a similar way, he may fulfil to you, 'I will bring the blind in a way that they know not: I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight.' We dare not now return to the views of 1732, any more than you can resume those of 1639, or 1560. The light of Christian liberty has been rising to its primitive brightness; and it were unwise to wish to return to the obscurity of its dawn, even were it practicable. Forgive us for reminding you, as we perpetually need to remind ourselves, that there are fathers more ancient and venerable than those of the Secession or Reformation, even the holy apostles of our Lord and Saviour. These are the only true and infallible preceptors. At their feet let us learn; from their lips receive the law. In this

of the lectures to young men. Then on Tuesday last, I gave one of a series of lectures to Sabbath-school teachers, 1300 or 1400 of an audience being present. Both these go to press. And, finally, I have a long article in the 'Eclectic' for March. So you see I have not been idle." \*

About the same time, he had estimated his labours under another aspect, confessing to himself, in his solitary meditations, another instance of excessive exertion.

"Jan. 29.—Last week wrote two discourses for Sabbath, and 'Lecture to Young Men.'—Too much work for poor me. God does not require more than nature is good for; and I *must* moderate."

"I do not feel injured," he writes to a friend, two or three months later, "although I feel my heart and flesh crying out for some repose. But I must work while it is day; for *my* day is now far spent, and my night *must* be at hand." †

This repose for which his overworked frame was crying out, he enjoyed, in some measure, in the month of May, when he withdrew for a very short season to Lochgoilhead. "It was thought advisable," said he, writing from that scene of secluded grandeur, "that I should *rusticate* here for a fortnight. The weather is perfect;—young summer is in all its glory;—four or five hours a-day I can scamper amidst those brooks and crags, and inhale the mountain air, and converse in solitude with the grandeur and loveliness of Nature, and I hope with its Author, while I have six or eight hours for reading and writing." ‡

The scene at the head of Lochgoil was rendered memorable to himself by his characteristic love of nature,—a sentiment which ministered not only to his enjoyment, but to that tenderness and devotion with which the reader will find it fitly allied in his diary, near the conclusion of the extracts immediately following. These extracts extend over a space of five months. They detail chiefly his pastoral and personal experience, but comprehend also such allusions to domestic

we are happily united, that, were we both, with child-like simplicity, and with the leading of the Holy Spirit of God, to surrender ourselves to the authority of their doctrine and practice in the matters that now unhappily divide us, we should quickly 'see eye to eye' the churches should enjoy in common the liberty bequeathed to them by Christ, and 'with the voice together they would sing.' Till then, may we both be kept from the many temptations to which our divisions and disputes too certainly expose us. May we 'renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully,' 'but speaking the truth in love, grow up into him in all things, which is the head, even Christ.'

"January 7, 1841."

\* 24th February.

† 22d April.

‡ 24th May.

and public affairs as may without impropriety be here submitted.

“*March 7* (Sabbath.)—A day for thanksgiving. During the night, restless, bilious, feverish,—thinking during my waking moments whom I should get for substitute in the pulpit—yet the services got through, to the usual length, with considerable comfort to myself, and, to my surprise, without exhaustion. But I must seek to be ready, for my strength abates, and I know not when the call will come.

“Several deaths among my flock since last date,—one a mother, who gave birth to a son on Monday, and was herself lifeless next day. I saw her struggling for breath, but in vain, for the hand of death was upon her. I saw her lifeless body, like a robust woman, turned to marble. But she died in the Lord, for she lived to him. Another, an old man from the country, a brown, hardy rustic, with strong sense, and great knowledge of his Bible. He saw death coming, not without alarm for the conflict and its issue; but he was delivered from all his fears, and traced his full deliverance to prayer, which I conducted at his bedside. A third went to his work in the morning, full of health and strong for labour, but was precipitated from a scaffolding forty feet high, had his eye knocked from its socket, his skull penetrated, and his body so smashed, that he lived only (in general insensibility) two or three days. Yet in his delirium he sang and prayed! His widow is a poor, helpless, nervous invalid—the very picture of wo, yet relieved by hope of her husband’s happiness, and faith that God will not forsake her. She could not look on her poor husband’s bloody and battered face; but sitting on his bed-side, she covered her eyes, put her hand in his, and asked him to grasp it if he could, and roused for an instant by her presence and affection, he pressed her hand feebly, but could not utter a word. How should I endeavour to speak as a dying man to dying men!”

“*April 4* (Sabbath.)—Much to lament to-day, yet a good day on the whole. Strange, yet not unusual; felt chiefly solicitous for the forenoon service (Col. ii. 1–5), yet both in prayer and exposition, felt much liberty and enjoyment; while in the afternoon (‘Stir up thy strength, and come and save us’), felt collapse and bondage, although my heart set on the latter, and at ease about it previously. What cannot that strength stirred up for salvation do in this heart of mine,

among my flock, and every where? And for such manifestations I feel that my last days are drawing nigh,—may they be—I am not without hopes that, through infinite mercy, they shall be—my best days. They have much need, for alas! how many of the past have been poor in the extreme.

“Have been preaching in Ireland. Heart sick and sore for that land of rags, Popery, and *regium donum*. Yet there is a holy seed even there. We should pray and do more for Ireland.”

“*April 11* (Sabbath.)—Another communion Sabbath, and blessed be God a good day. The fast a day of depression,—the attendance worse than ever seen for the last ten years,—many running to and fro, for recreation. Enabled kindly, and hope faithfully, to set the evil of this before the people. Attendance to-day all that could be wished. Went out as far as I know leaning on these words, ‘Lo, I am with you always,’ and felt unusual enlargement in discoursing from ‘God was manifest in the flesh.’ Yet in the time of communicating thoughts much scattered, and great defect of that firmness of reliance on the great Sacrifice, and joy in it, which are so desirable. What a precious saying, ‘The blood of Jesus Christ his Son cleanseth us from all sin,’—sin committed in holy things among the rest! Much pleased with my assistant at this time, Mr Renton of Kelso, clear, solemn, devout. Hope did not forget our very dear absentees.”

“*April 18* (Sabbath.)—Rather flat in the morning. Great attention on the part of the people. May they indeed ‘receive Christ Jesus the Lord, and walk in him!’ Hope I can say, that this is my heart’s desire and prayer to God, for the whole, as well as my poor self.”

“*May 2* (Sabbath.)—At the communion in Edinburgh last Lord’s day. Felt considerable comfort in preaching. Striking event on Sabbath evening. Was preaching on ‘God was manifest in the flesh,’ and enlarged in the conclusion on the wonderful privilege of seeing and hearing the incarnate Son, and the exalting prospect of being sensibly and closely with him for ever—‘absent from the body, *present with the Lord*.’ An old man upwards of ninety was sitting before me, and went out during the last psalm singing very unwell. He was taken into the vestry, and in a few minutes expired without a struggle! No doubt of his piety existed on the minds of those who knew him; so that we

may hope he was thus translated to that scene of vision and fruition of which he had last heard—‘Father, I will that those whom thou hast given me be with me.’ Yet, alas! such the wickedness of mine own heart, that fell into very unworthy mental exercise ere I left that scene of privilege and warning. ‘O for a closer walk with God!’

“Meeting of ministers in Dr Brown’s to talk of matters to come before the Synod. Morison’s errors; painful subject, yet good hope of being brought to an issue honouring to the truth, and advantageous to the church.—Believe there will be much thought and prayer among ministers and private Christians.

“This day must set up my Ebenezer. Felt extremely depressed and solicitous, especially from bodily weakness; and, contrary to usage, only an outline for the afternoon discourse—‘I will walk before the Lord in the land of the living.’ In the time of the first psalms, much comforted by these words in singing them—‘I was brought low, but the Lord helped me;’ and I *was* helped; for seldom [have I] preached with more ease and comfort, and with less bodily fatigue. ‘Bless the Lord, O my soul!’

“*Resolution.*—More time for morning devotional exercises, in order to which be in bed a little past 11.”

“*May 9th* (Sabbath).—This a day for humiliation; considerable concern in the prospect of it; preparations over mostly on Friday; much desire and some prayer for enlargement, and especially success; but, alas! in poor health; much depression; and fear little effect. Thus end many of my poor efforts, and abortive hopes. Lord, make haste to help me! Enter not into judgment with me! O for days of power and a harvest of souls! Have prepared the outline of next Sabbath’s discourses from John iii. 14 and 15; partly with a view to the present excitement on the new doctrines, principally, I hope, with a view to the salvation of souls. Somewhat comforted by the close of Rom. vii.

“Pleasant visits yesterday to two of the afflicted. The one an old man—solitary—emaciated—poor; but not cast down; lifting up his head in the hope of a free and eternal salvation from the grace of God through Jesus Christ. The other, the mother of a family, who has been long ill. Deeply exercised about the sin of the church in not doing more for the salvation of the world. The awfulness of souls left to

perish deeply impressed on her heart. Told her to beware of allowing these impressions to fade; to do what she could; and to try to animate with such feelings her husband, her family, and friends. Thus the little leaven works."

"*May 14.*—Busy—rather too busy week. Too much labour, too little study. Preparing two discourses for Sabbath on the atonement; trying to present truth; to oppose error, and, I hope, to save souls. May the hand of the Lord be with me!"

"*May 26.*—Lochgoilhead. Sad meeting before leaving home. Antislavery friends now in our committee divided acrimoniously among themselves. America invades us with her ultra-dogmatism. . . . We must keep within the enclosure of principle; consent to be assailed and insulted; keep temper; set fear aside; trust in God and wait for better times. The Lord reigneth. . . .

"Delightful retreat. Quite alone. Hope that in some measure with God. Why are not God's works studied more? Why are not all who have the means, acquainted with *His* birds, *His* fishes, *His* herbs and trees, flowers; the habits of *His* creatures existing around them, the structure of *His* world and of *His* universe? Many have access to this volume and live and die as ignorant of its instructive pages, as if it never had been unfolded to them. Alas, it is so with the Scriptures also! What a trifler have I been! And little time now remains to me.

"What a place this is! Standing any where in the valley, or on the margin of the loch, with what stupendous objects is one surrounded; huge mountains, awful precipices, ravines and valleys every where; and every ascent reveals new glories of the scene. Thus, the more we rise in thought, the more we discover new objects, and new relations of objects, which, on the mere level of ordinary life, are unperceived. Visited a small apartment of this temple; a hidden ravine, little known. An assemblage of precipices, produced by some *throe* of nature, but now adorned with mosses, grasses, wild flowers, and dense natural wood, oak, fir, mountain ash, &c. Vast cave. Pure streams every where, and fish gliding unmolested in the transparent pools. Concert of natural sounds; the breeze sighing through the woods, and on the crags, and along the mountain sides; the thrush, the blackbird, the linnæus, the swallow, the chirping finch; the bleating of sheep

and lambs; the lowing of the larger cattle; the shrill bark of the shepherd's dog, and the whistle and call of the shepherd; the tinkling of the streams; the rush of the distant sea, &c.—What God does in secret, in nature; analogous to what he does in secret, in grace—giving the water of life—causing the graces of the Spirit to spring, and exciting to joyful, tuneful praise. The shooting of the grass and flowers through the decayed vegetation of other years, analogous to each living generation springing up in this world of death. Some old trees quite decayed, yet covered with beautiful mosses; the old adorned though near their fall. A slight push or incautious touch, breaks off their branches. How little can the aged endure!

“Writing to-day an address on our Foreign Mission; outline of lecture for Sabbath, &c. Read Memoirs of Isabella Campbell; very instructive, as showing how far people may go, in seeming piety, under the mere influence of a self-righteous spirit. What anguish conviction produces, and how simply, by plain texts seen in their true light, God can bring a soul to himself! . . . Have had family worship with the people here, but little conversation, and no tracts given yet. Let some opportunities slip to-day.”

“27th May.—Flat day; heat oppressive and exhausting; wrote a lecture; read half the Apocrypha, with not a little of Isabella Campbell's most moving and instructive Memoir; gave away some tracts; but flat, flat, flat. A little bile presses. This magnificent place has scarcely the charms it had yesterday. I am ready to say, ‘O solitude, where are the charms that sages have seen in thy face?’ My family for me! Yet I admire what surrounds me.

“Very stout on Tuesday. After coming down from Glasgow and bathing, ascended one of the mountains here 1200 or 1500 [feet] high. Have not felt as young for many years. Forgot all fatigue amidst the glories around me. How nature teems with analogies! These mountains suggest the eminent and great among men; nearer heaven; affording *shade* and *shelter* to the subjacent valleys; sending down pure streams to refresh and fertilise; exhibiting to beholders the beautiful and the sublime; enabling all who choose (for they are very accessible) to discern great and distant objects by their help, and, perhaps, exposing themselves to storms and bolts which, but for them, might strike inferior objects. It

must be admitted, however, that this is but one side of the picture.

“Very busy these three days. Walked much; talked little; wrote two addresses, a paper on Morison’s opinions, and a long letter, and read variously. Hope also that had some communion with God, on his own mountains, and in this lowly abode. The people attentive rather than impressed, apparently, at worship. Leave some tracts with them. All things end. Shall probably be with them no more. Lord, have mercy on them, and on me!”

From this “lowly abode,” amidst “God’s own mountains,” where, for a brief space, he had enjoyed himself so much, he was called to take his part in the first discussions in the Secession Synod on a doctrinal controversy with which the remainder of his public life and usefulness was, to some considerable degree, identified. At a subsequent stage it will be necessary to detail a few particulars relating to this controversy. Here it is only needful to unfold a little his state of mind at the time when the discussion was introduced into the supreme court of the Secession Church. “We are likely,” says he, a few days before the Synod met, “to have plenty of work, though rather painful than pleasant for the most part. Mr Morison’s opinions are to be before us, and will find some defenders. A good deal of anxiety is felt; but we have been brought before this through so many difficulties, that I trust we shall be guided in this one also.”

His diary is not silent respecting the proceedings of that important assembly. The selections that immediately follow, relating chiefly to this, but partially to other topics, terminate with the date which introduced him into his sixtieth year.

“*June 11.*—Very busy and memorable week. Meeting of Synod here (Glasgow), and never so large an assembly of ministers and elders seen; upwards of 300 being present. Questions of doctrine, particularly respecting the extent of the atonement, human ability, &c. Great excitement among the people. Much precious thought, prayer, solicitude among ministers. Remarkable composure, and patience, and good temper. Morison very ready, and plausible. Powerful appearance of his Presbytery, and remarkable ability of the speakers. Never felt my own mind so impressed. Spoke upwards of an hour. Quite persuaded that that promise fulfilled, ‘It shall be given you in that hour what ye shall say.’

O for dependance, constant watchfulness, and humility! Morrison suspended, my motion being carried without opposition. The *special* relation of Christ's death to the elect, as being their Head and Representative, and as designed to secure for them all saving blessings; with *general* reference to mankind, as suited to all, sufficient for all, removing all legal obstacles to the salvation of all, and freely exhibited to all—the doctrine which unites us. Great light upon the subject arising from the discussion."

*To one of his family at a distance.*

"STIRLING, 25th June 1841.

"I am here on a short visit, and as I shall not get back to Glasgow in time to write from it, I have petitioned, and got my petition granted, to get an hour of seclusion, for you and for ——. Yesterday I walked out to Lipney above Menstrie, where Mrs F—— is residing for a few months. As I was so near a very old friend, I thought it became me to pay him a visit, which I did *con amore*; and was richly recompensed for my pains. I found him speechless, and motionless, and lifeless; but the mixture of the solemn and the gay in the drapery that surrounded him, touched and moved me greatly. You perceive that the friend was no other than old Demyat, who keeps his place most tenaciously, and, in spite of exposure in all weathers, retains the same bold look as when I was young, who now am old. Many a generation has he seen out, and many more will he see, unchanged, but not unchangeable, for he too must be heaved from his place, by the same power that has set him fast; while we, who are changed so soon and so sadly, are destined to live when even he shall be forgotten. It was a glorious day—summer in its fulness. It had thundered a good deal, and we seemed in the midst of the dense, dark, charged artillery of heaven. But the storm passed—as all storms do if you only give them time, and they take it whether you give it them or not—and all was again calm, and clear, and kindly. But as we were about to ascend *the top*, some stupendous conflagration was indicated, by clouds of smoke, which rapidly rose up the front of the mountain, as if Glasgow had been spread along the foot of the hill, and was all in a blaze. This was a body of white mist which never reached *the top*, but when we reached it, completely veiled the whole plain from our view, when, in one minute, up rose a gentle gust, and the whole rushed off with railway speed, and revealed the plain from Benlomond to Edinburgh in all its glory. A fine specimen of nature's magic—rather, of the marvellous works of nature's God.

"I have been very much engaged of late. The Synod met in Glasgow for two weeks, and I never witnessed such a meeting—for numbers, both in regard to members and auditors—for depth of interest—for manifestation of talent, piety, and principle—for solicitude as to results—and for the comfortable character of the results to which, through the Divine favour, we were conducted. For myself, I never had to do so much, never felt it so easy to do it, and now that the hurry is over, I

feel, I suppose, like soldiers after the battle has passed—scarcely able to realise the contest. You will see that our chief work has been with —— and ——, two good, but dogmatic, and erring young men; the former farther wrong than the latter, and less willing to be put right; for which reasons, the first is dismissed, while the second is retained. A committee has been appointed to prepare an address on the subject, which committee have appointed a sub-committee, and which sub-committee have charged me with the work. When it is done, if it be done, I shall send you a copy, which will give you farther information.

“I am the more impressed the longer I live, with the necessity of definite and accurate religious knowledge—knowledge of the great leading doctrines of revealed truth, respecting the perfections and personality of God, the fallen condition of man, the way of salvation by grace, through the Divine Mediator, the mode of interest in Christ by faith, the work of the Holy Spirit, the privileges of believers, their characters and duties. I wish you would *make a study* of these two books, the Epistle to the Romans, and that to the Ephesians, reading them again, and again, and again—making yourself sure of their meaning; above all, mingling the reading of them with faith and prayer, and thus, ‘receiving the truth in the love of it,’ receiving them ‘not as the word of man, but as they are in truth the word of God.’ That mind is not ill furnished in which the words and meaning of these two inspired tracts are firmly lodged. And I also wish you would *make a study* of the Shorter Catechism, question after question. If you can get little from men, *be the more with God*. He is ever accessible every where. When there are few streams, go the more to the full fountain.

“We are in the bustle of an election, which I dread will terminate in favour of the Tories, the hereditary enemies of freedom and justice. But the Lord reigns, and therefore they will not reign long. All unite in warmest love.—Your affectionate father,

“H. HEUGH.”

“*July 4 (Sabbath.)*—A good day, I hope. Seldom had more liberty, yet need infinitely more of the spirit of true devotion. Why are not our whole souls on fire with the enkindling objects which Bible devotion sets before us? Lord, kindle, and keep burning, this sacred fire in this cold heart of mine!

“Committee appointed to prepare an address on the points brought into discussion. Meeting of committee with only moderate comfort. Sub-committee appointed to prepare a draft. Meeting of this sub-committee in Dr Stark’s, very comfortable. Work of preparing draft forced on me. Much solicitude about it, and hope some prayer. Sketch drawn out this evening. God makes openings in his providence for assigned work; for have this week to myself, without pulpit preparations. Design to finish draft, if enabled.”

“*July 4.*—At Bridge-of-Teith communion last Lord’s day. Pleasant time, and hope profitable. What interest in treading on the scenes of my youth, and the first thirty-eight years of my life! Old friends mostly gone, yet some fervent ones surviving. Wrote and preached a sermon there, which re-preached to-day, on ‘the religious cultivation of the understanding,’ from ‘In understanding be men.’”

“*July 18* (Sabbath.)—This a sad day. One of our elders, Mr W. F——, removed by death suddenly, by typhus fever, in the full vigour of health and plenitude of usefulness. He was a rare man. A sound, clear, masculine understanding; plain and honest; a Christian instruction agent and Sabbath-school teacher of first-rate value—wise, kind, firm, accurate, indefatigable, greatly successful; the instrument of conversion to some, of benefit to very many; quite a model, a constant source of encouragement, direction, and assistance to all his fellow-labourers. I saw him on his deathbed. Disease had mastered him; he could say but little; but he was in peace, saying he would commit himself and his family to God in Christ, and that ‘it would never do to leave these matters to a time like this.’ Called again and again, but he was quite insensible. No doubt he is now with Christ, which is far better. How happy to think that heaven is getting so many from this humble society here on earth. I see not a few plainly following. May I, in due time, join them who have gone before me to that world of glory! They will be glad to see their old minister. What will it be to be with them, and to see the Lord! Preached this day a funeral sermon for Mr F—— from ‘I have the keys of hell and of death.’ Deep interest. Could hardly look to his young widow, buried in her weeds and in grief.

“Finished this evening the draft of Statement respecting the doctrines.”

“*August 12.*—My birthday! What recollections! What sins on my part! What forbearance, what showers of mercies on the part of God! Endeavoured to look back and look forward. The 103d, 105th, and 106th Psalms chiefly guided my devotions and meditations. Surely I have not now an hour to throw away! Fifty-nine years are gone!”

## CHAPTER XXI.

Dr Heugh visits Inverary. Notices various deaths. Visits Leeds. Concert for prayer. New-year. His Sabbath evenings; Views of Sabbath, and of Sabbath travelling. Prospects of Inverary Mission. Meeting of Synod, &c. Visits London on a missionary object. Attack on Her Majesty. Dr Pye Smith. Anti-corn-law delegates. Sabbath in London. Windsor. Westminster Abbey. Greenwich Hospital. Old Chapel at Stepney. Returns home. Closes his sixtieth year. Again visits Inverary. Reflections on a popular outbreak. Discourses at Inverary. Self-scrutiny before God. Sabbath experiences, &c.

IN autumn he spent several weeks at Inverary, where he could combine the enjoyment of nature with the luxury of "attempting a little good" among the people. His eye never wearied in looking on the simple and yet varied scenery that gives its peculiar charm to that romantic locality. To the heights around it, to its loch, to the environs of its castle, to its row of old beeches, and to its diversified sylvan retreats, his eye returned, ever pleased, yet never "satisfied with seeing." It was, however, by interests of a different character that his mind was chiefly occupied during this visit to Inverary. Not only had he prevailed on his people to erect a place of worship, and support a minister there, but he had, on not a few occasions, devoted earnest personal labour to the objects of the mission. "Morally," he says, "Inverary is still Inverary. I think I never felt more eagerness for fruit, and I am not without hope that the Lord may 'set his hand' to the work, and then who shall let? But we must wait, as well as hope and pray."

The secret spring of all this earnest desire for fruit is still more instructively unfolded in his diary:—

"*August 22.—Inverary.*—This is now the third Sabbath I have spent here. Nature magnificent, air and ocean salubrious; but the moral condition of the place pitiable. Our mission makes no progress. All things continue as they were.

Have felt intensely, but not enough so, since coming here, for this poor people. Must we give up the place, and go elsewhere? This would discourage our friends at home, and break the hearts of a few, very few, in this place. New life must be attempted on our part, and patient waiting for the Lord's direction. Must summon the praying people among us. Oh for the Lord's presence, power, and abundant grace!"

He says at a later date:—

"I hope some good is doing in this dead place. But oh for life! This we must seek and strive for; but it is the gift of God through Jesus Christ;—a consideration which, far from depressing, is our only encouragement." \*

"It is a lovely locality; but a sad place after all. There are 'a few names' even here; but, as far as we can judge, they are 'in number very few.' But they can be both kept and multiplied. I think I never felt more concern for the latter result. We have been attempting a little work; but oh for fruit!" †

"August 28.—*Inverary*.—The following objects appear very important:—To attempt to do some good *to all* with whom I associate, even incidentally. Example; some hint; some principle stated; some 'word in season' spoken; some truth, which may be *seed*, and which God may cause to spring. This is extensively *expected* of ministers, even by the careless. The more it is attempted without assumption and dogmatism, the easier it will become. Grievous shortcoming here.—To have the faith lively that Christ will be *with* me.—To act *daily* as Christ's servant, to be employed in his work as under *constant* law to Christ.—Not to seek my own honour in any thing, but Christ's honour. Oh to be kept from idolatrously placing self in Christ's room in any matter!

"Have been very stout here; yet all at once taken gently ill. Fell asleep well, and awoke ill;—a kind warning. The last may be as unexpected. May I know how frail I am! Yet how slight have all my ailments been! Well again—with the hope of being quite able to preach to-morrow. Oh for gratitude and trust! May next day be a good day! Hope that [I am] eager for this."

"August 29.—*Inverary*.—This my last Sabbath at this place! Perhaps the last time I shall ever see it. How soon has the time passed! Have had much solicitude, but not enough, that some good were done—even one soul brought to Jesus,—much more that some general concern and quick-

\* August 26.

† August 27.

ening obtained. But fear little has been done. Considerable attendance; much attention; various classes present. But what fruit? I cannot say. I have been going forth *weeping*—sorrowful at least—and, I hope, sowing ‘precious seed,’ because God’s own truth. Oh, may there be ‘sheaves!’ Have only one other meeting on Wednesday evening. Perhaps some favourable tokens then. Preached this evening on, ‘He shall convince the world of sin.’ None else can. But *He* can with ease! Wish to press the duty of combined prayer among the few godly—believing prayer—for the saving influences of the Holy Spirit.”

On returning to Glasgow, he writes to one of his daughters, who prolonged her stay at Inverary:—

“GLASGOW, 7th September 1841.

“We almost envied you the splendid weather that has come upon you. You see God can be kind when father and mother are absent or gone. You will have been down the loch and up the loch, through Issachossen and above Issachossen, and on Duniquoich, looking down on the Duke and all his glory. The environs of Inverary are truly grand. They should minister to devotion. ‘These are thine!’ our hearts should say to their great Proprietor and Maker. Happy to be enabled to add, ‘And thou art mine, my Lord and my God!’”

The diary will furnish what remains to be noticed till the beginning of 1842.

“Sept. 12 (Sabbath, at home.)—Much comfort this morning in spite of many fears. When shall I learn to trust and not be afraid? Afternoon, so and so. On the religious cultivation of the affections, from Prov. iv. 23. The heat most oppressive, yet the people attentive. Oh to have these active powers of the soul turned to the Word, to heaven, to God!

“Two striking deaths during the week. The one, a deaf and dumb young woman, about twenty, the only child of a blind mother. She was an interesting creature, intelligent, affectionate, industrious, scripturally devout. She died of typhus. Quite sensible—assuring the sorrowing friends that she was going to be with Jesus; comforting her agonised parent, and cautioning her against undue sorrow. The other, a widow about forty, deprived last year of her husband, and leaving a family of seven. She said she had nothing great to say of herself; but that Christ was all her salvation and all her desire; and, grasping my hand, and looking unutterably to me, spoke with great affection of the truth, which,

she said, she had long heard from me. I believe she is with Him whom her soul loved. Oh to be ready to follow these beloved members of this dear flock!

“Had five interesting meetings on week-days at Inverary. Oh may the breath of the Lord quicken the dry bones in that valley!

“Got five discourses prepared at Inverary, besides some reading, and correcting small things for the press, viz., the ‘Report on Revival’ and the ‘Statement’ on doctrine. Both out. May the blessing follow them, as far as they are right!”

“*Sept.* 19 (Sabbath.)—A flat day; excessive heat; yet people attentive. Domestic duties shortly explained in the morning (Col. iii. 18–25, and iv. 1), and in the afternoon the first part of a discourse on the influence of faith on the formation of missionary character. In spite of the heat, the people eager, and apparently impressed. Oh for more faith in my own breast, and in that of my dear flock! With myself, fear too often prevails over faith. ‘Lord increase my faith!’ Endeavoured to prepare the people for the concert of prayer, to begin October 2d. Do believe that there will be ‘drops from heaven.’ May God grant an outpouring to the united prayers of so many myriads of his suppliants!”

“*Sept.* 22 —Had a sad visit to pay on Monday last. My dear friend, Dr Brown, has been suddenly deprived of his excellent wife. Calm, holy, dignified sorrow. Never saw him so venerable. Looked on the body, in its unbroken rest, every feature being spared by the hand of death. Appeared a profound peaceful slumber; and so it is, for she sleeps in Jesus. Grace be with the sufferers!

“A great anti-corn-law meeting to-day, vastly crowded. Spoke with comfort; audience strongly excited. Go off for Leeds (*D.V.*) to-morrow, to attend a missionary anniversary, May the Divine presence be vouchsafed, and my dear family and flock preserved in my absence! Psalms 91 and 121.”

“*Sept.* 29.—*Leeds.*—Left my dear home on Thursday last. Good company on the whole; but little on my part said to do good. Thoughts stupid and unprofitable, and little read on the way. Left some tracts in the Inn at Carlisle. Amazing travelling from thence to York and this place; ease and flight of railway.—Stallibrass a true man, of faith, patience, and humility; but heavy in heart for his converts. Vivid picture of female condition in India by Morton, a spirited

Irishman. My abode here a house of mourning; a solitary aged widow suddenly deprived of a beloved husband and son. A true English female—character of the best stamp—polite, gentle, simple, open, child-like. May God be with her! She will soon be with him, and have her many tears wiped away.”\*

“*Oct. 3d.*—Deliverance from an accident on the railway, by a narrow escape from collision. A calm and pleasant passage home, and an arrival among my healthy, loving, happy family. Bless the Lord, O my soul!

“The concert for prayer began yesterday. Held a prayer-meeting at eight P.M. Was delighted with the appearance of the meeting; the largest I ever saw on the occasion on the evening of a Saturday; the great proportion being of those who had spent the day in severe toil. The appearance of the audience solemn and devout. Hope some tokens for good. Felt unusual enlargement in prayer. Oh to ‘continue instant in’ that most blessed exercise! To-day, much comfort in the forenoon services. Flat and bound in the afternoon; yet the congregation very large and very attentive. Quite dependent for pardon, light, and all things.”

“*Oct. 17* (Sabbath.)—The concert for prayer ended on Monday last. Seems to have extended over the country, and even to other lands. The meetings large and solemn. Am endeavouring to teach myself and my flock, that the *regular* concert is every morning and evening, in the closet and family, and every Lord’s day. Do trust that much benefit already, and that these supplications for promised blessings, by God’s children in union, will be answered by many blessings.

“This a good, not a great day. Great comfort in some of the services. People interested. Liberal collections for Paisley poor.”

“*Oct. 24th* (Sabbath-Communion.)—A very good day. Enlargement and comfort, though with much personal unworthiness. Congregation full, stayed, interested, impressed to appearance. In the evening, Dr Stark beyond himself,—instructive, persuasive, melting, full of the Holy Ghost, and

\* To Mrs H. he says, Sept. 30th, “Mrs S.— has grown greatly upon me. I left her to-day ‘solitary and in affliction,’ and dissolved in tears on my departure. It is not probable that I shall ever see her again. But I think if I get to the better world, she is one of many friends (for I must now call her a friend) whom I shall be sure to see there.”

power. Trust that much good done. I heard him with wet eyes almost throughout, and could have wished solitude for unrestrained weeping. The text, 'How shall I put thee among the children,' &c. May God seal us by his Spirit!"

"*Dec. 12* (Sabbath.)—Sad interval! Too busy, 'cumbered with many things,' and exhausted, or hurried in the evenings. Attempting to visit the congregation in thirty weeks; but too much for me; and wrong to try in age, what youth was insufficient for. A very flat day in the forenoon, yet felt in the evening some comfort, from these unfailing sources, the faithful saying of God's word of truth, 'Ye are bought with a price.' What a price for me! Yet 'bought,' and the purchase will be valid. I desire to rest on this. But O for quickening! Let me look, wait, and pray. Hope never felt more eager for the salvation of this flock."

"*Jan. 2d* (Sabbath.)—Once more ushered into a new year! and this is now the sixtieth time I have been so ushered! My head gets giddy, and my poor heart sick, when I attempt to realise the fact. The years of childhood are now like 'the years before the flood.' The spring and hope of youth have long since fled; and the honoured parents, and dear sisters, who were then daily around me, have long since gone to their long resting-place—the grave—or, I should rather say, to their everlasting rest in heaven. And here am I! spared amidst so much mortal havoc, notwithstanding constant sinning against my Maker and Redeemer, and without the recollection of a single day of confinement to the bed of sickness. My wife lives, loving and beloved; and my too dear children have insensibly passed from the play and prattle of childhood, and the tutelage of youth to mature life,—to manhood and womanhood around me. No plant around my table has yet (as far as known to us) been struck down. Nor have I ever known ecclesiastical trials in my own immediate charge, save those which have sprung from a constant sense of my own shortcomings, and sinfulness, and solicitude in regard to many, that they have been 'receiving the grace of God in vain.' O what am I! that I should be thus favoured—thus loaded, overwhelmed, with the mercies of God! My spiritual leanness, my unbelief, my deadness, my unprofitableness, my constant sinning, cause me heaviness of heart, and form a perpetual and all but intolerable burden. I have no other refuge than thee, O my God, the God of salvation; than the work

of thy Son ; than the promises of thine everlasting covenant ! Pardon, purify, strengthen—guide, comfort, save me !

“ I feel intensely desirous to be enabled to do something for God this year, to be enabled to do the following things : to infuse a new tone into my preaching and public prayers ; to wrestle more in secret for the salvation of those who hear me ; to try to render my domestic conversation more profitable ; to read more devout and animating biography of the departed just ; and, if possible, to do something by the press. But all things are of God, and I must not boast of to-morrow.”

It can scarcely have escaped the observation of the reader, that a very large part of the selections from Dr Heugh's diary, which occur in the preceding pages, bear the date of “ Sabbath.” The public duties of that day, as he felt at the commencement of his public life, and perhaps increasingly towards its close, produced in him a healthful mental excitement. He could not look on his people from the pulpit without having his whole spiritual frame put in vigorous motion ; and under the *momentum* which his mind had acquired in preaching, it seemed naturally to keep moving throughout the day in the same direction, like some piece of mechanism so accurately adjusted, that when once thoroughly in motion, it is long before it ceases its revolutions. Under this impulse, he occasionally, when he thought circumstances called for it, composed a new discourse after having delivered two, a proof how congenial to his feelings those pastoral exertions were which were more immediately connected with the pulpit. As if conscious that a finer edge was upon his mind, fitting it for important exercises, he occupied himself partly in sketching the outlines of his discourses for the Sabbath following, but chiefly in thoughts more personal than pastoral. His habit of unsparing self-dissection, exercised very specially on Sabbath evenings, was unquestionably one secret of the power and the progress of his character. It promoted that acquaintance with himself which was the foundation of his knowledge of mankind, and it held before him the distance between his desires and his attainments—a distance that kept him humble, and made him active.

His views of Sabbath observance, though of no morose or melancholy cast, were strict and exceedingly decided. In his letters to young men going to England, or leaving Britain,

he speaks with much urgency and frequency on this subject. He expresses his unhesitating belief, that a sacred regard for the Lord's day is indispensable as a means of personal, as well as public religion; and he represents it not only as a means of promoting personal piety, but as a defence against declension, "a moral *cordón sanitaire*," essential to spiritual health. As an enemy of ecclesiastical alliance with the state, he was careful to guard his principles against the charge of being hostile to "a national Sabbath." "It is objected," says he, "that our doctrine is at war with national schools, a national Sabbath, and indeed national religion. We deny all these: There may be universal education, as in America, where there is no Established Church; and there may be a want of such education, as in England, where an Established Church has existed for centuries. As an institution essential to the welfare of the nation, the Sabbath may be, and ought to be, set apart from secular labour; but it is not pretended that law can compel its religious observance."\*

On these principles, he was ever ready to co-operate with all the friends of the Sabbath, for its defence against any invasion of its sacredness. Even before he left Stirling, he had used the most strenuous exertions to secure the closing of the public reading-room on the Lord's day. In this he acted with brethren of other denominations, and on a principle which he often expressed, that wherever it was practicable, *he preferred common to sectional movements* in seeking to promote any important public good. When it was proposed by the Edinburgh and Glasgow Railway Company to introduce Sabbath railway travelling—the first time such a question was agitated in Scotland—he gave his name, with those of two other ministers in Glasgow, inviting their brethren in the ministry of all denominations to consider in what way they might lend their influence most effectively to avert the evil.

On this he remarks in his diary:—

"Sept. 22 [1841].—Attended a meeting on Monday of ministers and elders of *all* denominations, which I had concurred with two others in calling. Place of meeting, Tron Church session-house! Ministers of the church numerous and civil. Object of the meeting to endeavour to prevent the running of railway trains on Sabbath on the Edinburgh

\* Considerations on Civil Establishments of Religion, second edition, p. 73.

and Glasgow Railway about to be opened. May God prosper our efforts, for the mischiefs that would result are incalculable."

He was earnestly opposed to the introduction of this practice, as a direct violation of the Sabbath rest, an infringement of the law, "Remember the Sabbath-day to keep it holy," and as setting an "example most injurious," and which other railway companies would likely imitate. On this subject he observed:—"I think a strong and united appeal should be made to the directors of the Edinburgh and Glasgow Railway, to their good sense, to their patriotic feelings, above all, to their religious and conscientious convictions. How much have sanctified Sabbaths done for this favoured land of ours, and who can estimate the havoc which would be wrought on the interests of genuine piety, sound morals, and even national prosperity, were this sacred day given up to desecration? I cannot but express the pleasure I experience in co-operating with Christian brethren in this matter to the extent to which our convictions will suffer us. We have much more in common than our differences amount to; and my conviction is, that we never shall have these differences removed in a scriptural manner unless we co-operate on those matters in which we all see eye to eye."

When an adverse decision was given by a general meeting of the shareholders in the beginning of 1842, he expressed himself as follows:—"The railway question has been determined last night, after much and exciting discussion. By a majority of 500 and more, it has been unhappily determined to run trains on the Lord's day. I deeply lament this decision, as do thousands as well as I. We must wait for 'the end of the Lord,' and endeavour to keep our own garments clean. Mr Henderson and others have acted with great steadiness and zeal."\*

"*April 17 (Sabbath).*—A good Sabbath upon the whole. Much comfort both in preparing and delivering my discourses. But much need to have my mind more free in public for the devotional services. The frame of the minister is as really influential on that of the people in prayer as in preaching. Oh to pray more in the Spirit! and to attain this in public, must have it more in the closet. Delightful to have this little apartment hallowed daily by fellowship with God!

\* 23d February.

“The communion last Sabbath; evident diminution of attendance on week days; but very large attendance and seeming interest on Sabbath. My old friend, Dr Brown, once more among us. He read a long and striking exegetical lecture from ‘On the last day, that great day of the feast,’ &c. His old tones still thrilled us; and his hoar hairs, well-known attitude, and face as beautiful as ever, gave pathos to the whole. I hope some came and drew from the well of life. His spirit in private was perfect—calm, mellow, and devotional. I hope we shall be together for ever. Oh, what an assembly of pure, kind, happy, perfect natures in that world of which we both think and speak too little!”

“*May 1* (Sabbath).—A good day *for me*. Some comfort in prayer. Every thing depends, under God, on devotion; to have the heart right with God in prayer; really poured out to him; asking, seeking, knocking, with believing importunity, the one thing I must seek after; and to be devout on Sabbath, I must be devout through the week. Preached in the forenoon on the pillar of cloud and fire, the symbol of God’s presence with his people, for guidance, protection, and all favour. How should this presence be implored! How sufficient is it for all things! I have, in some measure, the joyful trust that we shall have it.—Afternoon, ‘The inward man is renewed day by day.’ We *must* have this, and if we seek it aright we shall.

“Delightful visit last night from two of the elders. Times are miserable; yet they are making arrangements for sending two missionaries to Canada! And they tell me that they feel the missionary ardour is but beginning! This is of God! ‘Strengthen,’ O Lord, what thou hast wrought for us. The best letters from Jamaica we have ever got. Our missionary church there now includes 215 members—carefully admitted—20 at last communion. Mr Anderson in excellent spirits, as well he may. God has been with him, and has given us a rich and unmerited recompense. Let us bless Him and take courage!”

Very different were the prospects of the home mission, which, like the station in Jamaica, was still upheld by Dr Heugh’s congregation. A considerable sum had been paid by Regent Place church for the site of their mission chapel. From an informality connected with the title, it fell into the hands of the Duke of Argyle, who asserted his claim in such

a form as to preclude the progress of the mission—a circumstance which we notice with no other view than to account for the ultimate relinquishment of an object on which Dr Heugh had very earnestly set his heart. He writes to the Rev. Mr Hay, the ordained missionary at Inverary:—

“MY DEAR FRIEND,—I regret to say that this morning I had a short reply from the Duke of Argyle, intimating that we must give up the chapel. He says it is his ‘earnest wish that the population of the feu (lately purchased of Mr P.) and its neighbourhood, should be induced to conform to the Established Church,’ and that ‘with this view it is not’ his ‘intention to promote Secession by continuing the chapel, which has been ceded to’ him, ‘in its present uses.’” \*

Some time later, he says:—

“I know not what to say of this very perplexing case. Should we be driven from Inverary—and I fear we shall—it will be to me and to many a cause of much heaviness of heart. But what can we do against caprice, money, and might? . . . . We could not remain either as tenants at will, or on a lease from year to year. Who would join us, and, soon, who would come to hear us, in such circumstances? What should have been done, we have endeavoured to do. We bought ground, we built a chapel, we got an ordained and faithful minister. In the course of Providence our chapel has been lost; but if we can recover it on lease, we shall continue to hold it, unless the terms be beyond what our subscribers will sanction. If we are refused, what can we do but go elsewhere, according to the command of our Lord?” †

“May 1.—Synod meets to-morrow; great solicitude. Trust that God’s presence will go with us; yet much reason to fear that the cloud may threaten to leave us.”

“May 7.—Edinburgh. Here since Monday. Meeting of Synod. Many excellent men assembled, but the meeting too *gusty*. Oh that the Prince of Peace may say, ‘Be still—and there shall be a calm!’ Doctrinal case again. Far more to do in it individually than well competent for, either in body or mind. . . . . We shall have more work. May the Lord direct!”

“June 5 (Sabbath.)—Considerably comfortable, both in private and public, and the people plainly interested. Subject—‘The inward man is renewed day by day.’ The means of attaining this most desirable state of soul. O that I had more of it, and saw more of it! But I trust it is going on among us.

“Very striking the manner in which the Lord deals with his people. Saw yesterday a member of the flock, long bound

\* 28th April.

† 18th May.

with affliction, and now dying daily. She told me she had long great fears, but was led to see that her prevailing sin was unbelief. On asking what relieved her? she rose up in bed with great difficulty, took hold of her Bible, which is always beside her, and requested me to read Matt. xxi. 21, 22. She said she read that passage, and the evil of unbelief and duty of believing came with such power, that she was glad to "close the book *for a wee,*" and give vent to her feelings. Since that period she seems to live a life of childlike trust—just taking God at his word.

"My good folk are 'not weary in well-doing.' This has been the worst year for pecuniary means Glasgow ever saw since I came here, and it has been their most liberal year. And now, beside their three home missionaries and one foreign, they purpose immediately to send one to Canada. This, I hope, is the Lord's doing. O that the whole Christian church were on fire with zeal for the salvation of a perishing world!

"Wish to endeavour to adhere to a plan of study; to prepare my lecture on part of Monday and Tuesday; my sermon on part of Wednesday and Thursday; and to reserve part of Friday and Saturday for preparing a little work to be entitled *Pastoral Instructions*. But my time is now very short. May I get David's prayer answered, Psalm lxxi. 18, 21.

"*June 19 (Sabbath).*—Last Sabbath at M. communion. Much pleasure and considerable enlargement. Felt as if 'God were in yonder place.' The young minister has great discouragements from pervading lethargy around him, but *he* is not dead. He lives indeed. And though he is prophesying to bones exceeding dry, the breath of the Lord quickens him, and is giving life to some around him. Oh that I had been like him at his years, and now were of kindred spirit with him! He is an eloquent man, mighty in the Scriptures, and prays like one in the spirit and power of Elias. His flesh is weak, but his spirit is willing. The Lord be with him!

"Hope that this Sabbath felt in private some stirring within, and some trust. A good forenoon, and the people seemed deeply interested; but down a little in the afternoon. What instability, what weakness, what need of divine pity, pardon, and power! I feel as if *now* I could do little more. But great desire to 'bring forth fruit in old age.' My suffi-

ciency is of God. The strength of Jesus is made perfect in weakness."

Toward the end of summer, Dr Heugh and his friend Dr King visited London by appointment of the United Associate Synod. Their object was to advocate the claims of the Synod's foreign missions in the pulpits of brethren in the metropolis, some of whom having occasionally visited Secession churches with similar ends in view, had expressed their readiness to communicate "as concerning giving and receiving."

"*July 2.*—Once more in London. . . . Left on Wednesday at 9 P.M., travelling all night. Beautiful sunrise over the hills of Moffat—summer morning, the best possible. Sleep at Lancaster—Primitive Methodists there—more like maniacs than Christians—England all like a garden at this season. Read life of Luther by the way. Full of God. Faith the principle of his character. Every where to-day.—Stupendous London! Heard a plain, good sermon to-day on the Lord's supper—no Puseyism—in a church where, on a week day too, I heard old Wilkinson thirty years ago. The church crammed then,—to-day only sixteen persons, besides the priest, clerk, and myself, and among that audience only one man! When will things spiritual prove as attractive as things temporal?"

*To Mrs Heugh.*

"LONDON, 2d July 1842.

"Once more in the great metropolis, and, through the Divine goodness, without 'evil occurrence' by the way. My first visit, now thirty years ago, was probably accompanied with an interest far more intense; yet, as far as the travelling, and the general impression produced by this place of prodigies, are concerned, I would be slow to exchange my last for my first visit—my introductory for my valedictory.

"I cannot attempt, as it is Saturday, any thing of the nature of a journal. Suffice it to say, that I slept with the profoundest in the coach on Wednesday night; that I was awake, however, to see 'the glorious sun arise,'—and I never saw his glory in softer and more celestial radiance,—that I was careering through Ecclefechan long ere the earliest had quite finished their morning yawning; that the boundless fields and countless hills were all green and gay and vocal, as if Nature were in holiday mood; and that we over-rode the Cumberland mountains and the Lancashire knolls in time to dine at Lancaster at five o'clock. I dined—walked through dirty old Lancaster—went up, but not in, to its castle, from which almost as fine a view is to be had as from Edinburgh—received from a plain man this plain query, 'How are you, Dr Heugh?'—and went, ere I returned, into a meeting of 'Primitive

Methodists.' If 'Primitive' means *original*, they may have some claim to the title; for, to speak soberly, they might well serve as originals after whom the wildest bedlamites might copy. I was first ashamed, then indignant, and lastly *a wee eerie*.

"In bed at nine, up at seven, away at nine A.M.; flew, like a swift bird, through county after county, all verdant, wooded, and rich with autumnal promise, and alighted here betwixt eight and nine; and I have been at work this morning. In walking into the city and approaching Temple Bar, it seemed as if London were up and rushing out at the open gate,—coaches, omnibuses, cabs, horses, footmen; but it seemed also as if all England were rushing in. Then came St Paul's, in all its tranquil and hoary grandeur—the living crowds gazing and disappearing, but the vast pile remaining, like an everlasting hill. As I passed the Bank, I called at the Old Church, where I had heard old Wilkinson thirty years since, and heard a good, faithful, plain discourse on the Lord's supper. When I heard Wilkinson the church was crowded. On this occasion, priest and clerk excepted, I formed the seventeenth part of his entire audience, and, with perfect exactness, the one-half of the male portion. My brother man seemed some official, for he sat in the corner of a seat in which was a gilded stick with a crown on the top of it. In my seat there was no crown but my own.

"On my way I had a companion that wellnigh made me insensible even to nature around me. I never met with one to match him for vigour and excellence of character. I brought him to the hotel with me, and could scarcely get to bed for him; and as soon as I had done with my Bible, I had a set-to with him again this morning. Although the people in the hotel don't know him, they are to allow him to remain with me free of charge. But this is idle. I refer to Luther. Oh for the burning zeal, the indomitable courage, and, in order to both, the simple yet giant faith of this man! . . . ."

*To his Son.*

"LONDON, 4th July 1842.

". . . . Dr King and I are quite one in regard to our occupations here. We mean to study a little every day, which will be a wholesome antidote to London dissipation, and in this really awful hive of busy men, it is delightful to think we may have,—and I hope we shall have,—converse with the Highest. Communion with God through Christ, as our Father, is the very life of life. Life is death without it; and it is itself eternal life begun. Seek it more; and you shall be a rapid gainer,—a happy, because a holy and a useful man. What a 'dwelling-place' for mortals—God! 'He that dwelleth in Love,' in the faith of God's love to him, productive of love to God and man, 'dwelleth in God, and God in him.'

"What a pitiable thing this fresh attack on the poor Queen is! If the thing be repeated, I think there will be no trial. The bystanders will pounce on the monster and dismember him. Such an issue would likely prevent similar deeds. If any scoundrel is to have it in his power to assail the head of the state, he must lay his account with the

prompt vengeance of its hands and feet. But what do you think has this very instant,—while I was just inditing ‘hands and feet,’—befallen myself? My privacy has been broken in upon,—my peace disturbed,—my—but I must not over-alarm you—by what? or whom? think you—a French invasion. A posse of whiskered and moustached foreigners were in my apartment at once,—but out again at once too, with only ‘*Pardonnez moi.*’ Do you know I like these little odd London varieties? . . . .”

“*Monday.*—Writing to dear home,—calling for some friends,—reading periodicals,—and marvellous Luther.

“*Tuesday.*—Busy day,—along those crowded streets, where men and women in all grades and vocations, and of all countries, walk, talk, ride, drive, beg, steal, bow, push, &c., &c.—Meeting of anti-corn-law delegates,—Stansfield, Cobden, Villiers. Accounts from all parts of the country terrific. Business sinking,—poor multiplying,—men starving,—on the very point of outbreak. ‘The Lord reigneth.’

“Calm evening in my little room in St Paul’s Churchyard. All the world whirling around me. Read; and began sermon on ‘Lovest thou me?’”\*

“*July 5th.*—A very comfortable morning service in Well Street. In the evening, mind scattered and fagged.”

“*July 7th.*—Spent two hours yesterday at breakfast with Dr P. Smith. His mind is a well-arranged library, a magazine of knowledge,—his conversation a pure, flowing, classic spring,—his spirit lively, gentle, modest, benevolent,—his whole bearing that of the scholar, the English gentleman, and the meek and devout follower of the Lord Jesus. His allusion to his *infirmity* (almost total deafness, except by the aid of a trumpet), was very affecting. He told us the number of his children, their occupations, and especially alluded to their *all* walking in the truth. He then said, this was a sore trial by which he was cut off in a great degree from human intercourse; but he added, ‘I am so unworthy, and I am surrounded by so many other tokens of the Lord’s goodness, that I have reason for gratitude only.’ He is a fine specimen of pure, gentle, cultivated, and sanctified intellect,—a man whom you cannot approach without being pleased, and, unless it is your own fault, improved. . . . .”

“*July 9th.*—Good news from dear home. All well,—and our beloved missionary, Mr Anderson, safe from the scene of

\* In a letter he says:—“Amidst all this whirl, we continue to read and write a little, coming home early. I hope to have at least one sermon written this week. This is quite necessary to prevent the mind getting into absolute froth by London whipping.”

his labours for a season. What thanks do I owe to the God of my mercies!

“Yesterday too rambling a day. Difficult to arrive at facts,—what one asserts, another denies about London, and its people. No wonder that it is a puzzle. Meeting of delegates to-day in the Treasury with Sir R. Peel. Went with them by request,—and remained with the Premier fully an hour and a half. Very impressive scene, particularly considering the occasion. Sir R. entered bowing, took his place in front of a sofa, leaning on the end, the deputies in a dense semicircle before him. A tall, strong, superior-looking man,—but visibly agitated, his colour affected, reddening to a glow,—his look embarrassed and unquiet,—his hand shaking, as the paper he held in it showed,—and his head itself occasionally so, as if slightly paralysed. The bearing of the deputies admirable, with one exception. They were first-class merchants from various parts of England, telling their tales of distress, want, discontent, peril. They spoke respectfully, firmly, boldly. They told him what he might do, what he should do, and that he could not escape responsibility. One old man, a merchant in Manchester, in alluding to the scenes of distress he had to witness, burst aloud into tears, and many of the deputies wept.

“The Premier gave no cordial response; stuck to the commonplace formalities which a child might mimic, and which were spoken in forty seconds; and then, glad to be off—rather escaped than went away. ‘The Lord reigneth.’

“*July 10 (Sabbath.)*—A London Sabbath. The coffee-house much more quiet and sabbatical-looking than I could have expected. The servants get to church every second Sabbath. Only one young man prosecuting visibly his secular pursuits, writing his books or letters, in the public room. Had some conversation with the waiters; quite gentle and accessible. Strongly recommended the third chapter of John, and gave some tracts, all of which they promised to read. The same with one of the female servants. God can bless his own truth to them. Endeavoured to unite in prayer, however imperfectly, with my own dear people, in the morning concert. Felt strongly, before going out, how solemn it is to speak for men to God, and for God to men. But what shortcoming! ‘Enter not into judgment with me, O Lord!’ Let me believe this needed entreaty is heard, through the

great propitiation. In the morning, a full house, large and attentive audience. The house small in which I preached in the evening; but nearly full, and very attentive. Read the discourse on both occasions. Many kind inquiries in the vestry, from some known, others unknown. Collections for the mission good. Let me bless God. Streets quite throng in the evening with well-dressed crowds pouring in from the gardens, fields, and parks, where they have succeeded in profaning another Sabbath-day. Oh that London were gained to Christ! It is still assuredly ‘Vanity Fair—the City of Destruction;’ nevertheless, many ‘pilgrims’ in it on their way to the ‘Celestial City.’ May the Lord multiply them, and they shall not be few!

“*July 11.*—A few calls in the morning. Nothing of importance cast up. Preached in the evening to a small but grave audience in an old Nonconformist place of worship, Fetter-lane, where Dr Goodwin ministered 200 years ago. Read my discourse, and experienced one of the miseries attendant on reading—forgot my spectacles, and got a pair too old for me. Found that not good to see through another man’s spectacles. Warm reception by minister and deacons.

“*July 12.*—Breakfasted this morning with the Committee of Tract Society. Plain fare for the body; but saw how these indefatigable men do their vast business, providing mental fare for the famishing world. Caution in examining tracts proposed, and in making grants asked. Yet liberality united with caution.”

“*July 12.*— . . . Windsor. Gorgeous castle; magnificent grounds; the concentration of this world’s splendour. Yet what is [it all] worth? The ashes of monarchs lie unseen, and over them the feet of the living heedlessly tread. ‘Oh that they were wise!’ There the fiery Henry, the haughty Elizabeth, and the gross Charles and George IV. ‘strutted their little hour,’ and then descended to their native dust. It is worth while to see for once this pinnacle of human grandeur. I thank God I have a lowlier abode than Windsor now, and that, if I trust and love the Saviour, I shall soon be above all princes, with Him on whose head there shall flourish for ever many crowns. Had no tracts with me. A sinful omission. How many such have I to mourn!”

“LONDON, 16th *July* 1842.

“In treading these princely halls, where, for ten centuries, the

monarchs of great England have revelled in the midst of all their chivalry, I could not but feel pensive and sad, as every now and then I set my foot on a stone which marked where their mouldering ashes repose, and which proclaim them but short-lived tenants of all this splendour, and tell that 'the paths of glory lead but to the grave.' The park of Windsor is ample, variegated, and grand in the highest degree. One walk is three miles in a straight line—the Castle at the one end, the equestrian statue of the third of the Georges, colossal, at the other. Nature does her utmost, in grass, flower, shrub, wood, and water; and every appropriate animated creature,—cattle, sheep, goats, deer in multitudes bounding in life and joy; hares, rabbits, pheasants, and birds of every wing. And then came modern art to bear me back from Windsor, with a speed which even the fleet deer cannot equal—the Great Western Railway on which we flew eighteen miles in twenty-seven minutes.' "

"*July 13.*—An idle day among busy people. Went down to the Commons, and was introduced to the reserved seats by Cobden. Supplies voting in committee. Thin, careless House. A little chit-chat from the Premier and his people, and from Hume on the opposite benches, and a few on that side. All the votes carried without division. Took a farewell view of this scene of talent and weakness, of pride and patriotism. Looked, too, for the last time probably, on that vast pile, Westminster Abbey, where the ashes of so many of the passing great of ten centuries peacefully repose; where superstition has long performed her profane follies, and the arches have so long resounded with imposing and ostentatious praise. Long the pile will likely stand, and future generations will gaze and admire, as we do, and as our forefathers have done before us. When shall it resound with the tidings of the simple gospel, and with a worship in spirit and in truth?

"Am already almost tired of London, although very much that is vast, and exciting, and instructive to be found in it. But its noise and whirl exhaust the body and dissipate the mind. Quiet, happy home, could I but render it more useful, how delightful the prospect of revisiting it!

"*July 14.*—Saw not a few to-day, some happy, some sad. Dined with Dr B——, a good, kind, comfortable man. His church active. Have laid out about £3000, chiefly on school accommodation, the greater part of which they have raised this year. Preached this evening in his place—small attendance, collection small. Spent a short while afterwards with Dr R——. Very superior man, very kind, very Christian."

“*July 16.*—Another too busy day. No leisure now even to note events. All hearts are in God’s hand. Visit to Greenwich. Went by water, through what forests of shipping from all nations! Magnificent palace now an hospital, in which 3000 sailors, all above sixty years of age, are comfortably provided for;—an object more grand than if it accommodated royalty. Hospital ship, supported by voluntary contribution, for distressed mariners of every nation. The ship had been one of ninety-eight guns. How much better employed than when,

‘ Full charged with British thunder,  
She plow’d the distant main!’ ”

“*July 17 (Sabbath.)*—A pleasant morning. Endeavoured, though at a distance, and feebly, to join in supplication with my family and flock, for the Divine blessing on them, and on the church of God. Oh for more faith and more fervour!

“ Preached at Stepney in the morning. Streets have been thronged with thoughtless bands, hurrying, some on foot, others by various vehicles, to the country. Gin shops, fruit stands, vegetable and flesh markets, in long rows, quite thronged as I passed about 10 A.M. Dr F——’s chapel old, large, and particularly striking in its appearance. It was built by the old Nonconformists in 1674. The upper part was then alone occupied, and was closed by a strong hatch, which still remains, where ‘the disciples assembled for fear of the Jews.’ The church in a state of great prosperity. Three services are kept up every Lord’s day, only two of which are by Dr F——. They have besides, a weekly lecture, and prayer-meeting attended by from 300 to 400. They have also six district prayer-meetings kept monthly. They have various societies for religious and benevolent objects.—Very happy meeting with Dr F—— and his family at dinner. True Christian hospitality.—Collection a little above £40. Felt as if God were in yonder place. My heart is toward them.

“ In the evening read a sermon, but with much misery from want of light. Hope, however, the truth of the gospel declared. Collection £27.

“ Met the Lord Mayor and his Lady, who went to chapel, and requested me to spend an hour at the Mansion-house. Did so,—read and shortly expounded to a little host of servants, the third chapter of Romans, and prayed. Very agreeable conversation at supper. Gave me unasked a donation of

£10 to the mission. Returning to lodgings had some religious conversation, first with a servant or two, and then more leisurely with the landlord and his wife. I feel an interest in them. They were very tender,—may they obtain mercy! Directed them to select portions of Scripture.

“Over with London! and soon over with the world! May all my sin be pardoned; and may I be fitted for the city that hath foundations in the world above!”

“*July 24th* (Sabbath.)—Through infinite mercy brought to my home again,—my dear home; and found all, as almost ever, in health and peace. O that I could praise the Lord! Very unconscious of the constant excitement in London, and of its effects, till they are over. Somewhat like attending to a sick friend,—no weakness felt while the excitement continues; but collapse succeeds. Yet so much does this frame of mine accord with change, that I am stronger than when I left home.

“Very delightful to see my flock again,—and, but for the heat, much comfort upon the whole in addressing them. *Set on this*,—to press on them and on my own mind the duty of attempting to get the good of *every part* of every religious service. Much, even by good people, allowed to waste. Important to get the good of *every sentence* used in praise, uttered in prayer, heard in preaching. In order to the last, much incumbent on the preacher,—to *study profit* in all he says,—to say no useless thing. But how much sin of omission does all this force upon the mind! What unprofitable services am I chargeable with!

“An admirable sermon from Dr Stark in the evening, from Psalm cxxxii. 14. One of the very best he has preached, for rich thought, sacred unction, and evangelical elevation. I think much good has probably been done by it. I felt as if it were blest while he was speaking. It dropped like rain,—like manna. He is a Christian man, minister, friend, to the very core.”

“*July 31* (Sabbath.)—Communion Sabbath. Considerable comfort,—but great want of due firmness of trust, and fervour of love to Him who loved us and gave himself for us. Preached on the relation of the atonement to the justice of God, ‘that he might be just,’ &c. Had much satisfaction in declaring the revealed truth as taught in this wonderful passage, especially in showing the nature and excellence of God’s

justice, and the provision for its manifestation and glory in the work of Christ. We too much view salvation apart from the glory of the Divine character made great by it. O for more of the 'light of the knowledge of the glory of God in the face of Jesus!'"

"August 7 (Sabbath.)—After considerable indisposition, able to be present to-day in the sanctuary. Considerable pleasure in the devotional services of the morning. How delightful is *praise*, when enabled to enter into it. Was a hearer. In the afternoon preached from, 'God shall bless us, and the ends of the earth shall fear him.' Glorious declarations! Happy to be able to believe them both, and to act accordingly. More concern should be felt by me to press the question on the people,—are you believing them? and to show the reason for faith in them, and the sinfulness of unbelief. Had occasion to refer to the labours and successes of our excellent missionary, in which it delights me to see that the people take so hearty an interest. May God strengthen what he has wrought for us!"

"August 12.—The day to which I have looked forward with awe has arrived—my birthday, which brings me to the close of my sixtieth year! Can I believe it? Have I really lived sixty years? Have I really reached that period which I have so long looked to as old age? Yes, *old age has overtaken me!* The long line of life's road is nearly all behind me; and now a few more steps and the journey is ended! In attempting to realise this, I am like one who dreams. Oh, what mercies have I enjoyed! The family of which I was one, are all long since in the eternal world, I alone excepted! What long-suffering patience has been extended to me! But alas, what a trifler have I been, and far worse than a trifler! I desire to bless God for that psalm, which I perused this morning, the 25th. Oh to rely more firmly on the Saviour,—from my own sins to flee to his righteousness,—so to number my remaining days as to apply my heart to wisdom,—and to seek that, through infinite mercy, my last days may prove my best!"

"August 14 (Sabbath.)—A day not to be forgotten by me—the 36th anniversary of my ordination! On this day thirty-six years, I was set apart to the office of the Christian ministry by twelve ministers, all of whom have long since passed into the eternal world, with the exception of the presiding minister on the occasion, my beloved and revered friend,

Dr Stark. . . . . In looking back on these thirty-six years, I see nothing on my part but what tends to cover me with shame and confusion of face, and to fill me with wonder that I have not been cut down as a cumberer of the ground. I see no hope for me, except in Christ Jesus, his propitiatory blood, his justifying righteousness, and that free and infinite grace, which reigns through righteousness, unto eternal life, by Jesus Christ our Lord. To this ground of hope, of God's own marvellous providing, I humbly desire to look, not without hope that I, as of sinners a chief, may have my filthy robes washed and made white in the blood of the Lamb,\* and may appear before the throne with the redeemed multitude who already surround it. Oh that I could anew, as I try to do, devote myself afresh to my Saviour and Lord, to feed his sheep, to feed his lambs! If life and strength granted, desire to consider, whether there is any service which I may be enabled to render to Christ and his church, not as a ground of confidence, but as a humble thank-offering which he may accept and bless. I feel assured that by fresh fervour in prayer, and by a more close, and affectionate, and imploring dealing with the hearts of my people in public, much more may be done. But I am old, and my strength will soon fail me. May the Lord be the strength of my heart, and my portion for ever!

“As things are, this upon the whole a good day, though still comparatively a day of small things. Read largely in the quiet evening, especially Moffat's work. Amazing courage of that man, wonderful escapes, great perseverance, faith, and success. ‘With God nothing is impossible.’”\*

“August 19 (Inverary.)—Came to this place with other four of the family on Wednesday last. Impossible to see nature more attractive than we saw it on that day. The weather first close and hazy, but gradually improving, till the sun breaking through dispersed the mists, threw his glory on the ripening fields, the rocks and mountain sides to their summits, the glens, and sea-inlets, and the quiet bosom of the sea itself. On reaching this place in the evening, it seemed as if nothing in nature was susceptible of improvement; the

\* He observes, a short time afterwards, respecting this distinguished missionary, who was at that time under his roof:—“Moffat is with us, full of missionary life and fire. He had a crowded meeting in the Trades' Hall to-day; and this evening he is in the City Hall addressing an ocean of children. I was requested to preside, but declined, ‘preferring to take the chair in my study.’ He leaves us to-morrow, I suppose for ever. He is indeed an extraordinary instrument employed by the Great Head for the advancement of his cause, and the conversion of his chosen.”

vast hills in soft majesty, the magnificent woods, and the rich lawns. Scarcely a sound was heard, but the tinkle of a gentle ripple on the beach, a few birds among the branches, with the bleatings or lowings from a distance. Yet I felt sad amidst this loveliness and grandeur. Our little chapel is near, and it is now in the Duke's grasp. Little has been done, and possibly little more can now be attempted. I feel some eagerness to attempt something, by the grace of God, for myself and others, during my quiet three weeks here, if God spare and grant opportunity. But surely I may *now* feel the force of the admonition, 'Whatsoever thy hand findeth to do, do it with thy might.'

"Desire to attempt a few thoughts on the following subjects:—My own state before God, my personal defects and errors; the state of my own congregation, and its missionary dependencies; the state of our own church; the state of the country, as far as I have to do with it."

Respecting his "own state before God," we shall immediately find his impressions deliberately recorded, and accompanied with much self-diffidence, and yet with humble confidence. Those who knew him best are well aware that his strong natural sentiment of hope, though it aided him in facing real and great discouragements with fortitude, sometimes seemed to fail him on occasions that appeared to others much less formidable. His buoyant spirit did not always keep him from prognosticating a bad harvest, or a blow to trade, perhaps to liberty, from circumstances in which persons even less sanguine than himself were experiencing no concern. His frequent anxiety respecting the state of the country was to be traced in no small measure to his sympathy with the masses in the temporal as well as the spiritual evils under which they laboured. Referring to a slight popular outbreak in a locality where many of the population had been suffering from want, he writes as follows:—

"INVERARY, 19th Aug. 1842.

". . . . We have just perused the *Glasgow Herald* of to-day, from which it is gratifying to see, that the rioting has been put down with so little loss of life or limb. What a wretched figure these mobs make before a few muskets! The effects will probably be an increase of the spirit of Chartism, on the one hand, and of the determination of the Government, on the other. It will, however, be a sad state of things in our land, if we enjoy peace only as the effect of force, and if the subject millions are constantly planning and plotting radical change. General

Poverty is a dangerous commander. The chief safety is, that he cannot pay his troops; and another is, that if he cannot succeed by a few short and desperate sallies, his energies sink from hopelessness. Like all other agents, he is, however unconsciously, under the restraint and orders of 'the blessed and only Potentate, the King of kings, and Lord of lords.' It is good to be the willing and confiding subjects of his government."

"Sept. 4 (Inverary, Sabbath.)—Every thing favourable and inviting here since last entry. Nature at its best—calm, bright, rich; all God's paths dropping fatness; the valleys covered with corn, the little hills rejoicing on every side, and the lofty mountains also. All here in health, peace, and comfort. What blessings! O that I could praise the Lord for his goodness, and for his wonderful works!

"Have preached four discourses, three of them written with a special view to this place. Had freedom, and some enlargement, and specially last Sabbath evening and this morning. The discourse on the former occasion, from Luke xix. 42, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace,'—on the latter, from 2 Cor. vi. 1, 'We then, as workers together with him,' &c. The audience large for this place, and most attentive, apparently impressed; but know not what fruit. Must leave this with the Lord, who alone giveth the increase. Hope I can say, 'My heart's desire and prayer to God' for this people 'is, that they may be saved.'

"Have had some comfort in meditating on the following passage, with a view to home labour in Glasgow, 'The Spirit of the Lord came upon David, from that day forward.' Two deaths among friends in Glasgow since I left. The one a daughter of one of my elders, a long prisoner, and I hope now happily and for ever released. The other, Dr G. King,\* in the 30th year of his age—intelligent, modest, devout; called away suddenly to the great loss and grief of friends; but to his own gain and eternal joy. 'Blessed are the dead,' at any age, 'who,' in any circumstances, 'die in the Lord.'"

"Sept. 5th (Inverary.)—Long address last night from Mr Anderson on the subject of his Jamaica mission. House full, people attentive,—the preacher in earnest,—his prayers excellent. Hope some good done.

"Have devoted some time to-day, and frequently, since coming here, to the two subjects referred to above,—my state

\* See letter dated 29th Aug. 1842, among *Letters to the Afflicted and Bereaved*, at the end of the volume.

before God, and my defects and errors. In regard to the first, little to record, often great fears, and much darkness. Inexpressibly awful for any man in the Christian church, especially any minister, to be unconverted, lost! Have many reasons for disquietude, *frequent* unbelief, at least poor devotions, particularly in public, very often great impurity of motive—vain thoughts—want of heavenly and God-ward desires; but why do I enumerate? ‘Iniquities prevail against me.’ My relief and comfort, if they are genuine, are generally found, either in the direct reading of God’s Word, or in direct personal prayer, or in public devotions, especially when conducted by others, or in devout biography, or in active study, or business. As far as I can judge, the following things in some measure felt. 1. My own countless and aggravated sins, and especially sin dwelling in me, rendering me utterly impure before God, a fit object for pure mercy, free grace, sovereign love to save. Can enter, in some measure, into these Scriptures, Ps. li. 1–3; Rom. iii. 19; Job xlii. 5, 6. 2. Desire to acquiesce in that godlike method of mercy which the glorious gospel of the blessed God discloses—grace, infinitely free grace, reigning, to the chief of sinners, unto eternal life by Jesus Christ our Lord, Rom. iii. 19–25; Rom. v. 20, 21, &c. 3. Hope I see my warrant to receive Christ in all his characters (1 Cor. i. 30), on the sole ground of God’s grant of him to sinners—to come to him for rest (Matt. xi. 28), to believe in him for my personal salvation (Acts xv. 11 and xvi. 31.) Hope also that I sometimes do so, with satisfaction and peace, notwithstanding many recurring fears, only to be overcome by renewed confidence. 4. Hope I often feel some trust in presenting to the Hearer of prayer some of the many prayers for saving blessings which his Word contains, as Ps. xxv. and li., and in claiming those promises which are yea and amen in Christ, such as, Ezek. xxxvi. 25, &c.; Heb. viii. 10, 11, &c. 5. Would desire more holiness, more freedom from the bondage of corruption, more fellowship with God, more usefulness, and would have my happiness in these, Ps. cxix. 1–8, &c. Would wait upon God for more clearness, more confidence of faith and hope, and the testimony of his Spirit with my spirit. O for these attainments! Rom. viii. 14–18, and 31–39, and chapter xv. 13; Eph. iii. 14–21, &c.”

“Sept. 11 (Sabbath.)—Got home from Inverary on Wed-

nesday last, without any evil occurrent, and again found life and health in my dwelling. Blessed be God! My two sons absent; but good news. More cause for thankfulness.

“Preached twice to-day, once at home, from ‘The Spirit of the Lord came on David from that day forward.’ Congregation full, solemn, attentive. From the same text gave the same discourse in the afternoon, in Wellington Street, where the one pastor, nearly unfit for labour from age and infirmity, and the young colleague laid aside for a season by threatening illness. How long have I been spared! What cause for humility, gratitude, and diligence during my little remaining space! Our congregation have collected liberally to-day for the Synod’s Mission Fund. All will be right with us, ‘if the Spirit come on us henceforward.’”

“*Sept.* 18 (Sabbath.)—During my waking nocturnal hours had much darkness, and no small conflict with unbelief and fear. Yet was helped and delivered. Some comfort in the morning service, and unusual liberty and enjoyment in the afternoon. What shall I render to the Lord! O that I could rest in the sacred resolve ‘I will go in the strength of the Lord God,’—founded on steadfast faith in the divine assurance: ‘As I was with Moses so I will be with thee, I will not fail thee, nor forsake thee.’”

“*Sept.* 25 (Sabbath.)—A flat day; bilious and unwell. A sense of burden and oppression in my work; and little life in devotion, or liberty in speaking. How I need pardon and holiness, peace and power! Yet on reflecting on the subjects considered (‘the answer of prayer’ in the morning, and Luke xix. 42, in the afternoon), feel satisfied that, as far as I know, nothing said inconsistent with God’s truth, and some portion of that truth spoken which He can bless. O for the blessing! My strength is failing me, and I must soon resign my work into other hands. May the Lord provide, and grant light in evening time!

“Have had some pleasure in sketching this evening the scheme of instruction for both my classes during the winter and spring, if it please God to grant life and health, and in sketching the morning discourse for next Lord’s day. Resolve to take some notice of the young in every discourse, and some more special notice of them in public prayers. They are docile, they are the hopes of the church, and my commission is, ‘feed my lambs’ as well as ‘feed my sheep.’”

“ Oct. 2 (Sabbath.)—A delightful meeting on Friday last. About 100 of the friends of the Foreign Mission met in the same apartment in which that mission was undertaken, and by the grace of God upon those present, a similar result occurred. All hearts one. A considerable pecuniary pressure was felt. In this period of general distress, great depression, and great demand, it was found necessary that in two years £700 should be raised by us, and then the mission church would be independent, able to support itself without us, and to become missionary along with us in its turn. A unanimous determination was passed to raise the necessary sum; and four individuals began by offering £50 each! Never felt my own fears, solicitude, and unbelief more severely rebuked. O for more humiliation, and more firm confiding faith! All hearts are in God’s hand, and the silver and the gold are his. To Him be all the glory!

“ Much to humble, and yet to console, in the experience of this Sabbath. The subject—Christian union—only laying down principles to be afterwards applied. But my preparation not what it should have been. Yet the Bible truth declared to attentive hearers; and great pleasure and some enlargement, in reading and sketching in private for next discourse. May God pour down his quickening Spirit, and all shall be well!”

“ November 27 (Sabbath.)—Have entered on three courses of subjects for public examination, one monthly, on the morning of each first Sabbath of the month—an ordinary course of expository lectures on Ephesians—and another such for the afternoon, on the fall and recovery of man. The two latter particularly interest me. Feel very desirous to communicate to my flock ‘the whole counsel of God,’ to ‘keep back nothing that may be profitable for them,’ and to ‘watch for their souls as one who must give account’—*soon, quickly!* Have had not a little comfort in preparing the outline, and entering on the work, so far as it has gone. My whole strength and ground of acceptance are in Christ. May his strength be perfected in my weakness! It were pleasant to say, ‘When I am weak, then am I strong,’ and really to feel ‘the power of Christ resting on me’ amidst my ‘infirmities.’ May the Lord grant ‘that I may find mercy of the Lord in that day’—that great day!”

## CHAPTER XXII.

Extent of Dr Heugh's exertions in 1842-1843. Diary : A new year, various Sabbath entries, notices of various deathbeds. Visits Stirling; His pathos; His quick transitions.—Death of his mother-in-law. His health declines.—Spirit in which he viewed movements in the Church of Scotland. Early anticipation of the Disruption; Chain of events on which it was suspended; Hailed the prospect of it years before it took place. Deeply and gratefully impressed by the event when it occurred. Addresses his people on the subject.

It has been already stated, that Dr Heugh not unfrequently wrote out with care short lectures, which he read to his advanced class. During this winter he completed a course of such lectures on ecclesiastical history, which were delivered, at fortnightly meetings of the class referred to, to about ninety or a hundred auditors. These lectures, which extended to about half an hour in length, were supplementary to the more special Bible studies of the class; their preparation, however, involved a considerable amount of investigation. They were fourteen in number, and traced the outlines of Christian history during the first ten centuries.

His occupations, indeed, during the winter of 1842-1843, were much too numerous and uninterrupted. Of this, others were more easily persuaded than himself. At length, however, he was constrained, in compliance with the decided opinion of more than one medical friend, to discontinue for a time all pastoral and public labour. Accordingly we shall have occasion, in the immediately succeeding chapter, to follow him to Geneva,—a scene which, from its historical associations, was not less congenial to his mind, than from its salubrious climate it was suited to his state of health. He writes to one of his friends:—

“GLASGOW, 24th January 1843.

“I have never had so much to do as this winter has forced from me, or, at least, never had more. I have often wished that my day had been extended from the 24 to 48 hours, assured that I could have found

ample employment for the whole. For I constantly find that I would need to learn again what I have learned before,—to learn innumerable things, which, alas, I know not; and to do, if possible, more which I have left undone. And life will pass with all of us!”

In the same spirit he begins his diary for 1843, from which we shall here subjoin a few continuous extracts. It will be observed that they contain not a few allusions to Mrs Clarkson. This aged lady was his mother-in-law, whose husband, the Rev. John Clarkson of Ayr, had died in 1780.\* She had now reached the verge of ninety years, and had resided, during the previous thirty years, in the family of Dr Heugh.

“*Jan. 2, 1843.*—What shall I say? Are my resolutions entered into in the spirit of pride and self-righteousness, that I can never succeed in fulfilling them? Is it myself, my poor, sinful, dying self, rather than God, that I attempt to honour? I fear it may be so. I blush that it should be so. I would, if I could, lie lower and lower, even in dust and ashes, stript of every rag of self-righteousness, that God may wash me in the laver of his own providing, and bring me out ‘whiter than snow,’—that He would be pleased to say unto me, ‘Live,’—that He would put his own Spirit in me, and, indeed quicken me in his way,—and that for the very short while I may now remain on the earth, I may begin to do something for Him, and may succeed! My heart’s desire and prayer would be, that by his own grace, and by his own gospel with which I am put in trust, ‘sinners may be converted unto Him,’ and some part of the broken wall of Jerusalem built up. But the work is his, and the praise must be his; and if I be cast aside, and another employed in the work, his will be done! Some men have had their last days far their best days. It was so with David. Oh may it be so with me!

“But in proportion to my unworthiness is God’s marvelous goodness, in preserving all my family, unbroken (I trust) by death,—in maintaining among many in the congregation such interest in his cause, as that this worst year in things temporal has been the most enlarged in liberality,—and in adding to their number more than He has taken away. O that great grace may be upon them all,—that an effusion from on high may be vouchsafed,—and that this year He may abundantly bless us!

“*Feb. 2.*—Too long omission of the diary. Pardon of sins of omission much needed. And for such there is forgiveness

\* See p. 74, note.

with God. Communion last Sabbath. Considerable comfort. Felt rather unusually a strong prevailing sense that Jesus was with us. O for a firmer faith, in abiding exercise of his presence, love, and abundant grace, and a heart more actively devoted to Him!

“Very striking instances of death among the members. Two mothers by consumption, in both of whom good hope. Three others following by the same malady. Poor female died of internal cancer,—desire after God and confidence in the Saviour. Hope she is now with Him. Had a quiet and speedy exit at the last. A child of 22 months manifested surprising knowledge, great love for portions of Scripture, especially the 23d Psalm, which he required to be sung and *explained*, frequently every day. Have no doubt he was a lamb of the flock, and that he is now with the good Shepherd.

“Poor Mrs Clarkson, in her 89th year, fell on the floor on Monday last, and was severely hurt. In great agony for days and nights. Greatly supported by the Word, the desire of her soul to God, implicit trust in Christ,—says she often has his presence with her; and, far from murmuring, never showed more gratitude both to those who are watching over her, and to the Lord. Prays much for the sanctification of the trial. May it prove useful to us all! She is now near Jordan, and will soon be called over, to join her excellent husband, from whom she has been separated for more than 60 years, and to meet Christ himself, infinitely better. May we all be ready, and waiting! . . . .

“*Feb. 12* (Sabbath.)—For the first time in my life, gave over a discourse, last night, after having more than half finished it, and was thrown on an almost extemporaneous lecture this morning. Much anxiety, but very considerable liberty; and not without hope that it was overruled for some gracious end unknown to me. Happy to lie at the feet of God, for pardon and all guidance. May He bless his own, and pardon mine! In the afternoon administered the Lord’s supper in Wellington Street. Dr Mitchell could do nothing, and the young pastor an invalid in Jamaica. Yet the Doctor calm, tender, sweet, devout; and the people apparently bearing their trial admirably.—Poor Mrs C. a sad invalid,—no hopes of ultimate strength now. May patience have its perfect work! . . . . We have had few trials. May we have grace to profit by this one!

“*Feb. 26* (Sabbath.)—Much interest in the lecture (Eph. ii. 4–10), and the people seemingly very attentive. Not less in the afternoon. The momentous nature of every Sabbath-day cannot be too strongly felt. That God may [be] honoured,—that his fellowship may be enjoyed,—that sinners may be converted,—that God’s saints may be sanctified and comforted,—that the cause of God may prosper,—what objects are these! Who is sufficient for them? Felt great encouragement from these two Bible principles,—that there is forgiveness with God,—and that God is our strength. Much comfort in visiting afflicted and dying believers.

“*March 12* (Sabbath.)—Since last entry, have been at Perth and Stirling, lecturing on ‘The present forms of Infidelity—its aspects and antidotes.’ Large audiences in both places, sufficiently attentive. Had pleasure in no part of it so much as in the concluding passages, pressing the attainment of personal and experimental piety, as the only infallible safeguard, under the shelter of the Divine power. Every man is virtually an infidel, till he knows and believes the truth,—till he receives and loves the Saviour. Abundance of entreaty to publish the lecture, but declined. Excellent people in both places. God has his children, his witnesses, in all parts of our favoured land.

“Have had some very pleasing testimonies to the power of religion in private. A boy, a poor boy, fatherless, of about 12 years of age, died last week like a patriarch,—reposing on the 23d Psalm; and having a strong desire ‘to depart and be with Christ, which is far better.’ The good Shepherd spared this lamb from the usual storms of fear and temptation. I saw, with much emotion, his placid countenance in death. A mother dying in consumption, but who has lived and is dying in faith, stretched out her hand to me, and said, with looks that came to my heart, ‘Aye, we’ll meet there. I was always glad to see and hear, and always got some benefit, though I could not mind all that I wished. But we’ll meet there. O, I think I see you there! You’ll have a large family around you,—many a star in your crown.’ I was melted into tears, to think that this is possible, and could only say, ‘All crowns must be cast at Christ’s feet.’ But this is only the judgment of a short-sighted, fallible, and fond human friend. ‘He that judgeth me is the Lord.’ ‘The Lord grant that I may find mercy of the Lord in that day!’”

“*April 16.*—The excellent person referred to above has entered into rest. Her end was peace, corporeal and mental. Her husband, at her request, read to her some passages of Scripture, and prayed; she looked at him (but could not speak) with tears of affection; and then closed her eyes on her husband on earth, to open them on her Saviour in glory!

“We have had an interesting communion occasion. Was assisted by one of much talent, eloquence, and piety, who seems to have made an impression on the congregation, which will probably terminate in his joining me in the ministry. I feel increasing need of one. My wonted strength is much abated, and cannot now be expected to return. As to a colleague and successor, I desire to believe that ‘the Lord will provide;’ to pray that He may send one who will feed that flock with knowledge and understanding; and cordially to co-operate with this excellent person, should the people be led to call him, and should he be inclined to come.

“Have been poorly, apparently from influenza, for two weeks, and have spent a week here (Bridge of Allan). Preached in Stirling to my old flock this afternoon, and have walked out, without fatigue. Thanks to God! With how many recollections of other years am I surrounded here and in Stirling! Truly there is none abiding; it is a new race I look upon; and all my early associates are gone! Oh for that land where there is no more death, and where all is pure!

“Have heard a letter read from one pious friend to another, in regard to the death of one, who, after much and very explicable darkness, seems to have got some light. But what perilous excess of compliment! I have no sympathy with the practice of canonizing doubtful professors, unhesitatingly sainting the worldly conformists in the visible church, extravagantly eulogising their meagre virtues, sedulously veiling their inconsistencies and sins, and virtually presenting such models for the next race to walk by, as, if imitated, would go far to extinguish living Christianity, and to secularise the churches of Christ.”

It will be observed “with how many recollections of other years he was surrounded,” wherever he moved in or around the place of his birth. Whoever has had occasion to meet with him amid his occasional relaxations from the more grave duties of his life, must remember well those sallies of an ever healthful humour and ever wakeful fancy which could so

promptly find fit materials in objects, whatever they might be, immediately around him. Even a few casual interviews were likely to give a stranger the idea of *life in earnest*, but might probably lead him at the same time to suppose that Dr Heugh was more distinguished for playfulness than pathos. The more grave and tender class of sentiments, however, were unquestionably the most deeply and habitually characteristic of him. Innumerable circumstances might be recorded which leave it beyond a doubt that he often on system excluded from his public discourses, and even from his conversations, subjects or allusions of peculiar tenderness, from a strong disrelish for the display of emotions which he could not easily command. This severe taste prevented him from bringing sentiments merely private and personal in any form into public notice. Yet his diary shows that in secret he well knew what it was to shed "many tears." His avoidance of the pathetic in the pulpit, resulted from the very excess of pathos in his own mind: and even when that quality had been introduced into his composition, his voice sometimes betrayed the emotion of the speaker: indeed, on some public occasions he seemed labouring to discharge all passion from his manner, lest he should yield to the emotion which overcharged his heart, and thereby should suffer his characteristic self-command to be dissolved. In circumstances of less publicity, too, when touching gently on some tender subject, and when his eye would *begin* to fill, as it did a thousand times, he would pause or turn rapidly to some other aspect of the subject, venturing on such trying topics only so far as he felt himself able to bear them: and if at any time he broke down under the pressure of his feelings, which indeed occurred in instances so few that they probably could be numbered, he would perhaps allude in a letter to the circumstance by confessing that "the man and the minister became feeble as a child."

His transitions of feeling, always natural, were sometimes abrupt.

*To a Member of his Family.*

"BRIDGE OF ALLAN, 13th April 1843.

"I hope all are well, and that poor Mrs Clarkson is not worse. She had a good deal of life in her eye when I left her on Tuesday. May the Lord show her his mercy, and grant her his salvation! Put her in mind of Mr Croom's text on Sabbath evening last. How is Mrs S.? And how is Mrs F.? And how are you all?"

“For myself, I am stout and well. I took an early dinner to-day, walked into Stirling to tea, and have walked back again; and now having taken a cigar, and having been treated to a dish of true Scotch while I was smoking, I feel braced—not fatigued. I had a fine solitary stroll to Stirling. Every step of the road I recognised as an old acquaintance; and the clear stream, the very hedges, ditches, and side-paths, had associations with other days, back to boyhood. I preferred the old to the new bridge, and traversed it alone, yet with crowds of thoughts around me. As I ascended Bridge Street, I was like one that dreamed, or like a visitant from the other world. I passed along the site of the old house, not one vestige of which remains, where I saw my father and mother expire, and from which, as if it were yesterday, I recollected seeing the coffins brought out. Upwards, every house had new occupants; Miss F.’s, the Bishop’s, Mrs C.’s, our own! Mrs Telford’s. I saw no one to speak to; I heard no voice, except that of strong remembrances, until I passed Peter B.’s; and it is almost profane to narrate the words of Peter himself, the only ones I heard, which certainly broke my dream, and hurried me from the pensive to the ludicrous. Peter was in his stable-yard, and seems to have had his patience exercised to the very verge of the endurable by some tardy boy, and all I heard from his lips were these words, uttered with a yelping scream: ‘Haste ye, mun, what are ye slorying there aboot, ye stuppie?’ I believe I was none the worse of the transition, for I was really sad.”

Mrs Clarkson fell asleep in Jesus on the 28th of April, in the eighty-ninth year of her age. He thus announces the event to his son in India:—

“GLASGOW, 29th April 1837

“We can say ‘all well’ no more—unless in that sense of the expression which divine truth sanctions—that all *is* well that God does, and that all *are* well whom he saves. ——’s letter will let you know that your grandmother finished her long pilgrimage yesterday, tranquilly falling asleep in the midst of us. Her emaciated body lies under its last covering, in solemn silence and solitude.

“She has been thirty years under my roof, and has mingled with all the little incidents of our passing domestic history. She has nursed, in some sense, all the children. Often have you all been on her knees and in her arms. The best part of her history was, that she knew and loved Christ, and his great salvation; and during her three months’ sufferings, was sustained and soothed by faith in Him. She said ‘she knew in whom she believed, and was persuaded that He would keep that which she had committed to Him against that day,’ and she fervently prayed, ‘Come, Lord Jesus—come, Lord Jesus!’ I believe she has reached the better world; is now met by her husband, from whom she was more than 60 years separated; and, above all, is in the presence of Christ. These are fine lines—

‘Happy soul! thy days are ended,  
All thy mourning hours below.  
Go, by angel guards attended,  
To the sight of Jesus go.

‘Struggle through thy latest passion,  
To thy dear Redeemer’s breast,  
To his uttermost salvation,  
To his everlasting rest.’

May we all be prepared for the same great change! This is the first death in my family Others must follow. We must seek such evidence of connection with Christ, and such a state of affection toward the things that are above, as will divest death of its terrors, and render it, if not for its own sake, yet on account of its results, an object rather of desire than aversion.”

“*May 3d.*—The funeral of Mrs C. The interment in Paisley. She sleeps with her fathers. Can I believe it? The form which has been so familiar to my eyes for more than thirty years, now lies out of sight in the earth! But it waits the resurrection of the just.”

“*May 14th* (Sabbath.)—In Edinburgh at the Synod since last date. A tedious and comfortless meeting,—much strife and debate. Two new-view men dismissed. Little comfortable drawing together, and softening of heart. A proposal adopted for a serious and prayerful consideration of the whole state of our church by Presbyteries. Delightful to think that Christ condescends to ‘hold the stars in his right hand, and to walk in the midst of the golden candlesticks!’ If we are led to great searching of heart individually,—to much humiliation before God,—and to seek, and wait upon Him for his promised direction, He will bring us out of trouble, and make his way plain before us.

“My own health again infirm, from weakness, and uncomfortable feelings in the head. The chief medical man in Edinburgh says I must suspend labour for a year, otherwise my constitution will probably break up! The announcement affected me less than I could have anticipated, yet felt much solemnised. Is this the termination of active life? Must I bid adieu to all energetic service? Must I cease to attempt the efficient pastoral charge of this flock? Is there no considerable service for God which I can now attempt? The Lord knoweth! Oh ‘remember not against me the sins of my youth, nor my transgressions!’ Prepare me to leave family, flock, and the church below! Prepare me to be ‘with Christ, which is far better!’ Opinions of my case here more favourable. But I trust the Lord will direct as to what steps I shall take, and will overrule the dispensation for good to my own soul, and to those connected with me.

“How I think of the absence of poor Mrs C.! *Her place*

was empty on my return this week. Her aged form lies deep in the earth,—but I trust her spirit is on high!”

By far the most important fact in the religious history of Scotland in recent times, took place in 1843. No one needs be told that we refer to the formation of the Free Church, at the termination of a “ten years’ struggle,” between the adherents of two opposing systems of church polity. Discussions on the warrantableness of religious establishments had been originated by those without the National Church, prior to the movements for reform which were projected within its pale. Apart altogether, however, from any reaction between the voluntary and the non-intrusion controversies, Dr Heugh, in common with many others, looked with the profoundest interest on the progress, and especially the consummation of the contest in the National Church. On broad and catholic grounds, he felt interested in the struggle which ended in the disruption. He was accustomed to assume that “nothing materially affecting one section of the Christian church, ought to be regarded lightly by any other section.”\* He not seldom referred, in the midst of controversial discussion, to those great affinities in the Christian life, by which Christians, in spite of all their opposing views and theories, are not only united with one another, but are separated even from those who may be entirely at one with them in matters of controversy, but who are not with them in matters of essential faith. Addressing an applauding audience, he would close his argument with a warning, and would solemnly remind them, that “many in all ages had with heated spirits joined the rank of angry controversialists; but had never fought ‘the good fight of faith,’ had never warred with sin, or mastered their own spirits, and had no just hopes of the final victory, or the promised crown.” †

Fully aware of the narrowing tendencies of controversy, he would urge his hearers to enter in an enlarged and catholic spirit into these expressions: “If I forget thee, O JERUSALEM,” (not some edifice or alley, but the holy city to its remotest suburbs,) “let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”

\* *Eclectic Review*, 1843, p. 121.

† MS. Lecture on the State-church question.

He was ever ready to apologise for opponents misled by prejudice and false system. I quote here one example of the cautions addressed by him to those who held the principles he advocated.

“The charity of Christianity demands of us, that we make every fit allowance for the unfavourable position in which they are placed; the prejudices amidst which they have grown up; the interests, real or imaginary, which, unconsciously it may be, to their own minds, exercise an undue influence over their better judgments; and that natural love of ascendancy, and aversion to come down to a level with those around them, which the possession of that unenviable elevation tends to create in almost every breast. In pious minds, too, all these may be associated, however erroneously, with religious views; and the persuasion may be deep rooted, that the interests of religion require that the church be fenced round by state protection, and her clergy distinguished and upheld by exclusive state bounty. So strongly may this persuasion influence pious, but weak minds, as to generate the kindred persuasion, that all opponents of this exclusive and compulsory policy, are enemies of religion itself. That man confessedly occupies an advantageous, an elevated position, who in circumstances of trial, retains the mastery of his own feelings,—who cheerfully concedes to his opponents every good quality to which they can justly lay claim,—who delights to acknowledge and to honour talent, truth, holiness, wherever they appear,—who gladly recognises the features and badges of Christian brotherhood, even in the ranks unhappily opposed to him,—and who, mindful of his own infirmities and errors, is gentle and forgiving towards those of others. In the midst of the ‘strife of tongues,’ he is blessed with serenity within; he preserves that self-possession of which passion never fails to rob its victims; and he often succeeds in disarming of hostility, those with whom, at first, argument was useless.”

More than ten years previous to the disruption of the Church of Scotland, he thus predicts the consequences of its disentanglement from secular alliance:—

“Our belief is, that fresh zeal would be added to the faithful and the zealous among their clergy,—that new life would animate the private members of their churches,—that feeling how much they had done, however unconsciously, to repress the principles of voluntary exertion in time past, they would labour to undo that repression in time to come,—and that, as from their wealth they are well able, the truly Christian portion of them would rival the most devoted among the Dissenters in the amount of their benevolent Christian exertions.”\*

No man was more delighted than himself in seeing this anticipation verified in such an eminent degree.† Two years

\* Remarks on Dr Inglis's “Vindication,” in Appendix to Considerations, &c., second edition, p. 95.

† Here we may give his view of that chain of events, in which we doubt not future historians will find the Voluntary controversy to have been one important link on

previous to the existence of the Free Church, like many now numbered in its ministry, he expected that some medium measure would have "been found to answer the great end of peace;" yet he appended to the opinion, thus expressed, these words:—"It delights us to know that, within the church, there is a growing mass of religious intelligence, piety, moral worth, and Christian zeal and beneficence." And a few months before the date of the new Secession, when not a few were unjustly cherishing and expressing doubts as to the firmness of the great body of the non-intrusion clergy, Dr Heugh, not without misgivings indeed, yet with generous expectations, was thus addressing English Dissenters through the pages of the *Eclectic Review*:—

"Sadly as the terms have been hackneyed, *non-intrusion and spiritual independence* are noble watchwords for a church of Christ; and we cannot persuade ourselves that when these watchwords have once been taken up by any body of enlightened, honest, and pious men, and when they have passed into the household vocabulary of any portion of the faithful in Christ Jesus, they will lightly or vilely be cast away, or that they can fail to carry those who know and love the truths they denote to the full length which understood duty to the Redeemer demands."\*

Between four and five years, indeed, previous to the disruption, he had spoken, in one of his public lectures, as fol-

which the disruption in the Church of Scotland was suspended. "The Voluntary controversy so overspread the country, combining in its favour, with a few exceptions, Dissenters of every name, and so invaded the church itself, that the petitions to Parliament for the separation of church and state were subscribed by churchmen in thousands. It was necessary to do something, to use a phrase of Dr Chalmers, we think, to 'popularise' the Establishment, and there were two measures adopted with this view. The first of these was changing the status of a large body of the clergy" [allowing them what was not allowed before, the right to sit and vote in the church courts].—*Eclectic Review*, 1843, pp. 131, 132.

"The veto law was" also "introduced for the purpose of increasing the popular influence."—*Eclectic Review*, 1841, p. 353. By this enactment, 'election was granted to none, but solely the power of rejection to a few. Still, this was a check on patronage which did not exist before; and the check being new, was expected to please the people, and being slight, was not expected to give great offence to the patron.'—*Eclectic Review*, 1841, p. 354.

It is well known how the history of this veto law, and the various processes which it occasioned in courts, both civil and ecclesiastical, tested the claim of the church to "spiritual independence." Dr Heugh puts some of the points of this history in a striking light, in a few epigrammatic sentences. "What a medley have we here!" "First, the church passes a law which the civil authority annuls. Next, the church adheres to its annulled law in defiance of the civil authority. Then patron, presbytery, and presbytery within the church defy the law of the church. The church rebels against the law of the land, and churchmen rebel against the law of the church. The church suspends rebellious churchmen, and the law liberates those whom the church suspends. Ministers suspended from office, exercise the office from which their own church suspends them, and, avowedly in obedience to the civil law, set apart to sacred office men prohibited by the church from entering into that office,—an office from which those conferring it are themselves suspended."—*Eclectic Review*, 1841, p. 353.

\* *Eclectic Review* for 1843, p. 144.

lows, on what he thought “cheering indications” among those who sought enlargement in the Church of Scotland, and his words were amply verified:—

“I refer to the great increase of voluntary effort within the Established Church itself,—of pecuniary effort for extending their own institutions at their own expense,—and this not only at home, but in foreign parts, in the department of missions to our colonies, to the heathen, and to the Jews. I have no doubt that God is thus conducting his people in that church to the more excellent way. Circumstances may sometimes put practice in the right, even when opinions are in the wrong; and thus right practice leads to right opinions. It is to be hoped that the disciples of Christ will discover in the Voluntary principle such a potency, productive of such satisfaction and pleasure, as will soon induce them, like the primitive church, to employ no other. Willing of themselves, they will find they are able of themselves, and will cease to importune a reluctant and sullen power for a bounty of which experience tells them they have no need.”

Referring to the well-known efforts to extend the popular influence in the choice of pastors,—efforts by which the Church of Scotland was involved in a struggle, not only with the civil courts, but with patrons and presentees, and even with some of her own clergy,—Dr Heugh observes as follows:—

“Why should she plant and rear those thorns of the wilderness with which she is now entangled and torn? Why torment herself with a vassalage of her own making, from which, if she will, she may at once and for ever make herself free? Let us have done with patronage, which Christ never gave us, and we shall have no more trouble from patrons. Let us renounce state pay, which Christ never granted us, and we shall finally escape from the bondage and dishonour of state dictation. Let us revert to the position which Jesus assigned to his church, and we shall retire at once from a tempestuous sea, and soon find ourselves in a haven of peace and security. ‘It shall come to pass,’—happy when it shall come,—‘that Israel shall no more stay on him that smote him, but shall stay upon the Lord, the Holy One of Israel, in truth.’

“On this question, so much talked of, I do not farther enter. These are some among the many indications that circumstances within the Established Churches are happily concurring with circumstances without for accomplishing *a consummation, of whose approach and ultimate arrival we have no visitation of fear or doubt.* Come when it may, it will not be the grief of the church, but her joy; not her loss, but her gain; not her fall, but her rise and sure establishment; not her destruction, as some of her weak friends dread, but her salvation and her glory. For the advancement of the work of God, and the spiritual peace and holiness and honour of the ministers and other people of God in that

church, and in all other churches, let no occurrence induce us to cease in our prayers to God."\*

These remarkable sentences derive a peculiar interest from the fact, that they were penned in the beginning of 1839, four years and a half before the formation of the Free Church, at a time when those who afterwards earned the highest honour from the event, if at that time anticipating it at all, experienced little else than distress from the anticipation. The event itself accomplished what was beyond the power of argument: it harmonised the sentiments of those who foresaw it with alarm, and of those who waited for it with earnest desire. "COME WHEN IT MAY," Dr Heugh had said, "IT WILL NOT BE THE GRIEF OF THE CHURCH, BUT HER JOY; NOT HER LOSS, BUT HER GAIN; NOT HER FALL, BUT HER RISE AND SURE ESTABLISHMENT." When it did come, his own mind was impressively and joyfully affected. He believed it to be "a great work of God." He felt that there was something in it far higher than a mere constrained and unintentional homage to the great principles of a Voluntary church. He declined connecting himself with a meeting which it was proposed to hold in Edinburgh immediately after the Disruption, to consider the relative positions of the new and the old Dissenters, and to revive the Voluntary movement. This proposed meeting he, with others like minded, lent his influence successfully to quash, as ill-timed and "fitted needlessly to irritate the new seceders." He felt as if the time was one not so much for strife as for thanksgiving and prayer; and after anxiously inquiring about the meeting at one with whom he most entirely sympathised on all such questions, he adds:—"It is, indeed, an era in the religious history of our country. . . . My fervent prayer is, that the Lord may go before them, and lead them in a plain path."† In his conversation and letters, he felt a manifest pleasure in speaking of the "truly prompt and noble self-denial exercised by the clergy, and such vast munificence by the people."

*"May 22.*

"What a stir every where by this new secession! No wonder; for it has never had a parallel in Scotland—perhaps scarcely in any other land. So large a number of ministers leaving every thing for the sake of a good conscience; and such munificence on the part of the people! I think it is a great work of God, although, of course, as men are the

\* MS. Lecture on "The Duties of the Friends of the Voluntary Principle, in the present circumstances of their Cause and of the Churches of the Country."

† To Dr Brown, 18th May.

agents, human infirmity must be expected to appear. Nothing could be more deplorable than if they should become sectarian in spirit. I hope the Lord will be their guide."\*

"25th May.

"The new Secession is still all the talk. And no wonder; for it is the most wonderful thing that has occurred in our day. All wonder at it, and I suppose none more than the Seceders themselves. They have much both to unlearn and to learn; and as I believe most of them are under Divine teaching, I trust they will learn well and fast. And it will be well if both the old and the new Seceders be humbly willing to learn from one another."†

"2d June.

"The new Seceders, however, will provoke us all to jealousy, in the best sense I hope. Indeed, their zeal will provoke very many. I believe it to be a great work of God, and although as men conduct it, human infirmity must be expected to appear, it will be productive of vast benefit to Scotland."‡

"May 28 (Sabbath).—Great event of the day—the new Secession! vast excitement here, being the Sabbath on which the seceding men have been 'outed.' In every view, it appears a great work of God, in which he has laid bare his arm with peculiar distinctness. . . . In the discussions and negotiations with the government, an adjustment was often apparently all but effected, as in August last, when the committee of the Assembly accepted Lord Aberdeen's Bill with Sir G. Sinclair's clause. What hath God wrought! The people who meant to absorb dissent, are themselves Dissenters,—they who wished to enlarge and strengthen the Establishment, produce its disruption,—the derided Voluntary principle is the only thing they can lean on, and works with an efficiency which astonishes them,—the judges in whom they confided set their sentences aside, and rebuke and fine them for disobedience to their authority,—every scheme for adjustment misgives,—and the Tories, not the Liberals, are the power that smites them. 'This is the finger of God.' The great proportion seem good men,—they have been much in prayer,—they have excited the people to make amazing efforts,—they have great pecuniary resources, and vast zeal,—and the Lord may employ them for great good in the land, perhaps, among other things, to stir up, it may be to try and chasten, the older Dissenting churches. We have much chaff mixed with our wheat.

\* To a member of his family.

† To another member of his family.

‡ To Rev. Dr M'Kerrow.

“Lectured to-day on the concluding verses of Ephes. iii., and read an address on the new Secession. Preached in the evening with much freedom, in the Magdalene, to 110 poor creatures. May they obtain mercy! Mr Burnet preached in the afternoon for the London Missionary Society. The collection good.”

We conclude this chapter with a few sentences from the address to his people referred to in the preceding paragraph.

“I have said that this disruption of the National Church is a most important event both in itself and in its probable results. Who denies it? If the secession of four a century ago was important, what shall be said of the secession of four hundred in such times as these? . . . . I would refer to the remarkable determination and unanimity with which so many Christian ministers have surrendered, not merely their income, but their understood *status* in society, for the sake of what they understand to be their duty to Christ, to his cause and his kingdom. . . . I believe men of all parties, and Christians of all denominations, will most heartily honour this self-denial and devotedness. . . . If they are enabled, as we pray they may, to avoid a sectarian and exclusive spirit,—if they persevere in that spirit of prayer and devotedness in which they have so happily commenced, they will prove a blessing to the land; their zeal, energy, and liberality, will animate those who were Dissenters before them; and their example may induce the faithful in the English Establishment to comply with the Divine call, ‘Come out of her, my people.’

“As for those who have long occupied the fair field of unestablished churches, their duty seems plain enough. If they feel that they have been aggrieved, either by the language or the proceedings of those brethren in time past, it will be their delight to exercise a generous forgiveness. Secular parties may retain a spirit of bitterness, but the true followers of Christ will exercise his spirit; nor, I believe, will any be more prompt in their forgiveness than those against whom hard words were most liberally directed.”

## CHAPTER XXIII.

Dr Hough proceeds to Geneva for the sake of health. Paris. Bâle. Berne. Reflections on entering Geneva. His social situation. Diary: Applies to himself the tests of regenerated character. His interest in the state of Geneva. Origin of his volume of "Notices." Conversations on "the Disruption." Meetings with Christian friends and strangers. Visits Chamouni. Descriptive letter. A Genevese Communion Sabbath. Sentiments in relation to a colleague. His health in connection with this proposal. Letter to the Session-clerk of Regent Place Church. Sentiments on leaving Geneva. Return home.

ACTING on the suggestion of more than one physician of the highest professional eminence, he suspended his pastoral occupations during autumn, and repaired to Geneva.

"GLASGOW, 2d June 1843.

"I was somewhat unwell at and before the Synod, and, having consulted Dr Abercrombie, was advised by him to stop labour for a space. It is probable that I shall do so during during July, August, and September. . . . I am so far from being very ill, that if you saw me you would perhaps smile good-naturedly in my face. But I must relax. The *ubi* is not yet fixed, although possibly it may be Geneva and the Piedmontese valleys. Such is the banishment which my friends meditate. . . . I wish, I think, Divine direction, and I hope I shall have it. I would not wish to go any where without being able to give what I should deem a good answer to the question, 'What doest thou here?'"

On the Sabbath previous to leaving Glasgow, he used the following words, in an address to his people, which was afterwards published:—

"When I look back on the twenty-two years which have wellnigh run their course since my ministry among you began (not to mention the fifteen years spent in similar, though lighter, labour, in another scene),—when I reflect on the all but wasting solicitude with which the formation and superintendence of this church has been unavoidably attended,—when I think of the services in this pulpit, and the preparations, how imperfect soever they have been, necessary to conduct these services in any degree to the honour of God, and your spiritual benefit,—when I consider the other engagements which my pastoral duties have

demanding, the examination of some thousands of candidates for communion, the private visitations scarcely ever intermitted, the attentions to the sick in body, the grieved in spirit, the doubting and perplexed, the instruction of the youth, and the numerous though delightful meetings connected with the formation and the working of our various congregational institutions,—and when I think of the stirring and eventful times that have passed over us, and the interest I have felt constrained to take in many most momentous movements in the church and in the world,—I rather wonder that by the help of God I continue to this day, and that I have never, up to this moment, been confined for one day to the bed of sickness. In such circumstances, you, my dear friends, will not find fault with that providential allotment by which I must withdraw from you for a few months; and as for myself, what must I do but adore the forbearance, the forgiveness, the ineffable loving-kindness of the God of my life and my salvation!

“Never, I believe, in the course of my ministry, have I said so much of myself before; and if I have done so now, you will all bear with and excuse me, persuaded that it is done from no preference of the subject but solely from the circumstances in which I am placed. It is a sublime motto for Christian ministers, which is given by that apostle who was sometimes constrained to introduce into his writings his own affairs: ‘We preach not ourselves, but Christ Jesus the Lord.’”\*

We shall now follow Dr Heugh in his journey to Geneva through Paris, Bâle, and Berne, as well as other places of inferior note lying in his route. This journey the reader will be able to trace with interest, by consulting a few selections from his journal, which are appended in a note.† This jour-

\* Address to the United Associate Congregation of Regent Place, delivered after the Communion, June 26, 1843,—pp. 7, 8.

† “*Hasty Notes of a Tour, begun, under the Divine favour, June 27, 1843.*”

“June 27.—I never can forget the morning of my departure. The little arrangements were over—happily we had the presence of an esteemed brother in the ministry—we strove to be composed and cheerful; but still relapsed into a silence pregnant with deep emotion to us all. I took the reading of the verses to be sung at worship and of the 23d Psalm (the psalm which has so often soothed me), and read it with difficulty. The prayer was offered by my friend, with a particularity and a pathos which kept us all, I suppose, certainly kept me, in tears. The coach came; and then came the successive graspings of the hand, and the farewell kiss, which dissolved us as a My hour was come, and I was off. So I left them all, out of my sight, in tears, as was myself; they to pursue their duties, I to hurry onward. How death-like the separations! That last separation must come; and come when it may, it will be happy for me and mine, if I and they enjoy, as I trust through infinite mercy we shall, the fulfilment of the precious psalm we read at our last act of social devotion;—yes, they are now on one scene, I on another; they are engaged with their pursuits, I with mine; but we are both with one God and Saviour, both in one family and flock, and cheered by the hope of a happy meeting soon in a happy home. Oh, may joy be ours when death *does* come!

“On board, the company was abundantly commonplace; but it did not exclude religious enjoyment. The weather was propitious, and the sea calm,—one while smooth as a lake, another ruffled gently,—and, where the sun’s rays fell upon it, like countess living and leaping pearls; the sunset remarkably striking, the sun descending from a thick defined bed of cloud, and throwing out, a few minutes before he sunk beneath the horizon, a flood of golden rays, that tinged the whole surface of the waters, as many a mountain side far and near. He sunk to rise again. So shall all the just and shine forth as that sun in the kingdom of their Father. . . .

“June 29.—London.—Away to the city in the morning. We hastened to

nal was written with great rapidity, and solely with a view to interest the members of his own family in those objects that presented themselves to his eye with the freshness and

French ambassador's to get these irksome, useless, arbitrary passports; and our age, our birth-place, our residence, our size, eyes, mouth, nose, brow, hair, and height, being all duly entered in this precious document, and subscribed both by the employé of his Excellency and ourselves, we hurried along, and found ourselves in the splendid terminus of the Southampton Railway. . . . . About sunset our heavy steamer began to move.

"Both in walking on the deck, and in the night-season, felt great delight in thinking that all that surrounds me,—these unknown fields, this 'swelling deep,' that glorious canopy over me, and all 'these stars of light,' belong to God, whom I am invited to call my *God and Father*. The first verse of Psalm 23d seemed enough for me; and in thinking of my own dear home, it was consolatory to reflect that they were enjoying as well as I the benefits secured by that all-comprehensive word. Surely, I thought with myself, if even *here* I have so much pleasure from the reflection, that He who keeps me keeps them, the delight of the 'spirits of the just made perfect' must be ineffable, from similar views; and it must delight their happy spirits to think that He who is their God is the God of those they have left behind them, that He who loves those in heaven loves those on earth, and that He who has brought them to the felicity they enjoy, will also 'guide by his counsel, and receive to his glory,' their believing friends and brethren still here below.

"*June 30.—Havre.*— . . . . The old town of Havre like all other old continental towns—the streets very narrow and dirty; the sewer open in the middle; no side pavements; the houses chiefly wooden and very high, with tiling frequently down to the street. Visited a school—the teachers in the habit of Roman Catholic priests, with black gowns to their feet, closed all round, white bands, a small black cowl, were very polite, and wished to show us all about the school. The boys clean on the whole—active and intelligent looking. At the door of every apartment there is a vessel attached to the wall for *holy water*, which, no doubt, the young disciples apply to themselves every morning in the most canonical manner, and thus keep all quiet within should there be any tendency to dispeace. We felt we were within the limits of the antichristian dominion, and saw tokens of his power every where. O what a mercy to be in the kingdom of God, and of his dear Son! . . . .

"*July 1.—Rouen.*—A new month has commenced. Whether we travel or remain at home, time flies with unvarying rapidity. 'So teach me to number my days, that I may apply my heart to wisdom.'

"In the morning I felt somewhat relaxed, but walked about a little before breakfast. Rouen is a large city, containing about 100,000 inhabitants. I walked among the crowds near the shipping, consisting of porters, carmen, sailors, fruit-dealers, and workmen of all sorts, about the meal hour, and they were occupied with considerable masses of bread, which they cut with a clasp-knife, and enriched with butter in abundance, chattering incessantly to one another. I could be of no use to them. O that they were supplied with the bread of life!

"About mid-day we started for Paris by the 'chemin de fer' (the railway). At last we saw the outskirts of the metropolis—the woods of St Cloud—the summit of Montmartre (about the height of the castle of Edinburgh, but not so precipitous nor castle-looking)—the tops of the higher edifices; we passed those enormous lines of fortification with which the jealousy of the king is surrounding his faithful Parisians. It is said the Parisians of the lower classes are all honest. We had a specimen of this in two decent-looking men who carried our baggage to the hotel, and who insisted on six francs for their half-hour's work, but gladly accepted two.—Poor people, few of them know any thing of the stock on which alone active virtue flourishes! . . . .

"*July 2.*—Had worship in the morning, and went to the chapel Taitbout (Mr Wilks's) for forenoon service. Heard Mr Audebez, and was able to follow his sermon generally. It was scriptural, devout, and, at times, very earnest and animated. In the afternoon, I preached in an apartment connected with the chapel, for what is called the American service. Had considerable liberty in the devotions, less in the sermon. It was a comfort to be able to drop some seed on the French soil. As we returned, we entered the Madelaine, the most splendid ecclesiastical edifice in France; and truly, if columns, altars, images, the Virgin and child with their gilded crowns, wax candles six feet high, holy water, confessional boxes, crossings, &c., can save souls, the French are in no danger. O when will this superstition have its end! When will Jesus purge the temple! When will France become a religious country!

"*July 2, 3, 4.*—Went every where through this gay metropolis. What magnificent

interest of novelty. He was accompanied as far as Berne by his elder son and another young friend.

“*June 27.*—Since last entry, how much has occurred to

gardens, with their statues, their seats for every body, their giddy crowds. In going to the Louvre, and remaining a few moments at the door, a young man well mounted told me he had often heard me when a student in Glasgow; and a lady and gentleman from England told me they were my hearers on the preceding Sabbath. How strangely people meet! Went to Versailles by railway to see Mr Wilks and his family. Magnificent terminus at both ends,—the country in most places very rich,—some truly beautiful villages amidst groves, immediately under the woods of St Cloud. The palace of Versailles exceeds, I suppose, any human structure on earth for size and splendour,—the walks through its apartments are said to be three miles in length,—marbled floors,—the painted ceilings,—the magnificent paintings of Bonaparte’s history, his marriage, his coronation, his battles, with the exception of his last,—the innumerable busts and statues,—the grounds that stretch before the palace, are really exhausting. O if man were as eager to honour God, as to honour man—to raise spiritual and immortal, as visible and perishing memorials, what a heavenly place should our world be!—It shall yet be so. . . . .

“The Parisians seem to delight mainly in three things,—eating, talking, and *spectacles*. Yet I did not see in all Paris one person drunk (although there might be many such), one person, even a child, without stockings and shoes; or one beggar, with the exception, I think, of a poor old woman leading an old blind man, her husband, I suppose. For three days, the heat was unsupportable, and gave me more the idea of a residence in an oven than any thing else. The sun was fierce; and I never thought so much of the force of that expression, ‘The sun shall not smite thee by day, nor the moon by night.’ We dined, prior to our departure, in the Palais; and then hastened to our *diligence*, bidding (on my part at least) a final adieu to Paris, magnificent, volatile, thoughtless, alas! wicked, Paris. May the Lord arise and have mercy on that city and land! May the time to favour them, even the set time, come! . . . . .

“Leaving Belfort, the country grows in interest,—wood abounds—the plains increase in richness—and a profusion of wooded hills meet the eye in all directions, increasing in size, while over them remote cones and peaks are seen, giving promise of Alps by and by, kindling hope and expectation, reviving exhausted strength, and creating a sort of impatience that speed were increased to hurry us on to magnificent Switzerland. At last, on the left, a long mountain ridge appears, and as we get a little nearer, glens, mountain sides covered with forests, bright green surmounting the woods, rich meadows and vineyards at the base, exciting the buoyant query, Are these young Alps? They are not; they are the *Vosges*, rising, however, to more than Scottish altitude; some of them reaching, I think, about 6000 feet. But they are distant. Meanwhile, we are wheeled into a well-built, clean, busy place, surrounded with groves, gardens, and vineyards in plenty, and reach a hotel, which, weary as we are, after fifty-two hours’ travelling, it is a luxury to enter, to be shaved, and washed, and fed, to find every order obsequiously obeyed, with the knowledge that other two short hours will bring us to the capital of a Swiss canton. The town we have reached is Mulhausen. Refreshed, we hurry to the railway, and after about twenty miles flying (or little more), we are in the outskirts of Bâle, and are driven up to it through a long avenue of trees, then through a gateway, finally through some narrow streets, at one opening of which we see by moonlight the deep, broad, rushing Rhine!—and in one minute more, are at the door of the *Cigone*, and received by a decent-looking hotel-man, who speaks English, and makes us as welcome as weary travellers could wish to be. . . . .

“O what a quantity of God’s earth have I looked upon! His are all these plains and towns, and hills, and forests! What an inheritance for ungrateful man! May I be enabled to praise the Lord for his goodness, his gracious preserving care; and to trust Him for the future, whose goodness and mercy have followed us thus far! . . . .

“The Minster and its aisles abound with the ashes of the dead, and I was directed to the resting-places of two very different persons—the tomb of Erasmus, and that of *Ecclapadius*. The latter was *their* Reformer, and he was a sort of *juste milieu* man betwixt Calvin and Luther, rejecting the doctrine of the former respecting Predestination, and that of the latter on the Sacrament. How have individuals given a character to a country, and impressed their own image on its inhabitants from generation to generation! How much of good or evil may one do! Yet it is the incorporation of individual opinion with legal institutions that mainly gives them permanence, and a permanence often more of usage and appearance than of reality. . . . .

“On Sabbath I went at nine (the common hour for the first service) to the church in Little Bâle, where the communion was to be. It was a poor affair to a Scotch eye

be afterwards noted! This is a trying day. I leave my beloved family for three long months; yet, blessed be God! all in health, I hope 'in the Lord.' To Him I desire to commit them, my flock, myself. Psalms 23d, 91st, 121st."

"PARIS, *July 2* (Sabbath.)—The particulars of our journeying elsewhere. What causes of gratitude crowd on me! The Lord has been with us, preserving us in our going out and coming in,—preserving us from all evil, in the house and by the way, on land and by water. Not one good word has failed. Notwithstanding all fatigues, and the absence of usual sleep and repose, I am stronger than when I left my beloved home. The sensations in the head unfelt—oppressiveness is off—a sense of health pervades me. In spite of wandering thoughts and an evil heart, have had a good morning. In my solitary chamber, hope that in some measure with God. Read together Psalm 67th and Eph. ii., with social prayer. Could have wept when I remembered Zion

It might be otherwise to the eye of God; and I could not but persuade myself that Jesus was present in his own ordinance, with whatever infirmity its observance was attended, and that some had fellowship with the Father, and his Son Christ Jesus.

"As I walked on the wooded platform before the church a little prior to the commencement of worship, two sweet-looking, well-dressed girls, the one about seven, the other about nine years, looked to me. I gave them my hand, which they grasped and smiled. I patted their little heads, and they seemed gratified. I tried a little French, but they answered in rough German. They seemed averse to leave me, and looked and smiled to one another as I went away. I wished them well, but could do no more. How much these Babel-builders have done to stop human intercourse!

"I must not forget the *storks* at Bâle. They are every where, especially on the tops of houses, churches, and steeples; and as they keep very much the erect position, look at first like statues. The chimney-tops have generally arches of tile over them, and there they sit, stand, build their nests, chatter to one another, and look down, meditatively to appearance, on the human crowd below. Their sound very much resembles the *rickel* used in Scotland to frighten away sparrows from ripe fields of grain. . . . .

"*July 11.*—BERNE.—. . . . We sallied forth in quest of the Alps. We hurried to one of the ramparts, and, as we turned a corner, the whole range of the Bernese Alps, in snowy brilliance, shooting their summits into the sky, burst upon us! I can never forget the joy and amazement of that sight. As the best possible point of view, we hastened again to the Minster, and the man at the top. Here we had leisure to view them in succession—with some dense volumes of mist rolling among them, or a long stripe of defined cloud running across them—their tops far above in the azure, like massive burnished silver, reflecting the rays of the evening sun. One peak I can never forget—the most distant and lofty of all, and quite solitary. It seemed a regular cone; with this exception, that it seemed that by some vast convulsion in those domains of perpetual winter, an enormous mass had been torn from its side. These were 'the Bernese Alps,' about thirty or forty miles distant, including Wetterhorn, Schreckhorn, Jungfrau, &c.—some of them about 12,000 and 13,000 feet above the level of the sea. What stupendous monuments of the power of Him, who 'by his strength seteth fast the mountains,' and before whom the earth itself is but 'as the small dust of the balance.' . . . .

". . . . We travelled through a rich, and cultivated, and thickly-peopled country, and at four reached Lausanne. We wound our way by wooded roads along the side of this beautiful lake—we obtained a glimpse of Mont Blanc, far distant, ere sunset—and in the dusk, passing many villas, we, at last, got to the humble ramparts of Geneva, delivered our passports at one of its gates, and were soon in an excellent hotel, the *Couronne*, situated on the very bank of the Lake, and in which French, English, and German are all going at once. Thus 'goodness and mercy followed me' Thus ended my journey to Geneva."

in Scotland. Every thing here resembles a city wholly given to idolatry. Business as on other days,—pleasure as on other days,—musicians playing, singing, piping, &c. Hope to be in a few minutes among ‘the excellent’ in Paris,—the ‘salt’ in this land of corruption,—the ‘lights’ hid amidst its darkness.

“Went in the morning to the chapel in Taitbout. All along the way the shops were open, and business doing, as on other days. Opposite, tailors were at work at open windows, and workmen building houses. The chapel was well attended—the service all in French—the sentiment quite evangelical. The manner of the preacher [M. Audebez] excellent, grave, animated, eloquent. Notes were used, but not slavishly.”

“BALE, *July 9* (Sabbath.)—Have passed through poor, giddy, ignorant, dissolute France. Oh when will the Lord arise and have mercy on that people, who seek him not! when will he dispel their delusions, and break the fetters of superstition and sin which they have so long delighted to wear! This must be the Lord’s doing, and it will be marvellous in the eyes of all men, and of the humble ones in the land who call upon his name. The constant succession of new objects, the exhaustion of travelling amidst heat and dust and din, and, above all, the vanity of my own mind and the wickedness of my heart, have greatly interfered with spiritual enjoyment. But God’s own word has, I hope, been my stay; and some outgoings of soul in meditation, however broken, and prayers, however feeble, have brought me to God, the living God, for whom I desire that my heart and flesh may cry out. The sun has not smitten us by day, nor the moon by night, and we are in health. ‘Bless the Lord, O my soul!’”

“*To Mrs Heugh.*”

“BASIL, BASEL, OR BALE, *July 8, 1843.*”

“ . . . . What a journey we have had! Really I was afraid to anticipate it. The temperature at Paris was that of the West Indies, about 86°; and its closeness resembled, I suppose, a baker’s oven shut. We had a journey of 345 miles before us, without stopping, except to eat; and for the first day, the heat rather increased than diminished. We got the coupé to ourselves; and if you suppose an omnibus having three seats in front, enclosed like a post-chaise, you will understand our situation, as pleasant a one as that sort of travelling affords. For about the first hundred miles we travelled along a causeway, as if we had been running along Trongate in an omnibus for fifteen hours, with

this addition, that the dust was all but incessant, sometimes so dense as that you might have eaten it in mouthfuls. Still all was well with us. Our great Protector never left us. Evil occurrent we had none. And after fifty-five hours' incessant travelling, I arrived at this city in perfect health; for which I know thanksgiving will ascend from every breast in my own dear home, whose inmates have been always dear enough to me, but whom I think I really love inordinately now that I am at a distance. Among my musings in the house, and by the way, I sometimes think, if being separated from friends by some earthly distance so augments affection, what must be the love which saints in heaven will cherish towards those they have left behind them! And if, by any means, I could see you all enter this apartment in which I write, our joy would be so transporting, O with what delight will saints receive one another in heaven! Perfect holy love from Christ to his people, from his people to Christ, and from his people to one another!—is not this heaven? and truly it is our own fault that we have not more of such a heaven on earth. Why should we find it so difficult to banish every wrong feeling, look, word, or deed, which keep us even here from this celestial feast? . . . . .

“Since writing the above, I have been at the Missionary Institution of Bâle, and introduced myself by a note from Mr Wilks to Professor Hoffman, the head of the Institution. He seems quite ‘a man of God.’ He submitted to a very close catechetical examination respecting the state of religion here, and many other matters of importance. I have taken down his information, which may be useful.”

“GENEVA, *July 15* (Saturday.)—I have been brought hither in safety and health, in the midst of the works of God, and by his good hand upon me. ‘What shall I render to the Lord!’ Have had a letter from my dear home, my ever affectionate and beloved wife, ‘beloved in the Lord.’ The same care which is extended to me is enjoyed by my family. O the goodness of God!

“My sentiments, on reaching this place, are in my journal. The city where Calvin, and the illustrious Reformers, lived, laboured, contended, and died. Here are not a few, the excellent of the earth, of like spirit, though not possessing their power, their gifts, and their name. I have already been with some of them. May I derive some benefit from their society, and be enabled, however poorly, to impart some! Regret that, from my partial acquaintance with the language, I can communicate so little to those in the house in which I reside. But hope to be enabled to drop some seed. May God grant grace to direct me! How valuable this calm seclusion! May I have God’s fellowship, and this chamber shall be ‘the house of God, and the gate of heaven.’”

To this "calm seclusion," and to the circumstances which contributed to enliven and diversify his solitude, he refers in writing to his son, who had parted from him at Berne.

"GENEVA, 15th July 1843.

"My chamber is plain, but comfortable, and though I feel the absence of friends, I cannot tell you the comfort I have in withdrawing to it, and finding myself undisturbed and alone, with my books, and with God. If I do not gain something by this seclusion, I shall bring great guilt on myself; but I trust the Lord will be with me, and enable me to do something for both worlds.

"What a treat I had to-day,—sitting above in an islet in this lovely lake, the mighty Rhone rushing past me, hurrying its way to the ocean, the lake before me, and these everlasting mountains all around. I am delighted with the Reading-Room, where I have the *Times*, the *Globe*, the *Standard*, the *Examiner*, the *Record*, besides the *Quarterly*, *Blackwood*, and *Punch*. It would really seem as if our ministry were rocking. At present, nothing seems stable, but the mountains, and the throne of Him who, by his strength, hath set them fast. The latter at least yields everlasting consolation.

"I am in a place here very like the Meadows in Edinburgh without the walls of the city, but near them all. So I have no view, except of bushes and trees beside me, and my household friends promenading and laughing. I have laughed little since I left home. I suppose it becomes strangers to be grave; it is their natural mood. I am just about to make an evening call for Dr Gaussen, whom I already like, for his manliness, his frankness, and his piety."

An undesigned, but most appropriate commentary on his own remark, "it becomes strangers to be grave," may be found in the entries in his diary on the three succeeding Sabbaths.

"*Geneva, Sabbath, 16th.*—Some delight in private with my Bible, and, I trust, with God. The 36th, 63d, and 51st psalms peculiarly refreshing. Feel as if more liberty in prayer here, both for myself, my family, and my flock, than when at home. O for the *pouring out*, as with a full flood, of the influences of the Divine Spirit, that we may have religion in its power and plenitude,—prayer with fervour, enlargement, abundance, faith,—the *following hard* of the soul after God, the sensible dwelling of Christ in the heart,—the ascending of the soul to heaven.

"State of the churches here in my other journal. What a town in the evening! The law of the Sabbath binds the race; yet by whom is it regarded? The world is in rebellion up to this hour. 'Send forth the rod of thy strength,—rule in the midst of thine enemies,—inherit all nations.'"

“*Geneva July 23d* (Sabbath.)—The transactions of the week recorded in my other journal.—A letter from dear home last night, read with tears of joy, and I trust gratitude. . . . “Bless the Lord, O my soul!”—One part of my wife’s letter distresses me,—Dr Stark has been ill with an affection of the head,—I think I should scarcely be able to visit Loanhead, if he were not there. But his ‘light affliction is but for a moment, and is working for him a far more exceeding and eternal weight of glory.’ May the Lord spare him yet a little longer!

“Have been endeavouring to remember my dear flock at home, and to be present with them in spirit. May the grace of the Lord Jesus be with them all! The presence of the Chief Shepherd can amply compensate for the absence of a poor under shepherd.

“Have been endeavouring to set apart some time for an examination of some leading characters of a regenerated soul, and to try whether, in the least measure, I possess them. I think the ten following are very distinctly marked in the Bible:—

“1. A discovery of the evil of sin as against the blessed God,—against his nature, his will, his authority, his glory. Passages such as Ps. li. 4; Rom. vii. 7; Rom. iii. 22.

“2. A persuasion of the righteousness of God, in all that he has done and threatened against sin. Passages such as Ps. li. 4; Rom. iii. 5.

“3. A discovery of the glorious method which God has revealed of salvation from sin, by his grace, through the obedience unto death of his own incarnate Son. Passages such as Rom. iii. 19–26; 2 Cor. iv. 4–6.

“4. A disposition to accept this method of salvation by faith. Passages such as Matt. xi. 28–30; John vi. 66–69; Phil. iii. 7–10.

“5. A sincere disposition to glorify God, by doing his revealed will in all things. Passages such as 1 Cor. vi. 19, 20.

“6. Some Bible love to God,—to his Son,—to his people,—and to his service. Passages such as Ps. xviii. 1; John xxi. 15, 16; 1 Pet i. 8; John xiii. 34; Ps. cxix. 5, 97.

“7. A concern for the promotion of his cause in the world. Passages such as Matt. vi. 10; 2 Cor. v. 14, 15.

“8. Setting the affections on the things that are above. Passages such as Col iii. 1–4.

“9. Maintaining, in the Divine strength, the inward conflict with all sin. Passages such as Rom. vii. 14–25.

“10. It thus appears that the Christian is a new creature. 2 Cor. v. 17. He has *griefs*,—which are peculiar to him,—because he does not glorify, love, praise, resemble, seek, submit to, the blessed God, as he should do,—*desires* after all these,—and *pleasures*, and *joys*, in them, and in the hope of the glory of God, with which strangers do not intermeddle.”

“I feel assured that whosoever has these characters is born of God,—that all Christians have them, though in different degrees,—that Christians may know, and ought to know, that they possess them,—but that from many causes, especially these four: that they possess them in a measure so small; that they press after the growing acquisition of them with so little perseverance and earnestness; that they yield so much to temptation, and allow backsliding so greatly; that they inquire with so little care, closeness, and frequency, with prayer for divine searching, and for the witness of the Spirit with their spirits; they are often in a state of great uncertainty, darkness, and fear.”

“*Geneva, July 30th.*—I have endeavoured to go over these marks of character, and, as in the sight of God, to try myself by them,—I feel that all these causes of darkness have prevailed with me. Yet, as far as I can judge, and unless this deceitful and desperately wicked heart deceive me, I think that through infinite mercy, they, in some faint degree, apply to me. But I desire to lie low in the sight of the Holy and Infinite Majesty,—to cast from me self-righteousness, and all self-dependence,—to throw myself into the arms of infinite and infinitely free favour,—to accept the Lord Jesus for ‘wisdom, and righteousness, and sanctification, and redemption,’—and to give myself up to Him, to be saved by Him and to serve Him. ‘God be merciful to me a sinner!’ I desire to be found in Christ. May the grace of the Lord Jesus be ‘exceeding abundant’ to me!

“Heard to-day M. Pilet in the *Oratoire*. A good man, very earnest, and eloquent, and the audience both considerable and attentive. All the prayers read but one, which was short but comprehensive and fervent. Was able to follow in a good measure. The sermon on the case of Apollos. After sermon, the children, to the number of about 80, addressed by Prof. La Harpe. A good many others present. After

sermon, a little conversation with a good many Christian friends.

“Went to Dr Malan’s church in the evening. Very thin, —a stranger preaching for him. In general quite like a day of free and universal amusement. Much information from one of his daughters.

“Delightful letters from home. Oh for a grateful heart! But distressing news also. My dearest friend, out of my own family, Dr Stark, has been seriously ill. May the Lord spare him a little if it be his will, that he may recover his strength! But he is drawing near the close of his useful course,—sure of ‘Well done, good and faithful servant.’ And poor M’Kenzie, with many beside, at a midnight hour, has been hurried into a watery grave. I believe he had his loins girt, and his lamp burning! May we all live to the Lord, and die to him!”

It is difficult here to withhold the remark that Geneva was probably a scene too stimulating to one like Dr Heugh, whose very interest in such historical associations as it afforded, and in the facts of its more recent religious condition, were fatiguing to his physical frame, and whose health was calling, not for excitement, but repose. Having carried with him from England and France introductions to the men who are the pillars and ornaments of religious society in Geneva, he obtained at once admission into the most choice circle in the city. Indeed, from the work which he had assigned to himself, he sometimes found “too little rather than too much leisure.” Yielding to the impulse of his habit of careful observation and inquiry, he set himself to gather facts on the religious history of Geneva, from conversations occasionally held with Drs Gaussen, Malan, and Merle D’Aubigné, with Professor La Harpe, Colonel Tronchin, and others, aided as he was by documents put at his command. Without any special effort, his materials grew upon his hand. In a scene which had been the focus of such interesting incident, it would indeed have required in him no small degree of self-restraint to have been unoccupied. He observes to one of his children :—

“I am not altogether idle. I have finished my journal from Glasgow to Geneva, which is longer than the longest article for the *Eclectic*. I have been endeavouring to make myself quite acquainted with the religious and political condition of the city and canton, and have got and read the necessary books. I have sketched a tolerably full and oft-corrected outline of what should be written on these subjects; and if I

have as good health as I have had hitherto, I shall proceed to write out this outline, for whatever future use."

Such was the origin of a volume on the state of religion in Geneva and Belgium, the substance of which was first given in a series of week-evening lectures, after his return to Glasgow, and which was speedily thereafter sent to the press.\* Regrets have been expressed by not a few, not without some justice, that he should have engaged in this work in an enfeebled state of health, and on the eve of resuming a pastoral charge involving exertions, as conducted by him, too great for the energies of any man even in the vigour of health and in the prime of life. Such regrets may seem all the more reasonable when we state that the chapters on Geneva were not produced without considerable searching into documents; and that his correspondence in Geneva, and his journal prepared for domestic use, together with other MSS. written during his absence, would extend to a volume not inferior in dimensions to that which he presented to the public. It must be remembered, however, that these Geneva papers sprung from a habit of easy sketching which had been matured by very frequent exercise for at least forty years—a habit which was exercised in Geneva in circumstances peculiarly favourable, not to say tempting, to its indulgence; and which was accompanied with a facility that rendered the exercise of it, not a labour, but a recreation and enjoyment.

While searching amongst the circle of religious men of Geneva, for facts illustrative of Genevese history, his position gave him sometimes the opportunity of gratifying what he found prevailing—"a keen appetite for Scottish ecclesiastical intelligence," awakened by the recent Disruption. The spirit in which such intelligence was conveyed may be easily conjectured from some of the pages at the close of the preceding chapter.

"I have spent a Genevese evening at the house of Colonel Tronchin, with a company of about fifty, the *élite* of Geneva, I understand, literary and religious, with a sprinkling of Germans, English, and Americans. . . . After tea, I was requested by the Colonel to give an account of Scotch affairs, which I did in English, while La Harpe, one of the Professors here, translated with great readiness and accuracy, and I was enabled to state both facts and principles. D'Aubigné called next day, and expressed his satisfaction. He took me to another large meeting that evening, which I addressed in like manner, and showed me as we

\* Notices on the State of Religion in Geneva and Belgium. See pages 1, 2.

went where Servetus was burned, giving me some interesting facts concerning that sad event. Dr Baird is in France, but is expected here in two weeks or so."

Dr Heugh, from his first arrival in Geneva, enjoyed the society of a party of American Christian friends, including the family of the Rev. Dr Baird, so favourably known in this country as the author of a work on religion in the United States, as well as of other publications. To the society of these friends, with whom he visited Chamouni, and in company with whom, on leaving Geneva, he journeyed upwards of 500 miles, he conceived a very strong attachment, leading him often to feel that "to travel with those who have one's own language, and who fear God, is an inexpressible comfort."

He met daily at table with persons belonging to different nations—English, German, and French. "My inmates continue very agreeable," he writes to a member of his family. "On my right hand sits a baron of Saxe-Weimar, chamberlain of the Grand Duchess, a well-bred, frank, happy creature; who talks English to me on condition that I speak French to him. On my left, a plain, unceremonious English aristocrat, who sticks to me, and allows me to speak a little to him on the most important subjects. The English I get is at least no better than the French I give. A good Genevese who has been very attentive to me, says, 'I will expose you,' meaning 'explain' to you. He says, 'I pose this assertion.' Were you beside me, we could hardly keep our muscles, I suspect, in becoming tension."

A few sentences may be selected from his letters, showing how Christian strangers may be thrown together in such a city as Geneva.

"I have been at Dr Malan's just now. As I went in, I found a stranger, before the Doctor made his appearance, a fine-looking man, with whom I exchanged a few words in French, left him with the Doctor, and withdrew. It was a lovely evening, and Madame Malan, one of her daughters, and Mrs Baird, were sitting in the garden. Mrs Malan told me that the stranger to whom I have alluded is a learned Hungarian minister, recommended to her husband by a Hungarian lady. The minister feels that he is in utter ignorance of the truth, and was closeted with Dr Malan for instruction. We all agreed that it became us to pray that the Lord would open his heart to attend to the things spoken by the good Doctor. A French advocate was there lately, in whose conversion Dr M. has been instrumental. I believe the good he has done in such forms is incalculable. Dr Baird has come

back laden with news, and has laden me with his own good cargo. He has been through France, part of Italy, and has spent a few days in the Piedmontese valleys with the Vaudois; and I have made him show me all he saw,—shape, length, population, of the valleys,—the appearance and modes of that interesting race, and their present religious condition. Dr Gaussen, too, has come back, and brought all his kindness along with him. On Saturday last I dined at his house, with the Bernese Christians, and a minister from the south of France; and all these had their quota of information. And yesterday, again, I dined in Colonel Tronchin's with two American ministers, and one or two beside,—promenaded his beautiful grounds, and went up again to his tower,—Mont Blanc in all his silvery glory in the last rays of the setting sun, his perpetual lake at our feet, and Switzerland all around us. We came home in as summer-like a day and evening as we have had since I came here."

He adds, in the next sentence, making one of his quick and amusing transitions to another subject—

"Surely all the flies have left Scotland, and, like me, come to Geneva. I am in a perpetual hive, and they seem to know me from the familiarity they use. I allow them to promenade on brow and pow, on nose, and check, and chin; but some of them have a curiosity to light on my eyes, to examine my ears, to peep up my nose, or to walk into my mouth, to ascertain, I suppose, whether I have all my senses; but these inquiries I am obliged to discourage."

In company with some of his American friends, he visited the famous Chamouni, a description of which he appended to his volume of "Notices." His allusions to this excursion indicate no lack of that fine enthusiasm which often lends a peculiar charm to descriptions of what is grand or vast in nature. He "traversed the wondrous path that leads to Chamouni." He "spent two days in that unequalled valley." He "walked on that mysterious Mer de Glacc."

"The Alpine pass through which we advanced was one perpetual colossal Trosach, and absolutely exhausted the mind with delight and wonder. But when Mont Blanc himself burst upon us, I felt, I suppose, somewhat like the queen of Sheba. Whoever has seen Versailles may be satisfied with palaces, sure that he can never see the like again; and whoever has traversed Chamouni, and gazed on Mont Blanc, with its rocks and snows and glorious glaciers, may be sure he never can again behold such physical magnificence. What do you think? I rode five hours on a mule, a guide walking beside me, and holding the beast by the bridle, till I was more than 6000 feet above the level of the sea, ascending often by paths so precipitous, that the animal seemed to be perpetually rearing, while the road was sometimes so rugged that he needed rather to jump than walk, and so narrow as that guide and mule could hardly walk abreast, and while the descent on the one side was so abrupt, that, had the ground slipped, mule and minister must

have descended full 3000 feet! But what think you of riding down again? This was indispensable, unless we had resolved to reside aloft. Yes, and I looked upon, and walked upon, that mysterious *Mer de Glace*—sea of ice—about two miles broad, where we saw it stretching far away full fifty miles, and environed with countless rocky pinnacles, one of which, right before us, rose 7000 feet above where we stood, being 13,000 above the level of the sea. After a day of cloudless serenity, all became enveloped at night,—torrents fell—lightning flashed for hours,—and the whole valley and mountains reverberated with Alpine thunder.”

In a letter to one of his family, he says, “It would have been wickedness not to visit the glorious Chamouni, which, having seen once, you have no power to forget afterwards.” The moral as well as the natural associations of the place deeply impressed his mind. To one of the elders of his church, he says: “How delighted should I be to grasp the hand of any of you in the midst of this city of Calvin, its beauteous lake before us, and its glorious mountains all around. But Calvin has long since found a nobler city, ‘the city which hath foundations, whose builder and maker is God.’ Thither let us journey, and there may our hearts and our everlasting home be.”

Contrasts of another kind not seldom pressed themselves upon his attention—those naturally suggested to a devout mind between visible grandeur and spiritual degradation. To his son, who had lately left him at Berne to cross the Alps, he observes:—

“Well, what a trip you have had over these vast Alps, and that fair Italy. And yet what scenes of moral degradation every where present themselves amidst these objects of physical magnificence and beauty. Think of these ignorant, false, filthy, fiddling, crouching Italians; and of the ‘Beast’ that rules them. Italy Popish is, I suppose, far worse than Italy Pagan. But this is all temporary. Italy shall yet pass under another and a better Lord, and, blessed in Him, shall call Him blessed.”

“To Mrs Gilfillan, *Stirling*.

“GENEVA, 25th August 1843.

“I never can express the delight with which I still gaze on this city of Calvin, in my opinion one of the greatest, if not the very greatest, and most wonderful man by whom the Reforming age was distinguished; and go where I will here, I feel as if I were ever treading in the very footsteps of Calvin. His church, his pulpit, his very books, the house in which he dwelt, the college, the hospital, the schools which he established, the tolling of the great bell that summoned the ancient Genevese, and the crowds of illustrious strangers by whom their city was thronged, to hang on the lips of the pale, solemn, thrilling man—his

grave,—all these awaken strange emotions. These become sad in their character, when we think that Calvin's successors have denied the divinity of the Son of God,—that their very professor of divinity, one of the pastors at this day, says of the Saviour, 'We deny that he is Jehovah, the Creator of the heavens and the earth;' and that another is declared to have said from the chair to his students, with a profane levity fit for an infidel, 'Make of Jesus Christ what you will, only do not make a God of him.' But the candlestick of Geneva has not been removed out of its place.

"As to the other parts of Switzerland, and even more distant regions, I have been enabled to pick up some details; for strangers come here from all quarters; and I have had my own good share of their society; when my conversation has been as catechetical as decency would allow. I feel as if I were quite in the neighbourhood of France, Belgium, Germany, Sardinia, Italy, and the whole Mediterranean. Indeed, as to France, you can get to it for fivepence; and I was there to-day, looking at the loathsome dwelling of that departed, yet half adored genius of evil, Voltaire.

"I have no room to say any thing of the physical grandeur of Switzerland. It has excited me as if I were a lad of five and twenty. I never expected to have the privilege of beholding such an assemblage of beauty and magnificence. How it becomes us to rise from these works to their adorable Author!

"I trust your health has improved, and that when I get to Stirling, (alas! I start when I think I am more than 1000 miles from it) I shall find you much stouter. At this moment I have a complete vision of the whole scene—the hills, the carse, the castle, and the kirk. I can also see those mansions, where those once dwelt who have long since left them for ever. So must we leave ours! May we have our hearts, and at last our place, in the better country, in the house of many mansions above!"

"*August 6, GENEVA, (Sabbath.)*—Events of last week very fully in my journal. In a land of physical grandeur, but a moral waste. All that God has done, excellent, marvellous; the influence of man, pestilential, ruinous.

"Excellent letters from dear home on my return [from Chamouni]. O how long has it been so, by the tender mercies of our God! May He bless us all with grateful hearts! It was otherwise with the ladies who accompanied me. On their arrival they found letters announcing the death of a beloved sister. They have been plunged into sorrow, and great affliction. But they know the refuge, and in the shadow of God's wings find consolation. It has been a pleasure to minister to their spiritual necessities, however imperfectly.

"Heard—but understood not—in the cathedral this morning. The echo drowned the sense, to me at least. I believe I lost little. . . . .

“Have thought much to-day of home. The congregation being again to hear that excellent person, who will probably be invited to be my colleague, and to become pastor of the flock, when I give my account! O what a solemn period to me! Yes, it has come to this! My course is nearly finished in the ordinary arrangements of Providence, and my account is at hand! O what an idler, what a sinner have I been! ‘Lord, enter not into judgment with me!’ I have no other refuge than grace, and the great propitiation which sovereign grace has provided: and I need no other.—Eph. i. 7. May God guide the congregation, Mr Croom, and myself!

“As soon as worship over, the whole town in merriment—cafés thronged, boys fishing, the lake crowded with pleasure-boats, a fete, the walls and *greens* thronged, theatre open, shows exhibiting—otherwise with but a few.”

“GENEVA, *Sept. 2d.*—Still compassed about with mercy—health good; friends here sufficiently numerous; as much information got to take home with me as I can well communicate; have got much of it put on record, and expect ere I leave to have more. Good news respecting my family at home, and respecting our two dear absentees. Surely I ought to offer up myself to God a living sacrifice, for it is my reasonable service! Some concern about the congregation, who are somewhat divided about a colleague. But as far as I hear, no faction. Trust the Lord will give them the spirit of love, and of a sound mind; and will give them, in his own good time, a pastor after his own heart.

“To-morrow, communion-day, in all the churches of the Canton, and with the Dissenters. In the church of St Pierre, seventy females were admitted to the communion at once, all dressed in white, and with long white veils.—They were at the time of life from sixteen to eighteen, when, as a local usage, they become members!”

“*Sept. 3* (Sabbath.)—What a Sabbath! One of the four great communions in Geneva. The bells began to ring at five, A.M. The first communion at six, A.M., for servants and others. The next at nine. I attended in St Peter’s. The church, which generally is not one-fourth filled, was crowded. The sermon fitted for no other purpose than delusion; all were referred to in prayer and preaching as the children of God; all were worse than they should be, but must resolve to be better; the sacrament would thus be to them the seal

of their salvation; but neither the malady nor the remedy brought before the well-pleased crowd. Almost all seemed to join; the Syndics, with sword at side, and the great council first, then all the men, and after them the women. In the afternoon, the whole city seemed turning out to carouse; and on my return in the evening, I found a band of music at our doors, and a sort of *fete-champetre* in the garden, observed, I suppose, by those, among others, who observed the supper at St Peter's in the morning.

“I observed the ordinance in Dr Malan's. I hope it is a part of Christ's little flock; and that his presence was not denied. Poor Geneva! How art thou fallen! Thy teachers cannot endure the divine name of the Saviour, and deny divine honour to Him who saith, ‘Look to me and be saved, for I am God, and there is none else;’ and thy people love to have it so! ‘Blind leaders of the blind!’ May the Lord open their eyes, and turn them from darkness to light!”

“*Sept. 4.*—On this evening the congregation has met to consider the important question, whether they shall take immediate steps for obtaining a colleague for me. My heart has been with them, and I have been endeavouring to plead on their behalf for the presence and guidance of the great and chief Shepherd. I hope they have enjoyed this. My own mind is in peace. The Lord hath been mindful of us; He will bless us. And a blessing indeed it will be to them and to me, if the Lord provide for them a pastor after his own heart.

“I have spent an hour or two this evening with two very interesting people, modest and good, Mr and Mrs H———. He is pastor of the Episcopalian church here (English). Have prepared one discourse for dear home,—‘I will make thy name to be remembered in all generations;’—and have sketched mentally another, as the first I wish to deliver, if the Lord will, from ‘O Lord of hosts, blessed is the man that trusteth in thee.’”

He enjoyed in a very large degree the truth of that text from which he purposed to address his people on the first Sabbath after his return. This happy motto was connected in his mind with those proceedings repeatedly referred to in the preceding extracts respecting the invitation about to be given to one to share with him his pastoral labours. The proposal to associate with him a colleague in the ministry was

pressed rather by himself than by any other. Any tardiness in giving an entire consent to the arrangement existed not in his own mind, but among his people.

Though he had contrived to compress no small amount of active, and even exciting, employment into the three brief months of his sojourn in Geneva, his health improved. Yet not a few expressions recorded by him in his letters and journals show that even at this time a presentiment, of not distant decline, had taken hold of his mind.

“My own health is as good as I ever had it, and I am stouter than when you left me, although I must not now expect the vigour of former days. I have begun to bathe in the Arve, a turbid and rapid stream, and the coldest in Switzerland, which I like much for that reason, and for this other, that it is the offspring, the direct lineage of his Royal Highness Mont Blanc. I come up from the stream in great strength.

“I have profited much, through the blessing of God, by this long cessation from work, change of air, and new persons and objects. The people here say I am as stout as a rock, but they exaggerate. How long have these rocks lasted which I am surrounded with; and how soon shall my earthly house be dissolved! At every period of life, and at mine particularly, how appropriate is the prayer, ‘So teach us to number our days that we may apply our hearts to wisdom.’”

Under the influence of this presentiment, and with an earnest desire to consult the interests of the church committed to his care, he was not merely prepared, but becoming urgent, for a result usually contemplated by ministers with a measure of reluctance:—

“I feel persuaded, that to resume my full work, to such a degree as the interests of the congregation demand, is beyond what I have reason to expect my strength would suffice for; it would be hazardous to delay long. Perhaps I am over-easy; but I have a confidence, comfortable in the mean time, that the issue will be good, and that the great Shepherd will guide the flock. To Him I endeavour to commit them.”

In his valedictory address to his people, on leaving for Geneva, he had assured them, that should it be their wish to have regular assistance, “none would more heartily concur in it” than himself; and in the same spirit he thus writes to the clerk of the church-session:—

“*To Alexander Black, Esq., Glasgow.*

“GENEVA, 28th August 1843.

“MY DEAR FRIEND,—Accept my most cordial thanks for your truly excellent and most affectionate letter. . . . By all means let the members come together, to take fraternal and prayerful counsel in a matter

in which their own spiritual interests, as well as those of their children, are so vitally involved.

“To the congregation I have no advice to administer, except what every member will readily anticipate. For the time, they are as sheep without a shepherd; but the chief Shepherd is ever near; He leads his flock in the paths of righteousness, for his own name's sake; and I feel persuaded that they will ask, and they will receive, counsel from him. As to myself, I may say that God has not given me much of ‘the spirit of fear’ in regard to this matter, as far as I can judge. He has given me somewhat of the ‘spirit of love’ to the truth, and to them; and I pray that he may graciously give to them and to me ‘the spirit of power and of a sound mind.’ In a matter of such moment, and to which, possibly, the minds of all have not been long turned, some diversity of sentiment may be expected, and no one should be surprised should such diversity appear. But I hope and trust that there will be no spirit of faction,—that each will have respect to *His* presence who walks in the midst of the churches,—that great caution will be exercised in the words used toward one another,—and that these two apostolical directions will be studied and obeyed, ‘Let all your things be done in charity;’ ‘Let all things be done decently and in order.’ Above all, I beseech all the members of this dear flock to unite, in secret and socially, in fervent and believing prayer; for I am persuaded that union in prayer will be followed by union in all good things. Let this one promise be pleaded in Christ's name, and trusted while it is pleaded, ‘I will bring the blind in a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight.’ These words are faithful and true.

“Should the congregation agree to go forward immediately with a petition for a moderation, let not my absence be pleaded by any as preventing or discouraging that important step; on the other hand, should they incline to a short delay, let not any thing connected with me be urged to precipitate the movement. Whatever they determine, let the determination be their own; and that, I assure them, will render it the more acceptable to me.”

He was now about to return home. “How much,” says he, “I am there in spirit! God is there, that is our consolation.” He thus writes to a clerical friend:—“My heart leaps at the prospect of getting home again; and yet, when the day comes, I shall turn my back on this place, and its beautiful, its truly glorious environs, with sadness.”

He left that city, though in sadness, yet in hope that its motto, *Post tenebras lux*, should, ere long, be fully verified a second time. To a friend he says:—

“Idleness, you know, was my appointed object in coming here; and yet, betwixt talking and walking, giving and getting calls, making excursions, some times long, at other times short, reading somewhat and writing much, I have not been altogether idle, and the time has passed

rapidly and delightfully. Ere long I hope to see you, and you can do with me as I have done with many here, catechise me at your will, and whatever is in shall come out. 'Geneva has fallen almost as low as Rome;' but the Lord is beginning to raise her up again, and I hope she will resume the place she has lost among the churches of the Reformation. From the pulpit, chair, and press, she has denied Christ before all men; but in his infinite mercy He has not left her; He has come and knocked for readmission; and now He is received and confessed by not a few. I could weep, I wish I could pray and work a little, for now poor, but once illustrious Geneva."

"Sept. 10 (Sabbath.)—Have finished this day all my Sabbaths in Geneva! and shall soon finish all allotted to me on earth! In the morning, in L'Oratoire, where Pilet preached a most excellent sermon, full of unction, power, and eloquence, from 'Be strong in the grace that is in Christ Jesus.' I understood almost the whole of it, to my no small joy, and I hope profit. The Lord seems to be working in that sanctuary. May He pour down his Spirit on teachers and taught, and send a beam from it to enlighten the city. At two attended in St Gervais, one of the national churches, in which there were chiefly a few children, to whom the poor man was talking of the first and second commandment, while some of the children were fighting in a quiet way.—A dark place. In the evening was in good Dr Malan's, but made little of what he said, except his first prayer, short and fervent. There is life there, but few to share it.

"At night, on my return, there was a meeting behind our house (in which the family had no concern) for singing, shouting, clapping hands, and a display of fire-works! O for a Calvin to Geneva again—and a greater than Calvin!"

"Sept. 11.—My last day at Geneva! Lovely, mournful Geneva! How much to be grateful for; how much additional reason for trust, humiliation, diligence! In a hurry at last. What an evil!"

*"To John Heugh, Esq., Poste Restante, Smyrna.*

*"GENEVA, 11th Sept. 1843.*

" . . . . This is now my last day in Geneva, and I cannot but acknowledge that, to my eye, things here have a tinge of soberness, almost of sadness, about them, which I have not seen them wear before. Lake, Rhone, city, and mountains, all have that dark gauze upon them, and will not put it off. The change is with the beholder. It is just with me as it has been with millions before me. I shall hear this Rhone rush no more. I shall look on that glassy lake, and these glorious heights no more. It is my last day with them! So shall it soon be

to me with Glasgow—with the world! Oh, it is happy to have a home to go to, where I shall be sure of a welcome, when my journey shall be finished! And infinitely happier it will be, if, when I must bid that too loved home a final adieu, and close my eyes on earth for ever, I shall find a home in that world, where He dwells, who hath said, 'I go to prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also.' Let us have our life hid with Christ in God, and endeavour to follow him, and it shall be our happy lot to reach this felicity; for He is faithful who hath promised. . . ."

On his "way home the three requisites to comfort in travelling," he says, "were never wanting—good health, good weather, good company." He adds:—

"We sailed up the Lake of Geneva, crossed a district of Switzerland to Bâle, flew along a railway for nearly 100 miles to Strasburg, and descended the Rhine by such celebrated places as Manheim, Heidelberg, Mayence, Cologne, amidst vast plains first, and then amidst mountain passes, with their full complement of rocks, woods, vineyards, valleys, and castles of all shapes, sizes, positions, and ages. I then passed through a number of the Belgian provinces and towns—Aix la Chapelle, Liege, Brussels, Ghent, Bruges, Waterloo, Ostend, and finally crossed to our own Thames, and superintended her Majesty's landing at Woolwich from her continental tour. You perceive that I have seen not a little of the places we have been accustomed to read about. I have endeavoured to keep a pretty copious journal, and yet I could hardly convey by word or writing an idea of the beauty and magnificence of Switzerland, and of the impressions which its scenery produced on my mind."

He thus glances back in his diary at the scenes he had relinquished:—

"*Glasgow, Oct. 15 (Sabbath).*—How many events since last entry! A day of perfect beauty on that glowing lake, on which, as on many a scene we afterwards passed, we often looked back with speechless interest, as they faded from our view for ever. Thus, 'the fashion of this world passeth away.'

"How shall I record with sufficient gratitude the Lord's goodness to me! Nature never could have been seen in greater beauty, peacefulness, and splendour, than I was privileged to look on in its ever-varying aspects, from Geneva to London. No storm, no rain, often scarcely a cloud appeared. I travelled in company with dear and esteemed Christian friends, in harmony and joy, until the parting came, which, cheered though it was with the expressed hopes of an eternal communion, threw us all into sadness. But I got

home at last, and was again received by my beloved family, and kind flock, with that affection which I have so long enjoyed. 'Bless the Lord, O my soul!'

"Among many advantages, two evils have increased upon me,—scattered, vain thoughts, and considerable indisposition to application. Let me watch, fight, and pray! My time is very short now!"

## CHAPTER XXIV.

Reminiscences of Geneva. Delivery and publication of Notices of the state of Religion in Geneva. Feeling regarding a Colleague. Desire that the Synod should observe the Lord's supper. Journey through Galloway to England. Missionary Anniversary in Manchester; in Biggar. Death of Professor Balmer. Residence in Rothesay. Another birthday. The farthing-a-day missionary plan.

STILL lingering in thought in "the city of Calvin," and his fancy continuing to be occupied with the magnificence of Switzerland, he often turned in his conversation and letters to the scenes by which he had been so much impressed. Sailing along the Frith of Clyde on the day of his return, while looking across to Arran, and applying the higher scale of grandeur to which his imagination had adjusted itself, he felt, as he expressed it, as if the island had "undergone a kind of subsidence." The moral scenery, however, amidst which he had spent the few preceding months, had made the deepest impression on his mind,—an impression which he endeavoured to convey to others in the volume of "Notices" which he soon afterwards presented to the public. We may not unsuitably commence the present chapter with a letter written soon after his arrival in Glasgow to one of those American ladies whom he met in Geneva, and whose Christian society he notices in his diary, as a favour divinely conferred, and peculiarly relished. This letter we here introduce as illustrative of some interesting and characteristic features of his mind,—his youthful and almost enthusiastic susceptibility to the impressions of physical grandeur,—the freshness and warmth of his Christian friendship,—and the high estimation in which he held female character, when governed by intelligence and native refinement, and adorned by the higher graces of religion.

"GLASGOW, 31st Oct. 1843.

"MY DEAR AND HONOURED LADY,—It is with no common interest that I hasten by steam to overtake your sails, and, if possible, to be in

waiting for you, by this letter, as my representative, on your arrival in your own loved home. I think you will smile benignantly on your friend's substitute, as you sometimes did on your friend himself. I hope I may congratulate you on your escape from the perils of the deep, on a voyage rendered comfortable by the intercourse of friends, and the presence and care of your covenant God, and on a happy meeting, in health and vigour, with those from whom you had been so long separated.

"Now for history. On my arrival at Brussels, on the evening of that day on the morning of which we separated in silence and sadness, I found no letter from home, (although one had been sent); and, therefore, after visiting bloody Waterloo, I hastened to Ostend for London. But I left an epistle for you all at the *Hotel de Suede*. In a very kind letter which Dr Baird sent me from Havre, he takes no notice of this letter, from which I *guess* he had not received it. Well, on arriving in London (along with the Queen) on Thursday, I made a speedy trip homeward, and soon was once more with my family. Of your starting from Havre I have no information; but how often have I been in spirit in that floating mansion, along with you and your companions! How often has the storm made me start when I thought of you all! And I trust my poor prayers have often been mingled with your own, to Him who 'sits upon the floods,' and who hath promised, 'when thou passest through the waters, I will be with thee.'

"And now, my dear Miss R., let us talk a little about continental reminiscences. The Swiss visit has been to me the most bewitching sort of thing in my whole experience. Objects seem to grow in their interest the longer I reflect upon them. That Geneva, and its vicinity; that Chamouni, and its Mont Blanc; that Neufchatel, and its lake; that Val Moutier; that Rhine—what emotions does the remembrance of these places awaken, and with what associations are they indissolubly linked! I account it great goodness in God to have permitted me to gaze upon so many of his lovely, magnificent, glorious works. I delight to allow my imagination to roam over these scenes; it is a pleasure to talk of them; and many a nocturnal trip I make to Switzerland, and dream that I am among its Alps again. Do you not feel in the same way? Tell me at least that you do not laugh at an old man for having so much youth about him.

"And yet what would this visit have been to me, without the dear friends with whom it pleased God to make me acquainted? I refer to some in Geneva. I refer to the friends with whom it was my privilege to return. And you must excuse me, dear Lady, when I say, I refer very specially to yourself. It is a pleasure to me, greater than I can express, to go over in mind these scenes, now past and gone, which we saw and admired together. Had you done no more than give me those gentle, affectionate, and most pathetic lines, with which you favoured me in the prospect of parting, you would have laid me under deep and lasting obligations. All this, alas, is over! And to use your own touching language, we are now 'far separate—the wide ocean separates us—never again perhaps to meet on earth.' I am persuaded you would

almost laugh at me were I to tell you how I prize this relic, and how often I have read these pencilled lines of yours. Indeed, it is well you are not my daughter, for I think I would spoil you. It is a consolation that you have a Father in heaven, who spoils none of his children, but tempering his infinite love to them with wisdom and holiness, renders all his kindness subservient to their best interests.

“Whether it is illusion or not, I cannot say, but I cherish some vague hope, that, in God’s good Providence, we shall yet meet on earth. But the Lord knows the thoughts of man, that they are vain; perhaps this is one of those vanities. Be it so, we know who hath said, ‘In my Father’s house are many mansions,—I go to prepare a place for you.’ ‘There we shall meet to part no more.’

“Do write to me. Do not on any account deny me this pleasure. You request me ‘not to forget you when far away.’ Such oblivion exceeds my power, as really as it opposes my inclination. I desire to commend you to God. May his choicest blessing descend upon your soul! May all your mercies be sweetened, all your trials soothed, by the favour and salvation of Jehovah! And may you be enabled to do much for the advancement of his glory, and the promotion of his cause!

“If I can, I shall write to our friends Dr Baird and Misses B—— by this mail. If I cannot, will you let them know that you have heard from me? Meanwhile, let me take your own words, and assure you that I am, with great respect and affection, ‘your attached friend,’

“H. HEUGH.”

“Accept the kind regards of my family, who know you quite well.”

On his return from the continent he entered with energy on his pastoral duties, preaching almost with his usual frequency and without much abatement even of his wonted animation. His *Notices of the State of Religion in Geneva*, which he had cast very nearly into their final form while residing on the scene to which they refer, he presented to the public first in a series of week-evening lectures, and subsequently from the press.

About the beginning of January he observes in his diary:—

“Have finished a course of week-evening lectures on Geneva and Belgium, and intend (*D.V.*) publishing them. The interest great in my own mind, considerable, to appearance, among the auditors. May they be owned of God, if acceptable to Him!”

Though thus occupied with duties from which indeed he might have found in the state of his health a sufficient reason to exempt himself, yet he felt in some measure “his natural force abated.” He was in various ways endeavouring to convey to his people the impression which, from their attachment to his ministry and from its scarcely diminished energy, their

minds received much more tardily than his own, that his need of aid in his pastoral labours had become imperative.

“*Jan. 7.*—Remarkable case of sore affliction and death. A poor member of the church, left years ago by an apostate husband, was seized with internal cancer, and after 10 or 11 months of almost constant agony, was released lately by death. Her faith, her patience, her good hope through grace, her gratitude for human attentions, the Christian friends drawn from sympathy around her, her joy, her songs of praise, her ardent desire to be with Christ, her weeping wonder that she should have such prospects, all contributed to render her sick chamber a Bethel. I hope to see her soon in a happier region!

“The people have given me assistance by preachers on every second Sabbath, with a view to a colleague. My own mind, perhaps, *too* calm. But I trust that He who ascended to receive gifts for men, to give ‘pastors and teachers’ for the edifying of his church, has raised up, or will, some one for my help, and the benefit of his cause here. May we have one according to his own heart!

“*Jan. 21.*—He who loved the church, and gave himself for it, gives ‘pastors and teachers.’ O may He work, for his own name’s sake, and send us a pastor according to his own heart! I think I have no other wish.”

“Meanwhile,” he writes a friend some days later, “Mr Croom is unwell, and has been off preaching for some time. I desire to look to the chief Shepherd, and to have my heart fixed, by trusting in him, although it is very difficult to attain and retain this. We must look above every man, and not only say, but believe what we are saying, ‘the Lord will provide.’ You must join us in our prayers to that effect.”

In a similar spirit he expresses himself as follows, writing to a friend:—“You are aware they are looking out for a colleague to me, and I hope they are looking *up* as well as looking *out*; for it belongs to the Great Head to give pastors and teachers. It is my prayer, I hope, that it will please Him to send us soon a pastor after his own heart, for I feel increasingly my need of aid.”

Though thus preparing to resign into the hands of another the larger share of that pastoral work which had been his chief occupation and enjoyment, he continued to preach at least on each alternate Sabbath, and to visit the afflicted.

Nor did he avoid, he perhaps too readily embraced, other opportunities of labour. Having been requested by Dr Welsh, the first editor of the *North British Review*, to become a contributor to the pages of that publication, he chose what he felt to be an important and most attractive subject, and furnished an article on Christian union.

In the Synod of the United Secession Church, when it met in May, he took his full share of work. He propounded a scheme of missionary effort to which we have alluded in a previous page,\* and to which some farther brief reference will be made before the conclusion of the present chapter. He also lent his influence toward the settlement of the controversy on doctrine then agitating the church—a cause in which his exertions at a later period were still more needed and still more successful.

“*June 1* (Sabbath.)—Considerable enjoyment to-day in declaring the plain truths of the Word of God, checked, however, by this continued infirmity in the head. Is it to accompany me henceforth, as a memento of my frailty, and that I must be ready for, perhaps, a sudden call to cease from all earthly labour? O to be able to say, ‘The will of the Lord be done!’ ‘Lord, teach me how frail I am!’

“*June.*—A stormy Synod. What wrangling! What wrath! How much better had we been honouring the atonement by its joint celebration in Christ’s own ordinance, than in worse than vain disputes about it, accompanied with so much crimination and recrimination! May we speak the truth in love!”

He adverts here to a thought on which he had dwelt with uncommon interest in conversation with some of his brethren. To not a few of them he had suggested the proposal that the Synod should set apart a day during the course of its meetings for the celebration of the Lord’s death. He found, however, that this proposal, though entirely in accordance with the dictates of sober piety and scriptural order, would not be assented to without opposition. Controversy had been working its usual effects, putting a harsher edge on the minds of some, rendering others over-sensitive, and at least a few too impetuous; he therefore wisely judged that it was not the time for hazarding discussion on the subject.

Immediately after the meeting of Synod, he left Glasgow

\* P. 291.

in order to attend the anniversary in Manchester of the London Missionary Society. Having passed with his friend Mr David Anderson through Galloway, with the view of visiting four of the smaller congregations of the Secession in that quarter, he writes as follows to Mrs Heugh:—

“MAINSRIDDLE, 8th June 1844.

“Before this reach you, it is probable you will have heard by Mr Anderson how busy, how healthy, and how happy we have been. I have not felt so stout for a great while, wind and weather notwithstanding; and for this and all our mercies, we must try afresh to say, ‘Eben-ezer,—hitherto the Lord hath helped.’

“What a strange, diversified, beautiful, insipid, wild, rich, lofty, flat, and I know not how many more sorts of a country we have come through. The Doon, the Muck, the Deugh, the Ken, the Fleet, and the Dee, were all new streams to me; and sometimes we were running in wooded valleys along their sides, sometimes penetrating elevated and narrow glens far above the world, and quite shut out from it, sometimes careering through lone wildernesses of pasture land, hill and heath, and sometimes in snug villages and little towns. We have had every reason to be pleased with the specimens of the Galloway and Dumfriesshire Dissenters who have come in our way. The ministers seem devout working men, while the people as well as the ministers have shown a gratitude for our visit, as well as a willingness to co-operate with the Board\* towards the liquidation of their debt, which are abundantly pleasing. They may now be considered *as free of debt*. Thus far our mission has succeeded, and we hope that seed has besides been scattered, which it may please God to bless.

“I write this on the side of the far-famed Solway, at the foot of a light-house, on a black rock with a vast expanse of sand, and the roar of the Solway loud and constant, and the mountains of Cumberland beyond, about sixteen miles,—Skiddaw lifting his old bald head high above all his fellows.”

“MANCHESTER, 18th June 1844.

“We have had good meetings here. The collection after my sermon on Sabbath morning amounted to £325, and in the evening to about £60. I have been at a very nice meeting this morning in Mr Fletcher’s, where about sixty were assembled, and where I hope the conversation was such as to do much good. I mean to attend a juvenile meeting this evening, and with that, my labours here close.”

“July 14.—Much movement in my little history since last entry. Visited various congregations in Galloway, one in England, and one nearer home, for relieving them of their debt, by means of the fund for that purpose. They are

\* From the time when Dr Heugh first makes mention of a new effort to aid weak congregations (see pp. 295, 303), till about this time, £50,000 had been contributed by the Secession Church for the liquidation of debt resting upon the property of the smaller churches.

small handfuls, but in them all there seems spiritual life, yet they have been maintaining a hard struggle, and with much weakness and many discouragements. The sympathy shown them has been much valued, and, I trust, will prove the means of fresh energy among themselves. How little have I known the hardships and privations of most of our ministers, and how does it become me to endeavour to bear my share of their burdens! We must make a common effort to better their condition.

“Visited England,—Manchester on the subject of missions. Some of the English congregations very liberal, but not more so than many of our own. Much good to be gotten from mingling with Christians of other denominations. Some very interesting facts heard.

“Have visited Biggar on occasion of their missionary anniversary, which lasted three days, Saturday, Sabbath, and Monday. Good seems to arise from keeping the subject for a length of time before the minds of the people, and employing various persons to urge it, each in his own way. There is life in that rural region, long and highly favoured; and much Christian kindness in the mansion of the able and faithful pastor.

“This upon the whole a comfortable day. But this head still reels, and deprives me of my wonted energy. ‘Lord, leave me not when my strength faileth me!’ Desire, I hope, to see some more sinners brought to the Saviour, and life promoted among his people.

“Poor Dr Balmer has been suddenly removed from his toils and conflicts. He was a lovely man. His end was peace. Oh to be ready also!”

The death of Dr Balmer here referred to, occurred in circumstances peculiarly solemn and instructive. Amidst strife and debate painfully exciting, he was honoured by his Master to wear, for a rebuke to some, and for an example to all, “the ornament of a meek and quiet spirit.” Resting with triumphant faith on the atonement of Christ, he gave his dying testimony to its all-sufficiency. He left others to argue about the work of Christ, while he ascended to enjoy its results in their most blessed form. As has been truly and beautifully observed by Dr Brown, “his Master said, ‘Come up hither,’ and ‘hid him in his pavilion from the strife of tongues.’” Dr Heugh, though he differed from him on some

matters of phraseology to which both ascribed some importance, yet always held his character in very high and affectionate estimation.

*“ To the Rev. Dr Brown, Edinburgh.*

“GLASGOW, 25th July 1844.

“MY VERY DEAR FRIEND,— . . . . I intended to have written to you, as soon as I heard of the death of Dr Balmer,—partly, because next to Mrs B., I considered you the chief sufferer; and partly, to get from you some particulars connected with the event, which have now come to me through other channels. It has, indeed, been a solemn and affecting event. You knew Dr B. better, I suppose, than any of his brethren did, and must have proportionally valued him. He was assuredly a very lovely man,—very intellectual, and not less gentle, benignant, modest, and devout. I always thought he had such an excess of candour and diffidence, as tended, if not to fetter or sway his judgment, at least to affect his decision as a public man. I had some apprehension that his lamented death, on the one hand, and the violence of — on the other, might have the effect of pushing some to that extreme to which he was supposed to lean. But I am hopeful that his sudden removal from the scene of strife will have the effect of solemnizing all, of rekindling charity, and promoting a love of peace; while the covert Pelagianism to which our Separatists are hurrying, will make many pause who seemed at least to be looking in that direction. What a consolation it is that He liveth who loved the church and gave Himself for it! We must soon follow our dear departed friend, to that world, I hope, to which, through infinite mercy, his happy spirit has been received. For myself, I feel that my hold of this life is abundantly slender, of which I am not without many internal admonitions.

“I cannot tell you how much I value your affection, I wish I were worthy of it. But believe that, with affection at once sincere and respectful,—I ever am,

“Your friend and brother,

“H. HEUGH.”

*“ To Mrs Balmer,*

“GLASGOW, 5th July 1844,

“MY DEAR MADAM,—It is with some hesitation that, comparatively a stranger, I venture thus early to intrude on the sacredness of your deep sorrow. But feeling, in some measure, that ‘if one member suffer, all the members suffer with it,’ I am persuaded that you will at least excuse even an unseasonable expression of a sympathy, which, I can assure you, is sincere and profound.

“The greatness of the loss you have sustained can be known, in its full extent, only to yourself and to God. Few, indeed, have been privileged, my dear Madam, as you have been with such a husband; and few, therefore, could sustain a privation so severe. My acquaintance with Dr Balmer was but imperfect; but it was sufficient to impress me with his rare value. I have always regarded with respect and admiration his calm and clear intellect,—his soft benignity,—the singular

gentleness of his nature,—the almost ethereal tone of his spirit,—the transparent sincerity of his character,—the meekness and modesty of his constant bearing,—his unsullied purity,—his fervent piety. As often as I reflect on whatever I knew of him, the character of Leighton comes before me; and that of two Bible saints, of whom the one has this eulogy from the Saviour, ‘Behold an Israelite indeed, in whom is no guile;’ and the other is distinguished by the Holy Spirit as ‘the disciple whom Jesus loved.’ We almost wonder, not that he has been taken to heaven so soon, but that one so heaven-like was detained on earth so long. He had opponents not a few; but I am persuaded he could hardly have one enemy; and there are few living men whose death could produce a more deep and extensive sorrow.

“In what desolation, my dear Madam, must you now feel yourself suddenly placed! But amidst your grief and anguish, you have every thing to sustain you which it has pleased our gracious Father to provide for his afflicted children. It is the Lord himself who hath thus bereaved you. He has not withdrawn his love, although he has removed your husband, but comes to you in this endearing relation, ‘Thy Maker is thy husband.’ Jesus, your Lord, your Saviour, your Friend, your Brother, ‘is the same yesterday, to-day, and for ever;’ and he ‘will never leave you nor forsake you.’ He is affording you an opportunity of honouring himself and his Father by adopting his own words in this time of sore trial, ‘Not my will but thine be done. The cup which my Father hath given me, shall I not drink it?’ He is reminding you that your own pilgrimage will soon terminate also; and he is pointing you to that better world whither the spirit of your beloved husband is gone, where you shall be ever with him, and with all the just, in the blessed presence of the Saviour; and where, amidst the fulness of eternal joy, your present tears and griefs will be all forgotten. Meanwhile many a prayer will ascend to the throne of God on your behalf; but those of the great Intercessor will infinitely exceed them all.

“Mrs H. and the family unite with me in warm regard and sincere sympathy. And I am,

“My dear Madam,

“With much esteem, yours respectfully,

“H. HEUGH.”

In autumn, Dr Heugh spent two months in “the peaceful Isle of Bute,” visiting Glasgow fortnightly, in order to occupy his pulpit on each alternate Sabbath. Earnestly desiring to “redeem the time,” and almost grudging himself this partial and needful repose, he writes to a relative then residing on the Frith of Forth:—

“ROTHESAY, 10th August 1844.

“Many thanks for your kind and interesting letter. I find that, although at the opposite sides of the island, we are similarly engaged—imbibing sea-air, immersing ourselves in sea-water, and using such other means as Providence puts in our power for refitting those feeble frames,

which may, through the mercy of God, stand a little while longer; but must of necessity soon go to the dust and see corruption. For myself, I should like to be busier than ever, if I could; for I have much to do, little time to do it in, and having the reflection always pressing on me that I have lost much precious leisure, all gone beyond recall, and have often been but trifling, or doing worse, even when I have been most laborious. What a mercy that we have infinite grace to look to,—a finished and accepted righteousness to rest on,—and promises so replete with all that sinners need to plead in Christ's name at his Father's throne! We must seek grace to live and die in faith."

This eagerness to be "busier than ever" is expressed in another form, in the secret reflections recorded by him on occasion of his completing two score years of public life:—

"*August 12.*—Was a hearer yesterday. Had some wish to have something to do, to address a few children; but had not that opportunity. Perhaps the Lord will approve its being in my heart. So little have I improved opportunities of usefulness when I long had them, that I might justly be deprived of them. The Lord does not need me to carry on his work any where. Heard two good discourses—the first, from God's commission to Moses, I felt to be very pleasing and consoling; especially these two points—that whatever work God calls us to, we should cheerfully undertake; and the second, that his gracious promise, 'Certainly I will be with thee,' affords abundant encouragement to the undertaking of it. Felt, I hope, the faith of the promise. It was also remarked, that Moses had been forty years in Midian preparing. I, too, have been forty years engaged in public work; yet little more than preparing. O to be prepared indeed for the little space of labour that possibly may yet be granted to me!

"This is my birthday. I have now been spared for sixty-two years. I desire to adore that long-suffering patience which has been extended to me for so long a space, when I might have been cut down as a cumberer of the ground. I desire to praise God for his unnumbered mercies, temporal and spiritual, to me and to mine; for if I should declare and speak of them, they are more than can be numbered. I wish to devote myself anew to the God of my life, in his own strength to serve him. Have endeavoured this morning to make some use of his own Word, particularly Psalms xxv., li., xc., and 2 Cor. v. In these passages I find every thing I need for pardon, for holiness of heart, and for encouragement

in the work of the gospel. ‘So shall I teach transgressors thy way, *and sinners shall be converted unto thee. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.*”

“ROTHESAY, 30th August 1844.

“We never saw Rothesay and its environs to more advantage. The weather is glorious,—the fields ripening and loaded with their autumnal treasures,—the bay like a lake, and boats and steamers, with gay crowds, gliding through it perpetually,—and pleasure trips to Arran and the nearer Highlands occurring daily. Yesterday, we all went up to Loch Ridden, where we spent a couple of hours, and were satiated with delight. We all feel very sensibly the bracing effect of air, bathing, and aquatic trips; and none, I suppose, feels the effect more than I do. They tell me I am the picture of health,—such health, however, as an old man feels, autumnal, not vernal,—summer not coming, but past. O that that spring and summer had been better spent! But there is a perpetual spring, in a fairer, though distant land, and thither our hopes and desires must tend.

“I am glad you were pleased with ‘Christian Union.’ Have you looked at the continental article? What a state these foreign countries are in; and how deplorable that our government to such an extent allies itself with Popish despots. But all is passivity at present. Men in power may do what they like. The national tide is ebbing; I neither know when it will be at the lowest, nor can I conjecture what the reflux will do. Indeed, on these matters I am abundantly passive also, feeling that *I* at least have now little to do with this world.”

“Nov. 10.—Two months spent with my family and friends at Rothesay, with the exception of preaching every alternate Sabbath at home, and a day or two on these occasions visiting my flock. Many Christian friends there, with whom it was pleasant to converse. But wanted strength no more,—wanted energy checked by these ever-recurring sensations in the head.—This God’s way of teaching me my frailty, and his call to be ready. ‘Lord, teach me to know mine end, and the measure of my days, what it is, that I may know how frail I am!’”

During his residence at the coast, he prepared, at the request of the Synod’s board of missions, a tract on the subject of missionary effort, for circulation in all the families of the church. Its design was to unfold the duty of UNIVERSAL AND DAILY EFFORT among Christians for the cause of God. It is an important fact, capable of being demonstrated by statistical results, and worthy of being universally known, that wherever the system has been acted upon, the mis-

sionary exertions of churches have been accompanied with a measure of comfort and of success previously unknown.

“GLASGOW, 5th Nov. 1844.

“We are on the move here with my farthing-a-day missionary plan. Our Edinburgh friends have taken it up in serious earnest, and are working it like Christian and business men. Last night we had a meeting of elders and ministers here, when about 160 were present, and never had we in Glasgow a more cordial, united, or promising meeting. If it please God to bless our endeavours, we hope soon to have £30,000 annually, with a few thousands of which we hope to gladden our weaker congregations, and with the remainder to swell our missionary treasury and multiply our missionary agents. Neither the church nor the world has yet learned what men can easily do in a good cause, if they please. But there must be religious Cobdens to do such work in the church,—there must be mainsprings in our machinery; and we think we have got them by the divine goodness. Mr D. A. and Mr H. are invaluable. Labour is their element, and they will not labour in vain.”

The missionary income of the church has been advancing steadily towards the point indicated here by Dr Heugh. We subjoin a statement from which the progress of missionary contributions will appear, and from which it will be seen, that an immediate elevation of the standard of giving throughout the church, accompanied the introduction of the new scheme. This scheme was unquestionably aided in its operation by the influence of a new mission to West Africa, and by better arrangements in the management of mission business. Still, the immediate advance of the annual income, during the year 1845–1846, from £5,971 to £10,679, and its subsequent progress is to be ascribed in no small degree to the plan of very frequent and universal giving so successfully urged by Dr Heugh and others.

The income of the Mission Fund since 1830 has been as follows:—

In 1830,	£739 11 6½	In 1840,	£5,276 16 6¼
— 1831,	928 11 1	— 1841,	4,224 11 4
— 1832,	1,265 19 10½	— 1843,	5,948 18 8½
— 1833,	1,366 0 3¾	— 1844,	4,960 16 7
— 1834,	1,407 9 5	— 1845,	5,971 0 1¼
— 1835,	1,673 1 3	— 1846,	10,679 17 9
— 1836,	3,537 3 1½	— 1847,	13,852 2 3
— 1837,	4,526 12 8¼	— 1848,	13,082 7 5¼
— 1839,	7,107 18 7¾*	— 1849,	14,589 17 8¼

\* Eighteen months. The income before this was from October to October, but in this year it was carried on to May,—eighteen months.

## CHAPTER XXV.

Change of times and seasons. Mr Croom called to be Dr Heugh's colleague. Doctrinal controversy; The fundamental errors; His avoidance of one-sided views; Publications from his pen: Harmony between his first and last statements on the subject. Reflections on the meeting of Synod; A libel; Its fate. His symptoms become more discouraging. A silent communion Sabbath. The last anniversary of his birth. Purposes to publish Pastoral Counsels. Diary.

THE last year, the termination of which was reached by Dr Heugh, was commenced with these solemn meditations:—

“*Jan. 2, 1845.*—Have never felt the solemnity of the lapse of one year, and our entrance on another, so strongly as at this time. How many of my juniors have fallen, while I and all my family are spared! And yet, where is my gratitude, where my diligence, where my progress? In looking back, nothing, so far as I am concerned, but cause of deepest humiliation. Truly ‘*my* righteousnesses are as filthy rags.’ O to have righteousness imputed without works,—to honour the Saviour more by a habitual, firm, peace-giving faith,—by a love that ever works and never wearies,—and the rejoicing of the hope unto the end! I think I often have these, particularly in reading God’s own Word; but they are unfrequent and feeble. Wish to attain to Eph. iii. 14–21.

“Preached yesterday with some enlargement on, ‘Here we have no continuing city, but we seek one to come.’”

In the spring of this year his health seemed to be regaining its wonted elasticity. Referring to some cases of affliction which he had been observing in some of his pastoral visits, he remarks in a letter to a friend:—“I think I get my experience of suffering more by entering into the afflictions of others than by any considerable personal trials which I have as yet had to bear. These, doubtless, will come in their proper season.” Personal affliction, however, he evidently anticipated as being not far distant from him. Remarking

in the same letter on the coldness of the season, he observes:—"Spring will conquer in the contest with winter, and we, too, shall soon feel its breath as you do. I like to observe those changes of seasons, their variety, and yet their regularity. And how fleetly do they pass, and carry us rapidly along with them, I trust, to that world whose emblem is not winter, with its cold and desolation, nor spring, the season of promise and hope; but summer, with its brightness and beauty, or autumn, with its fruits abundant and mature, yet unattended by the tokens of decay, which our autumn presents."

*To the Rev. Peter M'Doual, Alloa.*

"GLASGOW, February 21st, 1845.

". . . . I expect to be in Stirling at the communion soon. May I go out and call for you one day? You see my modesty. The spring time about Stirling and Alloa is much the same, I fancy, as I used to see it with young eyes, and rejoice in it with a young heart. But my spring is long since past. Still, the remembrance pleases while it saddens. There is a land where youth is immortal,—there may our hearts and our treasure be!

"Kindest regards to Mrs M. and your young flock.

"Yours ever affectionately,

"H. HEUGH."

Other changes than those of the seasons turned his mind in the same direction. The congregation was about to choose one who should be his colleague in the ministry.

"April 12th.—Things proceed wonderfully in the congregation with a view to a colleague. The largest meeting ever held convened on Monday last, and all but unanimous. It is the Lord. *He* hath been mindful of us, and *He* will bless us.

"A medium day. The body weaker than once, and weakening; and the mind clogged by the body, and more by its own corruption. Yet pleasure and some ease in addressing an attentive audience. May the Lord give and bless his own word!"

"April 24th.—An important day. The moderation of a call to a colleague to take place this evening. Have felt undue, perhaps sinful, depression and solicitude. Should the Lord deny, as he justly might, his needed grace, to govern and direct so many minds, how sad would the results be! But I feel reassured by the faith that all events, and all minds, are in His hand. *He* hath guided us up to this point, for which I am too little grateful; but hope I feel somewhat

at rest in committing all to Him. It is a time of need ; but precisely for such a time grace is promised. Desire to hope and trust, to wait and pray. How recently—not quite twenty-four years ago—was my call by the congregation brought out ; now they meet to choose my successor ! The end is at hand, and the account ! The Lord grant that I may find mercy of the Lord in that day ! ”

“ *April 27th* (Sabbath.)—The moderation over, and Mr Croom called. A most important event to him, to the congregation, and to me. The result in the Lord’s hand, and to him I desire to commit it.

“ To-day, felt some comfort, yet much depression. O for a shower of divine influence, a fulness of divine manifestation, on my own soul, and on the souls of my flock !

“ Dr Welsh, my old neighbour, has been suddenly called away, I trust to the joy of his Lord. He had been ill for some time, but on Wednesday forenoon was out on an airing, —on his return, had the 61st chap. of Isaiah read, and prayed, —then said to his wife, ‘ I am just going,’ and expired ! ‘ His spirit, with a bound, left its encumbering clay.’ What a call ! Be thou ready also !’ If health granted, must have a busy week, preparing for this vexing Synod. May the Lord of peace himself give us peace always by all means ! ”

The reader must already have observed various allusions in the diary of Dr Heugh, resembling the one in the preceding sentence, to a controversy which had for some years been occupying the attention of the United Secession Synod. In the year 1841, the Rev. James Morison was at the bar of the Synod on a charge of erroneous doctrine, chiefly on the extent of the atonement. We do not choose to enter here into any but the very briefest notice of this controversy ; and though several doctrines collateral to that of the atonement were brought under discussion, we shall confine ourselves to a few statements relating almost exclusively to the extent of the atonement. In a document referred to above,\* which was prepared by Dr Heugh, and approved of by the Synod, the following statement of the fundamental errors of Mr Morison is given:—

“ By the party accused it was held, that our Lord in dying bore no special relation to the elect, but was alike the substitute of the whole human race—that his atonement was made equally, and in every sense,

\* P. 357.

for all men—that it secured no saving blessings to any—but solely removed all obstructions arising from the character and law of God to the salvation of mankind, thus rendering salvation possible to all men, without certainly securing it to any; and removing all obstructions to the salvation of all men, except those which exist in their own hearts, which, as will afterwards appear, it was held, all men are able to remove of themselves.”

For holding these and kindred errors, Mr Morison was condemned. Refusing to acknowledge the Synod's authority in their condemnation of his error, he cut himself off from the Secession Church. In the year 1842, another minister followed his example, and in 1843, other two. Such proceedings could not take place without awakening much inquiry and discussion. We need scarcely add, what is indeed illustrated by the history of all similar controversies, that temper was in some instances excited, and that one extreme opinion, by reaction, tended to produce the opposite extreme. The controversy was very far indeed from being free from its accompaniments of sinful infirmity and of other evils, yet the ministry of the Secession Church came out of it better informed, and more “thoroughly furnished” for the instruction of the people, than if the discussion had never taken place; and we may add, with a unanimity of view on the subject of the atonement, which could not otherwise have been ascertained to exist. Dr Heugh was from the first persuaded of the general harmony of opinion existing in the Synod on the subject of the atonement,—a harmony which has for years been tested, and which is now all but universally admitted. The service he rendered was not the discovery of any great uniting principle previously unknown. It was indeed one of the highest commendations of the papers that came from his pen, to say, that they contained little that was new; “they were not the work of a theorizer or polemic, but the effort of a master in Israel, who felt it incumbent on him to deal with present realities.” “His reasonings were wisely adapted to the ordinary understanding, and ran not into profound speculations on the deep things of God.”\* He greatly disliked the display of rancour on the part of those who took a part in this discussion, and would observe, “a man is not crowned except he strive lawfully. Happy to be enabled to contend for Christ's truth in Christ's spirit!”

To know clearly how far to go with certainty, and at what

\* *Eclectic Review*, Sketch of Rev. Dr Heugh, 1846, p. 710.

point to stop, was a qualification displayed by Dr Heugh throughout this discussion. The great danger to be avoided was an extreme on either side. This was a temptation before which some were falling. It was well, therefore, that one who exerted an important influence on the settlement of the dispute, perceived so strongly the hazard of one-sided views. Two very important publications proceeded from his pen,—the “Statement of Principles” held by the Synod on the points brought into discussion; and another publication exhibiting the same views under the title of “*Irenicum*.” The former he undertook in 1841, at the urgent request of others; the latter was written in the beginning of 1845, with the aim and with the blessing of the peacemaker. To Dr Brown he says—conscious of failing strength, but not of fainting desire to use it in the service of truth and peace: “Vigour and energy have bid me adieu; and I have only to regret that I did not make a better use of their presence when I was favoured with them. . . . I have some thoughts of concocting a pamphlet, with the view of estimating the amount of alleged difference, and calling for peace or parting.”\* To another he soon afterwards observes: “I have finished my MS., the whole of which is, I suppose, in the printer’s hands now; and I have great peace in leaving it in the Divine hand.”†

“*April 12 (Sabbath).*—The state of our church not a little uncomfortable and menacing. But I hope the last discharge in this civil war has been sent forth. There seems a growing return to a better spirit. I have ventured on a pamphlet (‘*Irenicum*’), after a good deal of thought, and some prayer, which, if I can judge from the opinions of our best people, lay and clerical, is not unlikely to do some good, through the blessing of the God of peace. My mind never more tranquil in regard to the fate of any thing I ever sent from the press. Greatly confirmed by the entire coincidence of my eldest and best friend, Dr Stark. I leave the results with the Lord.”

It cannot be doubted that a very important service was done by this publication. If it be asked, What were the principles its author developed in it? It may be answered, that on the relations of the atonement, he contended with equal earnestness against the one extreme and the other. The Synodical “Statement” and the “*Irenicum*” were but an ex-

\* 4th February.

† 16th March.

pansion of the address which he delivered in the Synod when the question was first agitated. On that occasion he spoke to the following effect :—

“ I believe that Jesus Christ, in dying, sustained a relation to the elect which he did not sustain to others, as their head, their representative; that Jesus Christ, in dying, intended to secure, and did secure, infallibly, to all the elect, all saving blessings, and that these blessings in the eternal covenant—for I do hold the doctrine of an eternal covenant—were made sure, by promise, to the Son, as the recompense of the travail of his soul. I also firmly believe—and believe it to be the doctrine of the Bible, and of our Standards, and I believe, with very few exceptions, if there are any exceptions, the doctrine of the ministers of this church—that the death of Christ has a relation to mankind, as it has a special relation to the elect—that, as it has a special relation to the latter, it has a general relation to the former; and if it is asked what is that general relation? I answer, that it is suited to all—that it is sufficient for all—but, above all, that it removes and is intended to remove, all legal obstructions (by which is meant all obstructions arising from the character, the law, and the government of Jehovah) to the salvation of mankind; so that, on the ground of this all-sufficient atonement, there might go forth a free exhibition of that atonement and all its blessings, as the gift of God to mankind—sinners, as such—as the gift of God not in possession, but in exhibition; as our Saviour said to the unbelieving multitudes to whom he discoursed of himself, ‘ I am the bread of life; ’ ‘ My Father giveth you the true bread from heaven.’ These two views of the atonement, thus plainly given, will, I believe, harmonize ninety-nine out of every hundred among either the ministers or members of every Secession church.”

These are the doctrines which he notices in his diary\* as uniting the Synod on the very first occasion when this subject came under the attention of the court. These same views reappeared not only in the official *Statement of Principles*, and in his Irenical tract, under different forms, they were embodied by the Synod in its various decisions, in its condemnations of errors, and in its answers to reasons of dissent. They are the very doctrines on which the church now reposes, in the consciousness of possessing “ the truth and the peace.” †

\* See p. 357.

† From the *Statement of Principles* we select a few sentences :—“ The truth on this important subject, as revealed in the Word of God, and as held by our church, may be shortly stated.

“ *The Son of God as Mediator sustained a special relation to his own people which he does not sustain to the rest of the world.* He is their Head; they, and they alone, are the members of his body. He is their Shepherd; they alone are his flock. To them specially he is a Prophet, a Priest, and a King; they alone are the objects of his special grace in all these offices. They exclusively are his purchased church. They are the seed accounted to him for a generation. They are the many who are given him, and in whose salvation, as the result of his death, he is satisfied and glorified.

“ *In making the atonement by his death he bore a special relation to this chosen people.* He then acted as their High Priest, offering his sacrifice to God for the expi-

The meeting of Synod in May, he felt to be very far from being satisfactory. "We have had," says he, "a stormy and gusty meeting of Synod; but I hope the worst is over, and that, by the Divine blessing, we are in the way to peace. I

ation and removal of their guilt, as really as he now acts as their High Priest, in making intercession for them before the throne in the heavens. He laid down his life for the sheep. As the Head of his body the church, he loved that church, and gave himself for it. He purchased the church with his own blood.

"This relation of Christ to his people and of his death to their salvation, was fixed in God's eternal purpose, and in the covenant of grace between the Father and the Son. What God executed he purposed; what was done by Christ, and fulfilled to him, was fixed in the everlasting covenant, and was the following out of its great arrangements. . . . In that purpose and covenant, the atonement was not determined irrespective of its results, but in order to these results, and in connection with them, as the means to the end.

"The death of Christ infallibly secured all saving blessings to his people; not only removing all legal obstructions in the way of their salvation, not only rendering their salvation possible, but certainly securing all present and future saving blessings to all the elect; not only opening a channel for conveying spiritual blessings, but securing the conveyance of them through that channel.

"While these special relations of the atonement to the elect, as fixed in God's everlasting counsels, and revealed to faith in the gospel, must be held as an important part of the truth of God, it must also be held, and it has uniformly been the doctrine of the Secession Church, that the atonement of Christ has general relations to the world. As will be stated more fully in the next section, the atonement and the blessings of salvation connected with it, are presented in the gospel as God's freely offered gifts to all men. This exhibition assumes that these provisions of the love of God are needed by all men, and are suited to the necessities of all men, as guilty and miserable sinners. It also assumes that there is an intrinsic sufficiency in the atonement of Christ for the salvation of all men; and that it so removes all legal obstructions to their salvation, as that the door of mercy is open to them, and that in consistency with his holy character, law, and government, God presents to them all salvation as a gift to be accepted by faith. Of the sufficiency and perfection of the atonement, we cannot form too exalted conceptions. It is the sacrifice of the Son of God, and must possess an infinite sufficiency and value; so that while, if the number of those eventually to be saved by it had been indefinitely smaller than it is, this provision for the honour of God in saving them would have been necessary; it would, as far as man can judge, have sufficed, had their number been indefinitely greater. . ."

When he published his *Irenicum*, a powerful reaction had taken place in the minds of some against the views propounded in the Statement of Principles on the general relations of the atonement to mankind; he endeavoured, therefore, solemnly to meet this error. Having strongly stated again the special relations of the death of Christ to his chosen people, he thus proceeds:—

"Is there not some hazard of a morbid jealousy of a gospel too unrestricted and free, springing up amidst those controversies. If there is, on the one hand, a danger of overlooking the revealed purposes of God respecting the certain salvation of those whom in sovereign love he hath chosen, (and there is such a danger), is there not, on the other hand, a danger also of feeling some uneasiness, and taking some offence, with fervid statements of the free and benignant aspect of the gospel toward our fallen race, of erasing those statements with some human crotchets, and of overshadowing their attractive brightness with some cloud of our own creating?—as if we had not from the lips of the Saviour good news for every creature—as if the angels' song had no power to charm us, 'Glory to God in the highest, on earth peace, goodwill to men!' I should not choose to be the preacher, who, in beseeching sinners in Christ's stead to be reconciled to God, should classify the species into two orders, and say to the one, To you, indeed, the door of mercy is open; and to the other, To you it is shut. If the door of mercy through faith in the Son of God is not opened to every creature, where then are the good news which I have to publish to every creature? Let a church lay her interdict upon this language, or words equivalent, and I would leave that church. For the sake of the truth contained in it, I should even be willing, were I reduced to that necessity, to stand alone in the world; and with my Saviour by my side, and with his unrolled commission in my hand, I would proclaim the good tidings of mercy through redeeming blood to every creature willing to hear me; and, in the name of Him who is exalted a Prince and a Saviour, would never cease to urge his invitation in all its unrestricted amplitude, 'Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.'"—*Irenicum*, pp. 29, 30.

had two weeks of very hard work ; but do not feel much, if any the worse for it." To a member of Synod, deeply interested, like himself, in the discussions, he writes :—

"Well, how are you after the work of these two weeks ? For myself, I am well in body, but sore in spirit. Except the decisions come to, nothing else gives me pleasure in the retrospect ; least of all my own words and feelings. I ought also to except some speeches, especially that of Mr M'Dowal, and the conference. How difficult is it, in such scenes, to 'see Him who is invisible,' and to feel and speak as having to do with Him ! And how marvellous is His forbearance, and patience, and long-suffering ! We must all go back to the 51st Psalm, and that saying, 'If I wash thee not,' &c."

Three months later, when the Synod was again about to meet, Dr Heugh was experiencing symptoms which rendered it imperative on him to be almost entirely absent from the excitement of discussion. He writes to a member of his family :—

"GLASGOW, 26th July 1845.

"Sad work at the Synod. Drs Marshall and Hay have libelled Dr Brown, and the *trial* is to come on on Tuesday at 12. . . . But there is no doubt how the matter will go. It is not probable that I shall go in. I trust they will have the presence and grace of the King and Head of the church.

"I am happy to say that I feel considerably better. No return of the pain in the head,—no sickness,—a sense of relief and clearing off,—all indicating that the Divine blessing seems to have accompanied the means. But I am suspended from all work for two or three weeks ; which I am sensible is right, although it is a trial. I thought it strange at the Synod to see so many braving the battle and the breeze, while I was obliged to remain in port, and look on. But I hope I not only say, but believe, that all is well. It is indeed a great consolation to know that all our affairs are in the wisest, holiest, kindest hand possible,—the hand of *our* Father, and our covenant God,—of Him who hath so loved us as to give his Son for us, and to us,—and who assures us, that when 'the earthly house of this tabernacle is dissolved,' he will supply us with 'a house not made with hands, eternal in the heavens.'"

"*July 27th* (Sabbath).—Have been at the Synod. As to public matters, very dark still. Dr Marshall has libelled Dr Brown. The result as to the acquittal of Dr B. not doubtful. Still the trial severe. Have remarked many passages of Scripture strongly applicable to his case, particularly Ps. lv. 12–14, 16, &c. Trust he will be supported, and brought comfortably through, and that no injury will be done to any part of the truth of God. As for myself, was prevented from taking any active part in the proceedings."

“30th July 1845.

“I am no worse, perhaps in some respects better, but feel I must keep in port, and leave to others the battle and the breeze. May it be a good fight! And may the combatants bear in mind that the eye of the Commander is upon them,—that His orders must be their law,—and their great end, the honour of His banner and name.

“August 3d.—Great result of the Synod. The prosecution of my excellent friend Dr Brown has terminated, not in his acquittal only, but ample vindication, and the utter confusion of his prosecutors. But far more than this—the satisfaction of nearly all parties, and the vindication of gospel truth. A token, I trust, that the Lord hath not forsaken us,—that He will continue to bless our church, and to employ her as an instrument of spiritual benefit to this land, to other churches, and to a perishing world. ‘God be merciful to us and bless us, and cause his face to shine upon us, that thy way may be known throughout the earth.’”

To the symptoms of his illness already hinted at, it may be proper more particularly to refer, not merely because they seemed to indicate a crisis in the state of his health, but chiefly because of the use he made of them in the direction of his spiritual exercise. He writes as follows to a member of his family at a distance:—

“GLASGOW, 30th July 1845.

“As to my humble self, I must tell you all I can, that you may know exactly how things are with me. In general, if you saw my outer man, you would not observe any material change. I walk as firmly, I speak as articulately, I eat as heartily, and I sleep as well, as when you were here. Indeed, till Saturday before last, I was very strong for one of my age, during the whole year; and my usual labours were not oppressive to me. Prior to that Saturday, I had been somewhat bilious for a day or two, and at night a pain—severe rather to my feelings, being so much a stranger to sensations of suffering—occurred in the left side of the head. I was kept awake by it till about four in the morning. Since then a peculiar sensation has affected the whole right side.

“Of this I do not need to assure you, that the Lord’s hand is in it; that it is his rod, and that that rod has a voice, and that I must try to ‘hear the rod, and Him that hath appointed it.’ The earthly house has been kept up long, notwithstanding the sad misconduct of the occupant; but the house is not mine; I am a tenant-at-will; and this is a kind notice to quit when the final exit is ordered. Indeed, the love of God to us in Christ Jesus, should excite our unceasing wonder and call forth our daily praise. To think of us, to bear with us, to provide Christ, his righteousness, and salvation for us, to give us the promise of eternal life in him; for the great and holy One to do all this for such as we are,

is truly above all thought, and manifests a love altogether divine—divinely free—divinely rich—divinely condescending. What an ungrateful return we too often make, in staggering at the declarations and promises of it, in place of being ‘strong in faith, giving glory to God.’ I at least need never to forget these two prayers, ‘Help mine unbelief!’ ‘Lord, increase our faith!’ ”

His exercise under this dispensation is fully recorded in his diary.

“*July 20 (Sabbath.)*—A silent Sabbath! A rare thing with me. What is this? Is it paralysis? I think it is of that nature, and I regard it as a divine monition to be ready at a moment’s call. But this is no easy attainment. For sometimes I feel it so difficult to believe, that I fear I want faith altogether; and when I seem to lay hold of the promises, and of Christ, with comparative ease, so little of strong emotion accompanies the exercise, that, on reflection, I am apt to question its genuineness. Must endeavour to overlook myself, except my unworthiness and sinfulness, and to trust for all things. Have been not a little refreshed to-day by the 23d Psalm, John iii. 14–17, and John xiv. 1–4.

“But the prospect of bidding adieu to all active usefulness, to the delightful labours of the pulpit, and to this devoted and beloved family, considerably shakes me. I must have no choice as to the time or manner of my departure; both are fixed for me, and ‘the will of the Lord be done.’

“Very providentially, Dr Bryce of Belfast is here to-day. But for him, I know not how the services of the day would have been provided for. May the Lord be with him and the people!

“(Sabbath afternoon.)—Still at home with my beloved wife. . . . But the parting, come when and how it may, will be trying to us both—as it will be to our too dear and affectionate children. May the Lord bless them and keep them, that we may be all happy together for ever!

“There is one way of estimating the inconceivable love of God to the church. *We* love Zion, though little compared with what we should do. A day in the courts of the Lord is better to us than a thousand. But what is our love compared with His love! ‘The Lord loveth’ with divine affection, and notwithstanding all the sinful imperfection of Zion’s children, ‘the gates of Zion.’ Jesus ‘loved the church and gave himself for it.’ He hath ‘graven it on the palms of his

hands, its walls are ever before him.' This is the great security of the church.

"Mr Croom has declined accepting the call to be my colleague. But if Christ be with us, all will be well. He can send another, a pastor after his own heart. May we all trust Him, for his presence, his care, his divine love!"

"*July 22.*—Through the divine mercy, considerably restored, Psalm cxvi. Have felt much solicitude to-day about the Synod. Hope that the Prince of Peace will preside among them. Visited to-day an old member of the congregation, apparently dying. Having mentioned some plain passages of Scripture, I said I hoped that such parts of the Word of God had been blessed to her. After a pause, she said, solemnly, 'Many, many years ago.' Then closing her eyes, she added with great emotion, 'What shall I render to the Lord for all his benefits toward me?' She longs to depart, and to be with Christ. Ministers are sometimes enabled to do good when they know it not. She spoke with warmth of the advantage she had derived from a former conversation with her. We should both aim at doing good, and expect it in all our visits."

"*July 27.*—Among medical men, and other friends, all of whom kind to excess. Feel still better; but the disease remains, paralytic, though gently so, in my own apprehension. As far as I can judge, feel as really desirous to profit by the dispensation, as that it has come—hope it leads me to God, as my God and Father in Christ—leaving it in his hand, and to his management—and that it leads me to seek a large measure of firm faith, and of promised divine consolation. How wonderful that the Holy Spirit is our Comforter! What may we not expect from the grace of the good Spirit of God! I need more faith, more fixedness and affection towards God in Christ, more readiness for a sudden call; and God can work all this in me. But all is perfect without—Christ is perfect—his work perfect—his salvation perfect—heaven perfect. 2 Cor. v. and Eph. iii. 14, &c., most consolatory.

"The pulpit has been well supplied to-day, blessed be God! Both preachers were humbling man, and exalting Christ. Felt much pleasure in the services.

"If kept from the Synod, have thought of preparing, if it please God, two addresses to the people—one to the believing brethren, the other to those who have but a name to live.

If ever restored to preach, would wish to aim at these things:—to make the truth still more manifest—to show the matchless, the immeasurable importance of the subject it reveals—to point out the deep personal interest which all have in it—and so to deal with consciences as, if possible, to rouse all. ‘But all things are of God.’

“If Christians felt aright, they would be quite above the fear of death, and be eager to reach heaven, like racers, who should get first to the goal,—like voyagers, who should first reach the haven.

“Proper to press these things on the people of God:—1. To know their spiritual defects. 2. To ask the supply of them in faith. 3. Not to give over seeking till they obtain. 4. And having got somewhat, ever to be asking more. But O for steadfastness—in desire—in prayer—in effort! We run well for a time; but how many things break in and hinder us!

“August 3 (Sabbath.)—This a very solemn day to me. The communion observed; and for the first time during my whole ministry prevented, by the hand of God, from administering this ordinance to my flock. 1. Great cause of thanksgiving, for it might have been often so. 2. How much sin connected with my former observance and dispensation of this ordinance; want of due faithfulness in dealing with consciences on such occasions, and in setting forth Christ crucified fully before believers, for their comfort, joy, and growth in holiness, and in my own poor and defective celebration of this memorial of the Redeemer’s love, &c. O ‘enter not into judgment with thy servant!’ Blessed be God, *remission* a blessing sealed to faith in the supper. 3. Cause of thanksgiving that the flock did not suffer through the infirmity of the pastor, but that others were got to fill his place. Thus, after I am finally gone, the work will go on; and because Christ lives, his cause, his ordinances as well as his people, shall live also. 4. Cause of thankfulness that not shut up in the chamber of affliction, but allowed in silence to communicate in the midst of my family and flock. Could not help feeling that possibly for the last time. Some comfort in committing my family and flock to the Chief Shepherd, who is quite able and willing to take care of them without me. 5. Felt much the condescension of the Saviour in vouchsafing his unseen presence and fellowship to many in

our assembly; and also in thinking of these words of Paul which I would wish to claim—‘Christ shall be magnified in my body, whether by life or by death.’ 6. Cause of thankfulness that somewhat better—feel as if some tendency in the malady to go off; but must leave this in the hand of the great and good Physician. Through his grace may I be more ready to depart! 7. The family and congregation now at the evening service. When alone, the two passages chiefly thought of for myself and them, Gal. ii. 20, and Eph. iii. 14–21. Our whole life, consolation, and hopes, summed up here.”

The reflections that immediately follow derive a peculiar interest from their belonging to the last anniversary of his birth he was permitted to see.

“ROTHESAY, *August 12.*—Came down to this beautiful island on Wednesday last. Nature as lovely and healthful as when I first looked upon it here; but a change in me. ‘Old age hath overtaken me.’ My strength is weakened in the way, and my days are shortened. But still, compassed about with merey. My health in some respects improving, although the seat of disease in the head and side is much the same. I need this continuance of the warning. Feel the absolute need of continual dependence on Almighty grace to keep my weak thoughts in any sort of right order and fit direction; and to sanctify from day to day this unholy heart of mine. O what a blessing that I may invoke *creating* power! ‘Create in me a clean heart, O God, and renew a right spirit within me.’

“Last night, the first weekly congregational meeting for prayer; endeavoured at their hour of assembling to unite with them in the perusal of the chapter they were to read (John xiv.), and in addressing, with them and for them, the throne of grace. Trust that the Hearer of prayer has not denied to them and me ‘the spirit of grace and of supplication,’ and that He will graciously answer us in His own time and way, especially that He will not deny us this great promised blessing, ‘a pastor after his own heart.’

“This is my birthday; for sixty-three years God has borne with, and has followed me with goodness and mercy; my head apt to reel when I attempt to look at the times of childhood and youth; of vigorous manhood; of parents and friends who have long since left me; of scenes of every variety of

tint and character, that have passed like the rolling seasons or shifting clouds. O what a multitude of sins to acknowledge, of mercies to own; of opportunities of usefulness passed beyond reach! The 51st and 90th Psalms perused. Quite uncertain whether I shall ever again be permitted to preach the gospel to my fellow-men, or do any thing more in the church. I desire to submit, and trust, and hope. Alas, what an unprofitable servant have I been! 'Lord, enter not into judgment with thy servant, for in thy sight shall no man living be justified.'"

"August 17 (Sabbath.)—Another silent Sabbath; but though I am silent, multitudes have been this day honoured to preach the unsearchable riches of Christ; and when all these preachers and all these hearers shall be removed to the house of silence, other preachers shall be raised up, and other congregations gathered around them; for 'the word of the Lord endureth for ever,' and God will fulfil his own promise respecting his Son, 'I will make His name to be remembered in all generations.'

"But although silent, I was permitted to hear much useful truth, and to join in the delightful devotions of the sanctuary. The prayers and praises, I hope, I felt particularly refreshing. I had also the consciousness of sufficient physical strength for a short service; but neither a sufficiency of vocal energy, nor soundness of nerve and brain. Perhaps it may please God to restore in some degree even these for a season, and to 'renew my youth as the eagle's.' But I must neither attempt to dictate nor to indulge over sanguine expectations. Have been occasionally in spirit with my poor flock, at present as sheep not having a shepherd. May the Chief Shepherd watch over them! Now that so many of them are waiting in prayer for another pastor, have good hope that 'the Lord will hear the prayer of the destitute, and will not despise their prayer.'

"Have found this evening the 103d Psalm specially refreshing. What need have I to bless the Lord for so many benefits, and not to forget them all! This psalm dwells much on the leading privilege of pardon, and on that free and large mercy which delights to confer the blessing. A most delightful reference also to children, and children's children. O may that mercy and righteousness be on mine! I can hardly seek for them any thing else, except it be, that they

may be instruments in the hand of the divine mercy of inducing others to seek and to accept it.\*

“After much thought, mean to attempt a sketch, which, if the Lord will, may be the subject of a few discourses, and of a small book, which I would wish to designate ‘Pastoral Counsels.’ THE INTRODUCTION to state three forms in which the Scripture may be treated—*intellectual* (merely giving the sense)—*imaginative* (clothing the sense with such attractive decorations as the natural mind may employ, such as form a staple in mere popular preaching)—and *spiritual* (being such an exhibition of truth as one taught of God can alone arrive at, the discernment of its truth, importance, excellence, glory; its relation to the interests of human beings, in time, and through eternity; its being the food of souls, the element of their spiritual life, their strength, their consolation, their joy, their hope; its relation to the glory of God; and the various holy affections which it is fitted to awaken).—THE FIRST PART designed to discriminate the two classes in the visible church, the wise and the foolish; believers, and those who, with a name to live, are dead. THE SECOND PART, to point out in Bible phraseology the actual character and condition of such, and their instant duty. And the THIRD PART, to develop the leading defects of true Christians, where the greatness of their privileges will be shown, and their duty to act up to them,—and the means of remedying these defects. If enabled to execute this, wish to do it with all deliberation,—to endeavour to combine brevity with comprehensiveness,—to go to Scripture and experience for illustration in the first instance; but to refuse no other aid. It will, I hope, be my endeavour to remember that I must have wisdom and strength from God, and must give to him alone the undivided praise.”

“August 22.—Flat days since Sabbath last. Weather unfavourable; considerable cold and inflammation in the mouth;

\* A day or two later he writes to a member of his family:—“What a feast, for example, the 103d Psalm is!—one of the latest I have been examining. What a source of eternal rest the love and pity of Him who is our Father open up! What a provision for hope and peace is supplied by the frequent introduction of the blessing of pardon, in God’s own way, free, ample, and for ever! And how delightful the assurance, that, while ‘our days are as grass,’ (the wind passes over us, and we are gone), yet ‘the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.’ We never can have our whole souls enough imbued with God’s own Word.

“The hymns you sent me are pretty and good—flowers which you have kindly gathered and sent for your father’s sake. I like devotional poetry; yet there is nothing to me like the prose Psalms.”

no increase of strength ; no abatement of the chief symptoms. But all these, divine arrangements, in which I desire to acquiesce. Power of walking still considerable ; and ability to read, write, and converse as before. And my family well, and happy.

“All my comfort comes from the Word ; and it is full of it. Pleasing, striking saying in Psalm cvi.—‘He led them through the depths as through the wilderness.’ Quite as safe in the midst of the Red Sea as on the smoothest sands of the desert. In the greatest depths of difficulty and affliction, the flock of God as safe as in their calmest seasons, as on their most pleasant paths ; in death as safe as in life ; while the praise of all is due to Him who leads them. The darkest night of trial will be followed by the morning light of everlasting deliverance. O that we could trust and not be afraid !

“Amazing that the people of God do not make more rapid progress in all holiness. They are united to Christ ; they have his Spirit in them, the source of light, and comfort, and strength ; they have all promised that they need, by Him who cannot lie ; they have every reason and motive presented to them for running the race set before them. The great reasons are, some sin spared, some duty neglected, above all unbelief ; with too slight and unfrequent recurrence to the Word and the throne of God. If spared, let these two paragraphs be wrought out into discourses.”

“*Aug.* 31 (Sabbath).—Upon the whole, improving in body since last date, with the exception of the still fixed symptoms in the right side, and imperfection of voice ; as well, probably, as I can ever expect to be. These are gracious mementoes of my frailty—warnings to be ready. O to hear the voice thus addressed to me, and to obey it ! Feel a tendency to mental lull and inaction ; and doubtful whether, from regard to health, this should be obeyed or resisted. Need more sensible fellowship with God,—stronger faith and hope,—brighter evidences of sonship. Would wish to have this prayer more abundantly fulfilled : ‘The God of hope fill you with all joy and peace in believing.’ What a rich petition,—what a happy state of soul its accomplishment would produce ; and what encouragement to ask it of Him who works, and with ease, all our works in us !—‘that ye may abound in hope by the power of the Holy Ghost,’—by no other power can this attainment be reached,—by this power it may be at-

tained. Desire, I hope, to dwell on this prayer, in the expectation of having it answered.

“Lament that I can do nothing for my poor flock, except by prayer for them. Have increasing hope that God will soon give them a pastor after his own heart.

“Somewhat flat in church to-day. My fault much more than that of the preacher.

“The God of providence exercising his bounty and mercy. Heat and solar light granted in abundance. This evening bright and glorious. The pure azure unvaried with one cloud. ‘O that men would praise the Lord for his goodness!’”

“*Sept. 7* (Sabbath).—Beautiful day. God’s merciful kindness in the season continued. Some good also in the sanctuary. Forenoon service very good and refreshing, The language of Moses to Hobab; Numb. x. Longing for my own flock. But no certainty that I shall ever again minister to them. Certainly never with wonted strength. Still some hope that I may have it in my power to say somewhat occasionally. O for submission, patience, and good hope through grace!

“Find the great hazard of falling back, even under the solemn dealings of the Lord with me. O for pardoning mercy, and quickening grace!

“Wrote a long letter yesterday to my poor flock. Greater prospect now of getting the services of some out of whom they may be directed to make a choice. And I trust the Lord will guide them, and will fulfil his own promise, on which I desire to rely—‘I will give them pastors after mine own heart.’ A very comfortable meeting with the Session on Wednesday. Full of affection; and I hope, their devotional spirit growing, and their trust in God for a pastor. This is some fruit, I hope, of sanctified trial in them. May the Lord increase it!

“Some hope of delivering an address this week. Have written an outline on ‘He led them through the depths, as through the wilderness.’”

“*Sept. 8th*.—Heard this evening that one of our ministers in Edinburgh, much my junior, was struck with palsy, while ministering to his flock. What an enforcement of the call to me, ‘Be thou ready also!’ A habitual reliance on the finished work of the Saviour, and on the promise of life in Christ Jesus, the only support of the soul in the prospect of leaving

the world. How precious the declaration, that Christ has finished the work given him to do,—that he is our advocate and propitiation,—and that we cannot trust him with a confidence too undoubting and firm!

“Have been endeavouring this evening to unite in spirit with the praying people of my flock, in supplication for a pastor after God’s own heart, and in the perusal of that most consoling and wonderful chapter which they read this evening, John xvii. Greatly delighted on my way to Greenock to-day, by the perusal of Tholuck’s fourth sermon, on the ‘earnest of eternal life.’”

“*Sept.* 14 (Sabbath).—Two excellent services to-day. The devotional services fervent and edifying. The discourses—the one in the afternoon particularly—impressive and encouraging. Subject of the latter, the penitent malefactor. Felt the great encouragement given to put unlimited trust in the power and grace of Him who saves to the uttermost—to take me to be with him ‘in paradise.’”

“My prevailing state of mind sad, and rather depressed; able to do nothing for my flock, who are as sheep having no shepherd. But though my mouth is shut, others have their mouths opened, to proclaim ‘the unsearchable riches of Christ.’ Yet God, who comforteth them that are cast down, directed an unknown stranger to whisper a word of consolation to me. As I was leaving the church a respectable-looking woman asked if I was Dr Heugh. On receiving my answer, she said, ‘My heart warms when I see you; I was a short while a member of your church about twenty-two years ago; I got much good under your ministry; I was converted under it.’ The tidings quite overcame me; and I could only take her by the hand, and desire her to give all the praise to the Redeemer. How wonderful that God should employ my ministry to save souls! Should it please God to enable me to resume preaching, even for the shortest season, I think my great and single aim would be, to beseech men, in Christ’s stead, to be reconciled unto God.”

## CHAPTER XXVI.

Dr Heugh's presentiment of approaching death. Preliminaries to the formation of the Evangelical Alliance. Leaves Rothesay for the last time. Visits the neighbourhood of Stirling. Letters. Dr Taylor called to be his colleague; His induction.—Dr Heugh's debility increases. His last visit to Stirlingshire. His last long letter. A fiery trial. Notes from Bridge of Allan. His last illness. Death-bed.

It is instructive to observe the systematic caution with which Dr Heugh seemed to discourage, among the members of his family, the expectation of any very decided or permanent restoration of his health. We have already seen from not a few passages of his diary, that he was receiving an answer to his oft-presented prayer, that God might teach him to "number his days." He had not long before been called to preach in the pulpit of his friend Dr Robson of Glasgow, at that time in the island of Jamaica. Letters had arrived announcing the sad fact, that while Dr Robson and his brother-in-law, the Rev. Mr Paterson, missionary in that island, were proceeding in company to a scene of ministerial service, the "one was taken and the other left"—Mr Paterson was precipitated from the vehicle that conveyed them, and was killed on the spot. In preaching from the pulpit of the surviving brother, immediately after the tidings of this sad event, Dr Heugh stated the fact, that within a few moments of the fatal catastrophe, the minds of the two friends were engrossed with these simple and touching lines, which are known as having been often on the lips of good Rowland Hill:—

"And when I must die, receive me, I'll cry,  
For Jesus has loved me, I cannot tell why;  
But this I can find, we two are so joined,  
He'll not be in glory and leave me behind."

"Without assuming," he adds, "the existence of any thing miraculous or prophetic, there has been often a special providential guidance in the last exercises, personal and public, to which the minds of Christian ministers have been unwittingly directed, immediately before the close of their earthly

course, both preparing their own minds for the great approaching transition, and imparting to their last words a peculiar weight and solemnity."

With Dr Heugh himself, who was anticipating an early call to leave this world, it seems to have been a matter of deliberate consideration how he could most suitably, amid all his habitual vivacity and cheerfulness, impress the members of his family with such a view of his health, as might prepare them for that solemn result, to which his own mind was peacefully and now steadily directed. Speaking, in a letter to one of his daughters, of a particular symptom, he observes :—

"We must all regard it as a significant touch of the Divine hand, and endeavour to profit by the dispensation ; and especially to remember, that this is not our rest. Let us not only *hope* for the eternal rest, but get evidence that we are heirs of it. You are much alone at present ; be much with the word, and with God, and you will have your solitude sweetened and sanctified."

To another daughter he says :—

"This is a very surly morning, dark, blowy, wet, almost like a young tempest. I fear it will blow away our fine weather for a season, and that our calm and bright skies, our balmy atmosphere, our foreign-like meals with windows open, are henceforth to be reckoned among *pleasures past*. Thus passes life, and soon will have passed ; nor is there any sure rest for the soul, but in heaven and God !"

Writing to another member of his family, who had urged him to comply with the solicitation of others, and visit England in connection with preliminaries that issued in the formation of the Evangelical Alliance, he says :—

"ROTHESAY, 16th Sept. 1845.

". . . . No, no, I cannot be at Liverpool. Since I had the attack, I never expected, and never intended, to attempt so much ; and the doctors would smile at the proposal were I to make it. I do not wish you to think me worse than I am ; but neither do I wish you to think me better than I am ; since the paralytic effect on the one side is just much as it was. He who sent it can, indeed, remove it ; but, in my own opinion, it is just as likely to grow as to diminish. And both I and my family should be aware of this. For perfect health and soundness, I must look, not to any change of position in this world, but to the purer and better clime of the land afar off. May we all confess ourselves to be strangers and pilgrims here, and declare plainly that we seek that heavenly country !

"I have begun in a small way to resume my labours. I preached.—The looks of the people trying. Still I got through, without inconvenience or fatigue. The sermon did not exceed forty-five minutes. The church and audience were the same, but I felt that the minister was another man, frail in body, and though willing, yet weak in spirit."

“ *October 3d.*—On Sabbath the church very full, and so much interest apparent in the looks of the people, as well-nigh overcame me. I was with them, ‘in weakness, and fear, and much trembling.’ Feel persuaded that a preparation of feeling for increased benefit from the little I may still be enabled to do among them. O may the Lord direct me to something which He may bless, for awakening the secure, for converting sinners, and for quickening and comforting the people of God among them!”

“ *Oct. 15.*—Another stage of my short journey has been reached. This is now our last day in Rothesay! It becomes me to record with gratitude the Lord’s goodness to me and to mine while here. It hath pleased Him to bless the visit for its chief purpose,—my health, which, generally speaking, is completely restored, with two exceptions,—diminished vigour, which advanced years sufficiently account for,—and the remains of paralytic symptoms, very slight, very gentle, and only enough to admonish me of what might have been, and of what may soon be. I feel myself called upon to employ such language of Scripture as Ps. cxvi., ciii., xxx., &c. I desire to ‘yield myself to God as one alive from the dead.’

“Have been endeavouring to examine the views of affliction presented in Heb. xii., with kindred passages. The two leading views—correction and trial; the former predominating in this passage, and proceeding from, and manifesting the love of God to the chastened child—demanding subjection to the Father of Spirits—and tending to produce a participation in his holiness, and the peaceable fruits of righteousness,—I have found very comforting, producing, I hope, gratitude for the needed chastisement, and a cheering belief that the promised effects of this, and whatever other correction he may be pleased to send, will, through his grace, in some degree be reached.

“Cheered by good accounts of my dear flock,—they seem to keep prayerful and united,—they appear in good earnest seeking a pastor from the Lord,—and last Sabbath their liberality again abounded, raising at the church door £118 for the new African mission. I hope they will enjoy the fulfilment of 2 Cor. ix. 8.”

Important steps were at this time about to be taken by the friends of Christian union. With this subject his mind had

been growingly familiar from the earliest years of his public life, especially from the year 1810, when he first gave an official form to those suggestions on the subject of covenanting, which paved the way for the union of Seceders. It is a minor circumstance that his essay on Christian union, referred to in a previous chapter,\* preceded the publication of the volume embodying similar principles, which was so appropriate and effective a preliminary to the Evangelical Alliance. Nor was it more than a necessary result of views and feelings earnestly cherished by him for more than a quarter of a century, that he should have hailed the very first private movements, in which indeed he took a part, that issued soon after his death in the formation of that great catholic association. He earnestly contended for the great principles on which the Alliance is based, five-and-twenty years before, while yet he was a minister in Stirling and a member of the Antiburgher Synod.†

Though not spared to express himself on the formation of the Evangelical Alliance, yet on the preliminary meeting in Liverpool he thus writes to Dr Brown:—" . . . Your time at Liverpool seems indeed to have been a season of refreshing; and I trust it is but an omen of greater things at London. Christians are really one; and were nothing else to result than a manifestation and confirmation of their oneness, the effect would be great. But we must not doubt that great benefit to the church, saving advantage to the world, and much honour to the Great Head, will result from these most animating movements. I was a great loser by my absence. But it was the will of God. I hope meetings of ministers, of elders, of deacons, and of private Christians, will be held soon to feed the sacred flame. But we must not *over-drive*, for we have jealousies, even with good people, to manage. The work is the Lord's, and we must wait upon him with patience, prayer, and assured confidence."‡

He writes as follows to a friend going to Liverpool to attend the meeting which assembled there preliminary to the formation of the Evangelical Alliance:—

"ROTHESAY, October 1845.

"MY DEAR SIR,— . . . . I feel extreme regret that, in the estimation of my medical advisers, the state of my health, although through

\* Page 430.

† The reader is referred to the Appendix to his Synod Sermon (1820) in the volume of select discourses, p. 391.

‡ 20th October.

the divine kindness greatly improved, prevents me from enjoying the high privilege and honour of uniting with so many of the excellent of the earth, of esteemed and beloved friends and brethren in Christ, in the meeting to be held this week in Liverpool.

The object of that meeting—the *promotion of union among the faithful in Christ Jesus*—is so perfectly accordant with express Bible injunction (1 Cor. i. 10; Eph. iv. 1–6; Phil. iii. 15);—with the happy condition of the church in the primitive and pure age, when the Holy Spirit was so abundantly poured out on the faithful (Acts ii. 46)—with the advanced state to which the church shall yet be brought, according to the predictions of the Word (Isa. xi. 9, 13, and lii. 8),—and with the wishes and prayers, not of Christians only, but of the Saviour himself, for his own glory, the success of his gospel, and the spiritual prosperity of his redeemed people (John xvii. 20–23),—that I can conceive no object more exactly fitted to awaken in its favour the strongest sympathy of the universal church.

“Though absent in body, I shall be with you in spirit; and my prayer and trust is, that you will have the gracious presence, and abundant grace, of the Divine Head himself; that it may please him to pour out on all present his Spirit in large effusion, and that you may be directed to originate such measures as, under his blessing, may favourably affect the entire Christian brotherhood, and may form a new and happy era in the history of the Christian church.

It would be presumptuous, as it is unnecessary, for me to obtrude any scheme of my own, on the attention of such a meeting. But having been appointed a delegate, and having been requested to append my name to the circular by which the meeting has been convened, I may be excused for making the following suggestions, from a desire that no step should be taken under the influence of fervent zeal, which might by possibility prove obstructive of the great object which all assembled have in common at heart.

“1. Should not the meeting give great prominence to the principle that the union sought, is not the junction of unconnected masses having merely the name and profession of Christianity, but of faithful brethren and sisters in Christ Jesus? Christian union is the union of Christians, of those who, being first united with Christ, are united with one another in him their Saviour and living Head; and should the meeting succeed in communicating a healthful impulse to Christian churches, in their endeavours to elevate their membership to the scriptural standard, it would effectually pave the way for scriptural and effective union among the people of God.

“2. Let there be no profession of harmony beyond the truth. It were alike vain and useless to conceal our discrepancies of belief and usage. But while we admit that we are variously minded in those matters which unhappily divide us, let us be satisfied with proclaiming our unity in those more important matters in which we harmonise. Our union must be simply a manifestation of the truth.

“3. In order to this, we must not only tell the church what we agree to oppose, but also, what we agree to defend. Our union must

be based on truth in common professed ; and however simply we must definitely make this known.

“ 4. There must be no compromise of conscientious convictions. The Congregationalist must not be required to come to the Presbyterian, or the Episcopalian—the Churchman to the Voluntary—or the Voluntary to the Churchman. Until God reveal these things unto us in common, each party must be left, not to hold only, but to profess, and act upon, their respective convictions. It will be enough, in the mean time, if the effect of the meeting shall be the promotion of candour and charity in our management of those things in which we differ.

“ 5. There must be no weak partiality for denominational nomenclature. When all must endeavour to learn from each, there must be no attempt to impose on our meeting denominational names—‘ the Conference’—‘ the Synod’—‘ the Assembly.’

“ 6. We must make it palpable to our friends, as it is to our own minds, that as we look to God to prosper our plans, the whole glory must be ascribed to Him.

“ 7. May I add, that a judicious selection of those parts of the Word of God which treat of Christian union in the form of command, or promise, or prayer, might, with great advantage, emanate from the meeting or from some committee appointed by it.

“ I am, my dear sir, yours ever,

“ H. HEUGH.”

“ P.S.—If other written communications are not submitted, it will be unnecessary to read this one: and if read, it may be either at the meeting of the Scottish Delegates, or the other meeting, as you think proper.”

“ *Nov. 7th (Bridge of Allan).*—Rothesay left, perhaps for ever. Heaven is infinitely better than Rothesay at its best and brightest. It is good to be daily ‘ laying hold on eternal life’ by accepting that Saviour in whom is life eternal,—with grateful wonder that ‘ to this we are also called.’

“ Continued through mercy to improve in health. Have preached on three successive Sabbaths without injury or much fatigue. How much have I to say to the people,—and how little time to say it! But what I cannot do, can be done, and better done, by others. ‘ All flesh is grass,—but the word of the Lord endureth for ever.’ The congregation again in unanimous movement for a moderation. Cannot but trust that He who, notwithstanding all our unworthiness, has guided us hitherto, will continue his guidance, and ‘ lead us through the depths as through the wilderness.’ ‘ He will teach *sinners* in the way.’

“ How interesting to me this place and its vicinity,—the haunts of my youth, the scenes of the first years of my minis-

try! But where are those with whom I was wont to associate? O to have the affections fixed on the better world!

“*Nov. 15th.*—Have left Bridge of Allan, after a very pleasant time there, not without some advantage to my health. Had some opportunities of doing a little,—by tracts—by brief addresses—and by preaching shortly to my old congregation. Attended the funeral of one of my oldest friends, ‘an old man and full of days,’ Dr Smart. A solemn sight,—the coffin placed on the pews before the pulpit from which he was so long wont to preach. The church crowded with mourners,—and then the body consigned to its lowly and long abode, beside the honoured dust of his predecessors. I hope to meet him in happier circumstances.

“Another moderation appointed for our people. Cannot say that I fear. The Lord has led us hitherto, and I trust will lead us still. Encouraging to consider that He cares for us. . . . The less of man, the more of God. He allows fears to arise, to show how easily he can vex, and how easily he can comfort us. ‘The Lord will provide.’”

To a young friend beginning business he writes:—

“GLASGOW, 28th December 1845.

“Your flitting is now over, and you are settled, I suppose. Well, to use an old fashioned phrase, if every body wish you as well as I do, and if wishes will assure success, then ‘to fear and care give thou no heed,’ for your success is sure. But you do not forget the saying, ‘Except the Lord build the house, they labour in vain that build it.’ And I hope you have not only implored his counsel and care, (wonderful it is that the High and Holy One should care for us!) but that you have devoted yourself, and all you are and have to him, as ‘a living sacrifice.’ I wonder that those who know the grace of God in truth are not allured by the very grandeur of spiritual objects to prefer them to secular. If a man labour for wealth, he must soon leave it, he ‘can take nothing hence,’—if he toil for a gay house, it must go to ruins,—for the body, it must return to its dust. But if he labour to glorify God, to do good, to supply God’s saints, to advance God’s kingdom, he rises to the honour of being like-minded with God; his services (although they have no merit) will be owned by the Judge at last, and, if they proceed from faith and love toward Christ Jesus, will be sure of a glorious recompense in both worlds. In nothing short of this, I hope, you will rest; and pray that God may work in you to will and do of his good pleasure. Try to be a blessing, in the best sense, to those now placed under your care. Be spiritual amidst the proverbial and ruinous secularity around you.

“You have *flitted*—and you must flit again, and so must we. This house and yours must soon have other occupants; and we must soon go

down, as far as the poor body is concerned, to a far lowlier habitation. It will be happy if we all meet in one infinitely nobler than the best we have ever seen, in 'the city that hath foundations,'—in the house of many mansions."

"To Miss R., Philadelphia, U. S.

"GLASGOW, Dec. 31st, 1845.

". . . . . I have reason to be grateful that I am again restored in a good measure, and, although still kept to some extent under medical restraint, for the last ten or eleven weeks, I have preached less or more every Lord's day. I hope the affliction has not been in vain; and it will be my fault only if it fail to bring forth the peaceable fruits of righteousness. It is very relieving to know that our afflictions come not by chance—that they are all arranged for us,—that their ingredients are mixed and measured by infinite wisdom and covenant love,—that they are a 'cup' given from a Father's hand,—and that the draught, though bitter to the taste, will promote the spiritual health of the patient. You have had your sorrows, my dear friend, and I have had mine, though in small measure. May such be the blessed results of those assigned to both!

"I hope you have been well since I heard from you, and that your dear relatives around you have enjoyed with yourself health and happiness. We naturally value much those temporal comforts, and it is right we should do so; for they are the gifts of God. And if we accept them as such, enjoy them with gratitude, and consecrate them to the divine glory, we do not use them as the world does, but as God wills his children to use them. Yet what are all temporal blessings compared with spiritual? The old apostle John, in addressing his 'well-beloved Gaius,' expresses beautifully that combination of temporal with spiritual good, which the enlarged benevolence of the Christian heart desires for its objects. 'Beloved,' he says, with his characteristic charity, 'I wish above all things that thou mayest prosper and be in health;' but he does not stop there, but is delighted to add, 'even as thy soul prospereth.' To 'prosper and be in health' are great blessings; but if they are alone, they present a melancholy spectacle to the eye divinely enlightened; for that prosperity may soon be blasted by the pitiless storms of adversity; and that 'health' may quickly languish under disease, or sink in death. But when the 'soul prospereth,' when the nobler part has life, and health, and strength, and joy, then not only will temporal prosperity be consecrated to God, but we have that within us which is brighter and better than the glow of summer, or the light of day—which the storms and sterility of winter cannot desolate—which will live in death—which is the sure precursor of the joys of eternity. Allow me, then, my dear lady, to sum up my good wishes for you and those you love, in the comprehensive wish of the last of the apostles.

"I still delight to revisit dear Geneva; and here, in my *study*, I often make pleasant mental trips to the Rhine and the Alps, when my esteemed American friends are ever by my side. Do you occasionally make similar excursions? I hope you do. And in those airy rambles I hope the form of your *Scotch father* flits before you, without giving

you pain. There are scenes and events of which memory keeps so firm a grasp as never to let them go, till disease paralyse her. I wonder what we shall think of the Rhine and the Alps in heaven? I am sure we never shall contemn them as God's works—we never shall think that as such, we admired them to excess; although seen from that elevation they will seem small indeed, and made vile by the sin of man—and their glory will have no glory there, by reason of that which excelleth. We will wonder, too, that men so often admired the works, without doing homage to their Author; and that while the physical operations of Jehovah were so much esteemed, his spiritual operations were so much slighted. How many have admired hills and valleys, who have despised 'God made manifest in the flesh'—and the surpassing mysteries of his cross and salvation!

"Strange tidings these from the Canton de Vaud. I pity the sufferers, and I hope we shall show our pity by our donations. But it is a just retribution after all. We must not shut our eyes to that."

To another friend he thus expresses himself on this subject:—

"GLASGOW, 31st December 1845.

"Have you seen the tidings from the Canton de Vaud? God has whipped 160 ministers out of their churches—a most righteous retribution. They clung tenaciously to state alliance—and now the state casts them off to starve. They taught the people to do nothing for their support, and now they will do nothing. For centuries they sowed error in place of truth, and they now behold the harvest. They opposed all church discipline, and they are now taught what it is to break down that fence which the wisdom of God has planted as a barrier betwixt the church and the world. A few decided people dissented from the church in the revival about 1820, and good and bad among them persecuted these Dissenters, and now they are persecuted Dissenters themselves. The patience of God waits long; but at last retribution follows. Still, not a few of those who have come out are godly men; and we must not 'look on the day of our brethren' with indifference, or with pleasure. We must sympathise with them, we must aid them, we must remember that 'with us, even with us, there are sins against the Lord our God.'"

"*Dec. 31.*—Great cause of thankfulness, that since last entry have enjoyed these great blessings—general health—ability to preach every Sabbath without any considerable fatigue—health among all my family—and some comfort in my ministerial work. Have also been enabled to read a good deal, and to conduct a more than usual extent of correspondence.

"Since last entry, our congregation have given a call, with much harmony, to Mr Taylor, and he has this day communicated to me his decision in our favour. I hope he is given us from the Lord for a blessing.

“Thus God hath crowned the year with his goodness. Well may I wonder and praise. ‘Bless the Lord, O my soul!’

“1846.—*Jan. 4.*—First Sabbath of another year. Much cause of gratitude and humiliation. Of *gratitude*, for mercies noticed in last entry, and for others, of which, if I should declare and speak, they are more than can be numbered. Desire to enter into Psalms 103d and 116th. God will never be rightly praised and thanked by us for any thing, much less for his chief blessings, and ‘his unspeakable gift,’ till we get to heaven—itsself one reason why we should long to be there. What cause of wonder and adoring gratitude, that such a transgressor as I should have from God himself the hope and the promise of heaven! [Cause] of *humiliation*, for my state of mind in every thing I do; for so little faith in such a Saviour, such promises, such a Promiser; for so little unitedness and fixedness of spirit in devotion; for so much of self and so little of God in my aims; for so little progress; for such frequent backslidings in spirit. But when should I end with my enumeration? ‘Who can understand my errors? Cleanse me, O God, from secret faults!’ But how wonderful, that God’s cleansing makes even us ‘whiter than the snow,’ and that ‘the blood of Jesus cleanseth from all sin.’

“Ought to feel more than I do the necessity of being ready *always*. The call I received by the sudden attack last July, the remains of that sudden malady, and the instantaneous action of the disease in others, all are express and gracious calls to me. God will never now summon me unwarned. I have been already well warned. Some pins pulled out of the tabernacle, to betoken its being soon taken down. O that Christ may be magnified in my body, whether by life or by death! and that I may have my loins girt and my light burning! &c. (*N.B.*—Endeavour to study more closely these two passages.)

“Preached to-day from Heb. ix 27, ‘It is appointed unto men once to die.’ A slight feeling in the head again for the first time since I resumed preaching. Probably the result of a little sleeplessness, and the stomach somewhat out of order. Whatever be the cause—another gracious admonition, to which I would do well to take heed.

“A liberal collection for the poor to-day, nearly double its usual amount; and liberal devisers find fault that even this last is not more than doubled. Cause of gratitude.

Shall I regard this as one fruit, through the divine blessing, of my recent exposition of 2 Cor. chaps. viii., ix. ?\* I hope it is a token of the grace of God bestowed upon many of my flock."

"*Jan. 10.*—We are to give Lord John [Russell] the freedom of the city, and a private-public dinner on Monday. I mean to witness the ceremony; but declined a polite invitation to dinner. I never attended a political banquet, and must not begin now."

"*Jan. 11 (Sabbath).*—Since last entry have been at Cupar, on the business of our call. Safe and comfortable journey; kind and courteous reception by the brethren of the Presbytery, and by Mr Taylor. He was very modest and very affectionate. Trust the Lord, who has inclined his heart to come, will make his grace exceeding abundant to him, and thoroughly furnish him for all good works.

"This not a *good* day. Felt so uncomfortable (corporeally) in the pulpit, not from pain or sickness, but incipient giddiness, as frequently to think of stopping. The sensations distinctly enough of the same class as those I have known before. Fresh pins pulling out of the falling tabernacle—fresh calls to be ready on short notice. Cannot say that the Lord leaves me comfortless. I have a divine Saviour to trust in,—his perfect righteousness as the ground of my acceptance, than which I neither have nor need another,—the promise of eternal life in him, by God who cannot lie,—and the divine presence, love, and power, when the hour of conflict comes. But how much have I to lament! O how little have I done, and in how miserable a spirit!"

"*To Dr Stark.*

"GLASGOW, *Feb. 11, 1846.*

"MY DEAR FRIEND,—I long to see your handwriting again; although, perhaps, *I* say this with but an indifferent grace, who have been so long in letting you see mine. Sure I am, our mutual interest must not be graduated by the frequency of our epistolary correspondence; for, after having spent so long a pilgrimage in affectionate intercourse, and hav-

\* Writing a few weeks later, and anticipating the settlement of his colleague, he says: "The congregation wish to collect £300 at the door for the extra expenses; and this, after having raised about £1500 for charities during the past year, is a liberal purpose." To the member of his family whom he addresses in these words, he adds: "Tell me how you get on. And do consider how it gets on with the man within. Some of our best and most prosperous people here seem equally so in things temporal and things spiritual. What trash are the former compared with the latter!—and if the former push out the latter, what a sad home they will make! O my dear —, walk with God and his people! I can have no greater joy than to hear that my children walk in the truth."

ing now so near before us the end of that pilgrimage, and the better land, we are not likely to grow indifferent to each other. I rejoice to hear the best accounts of you—your frequent preaching, almost with pristine vigour, and occasional labours in addition, among your attached flock. And I was greatly refreshed by hearing of their great exertions during the past year, and of their seasonable and considerate kindness to your much-valued colleague. These are tokens for good,—indications that the seed you have been both sowing is not lost, and auspicious signs of progress to the work of God, after those who now superintend it are released from their labours. ‘God lives,’ and therefore his cause shall live.”

“HELENSBURGH, *Thursday, 20th Feb. 1846.*

“When I return on Saturday, (*D. V.*) I shall endeavour to give account of myself. Meanwhile I may assure you I am not ill. But I have had friend *bile* for so constant a visitant, that I have stepped about rather than walked, and have rather approved of the fine weather and beautiful environs than admired them. But I expect, through the divine goodness, to be better to-morrow, and still better on Saturday. I am so well, that most old people would think themselves well indeed, if they were as I am.”

“GLASGOW, *Feb. 23, 1846.*

“I have been at Helensburgh last week, without any benefit from the trip. For I caught cold, and became loaded with bile,—from both which, however, I have got free, with unwonted rapidity. You see I am always getting new mercies to stimulate my dull heart to new gratitude.”

“*To his eldest Daughter.*

“GLASGOW, *March 3d, 1846.*

“I thought it as well to allow the interesting events of these few days to be all over, ere I replied, in my way, to the very kind inquiries of yourself and your husband.

“Yes; these days and events are now over,—for ever over, like all their predecessors. We could not look forward to them without some human solicitude,—they came nearer and nearer,—they were presently at hand,—and now they are past and gone, ‘like the years before the flood.’

“It would have been a very easy thing for me to have called up from the brief past, many an incident that would have touched my own feelings very tenderly, and I am persuaded, without any effort, that would have set the whole congregation a-weeping. But Paul was neither so old, nor so bilious as I am, when he said, ‘What mean you to weep and to break mine heart?’—so my great object was to attend to present duty, and to repress feeling, which, had it once been excited, would have mastered us all, and unfitted both the people and me for the profitable discharge of duty. And I knew no other way of doing this, than to pray and trust,—to trust implicitly such declarations as these: we shall ‘obtain mercy,’—so much needed,—‘and find grace,’ not less needed, and, like ‘mercy,’ all-sufficient because divine,—‘to help in time of

need.'—'My grace is sufficient for thee, and my strength is made perfect in weakness. I am sure I sought the fulfilment of these and similar precious promises,—I am sure I endeavoured to trust them; how far I succeeded is another question,—and sure I am, I was carried through in a way which surprised myself, for which I cannot express the gratitude I owe.

"Thursday was really a trying day—to the body, I mean—for from ten A. M. till ten P. M. I was scarcely at all disengaged. Yet I laid me down and slept, and awoke well and strong, for the Lord sustained me. Then came Sabbath. I knew that the most trying services would be the devotional exercises. So I requested Mr Somerville to take these,—and he appeared with much liberty and scriptural richness of thanksgiving and supplication. I then preached (read) an hour and two minutes from 'So then, neither is he that planteth any thing,' &c. I attended both afternoon and evening, at the former of which meetings Mr Taylor preached a rich and faithful gospel sermon,—and at the latter Mr Somerville, a most animating discourse; and, though fatigued, I was not exhausted, or injured. Surely it becomes us all to say, 'Hitherto hath the Lord helped!'"

"*March 7.*—Much has occurred in my little history since last entry, and much in my relative position. The chief event, the settlement of my colleague, Feb. 26th. Much reason for gratitude. He is able, ready, energetic, kind, and evidently determined to be a workman,—all, I trust, resulting from the grace of God toward him. The congregation, too, seem of one mind toward him, and in excellent heart for all good works. When I consider that they might have been broken, divided, scattered, disheartened, enfeebled, and the difficulty that in these circumstances must have existed in obtaining any suitable person, the more must I admire the great goodness of God to us. We shall indeed offend Him if not abundant in our thanksgivings, for surely 'hitherto the Lord hath helped us.' Much prayer called for, for grace to the young minister, and for the success of his ministry. His first discourse excellent, clear, faithful, full.

"In many views, a solemn time to me. The various stages of my ministry certainly nearly all past. My ordination far behind; my translation to this place far off also; the season of vigorous service past beyond recall; and now my *Successor*, to whom I must soon resign the field entirely, has been introduced. Thus life passes—thus the night cometh!

"This has been the worst week for health and strength that I have had since my recovery in October. Probably the effects of the excitement and labour on the interesting occa-

sion are showing themselves. Gave the address on the day of induction to Mr T. and the congregation,—attended a heated and crowded evening meeting till after ten, and took part in its proceedings,—preached in the morning of last Sabbath rather long. On all these occasions a great press of feeling had to be restrained and managed; and all this, with other things, acting on my reduced frame, has made me very unfit either for corporeal or mental exertion of any kind. I need much three things—constant supply of fresh grace, for which, blessed be God, I am invited to the throne,—clearer divine manifestation, ‘I will manifest myself to him,’—‘like-wise the Spirit beareth witness,’ &c.; ‘now the God of hope fill you,’ &c.; and constant looking and waiting for the Lord’s coming. May God grant me these!”

“*March 22* (Sabbath).—Confined to the house since Tuesday last week. Strength considerably reduced, and not a little swelling of the limbs has ensued. Felt uncertain whether these were tokens of a final breaking up, and this uncertainty remains. Except occasionally, little mental anxiety. Hope I feel that I can, through grace, trust these and similar promises, which are ‘in Christ, yea and amen:’ ‘I will be your God,’—‘This is the promise that he hath promised us, even eternal life,’ &c.,—and take Christ as ‘made of God to me wisdom, and righteousness,’ &c. Yet very apt to let go the promises, after taking hold of them. Blessed be God, he remaineth faithful, he pardons even unbelief, and invites as freely as ever to the same promises again.”

During the months of spring, Dr Heugh’s health continued gradually to decline. He records in his private journal, and in his correspondence, as appears above, the injurious effect upon his strength of the services connected with the settlement of his successor. These services, with the exception of a short address at the communion-table afterwards, were the last of a public kind he ever performed. There can be no doubt that his health was shaken by the “press of feeling,” on that solemn occasion, “which needed to be restrained and managed” by him. Indeed, the time had now arrived when any unusual pressure of emotion, not to speak of exertion, affected his whole corporeal frame, which was gradually losing its elasticity. To this no one seemed to be so completely alive as himself. The reader may have remarked the following words extracted from his diary, in the immediately pre-

ceding page;—"The season of vigorous service past beyond recall; and now my Successor, to whom I must soon resign the field entirely, has been introduced. Thus life passes—thus the night cometh!" It appeared as if the divine Master was preparing him for a very literal fulfilment of this anticipation, and was calling the congregation to observe that the connection, mutually cordial, between their two pastors had been appointed to end almost immediately after it had commenced. After the induction of Dr Taylor, Dr Heugh preached only once; once he addressed, along with him, the communicants at the Lord's table; once he was present with him at a stated prayer-meeting of the church; once accompanied in a course of family visitation; once was with him in a few visits to the afflicted; was once with him in the Session; and once with him in the Presbytery. Into these varied scenes of service he introduced his successor, and was withdrawn from public life. His Master was to exempt him from a trial which he would have received strength to endure had it been appointed for him, but which, from his habits of constant activity from his earliest days, he probably would have felt it hard to bear—the trial of living deprived of the power of acting in the service of Him by whom he had been "separated unto the gospel."

Three weeks after his colleague's introduction, he writes in his diary:—"Two more silent Sabbaths for me! But I must not murmur. I have had few such." He had gone to Helensburgh, and had returned with reduced rather than invigorated health. Friend *bile*, as he had pleasantly remarked, had been his constant visitant. Every circumstance seemed to direct his attention to his<sup>d</sup> approaching departure. Of a friend who had visited him in Glasgow, he said: "*He arrived, he remained, HE IS GONE!*" "Such," he adds, "is the abridged history of all our earthly meetings. We cannot help it. It were peevish and ungrateful to say that the pain of the last neutralises the pleasure of the two first. Pain it is, and the others could not give pleasure if *it* did not cause pain."

We shall now introduce the last long letter he ever penned—remarkable in not a few respects, which shall be noticed afterwards:—

"GLASGOW, March 21, 1846.

" . . . . Your trials have neither been common nor light. In such

circumstances, it is, I believe, a common temptation, to think that our afflictions are quite peculiar, and that none have ever been so buffeted and assailed as we have been. We must beware of this temptation; for it would be easy for the Lord to make the furnace hotter than it is, and by depriving us of some of our remaining mercies, or by sending some fresh matter of trial, to add immeasurably to our existing sorrows. There are two facts we should never forget, that whatever be man's wicked agency in our trials, or Satan's, there is the righteous and gracious agency of God, by whom they are fixed and sent, and to whom, as obedient children, we must be subject,—and the other is, that they are in no proportion to our demerit. 'Think it not strange,' then, my dear friend, 'concerning the fiery trial, as if some new thing happened to you.' Look at the 10th chapter of Matthew, and the close of the 11th of Hebrews, and compare your trials with those of the excellent of the earth there described. And then our unworthiness, our guilt, our innumerable offences against the Holy One! When a friend of mine, well-nigh distraction with calamity, rehearsed his sufferings to an old minister, he thus addressed him, 'Young man, be thankful.' 'For what?' was the hasty answer. And the silencing reply was, 'That you are not in hell.'

"But the blessed gospel gives us brighter views than these; and all I have ever felt in my own experience, or ever learned from that of others, or can get from the Scripture itself, comes to this, that there is nothing whatever betwixt us and comfort, in the worst circumstances, except our own unbelief, and that the truth of the gospel, really believed, will, in all, even the worst cases, yield us abundant consolation. I believe that that truth, taken hold of, and kept hold of, not looked at only, but embraced, is sufficient, through grace, to give to you, even in your present affliction, 'peace that passeth all understanding,' and to lead you even 'to glory in' this 'tribulation.' Nay, excuse me, if I add, that it is your own fault alone, if it is otherwise.

"And what is this truth? It is shortly declared, as you know, by our Lord himself, in these well-known words, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Now, is there any love like this love, any gift like this gift, any salvation like this salvation? Is this not good news from God to thee?—sufficient, if believed, and kept before the mind, to give to you, as it has given to millions, joy and peace? For that word, 'whosoever,' seems expressly put into the sentence that it may put out every suggestion of unbelief and doubt.

"Then, think for a moment of the promises of the faithful God. These promises are recorded to be believed and trusted, and they are given us 'in Christ,' that is, with him, and for his sake. It is infinitely honouring to God to bestow freely every promised blessing on believing sinners, on account of the obedience unto death of his own Son. Now, suppose we had only these three promises from God, if we only believe them, 'accounting Him faithful who hath promised,' have we not enough for 'everlasting consolation, and good hope through grace?'—'I will be a Father to you, and ye shall be my sons and daughters, saith the Lord

Almighty. . . . I will be your God, and ye shall be my people. . . . This is the promise that he hath promised us, even eternal life.' As sure as these promises were ever presented to any to be believed, they are presented to you to be believed, on this account, that they are given to all in, or for Christ's sake, to be believed; and as sure as God is true, they will be fulfilled to every soul that trusts in them. Do not forget that little word *my*, which faith delights to employ in pleading the promises of God. 'My Lord, and my God. . . . O Lord, thou art my God.'—See Psalm xviii. 1, 2. And do not imagine, that it is too bold in you to trust such promises. If they were dependent on any, even the slightest merit of ours, then no human being could have any thing to do with them. But they are given to show, not how worthy man is, but how infinitely gracious God is, and to honour that Saviour who bled that these blessings might be ours.

"O what an enemy is unbelief—refusing to trust God, and shutting out the fulness of peace and joy which his gospel and promises are fitted and designed to impart to us! 'Be not faithless,' then, 'but believing. . . . only believe.'—When the eye is shut, all is dark as night; when we open it, is not the light sweet, and is it not a pleasant thing for the eye to behold the sun?" Infinitely more blessed is it to behold the light 'of the Sun of Righteousness!'

"I have mentioned but three of the divine promises—but how many has our Father given us; and many of them especially adapted to such a time of need as yours. Mind these two short prayers, 'Lord, help mine unbelief! Lord, increase my faith!'—and He will do both.

"By these means, even should your tribulation be continued, ay, and augmented, you may have peace, and even joy. I should like to know that your consolation is as real as your tribulation; nay, that if trouble abound, consolation abounds much more. I should like to help you up to some of those sacred heights, of which we read in Scripture, and from which none can cast you down. See Psalms xxvii. 1-6, and Rom. viii. 33-39.

"But I must not weary you, nor myself either, for at present I am not over strong."

"With deep sympathy, yours most affectionately."

This letter is chiefly remarkable as suggesting those comforts to another, by which, under a peculiar annoyance that came upon him not many days after, he himself was to be comforted of God. He had used the following words a few months before, after visiting some cases of affliction: "I think I get my experience of suffering more by entering into the afflictions of others, than by any considerable personal trials, which I have as yet had to bear." A trial which he had known before by sympathy he was now taught by experience; and when we describe it, as we prefer doing, in the language of another, it is only necessary to say, that to meet

it in the way most desirable, needed not only resignation to the will of Christ, which he exercised, but also *nerve*, and he was conscious that this was failing him :—

“It was when in this state of indisposition,” says Dr Brown, “that Dr Heugh was exposed to ‘a fiery trial,’ which it was not wonderful he should count ‘a strange thing.’ It was sent to try him, and he stood the trial. It was something which seems to have had no precedent, and it is to be hoped it will be long ere it find a parallel. A young minister of his own denomination, avowing that he was aware of his serious and possibly dangerous indisposition, wrote him a letter,\* couched in the most contumelious terms, charging him with unprincipled conduct for having, two years before, sat on a committee of Synod appointed to investigate a particular subject, on which he had, in the hearing of the Synod who appointed him, expressed an opinion previously to his appointment—stating that reflection on this circumstance had given, in his estimation, probability to certain atrocious charges which he said had been, by some one or other, at some former period, circulated in reference to Dr Heugh, and which then had appeared to him utterly incredible, and calling upon him to repent of his unprincipled conduct, and give explanations respecting these serious charges. On receiving this remarkable communication, Dr Heugh, considering it in the light of a personal offence by a brother, replied, in the spirit of our Lord’s law, by a denial both of the charge and the insinuations, and requiring a retraction and an acknowledgment of penitence for having used a brother so unbrotherly, by so misconstruing his conduct, and lending an ear to groundless calumnies. This letter, instead of serving its intention, drew forth an answer, in which the original offence was repeated and aggravated. Following out the divine rule, Dr Heugh requested the assistance of two or three brethren to deal with the offender.† They addressed an expostulatory letter to him, but without effect. Nothing now remained but to ‘tell it to the church,’ and accordingly the matter was brought before the offender’s Presbytery. After long and patient dealing in vain to bring him to a just sense of his conduct, that Presbytery, one of the largest in the denomination, unanimously suspended him from office and member-

\* Dated March 31.

† These brethren, to whom Dr Heugh felt very grateful for their attention to this matter, were Drs Beattie, King, Robson, and Eadie.

ship; and on his carrying the matter, by appeal, before the Synod,\* then sitting, they with equal unanimity confirmed the sentence; and on his refusing to submit to discipline, declared him no longer a minister or member of the body. In the very peculiar circumstances of the case, the Synod agreed that an address should be sent to Dr Heugh, expressive of their tender sympathy with him in his afflictions.† His own

\* Dr Brown says in a note:—"Dr Heugh's statement regarding the charges, which the Synod did not think it necessary to hear read, was short and simple:—

"1st, The allegation that he had said he was 'not in,' when he was in his house, he denied; and, indeed, possessed a letter from his accuser on this point, dated in November last, which withdraws the charge.

"2d, The details in the horrible charge of perjury he denied as *atrocious fictions*; every detail on that subject, to which he bore evidence, being literally true.

"3d, As to the anonymous and unowned article in a certain periodical, he knew nothing of it, or its authorship.

"4th, The other charges he was content should be left to speak for themselves."

#### † SYNOD'S LETTER OF CONDOLENCE TO DR HEUGH.

"REV. AND VERY DEAR BROTHER,

"We, the brethren of the United Associate Synod at present assembled, having learned, to our deepest concern, that the hand of trouble is on you, desire to convey to you, in your afflictions, our unanimous expression of affectionate condolence and most respectful sympathy.

"Your absence at the present time from our deliberations, in which, on so many former occasions, we enjoyed and profited by your counsel, has been felt by us as a public loss, and also as a personal bereavement; and we doubt not that the necessity you are under of refraining from your wonted participation in our deliberations must have been to you, as to us, no ordinary trial. Your heart has long been in the midst of your brethren, and engaged in all that concerns the credit and usefulness of the church we belong to, and of the church at large; and the hearts of your brethren are now with you in their fervent wishes that you may be restored to them as before, and in prayers to the God of all comfort that he may be your present help in the time of trouble.

"It will gladden you, dear brother, to know that the affairs of our church, under the good hand of our God upon us, are in a state of progress and prosperity. Our missionary enterprises, in which your interest is so deep and strong, proceed apace in funds, in friends, in plans of extended usefulness, and in good news from the spheres of labour which our missionaries occupy. Our churches at home are walking in peace, and we trust not without the comforts of the Holy Ghost, and those fruits of righteousness which his influences yield. To hear of these things, we well know, will rejoice your spirit, who so zealously care for our state.

"There was, indeed, one cloud that overcast our present meeting; and that, dear brother, was the duty to which we felt ourselves called, to do justice in reference to unfounded insinuations against your own spotless and honoured name. On this painful subject the Presbytery of Edinburgh, to which the matter was first referred, found that your assailant in his charges and insinuations had written in a sinful and offensive tone, in a manner most uncharitable and violent, in a vindictive, arrogant, and malignant spirit, in supercilious and abusive terms, and with a misapplication of Scripture, having any apparent purpose rather than the avowed object of edifying or gaining a brother; on which grounds the Presbytery suspended your accuser from office and fellowship in the church—a sentence which this Synod unanimously confirmed, with an indignant feeling of the heinous nature of his offence.

"We make mention of these things, because we believe that you will not lightly esteem the confidence and affection of your brethren, whose consolation, as well as yours, it is to know that your cause is in the hand of Him who brings forth your righteousness as the light, and your judgment as the noonday.

"Unfeignedly, dear brother, do we crave that the richest blessings of our Father's presence, and the many consolations of his Spirit may be with you, with your family, with your flock; that the comforts which you have so often ministered to others may now be experienced by you in all their sufficiency and fulness—that a time of revival may visit your bodily health, and speedily restore you to us; and that when your day of service shall have come to its honourable close, you may have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"In name and by appointment of Synod.

"JOHN LAMB, Moderator.

"DAV. RONALD, Clerk."

"EDINBURGH, 14th May 1846."

congregation met and made a strong expression of similar sentiments and feelings; other testimonies of respect from bodies and individuals were given forth, and seldom has there been more extensively felt a deeper sentiment of admiring sympathy and indignant reprobation.\*. . . .

“Such an attack, had Dr Heugh been in his usual state, could have made no unfavourable impression either on his health or spirits. As it was, it cannot be doubted, however much it must be deplored, that the symptoms of his disease were aggravated by it, and the remedies employed impeded in their sanatory operation. It is happily certain that the wound, though painful, was but superficial: ‘The iron did not enter into the soul.’ On the termination of the business by the sentence of the ecclesiastical court, he seems entirely to have banished it from his thoughts, and even amid the wanderings of the mind, towards the close of his sufferings, while he spoke occasionally of almost every thing which interested him, the remotest allusion to it never escaped his lips.

“It is most interesting to know that in his diary, after a long blank, the following entry is made:—

‘*May 9.*— . . . . Much to notice of the Lord’s goodness, but cannot now. Hope the Lord has been with me; has cordially reconciled me to his modes of dealing with me; and has often blessed me with peace in believing. . . .’

“This is the record of Dr Heugh’s exercise after the trial was begun and ended. And thus did the murky cloud, so strangely raised, but ‘invest the setting luminary with variegated tints, and a softened effulgence.’” †

From the beginning of April he penned a considerable number of notes, though he had ceased to write lengthened letters. We shall submit here a few specimens, as exhibiting the state of his exercise and health. They are all written from the Bridge of Allan, whither he had gone to try the benefit of breathing the fresh and genial air of his “native vale.” On leaving this delightful locality, some months before, he had said, “All that my eye was accustomed with in early life has been before me,—Stirling and its Castle,—the spacious plain—‘the links of Forth,’—the Tough hills,—the

\* Quidam sunt ita receptæ auctoritatis, et notæ verecundiæ ut nocitura sit in eos dicendi petulantia.—*Quintil. Inst.* vi. 3.

† Sermon by Rev. Dr Brown occasioned by the Death of the Rev. Hugh Heugh. D.D., 1846, pp. 76-78.

Grampians,—the Craigs, the rich braes of Airthrie, with Demyat peering over them.”

He was now closing his last visit to a scene, to which he sometimes said, his “heart” he feared was “more strongly knit than it ought to be to any spot on earth.”

*To the Family.*

“BRIDGE OF ALLAN, *Wednesday, April 1st, 1846.*

“. . . . . I have had no injury from the journey,—no cold,—no fatigue,—no pain. Our lodgings are very much to our mind,—quiet, dry, and clean. I had plenty of refreshing sleep during the night, and we had nothing to disturb us all this rainy day. It got fair a little about four, when I took my first walk, about as far as from you to Mr MacGill’s.\* It led me to discover to some extent my weakness, and that walking is an art which I must relearn. We must have patience.

“Our great concern must be to improve the dispensation aright. What the result is to be, we know not, nor should we seek to know. It may please God to restore me for a season,—and sure I am, no parent could spend the evening of his days among more affectionate children. On the other hand, fever may continue, decay go on, and the frail edifice may fall suddenly. Let us be ready for this result, so that should it come, it may not find us altogether unprepared. The shortest Bible account of this preparation for you and for me is John xiv. 1–3. Let us be in the family of God, and all is well, eternally well.”

“BRIDGE OF ALLAN, *Thursday, April 1846.*

“DEAR SON MACGILL,—*If you have time*, I wish you would favour me with a note containing all ecclesiastical news from Glasgow, for it seems long already since I left it. How did your Jubilee† get on?—Any thing fresh from the Continent? &c.

“For myself, I dare say I am beginning to improve. To-day I took my second lesson in walking, and did more work, and rather in better style, than yesterday. We drove into Stirling, and spent half an hour in Mr Gilfillan’s, and returned to dinner, which has not diminished either strength or appetite. Last night I had my first sleep over before ten, and before my last was over in the morning it was near nine,

\* About a hundred yards.

† He refers to the Jubilee of the Glasgow Missionary Society.

—although of course, there were wide gaps betwixt *sleeps*. Is it not sad to have to attend so much to the body? And yet, in the present state, what tune can we play if that instrument be unstrung? Of this I am sure, that if we *daily* took as much care of the soul as of the body, by plain Bible means, we should find the inward man renewed day by day.”

“BRIDGE OF ALLAN, *Monday*.

“Through the divine mercy I am getting round. The weather has been bad, but still the change has been highly beneficial. I have been experiencing a daily accession of strength,—diminution of feverish feeling,—and the swelling in the legs has much abated. Indeed, if you saw me, you would say, I was well,—looking well,—eating well,—sleeping well, &c. But what shall I render to the Lord? More faith,—more gratitude,—more habitual preparation for the great, solemn, blessed change, when it shall come!”

A portion of his family were about to leave Glasgow on a brief visit to Lancashire, with the expectation that he should follow them; he left for them a short note, the substance of which is contained in the two following lines:—

“*For the four Emigrants.*

“Psalms 23d, 91st, 123d—passages for travellers.”

To one of his daughters who remained at home, he says:—

“BRIDGE OF ALLAN, *Wednesday, 15th April 1846.*

“Our meditations are much divided, betwixt the emigrants and you. We follow them on their watery way, full of health, hope, and joy; and then we come back to you in your solitude. We hope the best for you all,—that the emigrants will be taken care of by Him to whose care, I doubt not, they have committed themselves,—that you will not feel solitary in your solitude, but will improve it for increased communion with God. . . .

“For myself, I am well but weak. Plenty of meat, plenty of rest, plenty of sleep,—these seem to suit me, and I have them. A poor inventory!—We had a long call from Dr and Mrs Robson this forenoon, and another from him a little ago. Dear man!”

Three days later, he writes to his son in Manchester:—

“I almost envy you,—making so many whom you love so happy, for the first time, in your own house. And I almost repine that I am not one of the number, happy and making

happy. But I still have some remains of imagination, and I often sketch the domestic group. . . .

“My hope is, that it will be a visit, not of enjoyment only, but of mutual profit. To be all members of the one family,—to know that we are so,—to cherish on Bible grounds the hope of being all together for ever,—and to feel and act accordingly, are great attainments. May they be ours!

“I have been very well here, upon the whole. What I chiefly need is an increase of strength, which I think I am getting, and an increase of gratitude for the Lord’s goodness. We have sorry weather, almost constant rain. We drove yesterday to Bridge of Teith, and dined there, the kind people admitting no denial.”

“BRIDGE OF ALLAN, *April 23.*

“DEAR FAMILY,—I believe I am getting good here, although still an infirm old man. It must be so, and we must be willing it should be so. May you all enjoy health and happiness, and all blessings, spiritual and eternal!”

Instead of experiencing any improvement, his strength appeared, especially after the date last specified, though slowly, yet steadily to decline. Every slight exertion seemed to himself and others to reveal increasing debility. He returned to Glasgow, having relinquished the thought of visiting England. After his return, he occasionally took the advantage of a short drive, till the difficulty of his entering the carriage had become so great as to discourage him from attempting to avail himself even of this refreshment. His conversation retained its wonted cheerful and sprightly tone, and was not seldom enlivened by touches of his kindly humour. It was, however, habitually the speech of one who felt himself peacefully advancing toward the gate of the eternal world. To those accustomed to observe the alertness and vigour of his motions, it was a solemn thing to see him move with difficulty from his chair. Seated upon it, he would refer with a smile to his infirmity; would allude to passages of Scripture that gave him comfort, and to texts that had been *favourites* with his father, and that had also been refreshing to his own spirit. He especially dwelt on the duty and delight of *believing*, and on the great wickedness of unbelief, admiring the divine love in its having made our faith in Christ a matter of *command*.

The last entries in his diary are the following:—

“*May 9th.*—Long blank owing to long illness. Much to notice of the Lord’s goodness to me, but cannot now. Hope the Lord has been with me; has cordially reconciled me to his mode of dealing with me, and has often blessed me with peace in believing—in believing in his own Son as my Saviour, ‘made unto me wisdom,’ &c.; in believing the marvellous love of God in Christ; in believing that God will fulfill to me, for Christ’s sake, the promises of his covenant,—Ps. xxiii. enough!

“Very desirous to leave a short letter with the elders, and, if a little more strength granted, a pastoral letter to the congregation. But I leave all to God.”

“*May 13.*—A consultation [of physicians] to-day. Felt excited, but I hope trustful. My powers of body fade daily; but I have good hope through grace. Have been considering death as going to church, to the church of the firstborn in heaven. But what a church! The house of God, where he is gloriously manifested. What a Minister in that upper sanctuary! What a pure, happy, glorious assembly! May my family and flock lay fast hold on eternal life, by receiving Him in whom it is, and we shall have a happy meeting there! Nothing can exceed the kindness shown me by my beloved wife and dear children. I trust we are one in Christ.”

From the middle of May he was almost constantly confined to bed. His whole exercise, however, was grateful, peaceful, and happy. His mind seemed to be receiving by anticipation the first dawns of that purer light, to the midst of which he was advancing. His chamber was a scene of privilege, where the beautiful words of Bengel were verified:—“The gates of heaven can scarcely be opened to admit a new pilgrim, without letting forth some celestial breezes to cheer and refresh those that remain behind.” The last days of his life indeed were passed amidst the feebleness and oppression of general dropsy, rapidly mastering his strength. Yet they were in the highest sense days of peace. The following records are better fitted than any that could be substituted in their place, to bring before the reader his state and exercise during the *last two weeks* which he spent on earth. They have been chiefly preserved in notes, sent by one member of his family to another, who was resident at Plymouth, and who was by circumstances, as well as by his

own considerate request, prevented from being with the rest of his children at his side:—

“*May 26th.*—On the 23d he *walked* into the study, leaning upon H. and me; he has not been able to walk since. To-day I told him I was going to write to Dr Stark, and he said, ‘That’s right, oh do; give him my kindest remembrances; say I have been much with him in mind, and know I have a part in his prayers.’ He spoke of his long and dear friendship with him, till his feelings made it necessary to change the subject. I am much struck with his composure, cheerfulness, and contentment. He never complains, but is always expressing thankfulness and gratitude. There is a constant sweetness in his demeanour,—his parting words at night are, ‘Good night, and *thank you.*’ Another thing that strikes me is the healthy look of *his face*, and the life-like interest he takes in every thing. He will allow no whispering or silent ‘gliding about,’ as he calls it, in his room. To-day he said to me, ‘By getting unbelief subdued, and taking fast hold of Christ by faith,—just trusting,—the mind is quite supported, and death has no terrors.’ He said also, ‘I am now very weak you see, but the Everlasting Arms support me.’ He cannot hold the Bible, and has it read to him, but he always has his large Psalm Book [metrical] the first thing in the morning. I asked him when he was reading it if he read particular psalms,—he said, ‘I read straight through, but have also select places for reading.’”

*May 31st* (Sabbath.)—I went into his room, and found him very calm and refreshed after a good night’s rest. He was delighted with the beauty of the morning, the singing of the birds, and the warm, soft air. As I opened the window and let in the sunlight, he said, ‘He is the Father of lights. How varied and beautiful are all his works!’ When all were gone to church, he said, ‘Read part of the 132d Psalm: begin at the 7th verse, and read to the end. That is,’ said he, ‘the foundation of all public worship, and the warrant for asking and expecting to meet God in it. The church is his own house, and he has invited us to meet him there.’ He added, ‘But we have also his sure promise, that all who cannot go there to meet him, and rightly call on his name, wherever they are, will be visited by him. It is amazing condescension! amazing love!’ He then bade me read the second chapter of the Epistle to the Ephesians. When it was

read, he said, 'All is there declared: to know and believe that, is quite enough for any man's salvation.'

"After some more remarks, he asked me to leave him till the rest came in from the church, and he remained alone. He said to me to-day, 'One should not be in the least afraid to die, if he believes Christ; it should not even be a painful thing. It is like going to church for ever, to come no more back to working days, and to enjoy the company of the just made perfect, and of God himself. Perhaps,' he added, 'to use a modern figure, the passage is a little dark, a kind of tunnel, but it is soon passed, and we are *sure* of what is beyond.'

"In the evening, he was wheeled on his chair into the next bedroom instead of the study. The departing sunlight was throwing its long shadows over the gardens, and he sat for some time silently looking out on the fading, lingering light. We were all around him, and even his favourite cat was nestled on his knee. Turning his eyes from the window, he asked P—— to read 'a chapter that cannot be too often read—the 12th of Hebrews.' She read on a little way, but was moved somewhat, so that another took the book from her and continued the reading. He took no notice of her feeling, and always avoids whatever might excite feeling in us or in himself. He was quick this morning to remind us there was a collection for the African mission, and told H—— how much to take out of his drawer for his gift. At eleven I went to pass the night in his room. He was talking in snatches, till I was laid down, of 'the wonderful and sure truth, that God cares for us.' He awoke often in the night, hot and oppressed. All the while he never murmured, saying, at the worst, 'It is God's doing: it is just the progress of the disease, which is God's will.'"

By this time the expectation of even temporary improvement in his health seemed entirely to have left his mind.

"*Monday, 1st June.*—The doctors saw him at *twelve*. He was somewhat relieved to-day, and dined tolerably well. He was playful with P——, when she was attending to him, and was joking with her when I came in. He said to-day, 'He had been so weak as to be unable to fix his mind as he could wish to do on particular passages of Scripture.' It was said to him, 'He knoweth our frame, and remembereth that we are dust.' He replied, 'Oh, yes! and there are other two

passages I don't forget: "I will never leave thee nor forsake thee;" and, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." He added, 'He'll do it all. He's done far more already in loving the like of me.' In the evening he said, 'It has been an unprofitable day;' it was said, not when it has been witness of your strong faith; you told us you were not left to stagger at the promises. He answered, 'Oh, no! I would'nt like to do that. I've never had one doubt or fear during the whole of my illness, except once, a few days ago, and it was but momentary.'

"*Tuesday, 2d June.*—His message to-day is, 'I am *very* weak.' He said to some one who expressed a wish he would have a good night, 'I want the manifested presence of the Lord Jesus—that will make it good.' When in great weakness and much oppressed, he said, 'We must not complain *of* God, but we may complain *to* God.' Being asked how he felt, and being sick and oppressed, he said, 'All's wrong, and yet all's right,' referring to his failing body and joyful spirit.

"*Wednesday, 3d June.*—He had a tolerable night, but was much sickened and exhausted with his medicine (squills), given him for the first time yesterday. He said, 'It is a terrible state of weakness and nausea, unfitting the mind for thought as completely as it does the body for action; yet we know Christ thinks of us when we are unable to think of Him.' He slept much to-day, in dozings of ten to fifteen minutes at a time, and asked for nothing so much as feet-rubbing. He made once an effort to shake off the sleepiness, and said to me, 'I've spoken to your mother as plainly as *I can* about my health and life. Do you think she is anxious about me?' I said, 'We are all anxious when we see you continuing so weak;' but he would not be evaded, and said, 'All I want is, that she may not be taken by surprise.' He asked the 8th of Romans to the 18th verse, the 3d of Ephesians, and the 142d Psalm, to be read to him to-day. He was all day very sweet and gentle. The swelling began to-day to show in the *left* arm; the right arm has been almost useless from swelling for more than a week."

"*Thursday, 4th June.*—He wakened often in the night much distressed, and continued in this state till four o'clock in the afternoon without relief; much injured and tried by long-continued pain. He was up at half-past six, in his chair,

and wheeled again into the adjoining room. He lamented to day that the depression prevented him from exercising his mind as he desired; 'but,' he said, 'I am always able to remember, and to *believe*, that, though I walk through the valley of the shadow of death, I need fear no evil, for He is with me.—He has said it, and He will do it. I can trust Him. Why should I not trust Him for that and for all else, seeing He has given himself for me?' He said to H——, 'My case is not beyond the Divine power, but I think it is now beyond the Divine practice; and if so, I am quite ready to depart, and to be with Jesus, which is far better.'

"The doctors called at seven, and found him sitting up. They asked him, among other things, how he found his mind. He said, 'It is so fatigued that I cannot well follow any particular train of thought; but it rests constantly on the general scriptural truths; and so resting, I am willing that whatever God's will is with me should come to pass.'

"To-night he requested the 14th chapter of the Gospel according to John to be read to him, which my mother did. She was always with him, or at hand, and was generally his reader."

"*Friday, 5th June.*—He passed a poor night for rest, and was hot and oppressed. He spoke a good deal during the night; frequently of that passage, 'Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' 'I have,' he said, 'had many a feast on that part of Scripture. Christ does not speak there of *the Communion*, or of any particular place or season; He speaks of all times, and all places, and *He* is himself the feast to all who will receive Him.' I mentioned to him that I had had a note from Dr Stark, and he said, 'Indeed!—it will be like himself, full of kindness and holiness.' He added, 'But you must not tell me what he writes.' [It was more and more evident that he was *excluding tenderness* to all *earthly* friends from his conversation. It moved him too much, and would have disquieted both himself and others; whilst he could speak of his death, and the ground of his hope and peace, without being at all moved, and in such a way as to compose all around him. So well was he enabled to do all this, that, though all his family, and he himself, were too easily agitated in general, during all this illness there was *no weeping* in his chamber. Every one was solemn and composed, and this continued to the last

—he was never disturbed.] At half-past five to-day, whilst I was writing these hurried notes, I was sent for, as he suddenly needed support. For the first time he felt breathless, and was pale, and apparently struggling to inhale. When raised, he evidently (as we all did) thought his end was near, and he made an effort to speak. He said, slowly, ‘I cannot say I have any disquietude, much less fear; for I believe He has undertaken the work for me, and will accomplish it. He loved me and gave himself for me.’ After a little, he added, ‘I know whom I have believed, and what I have often endeavoured to commit to Him is safe in his keeping.’

[*Saturday, 6th June.*—This was a sinking day, and he was very restless and uneasy. He slept in dozings, and was twice up and taken into another room. The change relieved his restlessness a little. There is no note of any thing he said to-day.]

“*Sabbath, 7th June.*—He has been *wandering* since late last night a good deal, and had a restless and exhausting night. At four this morning he got up, and was wheeled into the study, but he did not remain long. (This was for the last time.) He said, ‘He thought it was his last visit.’ The only subject on which he never wanders is, ‘peace in believing.’ About noon to-day he called me, and said, ‘I have been telling your mother that the ground of my peace is not myself, or any thing about myself, but entirely Jesus and his sure promise to me.’ In a little he said, ‘There is no peace but in Him; but in Him there is great peace.’ After a little, when much oppressed, he said, ‘I desire to suffer whatever is allotted to me; but I think it will not be more than two or three days ere I see Jesus.’ From a little after noon till near six, he was wandering and uneasy—about six he fell into a sweet sleep. Three weeks before his death (the last thing he ever wrote), he wrote out a few passages on a slip, which he left in his Bible; and a few days before this he told me where to find it, and that he wished these passages read or repeated to him when he desired, or was unable to remember them. It was some one or part of these that were repeated to him at times to-day; but they seemed all fresh in his memory, and ready at his call, though he was pleased when we repeated any of them. They are as follow, and in this order:—(1.) Ps. xxiii.; (2.) Isaiah lv. 1–5; (3.) Matt. i. 21; xi. 28; (4.) John iii. 14–17; (5.) John xiv. 23; (6.)

Rom. i. 16, 17; (7.) 2 Cor. iv. 8, 17, 18; v. 13-21; (8.) John xiv. 1-3; (9.) Rev. i. 5, 6; iii. 20. This morning he said, 'Oh for peace on this day of peace!' and he sent this message, of his own accord, to Dr Taylor, to be delivered to the congregation:—'The elder minister of this congregation is in a state of extreme weakness, and desires an interest in their prayers to-day.'

"The Sessions of Wellington Street, Greyfriars, and Dr Eadie's churches sent him letters of sympathy, which I mentioned to him, and he was much affected. I asked, thoughtlessly, shall I say in reply that you are *gratified* with their kindness. He said quickly, 'No, no, don't say that,—say I am very *grateful* to them.' He was resolutely separating himself from earthly things. In speaking of Dr Stark, Stirling, or any one dear to him, he, after a word or two, and much agitated, would say, 'Now, no more, we will not speak on these subjects.' A few days ago, when in the study, he said, and with a little of the 'longing, lingering look,' 'There's my old chair, many a meditation I've had in it,'—and then quickly changed the subject. About that time he said to my mother, with a sigh, 'The only place I would have been pleased to see again on earth is my native vale of Stirling. I would like to have had one other look at it.' But, as in the other case, he quickly changed the subject. To-night, Mrs T—— (his niece by marriage) was brought up to see him. When told who it was (the room was dark), he said, 'Is that you, my dear, give me a kiss.' He then said to her, 'You see I am very low, but blessed with great human and divine kindness.'

"*Monday, 8th June.*—He had a comparatively good night. He slept pretty well; and when awake, was composed, easier in body, and his thoughts collected. During the night, he said to Mr MacGill, 'Oh, I have been wondrously exempt from trials, and *loaded* with mercies,—every day might have brought evil—merited evil—but it never came!' He also said to him, 'There is nothing I feel more than the criminality of not trusting Christ without doubt—*without doubt.*' A good many of the family were near his bed to-night, and he said, 'You need not think I am going to die to-night; but I would like it,—I would like to be in heaven.' When I went into his room to-night, he said—(to himself I think—not aware of my presence)—'There is not the slightest doubt that Christ will give me his own strength to do his own work.'

“*Tuesday, 9th June.*—He woke about two this morning,—quite collected, and comparatively comfortable. He said, ‘Oh, such a night as I have had,—such a night of peace!’ I said, ‘Indeed! what were you thinking of?’ He replied, ‘Just of Christ—just trusting, trusting.’ He added, ‘Oh to think who Christ is, what he did, and who he did it for; and *then, not to believe Him!*—not to trust Him! There is no wickedness like the wickedness of unbelief.’ He said a little after, ‘Early in the course of my religious profession, I was convinced that I must implicitly trust Christ; and when I had wicked doubts or misgivings, I went constantly to himself, and, Lord, help mine unbelief! Lord, increase my faith! were my two prayers. I prayed constantly to Him to help mine unbelief, till He helped it away, and I got entire trust; and *I have it now.* If I had a million of souls, I would trust them all to Him.’

“He sunk rapidly to-day, and we frequently thought he was just dying. Once he wished to be pillowed-up more, saying, ‘I think people generally die sitting in this disease.’ He let us know that he had been conscious, whilst wandering, that he was so. He said, ‘His ideas presented themselves to him in strange *material* shapes.’

“He asked those around him this afternoon to sing together in his room the 23d Psalm, and he joined audibly in it. He dwelt much on these words, ‘Commit all to Christ,’—frequently repeating them, and at intervals. On being asked if that was his last message, he said, ‘Yes, my last message. I have much to say to you, but I cannot now distinguish or enlarge. If you had a thousand souls, give them all to Christ. Don’t let difficulties hinder you,—you must never mind difficulties.’ ‘Now,’ he added, after a pause, ‘that is a relief.’ He was asked, Is it a relief to have been able to say these things, and instantly replied, ‘Yes, and to *do* them.’ In a little while he said, with all the energy he could command, but speaking with difficulty, ‘We must have our loins girded, and our lamps burning, and be like them that wait for the coming of their Lord.’

“Late in the evening, after being silent in a kind of sleep for some time, he said, with great joy in his face, ‘He gives His own a pledge,—it’s more stable than the mountains,—it’s all I need.’ A little before eleven, he asked *his passages* to be read to him. I began with the 23d Psalm, and, after going

a little way on, he said, 'That will do, go to the next, the 11th Psalm.' This was not in the list he had left. I thought he was wandering, hesitated, and said to my mother, in a low voice, what is the beginning of the 11th Psalm. He overheard me, and said instantly, 'I in the Lord do put my trust.' The rest of the passages were then read to him. He frequently said, 'Quick, quick, go to the next,' and always interrupted those which were more than one verse, the rest apparently coming freely to his memory.

"About half-past eleven, he repeated four times, 'Whosoever believeth on Him shall not perish, but have everlasting life.' He said, 'There are many testimonies in the gospel, but the outline of them all is just this,—*whosoever* believeth in Him shall not perish, but have everlasting life. This is the whole gospel.' He said in a little, 'It's a terrible thing to overlook the gospel by *stinting* it. It's a terrible thing to *stint the gospel*. Men should neither be dividers nor contractors of the gospel.' In a little, I said to him, 'Have you any message for Margaret?—you will be sorry you have not seen her.' He answered, 'No message,—I will see her again.' He spoke these last words with difficulty and slowly, but with a very sweet expression, almost a smile. It was probably after midnight when he spoke these last words. The expression continued the same upon his countenance, and he breathed in long audible breathings, waxing fainter and fainter, till two o'clock (on Wednesday morning, 10th June), when he fell asleep without a struggle and without a groan. His countenance remained so much the same, that we could not tell *exactly* when he died."

As an eye-witness I would simply add, that the closing scene was in every respect one of perfect peace. The sources of sorrow were not within, but without the circle of that deathbed. A long course of active public usefulness terminated!—sacred ties dissolved!—bereavement in a home so long charmed by the presence of a benignant, pure, and happy spirit!—these considerations awakened sorrow. But that spirit itself, as all felt joyfully assured, had entered into eternal rest. The wearied frame had sunk into its deep repose, and that well-known and noble countenance had assumed the appearance of sweet sleep rather than death, and wore the expression of great benignity and elevation.

On the day of the funeral (Tuesday, 16th June), an ad-

dress, to the assembled mourners, was delivered by the Rev. Dr Harper, worthy of the speaker, and in beautiful harmony with the occasion; and, on the Sabbath following, appropriate and impressive discourses (which, with the address, have all been published) were delivered to the bereaved congregation by their own pastor, and by Dr Brown and Dr Wardlaw. Their texts are the best conclusion to this narrative. "Blessed are the dead that die in the Lord."—"I would not have you ignorant, brethren, concerning them which are asleep."—"Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

## CHAPTER XXVII.

Recollections of Dr Heugh by Dr Stark and Dr Wardlaw.

HAVING concluded this extended narrative of the life of Dr Heugh, and endeavoured to embody, in the language of his own private self-delineation, a representation of his character in various stages at which it was developed, it only remains that I introduce the reminiscences of Dr Stark and Dr Wardlaw. I cannot close, however, without strongly expressing my consciousness, that notwithstanding the unusual and happy abundance of matter, in which the character drawn above has been brought before the reader to interpret itself; there are yet some traits, of a less essential nature indeed, yet of a kind both interesting and instructive, that remain and must continue, in a great measure, undelineated.

Dr Heugh has left no work that gives at all a full reflection of his *intellectual* character. Nothing is more certain than that he was growing as a man of intellect, till his latest days on earth. From the first, his mind was of too sound and practical a cast, to be merely subtle; yet in acuteness, he probably was a thinker of the very same class in Stirling, that he was afterwards in Glasgow. What is unusual, however, the logical faculty became mature in him earlier than the imaginative. From this circumstance, perhaps, he seemed to restrain his fancy in every *professed composition*, and the finest things he ever said were given forth without an effort in conversation, or fell from his pen unpremeditatedly.—For illustration of this, the reader may be referred to occasional passages in the concluding chapters of this volume, in which some thoughts thrown out in his familiar letters, or in his diary, probably reveal a more exquisite turn of mind, and a finer glow of fancy, than could be exemplified from any of his more finished compositions.

It may be observed also, that none but those who knew him most intimately could appreciate that remarkable *velocity of mind* which he sometimes displayed. This was often seen in the manner in which he took up any topic of discussion. The quickness, indeed, of his mental movements around any subject, unexpectedly set before him, could not escape the notice of any one who often conversed with him. At times his whole mind seemed to enter into instant combination with the entire subject before him, and by a species of mental chemistry, that subject was quickly operated upon and decomposed, and it came forth divided, arranged, and as it were *crystallized* into its regular forms, and appropriate parts.

A similar rapidity of thought he frequently brought to bear on character. He often seemed, by a sort of intuition, to discern the moral temperature and the mental capacity of individuals. In the same manner, also, probably from the harmonious development of his moral as well as his mental faculties, he quickly found out the *tone* of a company, so that without any person imagining he had either had the time or the design to send out *feelers*, he had ascertained with precision *where he was*. The rapidity with which he sometimes formed his opinion of a person, as if at first sight he had thoroughly penetrated his character, he found it necessary to keep in check ; and while perhaps nothing was more remarkable than his freedom from evil-speaking, and even censorious judging, yet when he found his first adverse impressions fully confirmed, he would say, "I think I have a painful quickness at discerning spirits."

Quickness in other respects, was equally characteristic of Dr Heugh. By habit as well as by ability, he was "quick at work." In this, indeed, the strength of his will gave force to all his other powers,—it imparted an energy to him in all he did. It aided him in that early self-culture by which he sought to translate his principles into habits ; and indeed it invested him with that "air of vigour" which he carried with him into all his occupations, and even into his amusements. It is impossible to do justice to that utter *hatred* of delay, that impulse to set himself immediately to work, whenever work was to be done, and that cheerful and buoyant resolution to *work with all his might*, by which, in combination with his tact, and punctuality, and order, he was enabled to do so much. A member of his family, who re-

collects his habits in Stirling as well as in Glasgow, says, "I cannot remember ever having seen him idle." Idleness, indeed, was a vice which, by constitution, by habit, and by religious principle, he abhorred. His advices to his children bore upon them this same stamp of energy. To them he would say, "*Play with all your might, learn with all your might, obey with all your might.*" Such a recommendation as this, every one who knew him felt that *he* was entitled to give. It ought to be viewed, however, in connection with another of his most favourite and oft-repeated maxims: "*Whatever is worth doing at all, is worth doing well.*"

It were very improper to omit special notice of the fact, that by principle, as well as native impulse, he was a bountiful man. Giving was to him one of his greatest luxuries, and often in simple-hearted unconsciousness would he describe his own feelings, in expatiating on giving as one of the simplest and happiest ways of doing good. He made it a principle to devote not less than a tenth of his income to objects of charity; and sometimes this tenth approached nearer to a fifth. He firmly believed, that Providence would reward Christian liberality exercised in a truly Christian spirit; and it is peculiarly pleasing to notice in this connection the singular kindness evinced to Mrs Heugh and his family after his death, on the part of those who had enjoyed his ministry—a kindness not the less gratefully appreciated, that it was an example of that providential compensation to gifts of faith, in which he exercised so confident a trust. A member of his family observes:—

"By a little book of his private accounts, which he kept, I find that, in addition to that portion of his income which he regularly set aside for charitable and religious purposes, he had every year been saving something from his very frugal personal expenditure, which he gave away, and chiefly to the poor. He was yearly improving his economy in this matter, and in his last year he made the greatest saving."

None who knew him could fail to be struck with his instinctive sense of propriety in the whole manner of his intercourse with men. He threw much *heart* into his conversation, which abounded with sentiments, not less than facts. Without any insipid acquiescence in the views expressed by others, it was plain he liked better to coincide with them than oppose them; yet, whenever it was needed, he would

distinctly express his dissent, without assuming the tone of debate, and without intimating, in the remotest manner, any feeling of antagonism. Any expression savouring of intolerance, he reserved for what he deemed injurious error, or for provoking forwardness or affectation. His benevolence in conversation was habitual, and while it never overruled his judgment, it guided the utterance of it; and his self-forgetful interest in those around him, gave him, in those countless minor details that make up so much of life, that aptitude for consulting the feelings of others, which, in every case, constitutes the greater part of true politeness.

This benevolence likewise, in similar subordination to his judgment, regulated the expression of his opinion of persons. In this respect, as in so many others, his private papers are a most just reflection of his character. From almost the age of boyhood, it was a maxim registered in his private records, that the habit of dealing in harsh judgments and hard speeches against persons in their absence, is a vice at once unchristian and unmanly; and *I feel bound to declare, that through the entire extent of his diary, and of his correspondence, even the most private and confidential, there is not one sentence relating to any person, which I have felt it needful to withhold from publication because of its severity.*

The following words will be cordially subscribed by all who knew him:—

“His general bearing was manly and civil to all men; but he disliked consequence and ceremony, and was always simple and natural. He spoke from conviction; and his mind was ardent, so that he was eager in conversing on any disputed topic; but I never saw any indications of *animosity to individuals*, however he might condemn their opinions or actions. And whatever he had to say in that way was said openly, and generally to those concerned. He could not practise *inuendo*. Although, therefore, he has given offence at times, it was very rare to find any one acting with enmity towards him; and in the congregations over which he was placed, in church courts, and in public, respect and attachment to him increased with his years,—whilst, at his death, his most attached and loving friends were those who had longest and most intimately known him.

“He was essentially a forbearing and a humble man. This was Dr Stark’s judgment of him, and he knew him longer and

better than any other of his friends. I am well persuaded it was a just judgment. He was very slow to believe evil of any one, and very forbearing with that sort of stupidity in some, and waywardness in others, which are generally considered as very provoking. A favourite remark of his, in such cases, was this,—‘If God bears with us, we may bear with them.’ And he could not endure harsh speaking of a weak man, if he was a good man. Godly *worth* received his respect and admiration far more than ability. He was very sensible of his defect in the sight of God, as you may see in his diary and private correspondence; but I do not think he esteemed that sort of humility which has its head-quarters in the mouth.”

Another aspect of his character, of which it is possible to convey no adequate impression to the reader, was his tenderness. No description in the preceding pages, and none that can be added, can at all do justice to the reality as it unfolded itself in countless ways. I cannot withhold, however, the following testimony most appropriately given in the words of a member of his family:—

“It was in his domestic and private life, that the beauty and attractiveness of his character were chiefly to be seen. He was there eminently self-denying, considerate of others, and affectionate in all he did,—whilst there was a gentleness and tenderness of heart ever about him, which they who saw him only in public life could never know. It appeared in his eye and in the tones of his voice, as much as in what he said and did; so that it was a cordial to have his smile, or the sound of his voice, in a sick chamber. He was of a most compassionate spirit, and delighted to devise alleviations for the suffering; and he seemed so, by sympathy, to enter into their circumstances, that he would contrive the very things they needed, (when they themselves hardly knew what they desired,) and minister them just in the way most grateful to those afflicted.

“He was easily moved to tears, but seldom seen weeping. I do not remember to have seen him quite overcome, more than three times. Once was in giving an account of the meekness of a female member of his congregation who was dying in great agony, but could speak of nothing but mercy. Another time, when he was repeating aloud Toplady’s hymn,—‘Rock of ages cleft for me;’ the words ‘for me’ seemed

suddenly to come forcibly home to his heart, and he could not proceed.

“I ought not to omit mentioning my father’s extreme pleasure in contemplating the beauties of nature, and his enthusiastic love of the country. With him it was a passion. Boy never burst from school to play with freer spirit, or more unrestrained delight, than he rushed from town to country. See his letters from Arran, from Bute, from Inverary, from Switzerland, and his diary at Lochgoilhead. Wherever he went into the country, not merely did he exult in admiration of the great outline of mountain-scenery, or enjoy the calm retreat of shady places; he thoroughly investigated the glens, and ascended the mountains, and never tired in the discovery of hidden beauties, or new points of view that varied or extended the landscape. Natural sounds, and the endless variety of shade, of colour, and of form in natural objects, were a continual source of interest and pleasure to him. Never can I forget the intense interest and delight with which, from the Minster of Berne, his eye strained to catch the first glimpse of *an Alp*; or the awe-struck admiration with which he silently looked upon them when the clouds drew off and exhibited a whole group of their lofty, glittering peaks. And, as you will abundantly see, he admired the more, because his heart truly delighted to say, ‘My Father made them all!’—‘These are thy works, Almighty Father, thine!’”

Of his spirit as a saint, ever seeking, and, in a greater or less degree, making progress,—indeed, of all the more deep and essential features of his spiritual character, the most accurate delineation must be sought in his own words, in connection with “the *living epistle*,” by which those words have been illustrated.

Of the success of his ministry in the conversion of sinners, and the establishment of saints, it is especially impracticable to give any adequate details. “The day shall declare it.” I have received not a few testimonies of the lasting spiritual good done by his ministry to individuals. I am well aware of the cases of persons holding office in the church, and of others occupying the position of private members, who ascribe to his ministry all that they are for time and eternity. More particular allusion to such individual instances, even if it could be justified, would exhibit but a small portion of the truth. The concluding years of his diary, along with occa-

sional sketches in his letters, may be appealed to as furnishing examples of what was constantly transpiring under his ministry. Many yet live gratefully to cherish his memory, to whom he faithfully pointed out the way to heaven. Many such also "have fallen asleep;" and of not a few, we trust, who are yet to follow him, these simple and touching words will be verified, which he used respecting those who went before him to a better world, "They will be glad to see their old minister."

I now give place to the contributions already referred to, of which it is not too much to say, that they are as just as they are affectionate and beautiful.

RECOLLECTIONS OF THE REV. DR HEUGH, BY THE  
REV. DR STARK.

MY DEAR SIR,

Having long enjoyed the friendship of the late excellent Dr Heugh, I have been requested to communicate any facts or remarks occurring to me which may contribute to the illustration of his character.

For fully forty years our friendship was intimate, uninterrupted, growing; and now when I reflect—not, I trust, without gratitude to God—on my prolonged possession of that precious privilege, my predominant feeling is, painful regret that I profited so little by it. In saying this, I think on his bright example of humble, self-denied devotedness to his Master's service, of unwearied activity in devising and executing plans of usefulness, and on my abundant opportunities of conversing with a mind ready to communicate of its ample stores, and whose suggestions were often admirably fitted to raise from desponding fear, to quicken indolence, to stimulate to enlarged and persevering effort in doing good, and to furnish guidance in that holy course.

Our epistolary correspondence often related to matters of temporary and local interest connected with our congregations and church-courts. Other subjects were frequently reserved for consideration when we should meet, and might converse about them at leisure, of which we had many opportunities. When he was at Geneva, I was visited with a serious illness, the effects of which, both bodily and mental, I still feel. At that time I thought it prudent to destroy almost all the letters which were in my possession. Among these were not a few from him, and from some other highly-esteemed friends. My recollection of this step now is not without pain, for reasons which it is unnecessary to mention. I regret especially the absence of his letters from Leamington and Geneva, which unfolded the eminently Christian state of his heart when his health had begun to decline; and his mind was turned with peculiarly solemn interest to things unseen and eternal. Well I remember the

humble, yet firm trust in Christ,—the low estimate of himself,—the meek, affectionate, unreserved submission to the Divine will,—the faith that the affliction which he suffered was just the affliction which infinite Wisdom judged most needed by him and most suited to him,—which these letters decidedly expressed.

I may refer also to letters received in seasons of personal and domestic affliction, which would manifest the holy skill and the tender Christian sympathy with which he ministered caution and counsel and comfort, to spirits wounded and grieved.

I have read with much interest the Address delivered before his interment, and the Sermons preached next Sabbath to his beloved and bereaved flock; and highly as the eminent authors have written of the varied excellencies which adorned his character, they have not written too highly. Their eulogies exceed not what, by the grace of God, he was; for whether we accompany him in the fulfilment of his daily duties, or observe his temper and conduct when placed in trying circumstances connected with the prosperity of the cause of Christ, we see him displaying a rare combination of wisdom, candour, meekness, and charity, with uncompromising faithfulness, holy courage, and enlightened persevering zeal.

I have no design to write any thing in the form of connected historical recollections of his most useful life and most peaceful end, or approaching to a full delineation of his character; for besides that this has already been done, and done so well, and will be still more effectively and usefully accomplished in your enlarged Memoir, in which he himself will appear by extracts from his diary and correspondence, I feel myself utterly unfit for the task. I shall only advert to some things which, in my mind, eminently characterised him as a Christian man and friend, and a faithful minister of Jesus Christ.

I mention *first* his habitual firm trust in the divine Saviour, not only for acceptance with God, but for guidance and strength in every service to which he was called. With an abiding lively sense of his own insufficiency, he united an unwavering reliance on the divine mercy and faithfulness. "Trust in the Lord and do good," was one of his favourite maxims. To his earnest cultivation of this spirit must be ascribed, in no small degree, the self-possession which he maintained in every situation. It raised him above depressing anxiety, and enabled him to bend his whole mind to present duty. Eminently it appeared in his dying exercise. The same self-renunciation and confiding faith in Christ which enabled him to fulfil his arduous course with courage and cheerfulness, were delightfully conspicuous in him while, during the affliction which closed it, he was anticipating the approach of death—thus applying, in a suitableness to his present circumstances, the principles on which he had acted through life, and finding them sufficient for him. Some years ago he mentioned to me that when he was just about to rise and read his text, and reverted in thought to what he had written, he could not recall the introductory remarks, nor indeed any part of the discourse. The whole seemed a blank. But instead of being disconcerted, or of striving to recover his lost sermon, he thought of these

words of Christ—"Lo, I am with you alway." He believed them, and found them verified in his experience—preaching with more than usual interest and comfort. To another incident of a different kind, which occurred in an earlier period of his ministry, I may refer for the sake of the use he made of it, viz. : to deepen his sense of his entire dependence on God. While preaching, an important observation in the body of the discourse entirely escaped his recollection when he should announce it. He recovered it only by consulting his note-book, which was in the pulpit. This he did with all composure. Speaking to me of this circumstance some time after, he said, "I think that I have often realised my dependence on God for holy exercise; but have not thought and felt as I should that I am not less dependent on him for the natural use of my mental faculties."

Again, increasing usefulness was an object of which he never lost sight. His mind was daily occupied in thoughtful inquiry how he might supply deficiencies and improve the methods which he had adopted of advancing his own attainments, and of benefiting others, and whether he could not employ new and additional means of promoting these ends. This spirit of inquiry extended to every branch of duty—to preaching, to his more private pastoral offices, to the elevation of the people of his charge in piety and public spirit, (O how it delighted him when he saw tokens of such elevation, and he was honoured to see not a few!), to the wisest ways of rousing those who were at ease in Zion, to the best mode of conducting ecclesiastical business, to the diminution and removal of the evils which depressed the humble and industrial classes of society. Nor was he among those who despise the day of small things, and come not forth to support a good cause till it has acquired a good name, and may be pleaded without incurring reproach. Such reproach he could take on his shoulder, and bind to him as a crown. At the same time, I should think that even they from whom he differed, and whose mistakes and prejudices, as he believed them to be, he exposed, will cheerfully admit that his speeches and writings, in vindicating what in his deliberate convictions were the claims of truth, justice, and humanity, were characterised not more by unflinching faithfulness than by candour and charity, and the meekness of wisdom. I refer especially to the prominent part which he took in the discussions to which the Voluntary question and Slavery and Free Trade gave rise, and in the controversies which lately agitated our own ecclesiastical body.

His great aim, as I have said, was increasing usefulness. Accordingly when we met, the conversation frequently turned on the state of religion in his congregation and in the church, in the course of which his remarks were often mingled with lamentations that he did so little, and with suggestions of plans of greater efficiency. Thus, like Paul, he was ever "forgetting those things which are behind, and reaching forth to those things which are before." His preaching was always distinguished by simplicity, lucid order, and deep earnestness; but if I was not mistaken, he had in his latter years less of reasoning and of prolonged illustration in his sermons, and abounded in the frequency

and directness of his appeals to the Word of God, and to the consciences of his hearers. He excelled in his expositions of Scripture, which were clear, brief, connected, noticing any thing peculiar, striking, or beautiful in the phraseology, and rendering all subservient to the outbringing of the meaning and scope of the passage, and of its bearings on Christian experience and holy living. How he should best conduct his intercourse with the afflicted when he visited them, was often the subject of his devout consideration. He justly attached great importance to this department of duty, and found some of his richest enjoyments by the bedside of sick and dying believers, and in the homes of the bereaved. Though it is difficult to calculate the amount of his labours, or to conceive how he could manage to accomplish so much, yet he rarely indicated any signs of haste, finding for every purpose a time. I refer to his different classes for the young, which were numerous attended; to the associations which he organized, and over which he presided for missionary and other Christian and benevolent purposes, wherein he had able coadjutors within his own congregation, of whose wisdom and zeal I have often heard him speak with deep feeling; to his exertions in behalf of the great cause of freedom in its various aspects, in behalf of education, and of the revival of religion;—all which he aided by his counsels, his addresses, and occasionally by lectures,—and to his frequent journeyings to different and distant parts for the advancement of these objects. After the example of his Master, he went about doing good. To the last he cherished a tender interest in the people of his first charge, over whom his venerable father had long presided, and embraced, with much pleasure, opportunities of ministering to them, and to the congregations around, where he had often preached in the earlier years of his ministry; thus reviving and deepening salutary impressions which he had formerly been the means of producing, as well as adding, we may believe, some to the number of the followers of the Lamb.

Rare as was the combination of excellencies which met in him, and large as was the space which he filled in the public eye, he yet was clothed with humility, arising from his constant and growing sense of the claims of the Saviour, and of his own deficiencies. The standard by which he formed his estimate of himself was neither the attainments nor the commendations of others, but the law and the love of Christ. The divine kindness to him, both in providence and in grace, was oft the theme of his adoring and grateful wonder, which on fit occasions he expressed with much feeling. And, as might be expected, he was keenly alive to tokens of affection and esteem, whether proceeding “from the brethren, or from strangers,” and was not slow to confer, as well as to return benefits, to the utmost of his power. He claimed no deference to his opinions because they were his, and opposition to any of his views and measures, especially if conducted with candour and manly openness, instead of awakening in him the slightest resentment, secured his respect, and his deliberate reconsideration of the subject in dispute. He never invited praise, and instead of envying the eminent talents and acquirements of others, was quick in observing, and delighted in commending them. His ingenuous simplicity and kindness of heart, disposed

him, even on a brief acquaintance, to form a favourable estimate of character, and to speak in the language of eulogy and of high hope. I have sometimes said to him on such occasions, "I should like to hear your opinion a year or two hence." Though he was prompt and clear in his perceptions of a subject which was the theme of his study, or the topic of conversation, yet he was not hasty in forming his judgment, but patiently considered a subject in all its bearings, and especially in those which might be most unfavourable to that view of it which, from various causes, he might think himself predisposed to adopt. From the firm tone and manner in which he expressed his matured convictions, he might be thought dogmatic; and from his quick and clear perceptions of a complicated subject, and the ease with which he disentangled it of its perplexities, and reduced it to order, he might not listen without betraying symptoms of impatience to speeches or conversational statements which, whatever they were in the estimation of their authors, seemed to him characterised by unseasonable tediousness, or by obscurity of conception, and crudity of sentiment. Nor was he at pains to conceal the disgust which indications of self-importance and of affectation, especially in sacred meetings, excited in him. Some may have thence concluded, that whatever other excellencies characterised him, he was not distinguished for humility. But the conclusion is unwarranted by the premises; and sure I am, that the more intimately my revered friend was known, the deeper would be the conviction that he walked with all lowliness of mind, exemplifying the exhortation, "Let each esteem other better than themselves," and that "above all things, he put on the charity" which "envieth not, which vaunteth not itself, is not puffed up, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

In fine, and writing as one who fully knew his manner of life, I feel myself warranted to say, that his whole course unequivocally manifested a holy union of inflexible integrity, with a generous, confiding openness of heart which had nothing to conceal,—of fearless honesty in avowing his convictions of truth and duty, at the risk of losing friendships which he highly valued, with a love which delighted to acknowledge the Christian worth of brethren, whose sentiments on various matters of importance he felt himself constrained to oppose,—of fervent personal piety with public spirit, which, renouncing self in all its forms, sustained in him an ardent and active concern for the cause of Christ, and the best interests of men, which reigned supreme in his heart, and subordinated to its high objects every private affection and aim.

I cannot close without adverting in this connection to a well-known painful fact, the omission of all reference to which might give rise to surmisings utterly at variance with all my convictions and feelings. While he was suffering under the illness which terminated the course he had so honourably fulfilled, his character was assailed. An attempt was made, if not by broad and manly charge, yet by well-studied insinuation, founded, to say the least, on nothing better than gossiping rumour, for the purpose of infusing suspicions of his ingenuousness and integrity. I need not say that the attempt not only completely failed,

but filled with indignation all who knew Dr Heugh, and recoiled on the reckless assailant. They who are best acquainted with his history, and have met with him most frequently, whether on public occasions or in private life, cannot but bear testimony to his uprightness, his openness, his generosity, his scrupulous integrity, not only in his selection of the ends which he pursued, but also of the means by which he sought to gain them. An instinctive abhorrence of every thing that approached to cunning and deceit, was a marked feature in his character. He left it to others to "hoodwink the people," to contend for their own superiority and greatness, and to malign those who they fancied crossed their path and robbed them of their laurels. This cowardly and malignant attack, gives me the opportunity of observing, that as my friend passed through life with comparatively few trials, and with continually increasing usefulness and reputation, so it seemed as if his wise and gracious Lord had judged, that it would not be meet that his servant should receive the unfading crown, till he had passed through a new and most testing ordeal, by which the noblest graces which belong to the Christian character in their highest exercise, should be brought out, to the glory of Christ and the edification and comfort of his people. Deeply he felt the unprovoked attack, nor can this surprise us when we remember, that One infinitely greater and better than he, said, "Reproach hath broken my heart;" but his whole dying exercise, of which you will give ample details, manifested not only that it had ceased to annoy him, but even to occupy any place in his thoughts. "Mark the perfect man, and behold the upright, for the end of that man is peace."

I am, my dear sir, yours very truly,  
DENNYLOANHEAD, *May* 28, 1847.

JAMES STARK.

RECOLLECTIONS OF THE REV. DR HEUGH, BY THE REV.  
DR WARDLAW.

*To the Rev. H. MacGill.*

REVEREND AND DEAR SIR,

Affection is not always discreetly considerate; and the desire to gratify friends is naturally reluctant to decline, and hasty to promise, compliance with their wishes. Such, in the present instance, has been my own experience. After having, in deference to the request so earnestly presented by the family of our lamented friend, (yourself, of course, included,) engaged to furnish a contribution for the forthcoming Memoir of his life, subsequent reflection, bringing home to my conviction the paucity of any materials in my possession that could be regarded as at all peculiar, and a consequent feeling of inability to work these materials into such an episode to that Memoir as could, in any degree, add to its interest, awakened—I will not say regret, but a kind of startling self-censure for the incautious precipitancy of my engagement.—Should I, therefore, fail,—as I fear I must,—I shall console myself with two considerations:—the first, a conscious rectitude of mo-

tive; and the second, the pleasure of having my name associated, in a permanent memorial, with that of a friend whom I so highly esteemed and so warmly loved.

After that friend, as after others that have preceded me in their transit to heaven, I feel a tranquil and holy delight in looking;—in thinking of him as still living,—‘not lost, but gone before,’—and as still engaged, though in a higher department, in the service of the same Divine Master, whom, while on earth, he ‘delighted to honour.’ We shall meet again. The place to which he has gone, is a place of recognition and reunion. This is one of the special excellencies of *Christian* friendships. They are for eternity. There are intimacies which, in the present world, Christians have, and cannot avoid having, with such as are not partakers with them in their ‘precious faith’ and their ‘good hope.’ Pleasant in themselves as these intimacies may be,—amiable dispositions, united, it may be, with highly refined mental culture, rendering them one of the zests of life; yet is there a light in which they cannot be thought of without a pang. Even while the relish of the pleasure is sweetest and richest;—let but the thought of the future flash upon the mind,—that moment the relish is embittered. The sigh is heaved. The tear starts. The heart that beat high in the buoyancy of social enjoyment, sinks to sadness. Let there be but a doubt of those we love being safe for eternity;—and let there thus be but a doubt of our union with them reaching beyond the narrow limits of time,—a doubt of our ever meeting them in a blessed hereafter;—the very doubt is agony.—On this account, indeed, the Christian almost shrinks from the formation of very close and tender intimacies with any, who, how amiable and interesting soever otherwise, are destitute of evangelical piety;—because, while, even here, there is a want, ever deeply felt, of the first and best of all the elements in the happy intercommunion of minds, there is, along with this, the ever-saddening anticipation of the close of life as the final breaking-up of the friendly connection. Of *Christian* friendships, on the contrary, it is the delightful peculiarity, that, being based on everlasting principles, they are themselves everlasting. The death of either of the parties breaks not up the union; any more than the removal of either, for a season, to a foreign country would. It is, in the one case as in the other, but a temporary separation; and the friends meet again, all the fonder, possibly, for the short severance. In such friendships, then, there is no such drawback. There is no anticipated breaking-up. Our departed friend is our friend still. Not a dead, but a living friend. He is gone home. We are following; and know where to find him. The happy life he there enjoys we are, by and by, to enjoy with him.—And when this is the case, there is a pleasure in looking back on times and circumstances in which we were first brought together,—in which the first emotions of congenial feeling were experienced; as well as on all the succeeding incidents and interviews, by which the bond of attachment was drawn to the closeness of confirmed and permanent friendship. There is pleasure in looking back, because there is pleasure in looking forward. There could be no such satisfaction in recollecting when we first met, and how mind and heart were commingled as the principles of

character mutually developed themselves, and as kindred sentiments and kindred likings and dislikings were discovered, and a David-and-Jonathan intimacy by degrees established,—*if the past were all*. It requires the future to impart the full relish to the past. And that can be had, only when the friendship is cemented by piety; only when faith and hope are combined with the love. It is then that the remembrances of the past have their full measure of sweetness. They are unassociated with any damping anticipations. The harmony of feelings, in looking back and looking forward, is perfect. The anticipations only heighten the luxury of the recollections. The grave of the friend is not the grave of the friendship. The friendship we expect, on divine assurance, to survive the graves of both,—to be perfected when we meet above, and, when perfected, secured for ever. When a friend leaves us for another world, it naturally seems as if the interval between us were vaster, and the barrier of separation more complete, than if he were migrating to a distance, even how great soever, in the same world with ourselves:—and yet, in point of *time* at least, we may be nearer to him in the one case than in the other. A journey, or a voyage, of months might be requisite to our meeting him in the latter; in the former,—it is but dying, and we are with him!

My first meeting with our lamented friend was at Dunblane, in the house of the Rev Mr Anderson, minister of the Secession church there. About the date and the occasion, my memory hesitates. The interview was a short one. It was sufficient, however, to awaken such a feeling of *congeniality*, as to prepare for future intimacy. There are minds, which are no sooner brought into proximity, than, by a kind of elective attraction, they come together into close cohesion. They instantly, I might almost say instinctively, feel themselves like ‘kindred drops’ which ‘mingle into one.’ Thus, I have reason to think it was, with my friend and myself. I felt at once drawn to him; and I believe the drawing to have been mutual. My first impression was that of having found a man whom I should like to have nearer me. The little of him that disclosed itself inspired the wish to know more; the one interview the desire to meet again, and to have the opportunity of meeting often. In his whole bearing, there was an open, manly, ingenuous frankness,—a gentlemanly urbanity,—a piety, without self-obtrusion or cant,—a facetious pleasantry, that ‘loved its timely joke,’ and that played off its good-humoured *hits*, not so as to wound, but rather so as to make those who were the objects of them enjoy them the most,—and, withal, an expansive liberality of spirit, such as evidently felt, and at once showed itself, as much at home with an Independent as with his fellow-Presbyterians. He was a man to my mind; a man whom I had a conscious self-complacency in liking, and in feeling assured that the more I knew him I should like him the better.

And so it proved. His coming to Glasgow, in 1821, was the beginning of a friendly intimacy, which became progressively closer and closer by mutually growing acquaintance, and by the co-operation of Christian brotherhood in various benevolent institutions. Of these the principal were—the British and Foreign Bible Society, the London Missionary

Society, the Glasgow City Mission, the Antislavery Society, and the Voluntary Church Society.

With regard to the *first* of these—the BRITISH AND FOREIGN BIBLE SOCIETY,—my friend and I went on, with hearty hand-in-hand harmony, till the period of the *Apocryphal controversy*. Then we differed; and, so far as that institution was concerned, parted company.—Not that, even here, there was any difference between us in principle. We were completely at one respecting the unwarrantableness of the circulation of the Apocrypha, and the consequent unjustifiableness of the society's previous conduct in that department of its operations. Each of us maintained this as decidedly and warmly as the other. The sole point of divergence lay in the question—Whether, when the London Committee, yielding to the public voice,—the extensively consentaneous voice of a Protestant community, heard most loudly and most unitedly from Scotland,—adopted its anti-apocryphal resolutions, engaging for the purity of its own circulation, and for the restriction of its funds to the aid of such circulation alone, in time to come,—confidence should not be reposed in the integrity of those resolutions, and whether, were that confidence reposed, the resolutions themselves were sufficiently stringent; so that, while a vigilant eye was kept on the Committee's future proceedings, the auxiliaries might, with security to their conscientious scruples, rally around the parent society as before.—I make special reference to this subject, because, at the thronged and excited public meeting, held at the time in Glasgow to decide on this question, it so happened, that while, in my capacity of secretary to the Glasgow Auxiliary, I moved the resolution of confidence and adherence, my friend was the mover of the amendment, which proposed the severance of the Auxiliary, and the formation of a new and independent Bible Society for Glasgow.—Many a time had we pleaded together, on the same platform, with 'one heart and one soul,' in behalf of the British and Foreign Bible Society, as the grandest institution of our country and our age—the simplest in its principle, and the sublimest in its object. But now we stood apart and in opposition. I felt it painfully; and so, I cannot doubt, did he. Yet we were one in principle, and one in motive; and although, from diversity of judgment, the principle and the motive impelled us different ways, we had an equally firm conviction of each other's conscientiousness.—Never was assembly in a state of more intense excitement. The amendment carried with it the overwhelming majority. And I mention the circumstance the rather, because, deeply as I regretted the position which my friend then took, and the loss, though not to the cause of Bible circulation, yet to the interests of the best and greatest of earthly associations, of his able and effective advocacy and aid,—and frequent and earnest as were my wishes for his return to alliance in this cause with the great body of his Dissenting brethren; yet the difference, although it so far abridged our intercourse, and loosened one of the ties by which we were bound together, did not in the least interfere with friendly feeling, or diminish the cordiality of our co-operation in other departments of Christian benevolence.

In proof of the identical character of our respective feelings towards the great cause of Bible circulation, whatever might be the institution for effecting it to which each might reckon it his duty to adhere,—as well as of regret at parting from each other in any sphere of co-operation, and of the sentiments of unaltered and unalterable friendship mutually cherished between us, I have sincere delight in presenting the following extract from a letter I received from him, when certain papers were in preparation by us, respectively, on the opposite sides of this controversy, in prospect of its final decision in Glasgow. It is dated 8th September 1826. The former part of the letter I omit, relating, as it does, to a matter of business, which then had its interest, but which now could have none:—

“At what time should we consider ourselves bound to have our papers ready? When will you be ready? My engagements this week have been so numerous, that I have got little more than an outline drawn; and I ought to be in Edinburgh from Monday till Friday next week, attending our Synod. But I should not like the business delayed; and we seem to understand that our papers shall be simultaneously read, printed, and circulated.

“I like the work ill—ill—very ill. Although quite convinced of its being dutiful, I feel almost heartless in it; and let me tell you, my dear friend, I never spent as sad a meeting with you as our last. Something perpetually whispered to me as we were speaking,—shall this be the last private interview between Dr W. and me as secretaries of the Glasgow Auxiliary Bible Society?—and, as I could not firmly repel the question, my heart felt sad and sore.—Indeed, two feelings of a private nature have given me more vexation than I can express:—that you, who have been the nursing father of the society from its birth, should now be detached from it; and that the happiness which I have enjoyed in my association in office with you, which I have had the honour to enjoy for these four years, should now be no more. Such are the fruits of the Apocrypha!

“Well, if it *must* be so, I trust our private intercourse will not cease, and that I shall never feel the grasp of your friendly hand less cordial, or the glance of your eye less benignant. I think I have never yet lost a friend but by death; but, as I have lost not a few in that way, I cannot afford to lose you by any other.

“After all, ‘are there no means of coming to an accommodation?’—to use the words of no less a warrior than Buonaparte. Do try whether you cannot devise some means for your exoneration, and remain among us. You would stand higher in our esteem and regards than ever, if that be possible. But this is a bribe, I fear, and therefore it is wrong in me to offer it; and it can have no effect with you. But we will circulate the true Scriptures;—you may record your disapprobation of our conduct;—the effect of our exertions may be so beneficial on the parent society, as to prepare the way for a union more firm and cordial than ever. Do think whether any thing can be done. . . .

“With unchanging esteem and affection, yours faithfully,

“H. HUGH.”

This is all honest in principle, and lovely in disposition. I have but one remark to offer, on the phraseology of the latter portion of the extract, in which he speaks of his solicitude for some accommodation, such as might enable me to "*remain among them.*" Now, we of the Glasgow Auxiliary Bible Society regarded ourselves as the *remainers*, and those who formed the new and independent society as the *leavers*. The act of separation was not an act of dissolution. The Auxiliary remained in existence, and retained its own date; a date to which we did not consider the new society as at all entitled, the Glasgow Bible Society not being at all the Glasgow *Auxiliary* Bible Society. And further, had we not believed that the Society with which we still retained our connection as an auxiliary, would thenceforward "*circulate the pure Scriptures*" as faithfully as the new one, we should have been as eager to forswear all allegiance with it as our seceding brethren. We differed not there. But enough—the times are passed away, and their controversies with them.

In the operations of the LONDON MISSIONARY SOCIETY, and in the cause of missions generally, Dr Heugh ever took a very warm and active part. In this department, however, our intercourse and our union of counsel and action were less direct and less frequent, in consequence of his connection with other institutions of a kindred character,—the Glasgow Missionary Society, and, subsequently, the African Missionary Society; and in consequence, too, of the missions of the Secession Church, synodical and congregational, drawing his attention and activity, as a thing of course and a matter of duty, into these channels more than into that of the society in the southern metropolis. Still, however, there was no rivalry, unless it was the rivalry of Christian zeal in the best of causes. He was ever ready to give his earnest and efficient support to the interests of that great institution, the parent of so many others, whenever an opportunity was afforded him.

In the ANTISLAVERY cause, we were one from first to last;—one in abhorrence of the monster evil to which it was opposed, and which it was the aim of those who espoused it to abolish. We were one in adherence to the Glasgow Emancipation Society, and one in subsequent secession from it. It was in him, and it was, I trust, in myself and others, a sincere attachment to the cause that dictated the latter, as well as the former. He was, to the backbone, an enemy to slavery,—to slavery of every kind. He "hated it with a perfect hatred." Many a time, in his own manly and impassioned eloquence, did he publicly denounce it,—uttering "thoughts that breathed in words that burned." If there was a topic on which, more than on any other, he was in danger of allowing the fervency of an excited spirit to carry him beyond the limit of sober propriety in his language, it was this. But regarding, as I do, excess on such a subject—such a concentration of every element of evil—as next to impossible; holding that if our words are "words of truth," they can hardly, by possibility, but be "words of soberness," I must acquit my friend of every imputation of harshness, or the extravagance of severity. Could he have "spoken with the tongues of angels" as well as "of men," he could not have found, even in them, terms too strong for

his purpose. The language of heaven is, it is true, the language of love. But the language of love it could not be, were it incapable of expressing the very sternest denunciation of so atrocious an infraction of all love's principles, and feelings, and claims; an infraction, of which the man who is guilty has good reason for self-examination whether the spirit of this love has ever breathed upon his heart,—whether his profession of Christianity be any thing better than “a sounding brass and a tinkling cymbal.” The friend whose loss to ourselves, to the church, and to the community, we deplore, was emphatically the friend of the slave. He took a warm interest in the whole controversy for his freedom. Nothing stirred his blood more than the detail of his wrongs. In hearing of them, he felt as if patience ceased to be a virtue; as if it were a sin of omission to forbear cursing. Who amongst us can forget the ardour of interest felt and shown by him in the Thompson-and-Breakenridge, and the Thompson-and-Borthwick, and other exciting discussions of the great question of universal freedom, and the anti-christian guilt of property in man?

To him, as to others of us, it was cause of sincere regret, when he was constrained to secede from the Glasgow Society. But the course which the secretaries and committee of that society saw fit to adopt and pursue, rendered such secession a matter of imperative *duty*. There was no cooling of previous ardour in the cause of emancipation—of universal emancipation. In that great enterprise, his heart was as warm, his spirit us resolved, his armour as bright and ready for the conflict, as ever. The change was not in him. But the mixing up of the one definite object of the institution with others, which, how good soever in themselves, and in their own place, some or all of them might be, had nothing to do there;—the introduction and discussion of these at uproarious public meetings;—the condemnation so summarily and severely passed on so many eminently excellent men, members of the American Antislavery Society, who could not go in with the ultraism, or identify themselves with the wild eccentricities of some of the leaders of the Emancipation Society in that land;—the circulation, by pamphlet and post, of wholesale defamation of these men, on the authority of an individual and a stranger, without their having any opportunity whatever of self-vindication;—these, and other considerations, rendered secession a demand of conscience; while to retire from the conflict, and from the ranks of those with whom he had been accustomed to carry it on, was to him, as it was to others of us, a step as far as possible from pleasant. It was the dictate, not of choice, but of moral necessity. There were some of his old friends who did not see it in the same light, and still maintained their adherence. But each man's own judgment and conscience must direct his own procedure. What has little, if any thing, offensive in it to one, may disgust and drive off another. And attachment to the same cause may be the one reason of the courses, opposite as they are, pursued, respectively, by the parties;—the reason of the adherence of the one, and of the withdrawal of the other. The former may adhere, in spite of objections both seen and felt, from reluctance to quit a sphere for its active promotion; the latter may

withdraw, from a conscientious apprehension of doing it injury, by giving countenance to modes of procedure in its support, such as they cannot in conscience approve.

While Dr Heugh was the friend of the slave, he was the advocate—the uncompromising advocate—of LIBERTY on a larger scale,—of liberty civil and religious, in the State and in the Church. He was deeply impressed with the conviction, that *religious* liberty was not only, in itself, a divinely-chartered right, for which he was bound to contend as a subject of God's moral government, and a member of the Christian commonwealth, amenable for his sentiments and conduct to the Divine Head of that commonwealth alone,—but, at the same time, an essential and most important element of *civil* freedom; so that no member of the national community could be truly said to be in full possession of his rightful liberty in that capacity, while he was not left to the absolute and unfettered enjoyment and exercise of it in the other; that no man could be free as a citizen, who was not free as a Christian.

And this of itself would have made him a VOLUNTARY; all State Establishments of religion necessarily and systematically trenching on this liberty. But in the prominent and eminently effective part which he took in this modern controversy, he was actuated by a still higher principle. He was a Voluntary, from the enlightened and deep-seated conviction that the *Voluntary principle* (to use what is now its *vox signata*) was the only principle which had the sanction of Scripture for the maintenance and propagation of religion. He was thus a conscientious Bible dissenter; holding, at the same time, that those great principles which were based on the authority of the New Testament, and those alone, were in full harmony with the legitimate elements of political science.—In the *Glasgow Voluntary Church Society* he took a lead, as he was eminently qualified, and therefore entitled, to do, from the first. And both to his powerful appeals from the platform, and to his clear, manly, logical, and temperate discussion of the question of Establishments from the press, that institution—or rather, I should say, the cause which it was framed to promote—stands most deeply and permanently indebted. His pamphlet, entitled “*Considerations on Civil Establishments of Christianity*,” is entitled to hold a place in the first rank of publications on that all-important subject,—whether it be regarded in its argument or in its spirit. In it, as indeed in all his defences of the principles held by him, his object was to assail, not *persons*, but *systems*. And when (as could not fail occasionally to be the case) persons came in his way in connection with their systems, his zeal, however ardent, against the latter, never made him unmindful of the charity and the courtesy due to the former.

During what may be called, without intentional offence, and without impeaching motives, the *Church-extension mania* in Scotland, Dr Heugh was one of a deputation nominated by the Central Board of Dissenters there (the others being Drs Beattie, Harper, King, Mr French, and myself), to wait on the Ministry of the day, and on Members of Parliament for the purpose of remonstrating, at once against the granting of any additional Treasury endowments for that object, and against those

State-Church principles on which the application for such endowments was rested. As a member of that deputation,—and with perfect assurance of the hearty concurrence of all its other members,—I bear my testimony to his admirable fitness for such a commission. His clear and comprehensive acquaintance with the entire subject, both in itself and in its religious and political bearings,—both as judged of by Scripture, and as judged of on the principles of reason, justice, and expediency; his firm and settled decision; his open, straightforward honesty; his calm self-possession, sense of propriety, and patience of cross-examination; and his whole demeanour, as that of the *Christian gentleman*; all eminently qualified him for the right execution of such a trust:—adapting him, both for private conversational interviews, and for the public exposition and enforcement of the views and objects of the deputation.

When thus referring to the Voluntary, or Anti-State Church, controversy, I feel as if fidelity to truth required of me to record a slight temporary difference between my valued friend and myself. I am the more disposed to do so, for two reasons. The *first* is,—that there are few things by which *character*, in some of its aspects, is either better tested, or more effectually elicited and developed, than a quarrel. Paul and Barnabas had a quarrel,—and a sharp one too; so sharp, as to occasion, for a time, a rupture and separation. That it was not permanent, we learn from the interesting fact, that John Mark, the subject and occasion of the quarrel, was afterwards reinstated in Paul's favour, and became "profitable unto him for the ministry." *How*, we know not; but for the fact we have the apostle's own incidental testimony. The falling-out between our friend and myself was neither sharp nor lasting; and even during its brief continuance, it led to no separation. It has been said,—and said with a certain measure of truth,—that he who never doubted never believed:—the meaning of the aphorism appearing to be, that the belief of the man who never doubted has been the result rather of easy credulity than of enlightened investigation. Perhaps, with a similar portion of truth, it may be said, that he hardly knows the intensity and the value of true friendship who never fell out with a friend.—The *second* of my two reasons for recording this temporary roughening of the even flow of our intercourse, is,—that I am far from being sure of having myself had the right of it,—but apprehend, on the contrary, that the majority of your readers may incline at least, if not more than incline, to the side of my friend. At all events, the correspondence, with its result, places his character in a light which is pleasing to myself, and which will be no less pleasing to all who loved him.

The case was this. When by the Committee of the three denominations of Dissenters in London, I was invited to deliver a series of lectures there, in the spring of 1839, chiefly in reply to those of Dr Chalmers on Civil Establishments of Christianity in the year preceding,—the friends of the Voluntary cause in Scotland cordially seconded the invitation, and encouraged me in its acceptance. And from no one was that encouragement more cheerful and hearty than from my friend Dr

Heugh. While I was preparing for the execution of a task which I felt to be at once onerous and responsible, it happened that my friend was engaged in delivering a series of lectures on the various points of that controversy to his own people; of which lectures three were devoted to the examination and refutation of those by Dr Chalmers; and that an advertisement came under my notice of an intention to put the series soon to press.—I was startled at this. I felt it sensitively. That Dr H., with the knowledge of what I was about, should thus anticipate me, preoccupy my ground, and so give me, as to any points of identity there might be between his reasonings and mine the appearance of a plagiarist,—I did not—(and naturally at least, if not reasonably, I think it will be granted)—exactly like. It seemed hardly fair, and hardly kind. It was not every one I should have cared about. But Dr Heugh was at once my friend, and no ordinary man. I could not but think he would himself have felt as I did, at being thus forestalled:—and under this impression I wrote to him a letter of friendly remonstrance. Of that letter, or of any other of mine on the occasion, I have no copy. I have only the conscious recollection of the spirit and temper of mind in which it was written, and the consequent conviction that the terms in which it was couched were in harmony with that spirit,—the spirit of warm, but somewhat surprised and wounded affection,—terms, if strong, not tart,—not of vituperative censure, but of regret and kind expostulation. I transcribe his two letters. And, whatever opinion may be formed of the origin of the disagreement, I am sure there can be but one as to the spirit breathed in those letters, and as to the reality and rootedness of that friendship, which not only, on his part, in deference to my wishes, cancelled the resolution to publish, but which, on both sides, continued unimpaired and uninterrupted by the temporary difference;—like a stream into which an impediment has been thrown, that chafes and disturbs, and for a little, it may be, slightly parts its waters; but whose waters, thus parted, immediately reunite, mingling again into one, as if no interruption had interposed. I know not whether my own letters have been preserved. If they have, I leave it to yourself, either to introduce them in foot-notes, or to allow our friend's to stand by themselves as sufficiently indicating their general nature; or to cancel the entire case. The letters are as follow:—The meeting referred to in the first paragraph of the earlier one, was a *soirée* of his congregation to which he had invited me,—I give it, because there is *character* in it.

## LETTER I.

“GLASGOW, 25th January 1839.

“MY DEAR FRIEND,

“I cannot allow your very friendly and much esteemed letter to remain one day unanswered. And first, of what is first. No approach to a suspicion ever found its way within me of your ‘disparaging’ the toils of us city fags. My appeal was meant *ad misericordiam*, and how could I better enforce it than by a ‘Pity the sorrows,’ &c. :—and thus induce you to quit your ‘Linn,’ ” (the name of my then country resi-

dence) “for an hour or two; where, I well know, you have no sinecure, —not ‘otium,’ but laborem, ‘cum dignitate?’ And what is more, I mean to renew my request, at whatever time our meeting shall be held; and still more, I hope to succeed. For no statement of mine, or of any other man, will make up for your absence. ‘It is all very well,’ people would say, ‘but why is Dr Wardlaw not here in person?’ And who could satisfactorily answer that?—satisfactorily, I mean, to the auditors.

“The next and most important topic will require, I fear, more explanation than I have time for. The truth is, I expected to have had it in my power to talk it over with you when you spent the night with us;—but we were so done up with the soirée dissipation at night, and were so crowded and hurried in the morning, that I could not accomplish it.—Perhaps you know the history of these poor lectures of mine. Last summer, I thought I would like to prepare two or three addresses on ‘the position and duties of British Dissenters,’ and was much urged to do so by Dr Stark, Dr Brown, and others. The leisure I enjoyed while our meeting-house was under repair, put it in my power to prepare three; and my reading Dr C.’s volume suggested the thought of taking him as the last expounder of the views and plans of our opponents, and the discourse I intended to devote to his volume swelled into three. Still I meant them to be strictly congregational addresses, with no other publicity than such an intimation from my own pulpit as is necessary to secure a week-day’s attendance of a few of my own people. The question of publication was one which certainly came occasionally into my mind, but on which I had by no means decided. To tell you particularly how the execution has varied so much from the plan, would make too long a tale. But the notion of *taking the start* of you,—of *preoccupying your ground*,—of *coming into competition with you*,—was never present to my mind. It is not enough to say that our friendship (on which I have so much reason to set a value) or regard to decorum would have kept me from such wantonness; selfishness would have sufficed,—for what chance could I have in such a contest?—But enough of this. The truth is, that I have such a growing and morbid aversion to publish any thing, that the moment I read Mr” (now Dr) “King’s preface (the last sentence I mean), I felt that I had now got an answer to all the solicitations of partial friends, and might throw my notes into the fire after I was done with them. And I wrote some weeks ago to my chief theological counsellor, Dr Stark, that my lectures would receive no other publicity than they had already got—reading them from the pulpit. I have been pressed again;—have vacillated, more than I thought myself capable of doing;—and am, at this moment, quite uncertain what to do,—sure of this only, that *I wish* to do nothing.

“My course is this:—1. General view of the relative position of Dissenters and Churchmen;—2., 3., and 4. Dr Chalmers;—5. Constitution and present state of the Church of Scotland;—6. Church of England;—7. General conclusions from the two former;—8. The history of the wrongs of Dissent;—9. Is it duty to separate from the communion of the Endowed Churches?—10. The present duties of Dissenters.—Per-

haps 11. How far should Dissenters ally themselves with political movements?

“The three on Dr Chalmers are, I suppose, the only ones likely at all to coincide with yours; and if you think they are likely to do so in any way odd-looking on my part, or disagreeable to you, I beseech you say so, with all the confidence of a brother to a brother; and I shall gladly throw your judgment into the equipoised or equipoising scales,—and I know which will at once preponderate. I never, in the whole course of my life, attempted to forestall any man, and you, my ever beloved and respected friend, are the very last person I should think of beginning with. I wish you would burn this hasty, prosy epistle. Only let me hear from you soon. Mind, that by my silence the public will lose little, if any thing; and I shall gain much of what I greatly need—*ease*.”

“Yours ever, affectionately,

“H. HEUGH.”

#### LETTER II.

“MONTROSE STREET, *February 15th 1839.*”

“MY DEAR FRIEND,

“I ought to have replied to your last letter sooner; but the truth is, I had little heart for it, and less time, and now I have hardly more of either than before. However, I may say in one word, that my projected publication is delayed for a time,—perhaps for ever. Is not this obliging?

“But to be serious. I will not conceal from you, that your letter gave me no small surprise, and no inconsiderable pain, which latter I shall regret if in any way I occasion to you.—There is certainly in your letter the ‘*suaviter in modo*,’ but not without ‘*fortiter*,’ perhaps a little of the ‘*acriter, in re*.’ You know that in your mission to London, no one acquiesced and rejoiced more heartily than I did; and, although I do not see more than my neighbours into other people’s bosoms, I fancy few are more ardent and sanguine in their wishes and hopes for its success. But I never dreamed that your mission to lecture in London implied that no one was to lecture elsewhere; nor, I am certain, did those with whom that measure originated. I abstain from putting the case strongly.—You request me to place myself in your position. I have tried to do so fifty times since you bade me; but I have never been able to work myself into your feelings. I always come to this one result,—let nobody who will or can work stop on my account. And my *feeling* has been, that if any one would have urged me on more strongly than another, it would have been yourself, my good friend. You speak of ‘*competition*’—I would call this *co-operation*. What you dread as ‘*trenching on the field*,’ I would welcome as *treading the field*, judging that the more it is trodden, if it be well trodden (of which, as it respects myself, I have far more than doubts), the better. You speak of ‘*pre-occupancy*:’—I say, let there be augmented *occupancy*, whether it be *pre-occupancy*, *co-occupancy*, or *post-occupancy*.—That there must be *coincidence* in many things is unavoidable;—but that is rather desir-

able than otherwise, accompanied as it will be with those varieties of diction, arrangement, and illustration, which different minds, in different circumstances, cannot fail to produce. Who can avoid such coincidence with our chief writer on the subject—Mr" (now Dr) "Marshall?

" You express a wish that others were consulted. I have done so. I gave your letter to the following gentlemen,—to your friends Messrs Fullarton and Cunningham, to Dr Brown and Mr (now Dr) Harper when I was in Edinburgh; and to Mr (Dr) King on my return. The two first named expressed themselves mildly, but decisively, to the effect that they did not see any cause for unpleasant feeling on your part. Dr Brown and Mr Harper spoke more strongly (but very kindly,) and urged me to go on. Mr King thinks there may be unpleasant coincidence in the lectures on Dr Chalmers; but as to the rest, sees no shadow of a foundation for hesitancy. And assuredly, as for myself, I had no more consciousness of offending you, or doing any thing inconsistent with the delicacy and honour of brotherhood and friendship, in whatever I have done, or intended to do, in regard to these unfortunate lectures, than in preaching in my own pulpit, or sending to the press any thing I may preach. . . . I am certain you mean nothing unkind. Your letter breathes affection; and I know you love me more than I deserve. For that reason I must set myself right in your eyes. I hope I have done so. I am sure nothing that has occurred has chilled in any degree my feelings towards you, whom now, as ever, I love, esteem, and honour.

" Yours faithfully, my dear friend,

" H. HEUGH."

I have purposely omitted one sentence, because I have forgotten the terms of the passage in my own letter to which it refers, and because, without a longer explanation than would be desirable, even had I the recollection of them, it would be sure to be misapprehended.—If any one is likely to suffer from the insertion of these letters, it is not my friend, but myself. One thing I specially dread,—the disappointment and displeasure of the friends of Voluntaryism, at their having, by my means, been deprived of the light and energy of such a mind on such a series of subjects. Two things only would I say:—*first*, that, when inclined to censure what they may deem my weakness and unreasonableness, they would not altogether disfranchise my modesty, when putting in a claim to a vote in my behalf, on the ground of the delicate and responsible position I then occupied,—being on the very eve of a requested public appearance on part of the same field which he had intimated his purpose to occupy. The feeling of timid apprehensiveness, even though somewhat morbid, might, in such circumstances, I cannot but think, be tolerated, without drawing on its subject any extra severity of reprimand. We see things in very different lights from different positions and points of view, and through different mediums of vision,—and are affected by them accordingly; and, if we know ourselves, we will be cautious in affirming how our vision and feelings would be influenced, were our position and medium changed.—The *second* thing I have to say

is—Might we not have those lectures still? It is true that changes have taken place which were not then anticipated, and which therefore would render certain parts of them anachronous, and how admirably so ever suited to that day, unsuited to this. But this applies to a part only of the topics discussed. The grand general principles are still calling, and calling more and more loudly and peremptorily, for such luminous enforcement on the public mind, as our departed friend was so eminently competent to give them. Pray, let not this, my dear sir, be lost sight of. Nothing could be more seasonable.

I have already referred to our departed friend's largeness of mind, and liberality of sentiment and feeling, in regard to Christians of different denominations. He was himself a Presbyterian, not by birth and education merely, but by conscientious conviction. But, wherever he saw "the truth as it is in Jesus,"—"the glorious gospel of the blessed God,"—held in faith and influential in practice,—there the love of his heart flowed forth, and there his right hand of fellowship was ever ready. I have almost fancied at times that he even liked me all the better for my being an Independent:—and, since this could not arise directly from the difference itself, I have had a kind of self-flattering complacency in placing it to the account of his seeing that I did not like him the worse for his being a Presbyterian. The feeling was reciprocal. Nor is it ill to trace to a principle, while unity of mind conduces to unity of heart,—agreement in opinion to reciprocity of affection;—yet, where there is diversity of sentiment on some points, such as do not interfere with the integrity of the grand uniting truth, the very concession to each other, on the part of those who thus differ, of the important virtue of *conscientiousness*, being an expression of mutual confidence and esteem, cannot but have the tendency to settle and strengthen love. The fellow-Christian who makes it manifest that he loves me in spite of *my* differing from *him*, obliges me, by a sweetly spontaneous compulsion, to return the love, in spite of *his* differing from *me*. The divellent forces are, on both sides, overcome by the uniting one.

I have noticed also his social disposition. He was eminently, characteristically social. He delighted in friendly intercourse. Unless in the bosom of his own family, enjoying (as in no ordinary degree he did) the delightful intercommunion of the domestic affections, and all their fondness, and all their familiar freeness,—never was he happier,—never more in his element,—than amid the circle of Christian intimates, or of Christian strangers, members of God's family from other countries,—in the interchange of mind, the receiving and imparting of information, the free-trade barter of thought, eliciting and elicited, getting and giving. His heart was buoyant. His eye was lighted with intelligence; his countenance radiant with pleasure. The society of "the excellent of the earth" below, was a foretaste of the still purer and happier society above. With such a disposition, it was to be expected that he would enter warmly into the spirit and object of the EVANGELICAL ALLIANCE. He did:—and, but for the state of his health at the time, would have taken a willing and active lead in its proceedings. He had,

like others, his fears and misgivings about it. But these related, not to its great design—the union in heart, and prayer, and counsel, and action, of the people of God,—but rather to the practicability of some of its measures. The former had all the desires of his heart, and he hailed with delight every advance in that right direction; the latter were embarrassed with difficulties neither few nor small, which he would most gladly and zealously have applied the full bent and vigour of his powers to clear away.

To myself, as well as, I doubt not, to others of his friends, it was a cause of no little regret and sorrow, that the nature of the distemper which brought him to his grave was such as, in the judgment of his physicians, to render the excitement of their visits likely to prove detrimental, and therefore inexpedient. And the interdiction of such visits was as much a trial to himself as to us. Twice, on my calling, I had the mortification of finding this medical interdict interposed between me and the bedside of my friend; where I fain would have been to whisper in his dying ear the promises of the “everlasting covenant,” and to hear from his dying lips the assurances of the comfort, and hope, and joy they imparted to his spirit. The regret was for my own sake, as well as for his. I wanted the lesson. I felt I should have been the better for it. A dying fellow-servant of the same blessed Master is an impressive teacher; a deathbed, the very best of pulpits. But it was a part of the arrangements of unerring wisdom; and one to which it became both him and his Christian friends to submit with cheerful resignation. Unless in very special cases, indeed, I have ever regarded the violation of such professional orders as the incurring of a very serious responsibility: and to urge near relatives, amidst their doubts, and fears, and shrinking sensibilities, for permission to violate them, as the extreme of indelicacy and cruelty. It is specially so when, in the case of the dying friend, there is no ground for doubt about his safety for eternity, and consequently no struggle (sometimes a very agonizing one) between the concern of nature about the life of the body, and the intenser solicitude of grace about the life of the soul,—and when the orders given are those of a *Christian* physician, who, we may be assured, would not withhold from his patient the soothing and animating influence of “the fellowship of kindred minds,” except under such an imperative sense of duty as is imposed by decided professional conviction of the certainly, or even probably, injurious effect of the excitation, in hindering the intended result of all his own attendance and appliances.

I was in Dublin, as you are aware, at the time of his departure. Ere I left home, I had called to see if, peradventure, I might have the opportunity of bidding him, for the time, and possibly for the last time, farewell. But, for the reason just mentioned, it could not be. The order for that day, to my no small disappointment, had been specially peremptory; and with a heavy and boding heart, I left the house. Of his death, the first tidings were from his esteemed colleague, Dr Taylor. His letter was put into my hand, while on the lawn in front of the friend's house where Mrs W. and I had our temporary residence. I was strolling with a number of fellow-ministers and fellow-Christians,

between dinner and the hour of a public evening meeting, in the full buoyancy of lively social enjoyment. It was a sudden and heavy stroke on the heart of friendship. It put an end to those hopes which still lingered there when I left home. The light was quenched. My friend was gone. I was never to see him in this world again. The stroke was the more heavily felt, from its being out of my power to be home in time to unite with others in paying the last mournful tribute of affection and respect to his memory. And the painfulness of this feeling was, on the other hand, alleviated by the circumstance of my engagement in Dublin admitting of my being home before the Sabbath, and so being able to comply with his co-pastor's, the family's, and the session's request, to take a part (though necessarily a hasty one) in the solemn services of that day, by preaching in the evening; and by the further circumstance of my own chapel being at the time under repair, leaving me at liberty to enjoy, throughout the day, the mournful pleasure of associating in the whole of those services, with the relatives, the ministers, and the congregation. The discourses delivered on the occasion are before the public; and what I may further have said there, whether respecting the characteristic excellences of the dead, or the manner in which his death should affect the living, it were presumption now to repeat, even with a change of language. It was a day of solemn sadness,—yet a sadness blended with holy joy,—the joy of “the full assurance of hope,” that he whose “place” on earth was to “know him no more,” was gone to a better place in heaven; and that, although “dust had returned to dust,” death was not an eternal sleep, but that when the “trump of God” should sound, and “the voice of the archangel” announce the coming Judge, that which was sown in corruption, dishonour, and weakness,—a natural body,—should be raised in incorruption, glory, and power,—a spiritual body;—putting off for ever “the image of the earthly Adam,” and assuming the glorious likeness of the heavenly; “death being swallowed up in victory!”

Let us hold fast the same faith, and pursue the same course of faithful service, that the same hope, and the same glorious realization of it may be ours;—that to us, as to him, “to live may be Christ, and to die gain!”—And thus—

“A few short years of evil past,  
We reach the happy shore,  
Where death-divided friends, at last,  
Shall meet—to part no more!”

Whether, my dear sir, what I have thus written may accord with the wish and expectation of yourself, and the other members of our loved and lamented friend's family, I know not; but I leave it with you, to use, or not to use, as it may be suitable or unsuitable for your purpose. Believe me to be,

Rev. and Dear Sir,

Yours, very sincerely,

RALPH WARDLAW.

GARTHAMLOCH, *March 15, 1849.*



# LETTERS.

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## MISCELLANEOUS LETTERS.

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NO. I.—TO THE REV. MR MUCKERSIE.

STIRLING, *Sept. 15th*, 1809.

DEAR SIR,—It seems there be two objections to your having Mr Smellie's horse—he is very shabby and very silly—both which characters would put him much out of place beneath a ponderous and an honourable man. You might say, indeed, that if you are honourable you will honour your horse, and not your horse you; but admitting this, it will not follow that because you are a man of weight you will support your horse instead of being supported by him. Indeed, if you should think of this last, the objections to the animal would be removed; although I believe you will find it fully as easy to walk altogether without a horse, as to walk under even a silly one; unless you should think that the exercise of carrying the horse might tend to excite your energies, and reinvigorate you. But if you were fit for such an athletic exercise, it would, I believe, be rather ridiculous to think of going to the goat-milk. Upon the whole, I suppose you will sustain the two objections to Mr Smellie's horse, and either not seek one at all, or seek another one.

We were disappointed that we had not the pleasure of your presence on Tuesday,—or rather we regretted it. We had no business but the appointments and the examination of a lad, which was very ably and very pleasantly conducted by Mr Wallace.

On Monday we set off to Paisley, where we intend to remain till the middle of the week following. Happy days young days! Have you any word to Mr Ferrier? If you send it by to-morrow it will be in time. I should like at least to hear how you are before I set off. Be so good as send me a few lines. I preach at Anderston on Sabbath eight days, and a young man who was to have been there comes to Loanhead, and Mr Stark comes here. You see how my friends move about for me.

I am glad to hear you are to be a parishioner of mine at Logie. Recollect you must keep the church as long as you remain under my inspection; and as a lure (for I fear you may be a little backward), I assure you of *the chief seat* if you will come. I expect to hear from you. You are many letters in my debt, but I am fond of writing to you.—  
In haste, yours,  
H. HEUGH.

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NO. II.—TO GEORGE SYM, ESQ.

STIRLING, *October 12, 1812.*

MY DEAR FRIEND,—I must begin this letter with an expression of most sincere regret that it has not been despatched to you weeks ago; but in consequence of absence from home, and an unusual and uninterrupted press of engagements and avocations absolutely unavoidable, it has not been in my power to accomplish what will alone satisfy you,—a long letter. And even now I fear I shall scarcely fulfil your wish. For although I had devoted the greater part of this evening to the pleasure of writing you, it is already betwixt nine and ten o'clock; and since I lost my liberty, I dare not for my life even approach midnight at my desk.

I feel perfectly disposed, my dear sir, to re-echo all that you have so well said in praise of friendship. A great poet has denominated it, "sweetener of life and solder of society." A "sweetener of life" it undoubtedly is. How many of our enjoyments could we scarcely relish, unless we had friends to whom we could impart them; and how marvellously does the presence of a cheerful, intelligent, and affectionate friend banish sorrows which, before we saw him, had almost overwhelmed us! Both you and I have had experience of this. It is good, however, that it is not the only or the chief "solder of society;" for, with all due respect to the goodness and sincerity of mankind, genuine friendship is comparatively rare; and I fear if society had no other cement, it would soon go to pieces. The large coarse clasps of interest, and the iron hoops of law, are, I suppose, the means employed by Providence for keeping society together, ninety-nine times out of a hundred, where the fine "solder" of friendship is unknown, and would be useless.

I daresay you have often admired the goodness of God in rendering us susceptible of social intercourse, and his power and wisdom as displayed in the mysterious means by which this is effected. Why are we rendered capable of knowing that other beings exist around us,—of becoming acquainted with the characters of these beings,—of forming affectionate attachments to them,—especially of communicating to them our thoughts and affections, and of receiving from them similar communications? And how do the means which God has employed for these objects secure them as they do? Yet, without such powers each individual would be completely insulated, and, imprisoned in himself, his existence would be a burden to him. How good is that God whose arrangements are otherwise, and how "wonderful in counsel and excellent in working" does he appear, in the means which he has been pleased to employ for accomplishing this beneficence towards man! For when

we consider, generally, the immense advantages derived from the social intercourse of men, but especially when we take Christianity into the account,—when we think what a society the church on earth is, and, above all, what the church in heaven will be through eternity,—how must we adore the love, omnipotence, and wisdom of God, in rendering us by our constitution susceptible of such ineffable enjoyments! Surely next to the capacity of holding intercourse with God himself, is that of holding intercourse with his creatures.

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I intended to have sent you any thing in the shape of news which I thought would be interesting to you. But I have really little of this description to communicate. Stirling, with its vicinity, fruitful in all natural productions, is generally sufficiently barren of incidents that can interest; in proof of which I may remind you of our ladies' tea-table talk (but this in a whisper). We have, however, been doing something of late. We are threatening liberality. A hundred guineas have been collected in one day for the relief of the poor,—a Bible society is about to be instituted,—the ladies speak of forming an association for the destitute sick,—and we are contributing a few mites to supply the losses at Serampore. You would not have expected so much of this; but in times like these, the most indolent will receive an impulse.—  
Yours, my dear sir, most truly,  
HUGH HEUGH.

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NO. III.—TO THE REV. JAMES STARK, LOANHEAD.

*On Covenanting.*

STIRLING, 1st August 1814.

MY DEAR SIR,—According to promise, I have devoted as much of the forenoon of this day as I could command, for the consideration of the very important subject which we talked of, rather drowsily, last week; and after all, I am a good deal at a loss what to say. I am happy that the matter is in better hands than mine, so that it is of the less consequence what my views may be.

In our statement of the nature and evidences of the duty of covenanting, I think the two following objects should be kept in view:—1st, To supersede, if possible, the whole of what is said in the Testimony upon the subject, which, in every view, and in almost all its parts, appears to me unsatisfactory. To cancel the whole three sections of the 18th chapter in a future edition of the Testimony, and to substitute some new statement, might, indeed, subject us to the charge of indecision and fickleness, which is to be regretted; but to allow that chapter to stand, with the addition of the statement which we propose, would, I think, have a worse effect, would make a sort of patched medley which would render our public papers ridiculous. 2d, To exhibit such precise, clear, and just views of the duty, as will, on the one hand, remove the many prejudices respecting it, which presently exist in the minds of not a few of its friends among ourselves, and, on the other hand, free it from those objections which persons in doubt or hostility are in the habit of ad-

vancing. The question is, how is all this to be done? And I can shortly, with all humility, state how I would do it.

In the first place, I would show, that in the existence of every church, be it Presbyterian, Episcopalian, or Independent—Calvinistic or Arminian, there really exists a mutual agreement, engagement, or (if Mr Duncan shall insist upon it) *confederation*, among the members of the church, and, if the members are conscientious, a joint engagement to God, to abide by the principles for which that church is associated. That, were the church enjoying uninterrupted prosperity—were her members continuing united in their views of truth and duty—were her principles remembered and acted upon—were she exempted from violent external temptations to depart from these principles—in these circumstances, there might be no direct call upon the church to express in any more formal and prominent manner her great engagements, than by continuing her profession by her creed, and by the ordinary celebration of divine ordinances. But that if other circumstances were occurring, if schisms or persecutions were arising, if the members of the church were slumbering and neglecting the great objects for which they were associated,—if, &c.—then, nothing could be more natural than for her members in the most express and public manner, solemnly to recognise the principles of their union, with their engagement to abide by them, and in the most express manner to repeat this engagement to God and to one another, with a specification of, or bearing upon, those existing circumstances, which rendered this new and formal engagement advisable. I would thus show that no man can be a church member without being virtually what we mean by a covenanter; which would, on the one hand, oppose the prejudices of those who raise this duty to the highest possible pitch of solemnity,—a pitch to which only a few dare aspire,—and, on the other hand, would tend to remove a feeling common among those of other communions, and not unfrequent in our own, namely, that our covenanting is a peculiarity to which nothing at all similar is to be found in other churches. This would likewise give a precise view of the duty, eliciting it from that mass of materials by which in our practice it has been almost buried, or with which it has been confounded, and would discriminate it sufficiently from other services. And, finally, this would facilitate the important task of adducing scriptural authority for the duty, for we would thus find it to be implied in the very existence of the church, and would regard it as only a mode of making prominent that profession of our faith, which no believer in revelation will doubt we are bound to make. I may add two ideas: it would thus appear that covenanting might either be local, as circumstances demanded, or as universal as the agreement of the church in her views of truth; and that swearing formed no part of the duty. Indeed, I could wish an expression of the expediency of the frequent observance of it without an oath.

As for the relation of our covenanting, to that of our fathers, your idea, I think, is excellent, that their covenanting might be introduced as an illustration of the preceding general views. I would likewise state that we held ourselves to be a branch of the descendants of that covenanting church:

to be in fact part of the same body continued; that our voluntary existence in this body supposes our accession to the compact under which that body is associated, and, by consequence, our being bound by the joint engagements of that body *as far as we receive the principles professed by it*. And I would most earnestly wish that the whole that may be said of the question respecting the obligation of the covenants of our ancestors, were comprised in a few such general statements; owning rather that obligation for ourselves than affirming it, as we do, of this whole nation, to whatever church its members belong, and from whatever parts of the earth multitudes of them may have come.

But there are other general views which I really have not time to express, and I must beg your excuse for having said what I have said so hastily, and I fear confusedly. The "Acknowledgment of Sins" is, to me, the more objectionable the longer I consult it, and I suspect it admits of no use—I am decidedly for rejecting it. I am quite convinced, likewise, that if any thing is to be done to purpose, it must be done leisurely. If it is done precipitately, there will be more patching, more soldering of prejudices, which, like all such work, cannot last long. We must have a new article.

I hope Stirling will be the place fixed upon for the first meeting of the Committee at least; but I shall regret exceedingly if your friend the minister of Loanhead be not the man chosen to prepare the paper; and, I hope, in case of his being proposed, you will modestly use your influence with him not to decline. . . . Yours,

H. HEUGH.

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NO. IV.—TO THE REV. MR. MUCKERSIE, ALLOA.

STIRLING, 23d Feb. 1816.

DEAR SIR,—The enclosed was delivered to me last night by Mrs Brown, whom I saw for a few minutes on her return to Whitburn, from witnessing the death of a sister, who seems to have exchanged this vale of tears for the joys and glories of the heavenly world. Mrs B.'s accounts of her dying exercise are gratifying and melting in the extreme. She told her uncle, Mr Gilfillan, he was her spiritual father, and mentioned the discourse of his under which she hoped she was, with all the "kindness of youth," effectually drawn to the Saviour. She seems to have been so completely captivated with the prospect beyond death, as scarcely to have looked at the appalling event itself. She besought her sisters, when weeping around her, rather to rejoice with her that she was going to inherit a crown; and in the midst of severe bodily agony, declared she often felt mental transport unutterable. The assurance of being with Christ seems to have quite absorbed her mind; and when the thought of seeing her father and mother was suggested, she said she would see Christ, and seemed so occupied and satisfied with this hope, as to be almost incapable of regarding any other object. How wonderful is that grace which prepares such hopes for any sinner! How tender is that parental pity which thus sustains and gladdens a *young mind* in a scene otherwise so dismal, and which youth so seldom antici-

pates! And how consolatory the thought, that the same grace and pity which have been so sufficient for others in the solemn hour of trial, remain for us! . . . . .

We were a good deal surprised that you were not at the Presbytery, as the weather was not unfavourable; and that you sent no previous notice, as you undertook the consideration of the question.—With best wishes, I am yours truly,  
 HUGH HUGH.

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NO. V.—TO THE REV. JAMES STARK,

(*Then visiting Elgin.*)

STIRLING, 25th August 1817.

MY DEAR FRIEND,—Your much valued letter was considerably later in its arrival, because later in its date, than I expected, and probably you will be disposed to make the same remark respecting this reply to it. Mrs Stark, however, will have informed you that she and I had a compact about the matter, and that but for this you would have heard from me at least a week earlier.

Many thanks to you for your very particular account of the state of things in Inverness. It has been shown to many inquiring brethren and sisters, whom it has been illuminating respecting *Secessionals* in that distant land. Your hopes, I trust, will be fulfilled; but unless they are, it is certainly a pity that the Synod should exhaust such a portion of their resources in a quarter where, comparatively speaking, their efforts are so unnecessary, and the effects of these efforts so very problematical. The word of the Lord, however, sent by them will not be in vain. Some object of high importance will be accomplished by it.

But what shall I tell you from the south? In the first place, all is well, I believe, at Loanhead, for we heard from an eye-witness the other day. This, I know, is always the most comfortable intelligence you can get in your exile. Home has always its charms, but we are never more sensibly alive to their influence than when absence prevents us from realising them. I recollect well with what emotions I used to read the accounts I received at London of the state of things in my little dwelling at Stirling. After a short interval, filled with that anxiety which uncertainty always produces, the enjoyment which a knowledge of their welfare during the whole interval would have given me, seemed concentrated into that moment when I read the accounts, and it was not only soothing, but melting. O how much do we owe to that all-present, ever watchful, and infinitely gracious God, who keeps us and ours, by night and by day, never slumbering, and never sleeping!

You inquire about poor J. G. I did not see him in his last illness, which I regretted very much. The moving particulars of it you will have heard. It was of very short duration, and his death sudden and affecting indeed. I scarcely know more undesirable circumstances in which a good man could die. He felt his situation much,—spoke of it to his wife,—said one night that he regretted that he could not get his mind composed amidst the bustle to any settled thought,—but added,

that one promise supported him, "I will never leave thee," &c.,—which certainly, in his circumstances, was no mean exercise of faith. The ways of God are truly mysterious: L—— prospers, and J. G—— dies in a prison.

And now, my dear sir, when are we again to see your face? Many prayers have been offering up for your success while absent, and for your safe and comfortable return. And I trust the Hearer of prayer will answer them.

I beg to be most affectionately remembered to Mr T. Stark, Mr and Mrs Kitchen, Mr and Mrs Monro, Mr Duncan, and any of my female friends you may meet with in Elgin or Forres. My existence among them is now like a pleasant dream which has evanished. I should like to see them again. Peace be with them all! Yours ever,

H. HEUGH.

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NO. VI.—TO MR WILLIAM THOMSON.

CANAL PASSAGE BOAT, 28th Nov. 1821.

From the shortness of my stay in Stirling, you would hardly expect to see me at Blackgrange, and my not being there has probably been as great a disappointment, or at least as much a cause of regret, to me as it has been to you. My whole visit to Stirling at this time has been pleasure mixed with pain. I felt as in a perpetual reverie,—delighted to see the persons and other objects that have been so long familiar and dear to me,—feeling as if I were at home once more,—yet, starting perpetually with the thought, I am not at home, my residence ceases to be here, my relations with these persons and these objects are broken or breaking, and soon it will be as if I never had been here at all. But so it is, and so it has been fixed by the providential orderings of God, whether we are to praise or censure the human agency by which the change has been accomplished. Our chief care must now be, that we all derive some profit from an occurrence which has produced so much discussion, and has so variously affected different individuals. May it please God to pardon every sinful word, or feeling, or action, which has been connected with the event in all its stages! May He shine in upon our own souls with his light and his consolation! May our spiritual progress be really accelerated by it! And may the two congregations concerned be made, by means of it, equally to profit!

I cannot lay aside the hope that whatever suffering my removal from Stirling may have cost me, it will be overruled for good to the congregation there. A change of gifts is often beneficial, like a change in the mode of culture in your fields. And it is my prayer and hope that richer and more abundant fruit may soon appear on that valuable spiritual field, by the instrumentality of some other labourer, than ever was witnessed under any instrumentality of mine. Alas, when I look back, I see reason both to blush and fear! Yet I trust something was done, which may appear on another day. And now, and at that day, let the praise be to God!

Forgive me when I say, that you will have a very difficult part to

act, and that you would need to seek, and I hope you will obtain, grace to act with much meekness, forbearance, and prudence. You must take care of any thing that would needlessly irritate. And you must continue to exert yourself for the spiritual interests of the congregation, although you should not find every thing to your mind. Indeed, we shall not find things as we would have them either in us or around us till we get to heaven, if it shall please God to take us to that place of peace and blessedness.—Yours truly,  
H. HEUGH.

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NO. VII.—TO THE REV. JOHN BROWN, EDINBURGH.

GLASGOW, 11th Sept. 1826.

MY DEAR FRIEND,—I regret that circumstances prevent me from enjoying your hospitality this week, and from witnessing the proceedings of the Wittenagemot of the Secession. Matters, I trust, will all go on smoothly. They will go on well if the presence of the Counsellor is vouchsafed. Were I to present any overture to the Synod, it would be to this effect,—that many members *on both sides* (excuse the phrase), on returning to their homes, would address themselves, without delay, to exorcise and expel the demon of party spirit, who is still suffered to lurk in many a reverend bosom, and to distil within it his virus right plenteously. This, of course, is *betwixt ourselves*; but really we should do what we can, every man, in his own circle, to accomplish the work. My influence is trifling; but I labour in myself to do what I recommend; and I do not cease to do what I can with others.

I send you my book as treasurer to the fund for the Robertsonian Library, lest it should be wanted. If contributions are coming in, may I request you to take them for me, marking them in the book, and sending them with my elder, Mr ———, who will hand you this? Propose, if you please, to the Synod, what I had resolved to do, to urge on Presbyteries the necessity of stimulating their congregations to exert themselves without delay. They should be provoked to this good work by the example of the Relief Church, who, I am told, have collected £500 for their theological library.

You will oblige me by writing by Mr ———, giving me the *philosophy* of this meeting of Synod,—its general temper and character. You can easily find time. Pray, have you any very valuable works on John (the Gospel) to recommend? Titmann and Lampe are well known, and the run of paraphrasts, commentators, &c. I am fond of erroneous books, for one is never more confirmed in the truth than after reading them, although we must not be self-confident.

I believe I shall not trouble you to come west till January or April, if we live so long—which I look to as very distant periods, considered as occasions of *your* being among us. If any body should chance to remark on my absence, tell them that I very sincerely regret the want of a shake from so many kind hands, and of a look from so many affectionate countenances.—Yours, always and affectionately,

H. HEUGH.

## NO. VIII.—TO MRS GILFILLAN, STIRLING.

GLASGOW, 22d Nov. 1827.

MY DEAR MARGARET,—I cannot allow an opportunity to pass, of which I have just now been informed, without putting pen to paper, whether equity may assign the task to you or to me. Expecting, as I do, to see you all in a fortnight, I shall content myself with little more than this announcement of my humble self, reserving other matters till we have the pleasure of meeting.

Since I came to Glasgow, I have never been so much amidst affliction in various forms as of late. My own dwelling has been protected from it; but I scarcely go out without having to call for some afflicted family. You will have heard of the death of Mrs Abercrombie. Her remains were this day consigned to the house of silence. I have very seldom witnessed a more Christian spirit in protracted illness, and amidst the agonies of death. Her closing scene was particularly impressive. She had a terrible struggle, chiefly from difficulty of breathing. Often she asked if we thought she would be kept much longer, and often prayed, "Come, Lord Jesus, come quickly!" She requested a little before her death to hear a chapter again read to her, which had been greatly blessed to her before, the 8th of Romans; and, after it was read, expressed a wish to join with those around her in praise. She selected the 26th paraphrase, the one on Isaiah 55th, shortly after which she escaped from all her sufferings. Such an illness and death are more to us than volumes. O what can God do by blessing to helpless guilty creatures the plain but precious sayings of his own word! To take and trust, and use these, is the sum of wisdom and happiness. But we can do so only by the ever active influence of the Spirit of truth. Close adherence to God's Word, and close dependence on his Spirit, are at once necessary and sufficient for us.

On my way to the funeral, I had to call at two houses of mourning. In the one, a child died on Tuesday, a second yesterday, and a third, I fear, will not see to-morrow. In the other, the head of the family is approaching his end. But I need not carry you into scenes of sorrow with which you have no immediate connection. Every vicinity has its own share. Mine, I feel, demands a measure of interest fully as much as my frame can bear.

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Yours affectionately,

H. HEUGH.

## NO. IX.—TO THE REV. DR BROWN.

BRODICK, ISLAND OF ARRAN, 13th July 1840.

MY DEAR FRIEND,—Although I have heard of you, with some particularity, from two friends in succession, since I had the pleasure of seeing you, I have a very strong wish to hear from yourself. You may

conjecture the main point on which I wish you to write. Please answer the question, *How are you?* The accounts I have received are quite favourable, and I trust those I am to receive will not be less so. Among the many advantages which we ministers enjoy, one is, that we have many a cordial supplication presented for us at the throne by God's suppliant children,—many that would melt us much, as well as comfort us, and humble us too, if we heard them. The *élite* of our people are not backward to comply with the entreaty, "Brethren, pray for us,"—and never less so, than when they see we are afflicted. In answer to many such prayers, I trust the Lord will spare you, that you may recover your strength; that you will find your recent trials to have been good for you; and that, on resuming your valuable labours, you will find yourself the more able to comfort others by the consolations wherewith you yourself have been comforted of God. But do tell me, my very dear friend, *how you are* both in body and mind.

I almost regret that you are to do the duties of the class. I am sure it would be better for you, and for the class ultimately, to spend the autumn in Arran, or in some other part of "the islands or highlands of Scotland." Allow me to say, that unless medical permission is very distinctly accorded, it would really be sinful in you to undertake it. Let Mrs Brown hear this.

You were kind enough to let me have a copy of your tract on the Lord's Supper; and I have been inconsiderate enough to let it slip through my fingers. I cannot recover it, nor can I find a copy. If you have one to spare, will you be so good as send it. We are likely to have a more frequent dispensation of the ordinance in our congregation.

I have been in this magnificent seclusion for more than three weeks, and mean to remain till Thursday next week. I have been walking, sailing, reading, writing, and preaching, but all within the bounds of moderation, unless I have exceeded them to-day, which I do not think I have done. I walked to the top of Goatfell, and back again; and I do not at this moment feel the least approach to exhaustion. The grandeur, the terrific sublimity of that eminence, and the glorious panorama of sea, mountains, and islands, seen from it, can never, after having been seen, be effaced from the imagination. Really one can never enter into those devotional celebrations of God's works *on this earth*, with which the Bible abounds, without seeing them from some such point of observation. May this God be our God for ever and ever! With cordial regards to all under your roof, I ever am, my dear friend, yours affectionately,

H. HEUGH.

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NO. X.—TO THE REV. ANDREW FERRIER,  
(*Proceeding to America.*)

GLASGOW, 3d Aug. 1841.

MY DEAR FRIEND,— . . . . I can scarcely believe that Dr F.'s son, and Mr M.'s only child, the Mary Muckersie I saw so often, and so happily in her father's happy home, are now about to be exiles from our shores. My heart was full of recollections of other years yester-

day, but I feared to reveal them, for my own sake, and for your sakes. It would have come to this, "What mean ye to weep and to break my heart?"

I hope on your arrival, or, at least, soon after it, you will favour me with a letter. May the Eternal God be your refuge, and his everlasting arms be around you! May He render you, and your beloved family, blessings in the land of your adoption! And should we never again behold one another in the face on earth, may we be for ever associated in that world, where separations are unknown! Both you and I have many friends in the better world, who will delight to welcome us. They were always glad to see us here; and they will be far more so there. And the Lord of that happy land will himself welcome us, with all his bowels of love, if we are now washed in his own blood, and are enabled by his grace to follow him.

Excuse the hurry with which I am obliged to write.—Kindest love to yourself, Mrs F., and the family.—Yours ever, &c.,

H. HEUGH.

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NO. XI.—TO MRS JOHN MACNAB.

INVERARY, 18th Aug. 1841.

MY DEAR MADAM,—I took the liberty of proffering to your worthy husband a letter to you, which in his own, and in your name, he very affectionately accepted. And if you ask me why, having made the offer, I have not sooner done the thing? a negative, but not an evasive answer, will, I think, be quite satisfactory to you. The cause is neither forgetfulness nor idleness.

I shall be delighted to know what Harrowgate has done for you, and what you have done for Harrowgate. You will tell me the former readily enough; but, I suppose, I must guess the latter. I trust the air, and water, and society of that fashionable place have been rendered salubrious by "the Lord that healeth thee;" and that you have felt a presence and a power there, which, I fear, many a gay invalid unhappily overlooks. Then for my *guess*. You have met with many in Harrowgate, of whose existence you were ignorant before—some of them "saints indeed;" others of Bunyan's "Talkatives" and "Plausibles;" and some, perhaps, as throng as ever in "Vanity Fair." I fancy you have met some one a little miry from that weary "Slough of Despond," with the more weary burden on the bent back still, not having yet seen that wondrous cross, at the sight of which the burden drops. Or perhaps you have seen some one just relieved from the weight, and gazing with young and weeping wonder at the Divine Instrument of the deliverance. But I must stop my guessing, lest my paper get full of it. I am sure you have offered many a prayer for Harrowgate, and that many who come to its wells, only like the Samaritan woman, may find what she found, "living water," from Him who is "indeed the Christ the Saviour of the world." You must favour me with a letter soon, and reprove by your promptness your minister's tardiness; and let me see whether my account of you corresponds with the case.

I need tell you nothing of Iaverary, on which, I suppose, your own eyes have often looked. But the spiritual condition of its inhabitants is sad, and saddening. With one class there is a decency of deportment, and an observance of *their duties*, which, I fear, make them wonder why we should feel any solicitude for them, feeling, as they do, none for themselves. The great mass are ignorant, careless, poor creatures; assenting to any thing, and seemingly affected with nothing, except it be, the failure of the fishing, or the arrival of the steam-boats. Yet they come to church in considerable numbers, and are respectfully attentive when there. On both Sabbath evenings I had the church full; and during the whole discourse of last Sabbath evening, which was considerably above an hour, they seemed even anxiously attentive. I preached from these words, "Why stand ye here all the day idle." Mr Hay is most assiduous, and very much liked and respected; but still little life appears. What shall we say? We must first look well to ourselves—and we must continue to "prophesy," both to the "dry bones," and to the promised quickening "breath." O what one gale of that breath would accomplish! I had a good meeting last Wednesday evening, and I go out to another presently. I always return to my own flock, under the impression, that, although it is far from being with pastor or flock as it might be, and ought to be, I am happily surrounded at home (in the congregation, I mean) with many of God's people, with whom it is happy to be associated here, and with whom I hope to be united for ever.

We have been blessed with health, nothing but health during the two weeks we have spent here. By other two at farthest I hope to be at the oar again,—willing, I hope, to row, but after all my long life, feeling little skill and little strength for the work. I must continue to have your countenance and prayers. And Jesus himself consents to promise, "Lo, I am with you." Let us endeavour to be strong in his strength.

Mrs H., and the three others who are with us, unite with me in sending their warm Christian love. Believe me, my dear Mrs Macnab, with much esteem, yours most affectionately,

H. HEUGH.

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NO. XII.—TO THE REV. DR WARDLAW.

MONTROSE STREET, 26th Nov. 1841.

MY DEAR FRIEND,—The accompanying parcel from Birmingham, which was enclosed in one similar to myself, reached me yesterday. I fear "Spring Hill College" will be little indebted to me, or my friends here. This is hardly the time for poor Scotsmen, having no college of their own, to contribute to the adornment of so splendid a structure in England. Yet I would much rather do something than nothing; for I think it of great importance, in such times particularly, for the friends of Christian truth and liberty, to abound in good offices to one another, and thus to strengthen the bands of affection and unity. I have no doubt that you will procure something considerable.

I have read long ago, with attention and interest, the very excellent sermon on *Revival*, which you were kind enough to send me. In your general views, and your strictures on the excesses with which, partly in this country, but chiefly in America, revival movements have often been attended, I heartily concur. I think they quite coincide with the views given by our Synod in their "Address" and "Report." I could scarcely go so far, perhaps, as to call prayers or sermons with a special view to revival, *man's doings*, as distinguished from the ordinary administrations of the church, regarded as *per contra*, *Christ's appointments*; for this reason, that when we address God or man, in a scriptural way, and for scriptural objects, on any day of the week, or on successive days, we are as really administering Christ's ordinances, as when preaching or praying on Sabbath. Nor am I quite sure that special services should not be resorted to as *means of revival*, but rather as results. But we cannot too strongly reprobate that mechanical artifice, and that wild extravagance, for the excitement of feeling which have made revival meetings a by-word, and scarcely less that reckless dogmatism on cases of supposed sudden conversion, which tends to nothing so much as self-deception in the supposed converts. But, after all, I cannot but sigh for times of greater refreshing. I think I see in old and young true and advancing piety. But I do desiderate far more of it, both in my own soul, and in those under my charge. With very warm regards to you and yours, yet with hands so cold as almost to unfit me for writing,

H. HEUGH.

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NO. XIII.—TO ONE OF HIS FAMILY.

GLASGOW, 24th Dec. 1841.

So you have got safe to Selkirk, and have found the weather cold, but friends warm. We rejoice to hear that Mrs H—— is so much better, and I hope the same gracious Hand that has begun will soon perfect the restoration, and will render both the evil and its removal the means, along with his own Word, and prayer, of increasing her faith, and peace, and holiness. Thus it is, that, by a concurrence of means of his own appointing, and his own employing, God carries on the good work, after he hath begun it, and gives assurance of its being perfected in the day of Christ. But our spring is often cold and blighting, and even our summers are not without their alternations of gloom and storm. Still nature advances, and harvest arrives, with its plenty and its joy. And so it shall be with believers. They may have to go forth with their precious seed, weeping for what is to become of it; but they shall return rejoicing, bringing their sheaves with them.

Our kindest regards to the veteran of Selkirk. I suppose he is still Lord Mayor of the place. He has long looked on those hills and vales that surround him, and has seen lordly halls, and also the humbler mansions, oft exchange their occupants. I doubt not he often looks to the time when he also shall withdraw from the living, and sleep with his fathers. Many of them "sleep in Jesus." My prayer is, that he also may know, and trust, and love the Saviour; that the time of his

sojourning may be spent in his fear; and that when the end comes, he may die in the Lord. Remember us all most affectionately to Mrs C., as well as to him, and to friends at Melrose.

Nothing here but what is common, except the unceasing tones of augmenting distress from poor Paisley, where every fourth person at least is a pauper.

The ordination at Loanhead takes place on Tuesday—a day of intense interest for our excellent friend there. I have a long letter from him, full of pathos, from the large heart of a man and a saint. He is considerably shaken. But I hope that, this brush over, he will be greatly comforted, relieved, and strengthened. Dr Mitchell has had a slight, very slight paralytic affection, which naturally created great uneasiness. But he is much better, and, I hope, will get above it; although it is altogether likely he may not be able to resume his professional and pulpit exertions, at least as formerly. He is a lovely man.

Well, when do you return? I weary of this absence. All send their love, with kindest regards to those under whose roof you are.—Your affectionate father,

H. HEUGH.

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NO XIV.—TO THE REV. P. M'DOWAL, ALLOA.

GENEVA, *Sept.* 1843.

When you expressed, with an obvious sincerity of desire, a modest hint for an epistle from Geneva, how can I refuse a letter to a friend whose presence has so often delighted me, and who, I know, takes an interest, far beyond my claims, in whatever relates to me?

In regard to Switzerland in general, I may say that it has exceeded all my expectations. I can hardly conceive the visible works of the Almighty clothed with greater beauty, or rising in greater grandeur. Description does nothing, although in my letters and journal I have tried it; to the like of you, who are young, and whose health and usefulness would be promoted by the visit, I can say nothing but come and see. Stand on the lovely plateau that surmounts this Geneva; look on its streets and halls, which the great and good have trodden; gaze on its azure lake, and the gardens and villas and vineyards that adorn its banks; look around on its amphitheatre of mountains; penetrate some of those recesses; explore a few of those unimaginable Alpine valleys, with their full complement of woods, pinnacles towering to the sky, lakes, streams, cascades; take a mule and climb some of those eminences, till you leave woods and verdure below you, and find yourself on the awful domain of perpetual winter;—and you will be able to conceive, but never fully to express, what God has rendered Switzerland.—I feel quite assured that you are just forming the purpose to visit Geneva.

In regard to objects of still greater interest, the moral condition of the Genevese, I find that facts amply verify oral and written description. The Established Church is in a melancholy condition. Its Professor of Divinity is an Arian, and boldly denies the Divinity of Christ, and the vital doctrines of the gospel connected with it, from the pulpit,

the chair, and the press. I never saw, not even in Paris, more general and hearty Sabbath-breaking, by the well-dressed classes, than in Geneva. The Sabbath is the day selected for all their fetes and public sports. The theatre is open, and has its chief attendance on Sunday. The shows are crowded; and you would imagine that the whole population is issuing out by every gate. On Sabbath evening last I was returning from church, and on the whole line of street I seemed to be met by a church dismissing; it was the gay Genevese coming home from the shows—husbands and wives, parents and little children, masters and servants.

Still, a revival has taken place, not without the church only, but within it. The Lord has said even to this fallen church, "How shall I give thee up, Ephraim? how shall I deliver thee, Judah?" He has graciously remembered "the kindness of her youth, the love of her espousals." He has shown that he "hates putting away." There was always a remnant, even in the worst times, which it is very interesting to trace. But no one has been so much honoured, in the work of revival here, as the late Robert Haldane. I have got from the lips of those who waited upon him in his hotel, during the six months of his stay here, the most thrilling details respecting the manner in which he got *all the students* attending the theological class to wait upon him. The number was eighteen; and all of these, two excepted, underwent a saving change. And this very day I sat at dinner, in Mons. Gausson's, next the wife of a pious minister from the Canton of Berne, who ascribed the revival of religion in that canton greatly to the ministry of one of those converted youths. D'Aubigné is himself another of these. Since dinner, I have spent two hours with an esteemed friend just come from the valleys of the Vaudois, who has absolutely loaded me with the most minute and cheering information from those most interesting of all the Alpine recesses. They had all drunk of the Genevese poison, and were Arian, or worse. The whole body of their ministers have again become orthodox, and the ancient light is again upon all their altars. But I must stop.

For myself, I am really very stout. My chief desire, I hope, is that the inner man may be renewed; and that I may be better prepared, by this absence from my dear family and flock, for resuming, for a little while, the work of the Lord, ere the night come, when I can work here no more. Offer my kind regards to your good lady; and, when you are in your kindest mood, give a few kisses to your dear children from me. May they all be the children of God! My love to all the brethren.  
—Yours affectionately,

H. HEUGH.

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NO. XV.—TO A FRIEND AT ROME.

GLASGOW, 17th Jan. 1844.

MY VERY DEAR —,—With what reverence does it become a humble Scotch plebeian to address your magnificence, now seated in the metropolis of the world! And you really are in the seven-hilled city,—the veritable scene where so many proud ancients lived, and revelled, and

died,—kings, consuls, emperors, senators, orators, historians, poets, warriors,—amidst temples, theatres, palaces, the fame of which and of whom have filled the world! Can you believe it? To the questions—“Is this Rome? and do I look upon it?”—have you yet been able to reply, “It is Rome, and I see it?” Or are you still as one that dreams? Old as I am, I assure you I envy my letter, not only because it goes to you, but because it will soon be in Rome. And if I could go as fast, as cheap, and as safely as my letter, I assure you I should soon follow it. Yet I am not sure but the effect of the present might modify that of the past; and that the horror and indignation I should feel when I looked on the very den of the Beast,—on the Man of Sin personified,—on the temple in which the rebel exalts himself above all that is called God, or that is worshipped,—on the seven hills on which the enormous hag sits, who is drunk with the blood of the saints and martyrs of Jesus,—on that horrible front on which the mind’s eye sees the prophetic inscription, “Mystery, Babylon the great, the mother of harlots, and abominations of the earth,” I think my spirit would be stirred within me *somewhat* as was Paul’s at Athens.

But I must stop my imaginings, for I shall never see Rome, and hasten to give you what you want, news from home. First, then, we have had a visit of ———, who spent his Christmas holidays with us. He was well and happy, and became a vast favourite with me and with us all. He is a most engaging youth. I have written a long letter to him since his return, chiefly on the most important of all subjects, on which Margaret assures me he is inquiring with much anxiety. I trust the Lord is touching his young heart, and that he will be led to the saving knowledge of Jesus. I know your chief desire and prayer for him is, that your son may be in truth a son of God. What can a parent desire or imagine compared to this! May all your children be God’s children!

For ourselves, things are comfortable. We are all blessed with health. God is in Rome as well as in Edinburgh. He has people there—few I fear—with whom he holds fellowship graciously, and I trust you have added one to the number. A Roman for the time, you will read with special interest “the Epistle to the Romans.” May you and ——— possess those saving blessings which are so richly exhibited in that book of God! Try the 8th chapter often, and tell her to look over the 16th, and see if she can find any female disciple enrolled with honour there, whose faith and love she would wish to imitate.

I have been ordered to use this thin paper much against my will, as it displeases me in the writing, and will cross you in the reading. I wish I had room to tell you something about my own travels, and the ineffaceable impressions which I received from Switzerland. I was delighted with select female society, particularly that of three Americans, who have become, I hope, permanent Christian friends, whose company was a perpetual treat, and separation from whom was sadness. We were at Chamouni together, and sailed homewards down the Rhine, uttering our final adieus at melancholy Cologne. All join in fervent love to you and ———. Yours &c.

H. HEUGH.

## LETTERS TO THE AFFLICTED AND BEREAVED.

NO. XVI.—TO A LADY.

GLASGOW, 9th Jan. 1827.

MY DEAR MADAM,—Prevented as I am from visiting you in your continued affliction, it has occurred to me that a few lines might not be unacceptable to you, as a small expression of my affectionate remembrance, and my sympathy with you in your present circumstances. I am quite aware, as I believe you are yourself, of the great advantages you enjoy in the family of —; in whose domestic devotions you join, and to whose valuable Christian counsels you can at any time have recourse. But for these advantages, I would have either written to you long ago, or would have made an effort to see you occasionally.

But, indeed, what can man do for us in a time of need? At no time are we permitted to rely on the feeble arm of flesh; and, blessed be God! having the arm of his omnipotence to lean on, we need no other. The great secret of the Christian life, in health and sickness, seems to be this—to go from ourselves and all creatures, and to betake ourselves to God in Christ for help, and salvation, and all happiness. What is Christ to his people? In what characters is he presented to all as an object of desire and trust? “Wisdom, righteousness, sanctification, redemption,”—“The propitiation for our sins,”—“Our Advocate with the Father.” From our own ignorance, and guilt, and pollution, and misery, we must go to Christ in these beloved characters, and trust that he will fulfil them to us. This is living by the faith of the Son of God. In what gracious relations does God offer himself to us through Christ Jesus? They are very wonderful; but all-sufficient for our happiness. “I will be your God, and ye shall be my people;” “I will be a Father to you,”—“a refuge and portion in the land of the living,”—He will be “the strength of our heart, and our portion for ever.” In these most blessed relations, we must daily choose and trust the God and Father of our Lord Jesus Christ. And I hope you are experiencing, in some degree, the comfort arising from these delightful views of God and of his Son. In the same manner may we go over the various promises, such as you find in Ezek. xxxvi. 25, 26, 27; Heb. viii. 10, 11, 12; and other similar passages of the Word of God, and which present the very blessings we need for time and eternity, which blessings we must ask, believing that God, for Christ’s sake, will freely bestow them.

The ways of God to you, and the family of which you are a member, have been for some time past dark and trying in no common degree. But, my dear madam, they are the ways of God, I trust I may add, of your God and your Father; and, therefore, they are all in faithfulness and loving-kindness. The day will break, and the shadows and storms of this dark night will flee away. You are willing, I hope, to go to the kingdom of God “through much tribulation.” I can wish you nothing better than the comfort contained in the following passages:—

2 Cor. iv. 15-18, and v. 1.—I am, my dear madam, your affectionate friend,  
H. HEUGH.

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## NO. XVII.—TO HIS SISTER.

GLASGOW, 13th March 1829.

Your long-continued infirmity,—your comparative solitude,—your confinement from the public ordinances,—and the slender hope you have of a speedy restoration to strength, are much in my thoughts. How blind,—how happily blind, are we poor mortals to the future! How little had we reason to think that you, who for many a long year never ailed at all, should have been so early laid up by debility! But had you foreseen it, the anticipation would have embittered your enjoyment of health while it lasted. How little do my light-hearted young people (Penelope, for example, who is well and gay from morn to night) think of the dark and sad days that may yet pass over them! We, too, had our gay morning of life, and were quite unconscious of similar thoughts passing through the minds of our dear father and mother, as they looked upon us, and I dare say often sighed. Well, my dear sister, their sighing has ceased, and they have now been long in that happy world, where all the ransomed are gathering, with joy and everlasting rejoicing on their heads. The hope of that world, and grace administered in time of need, supported *them* under many a trial, and they are quite sufficient to support you and me. I hope you are enabled to keep a firm hold of Christ,—our peace,—our hope,—our Saviour,—our all. In his fellowship your solitude will be cheered, and his grace can make you feel all your burdens to be light. I think you can never read too often our Lord's discourse with his disciples in the 14th, 15th, and 16th chapters of St John, and his prayer in the 17th. And as every Christian needs to go back often to the first principles of evangelical truth, his gracious invitation in the close of the 11th chapter of Matthew is very relieving under a sense of your great guilt, pollution, helplessness, and trouble.

H. H.

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## NO. XVIII.—TO A LADY.

GLASGOW, 6th August 1829.

MY DEAR MADAM,—By my long absence from home, engagements have so multiplied on my hand, that I cannot do what I wish much to do, visit you in your affliction;—and I must therefore avail myself of the next resource, and communicate with you by letter.

I need not tell you, my dear madam, how much I was struck and affected when I read the account sent me to Ireland of this severe and most unlooked-for calamity. How little can we anticipate what is before us! And how blind are we to the dangers in the midst of which we are always walking! Indeed, one of the most obvious lessons which such events are fitted to teach us is this,—our obligations to our great Preserver for that constant care to which our daily safety must ultimately be ascribed. Might not a similar, or a greater injury befall any

of us? Might not the same or some other evil have befallen yourself long ago? And why were you so long protected. And why are we protected? Can we ascribe it to any other cause than the sovereign goodness of the Preserver of men? "O that men would praise the Lord for his goodness!"

Is it not comforting to think that when God withdraws this protection for a moment, and allows his own children to fall into suffering, it is not because he hates, but because he loves them? The exercise of the preserving care, and the withdrawalment of it, are both of them equally from love. It is not said, "Whom the Lord *hateth*," but, "Whom the Lord *loveth* he chasteneth." And unless the Lord had judged that it was kinder, and more profitable to you, to suffer this calamity, than to be exempted from it, he would "have kept all your bones, so that not one of them would have been broken." But it has seemed good to him to teach you by this other example, his right to afflict you in any way he pleases,—that in addition to other modes of trial he had this one in reserve for you,—that he wills that under this new evil you should glorify him by trust, and patience, and fortitude,—that he will employ this unlooked-for occasion of fulfilling his own promises to you, causing "that as your day is, so your strength shall be," and giving you "mercy and grace to keep you" in this "time of need,"—in a word, that he will take this way of convincing you still farther, that this world is but vanity and vexation of spirit, and that your rest, and peace, and happiness are elsewhere.

I am delighted to hear that you have been so wonderfully supported. I am sure you have often been remarking to yourself, that if any one had said you would have got through this scene as you have got through it, you would have said it was impossible. Well, it has been thus with the past, and it shall be thus with the future. God has been infinitely better to you than either your fears or your hopes could have led you to imagine,—and he has disappointed the former, and exceeded the latter. So it shall be. He will never leave you nor forsake you. In all your remaining troubles, He will be with you to deliver you. When the last one shall arrive, you will have no reason to fear. That last enemy shall be destroyed. And you shall have an abundant entrance ministered into that world, where "sorrow and sighing have for ever fled away."—Believe me, my dear madam, with affectionate respect,  
yours truly,

H. HEUGH.

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NO. XIX.—TO A LADY.

GLASGOW, 23d March 1830.

MY DEAR MADAM,—I need hardly say, that although out of our sight, you have not been out of our minds. The scenes in which I was so often called to mingle my grief, and tears and gratitude, and perhaps I may add, joys, with your own, have been too deeply engraven on my memory ever to be forgotten while any thing is remembered; and with every remembrance of those scenes, *you* are unavoidably associated. I would abstain from any allusion to these events, if I thought it tended

only to renew sufferings, which have been already so severe, or if I did not know that it is in vain to attempt to keep your thoughts from them. I am well aware that either seeing me, or seeing a letter from me, will of itself suffice to make the past present to you, and to revive those feelings which I am aware you are unable to suppress.

I trust, my dear madam, you heartily justify God in all his ways to you; and that you yield to no repining at those awful dispensations which have clouded so remarkably the morning of your life. Of those whom I saw fading and dying, you have "good hope through grace." You may often think it would have been delightful to have had those beloved sisters for many days around you,—and to have had among you the brother who seemed born for your adversity, and acted as a father to you and those that are gone,—and that your home might still have been like other homes, the happy abode of peace, and cheerfulness, and love. But, if they have got, and we believe they have, "an abundant entrance ministered" into the heavenly land, do not they say, "It is good for us to be here?" And are not you, notwithstanding all that has befallen you, and all the anguish that has wrung your heart, commanded to believe that a Father has done all; a Father full of wisdom and love; who has been leading you in a mysterious, but in "the right way," and is thus preparing you for a happy, happy meeting with those whom death has taken from you only for a little season; and who will welcome you with far higher joy to their blessed mansion, than you could welcome them to your earthly habitation, were God by miracle to bring them back to you from the dead. I trust, my dear madam, you will cleave close to that Saviour on whom they reposed, that you will walk daily with that God who proved a Father; that you will live upon that Word by which they were relieved in all their straits, and which was their song in the house of their pilgrimage; and when you "pass through the waters" into which you saw them enter, even the waters of death, their God "will be with you," and bring you in safety "to the wealthy place."—I am, my dear madam, yours very affectionately,

H. HEUGH.

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NO. XX.—TO THE REV. DR STARK, LOANHEAD.

GLASGOW, *Tuesday, 26th February 1833.*

MY DEAR FRIEND,—So it is all over,—and as far as our duty to that young sufferer whom I so lately saw and talked with is concerned, we have only some arrangements to make for the lifeless body. Oh what value belongs to those precious promises which assure us, by the truth of God, that it is well with her spirit, and shall be so eternally; and that though the grave must receive the body, the grave shall not always hold it; but that in body and spirit united, she whom we loved shall reign in life with Christ Jesus. I hope I relish the view of heaven as a state of intercourse with Christ Jesus, and with God in him. I hope this is its chief character and attraction in my estimation. But still I must own, that the more I think of it as the dwelling-place of human beings perfected, as a state of perfect human society, with those

we have known and loved, and with the excellent of the earth we have heard of, or have never heard of, the more I am delighted with the view. It renders heavenly happiness a very conceivable thing. What a blessed transition has the spirit of that dead girl made since I saw her! Freed from that languid, diseased body,—freed from all her fears,—freed from the very existence of corruption,—this poor world far beneath her,—death vanquished,—and now with those who have been long inheriting the promises,—her godly relations, near and remote,—above all, in the immediate presence of the God-man, whom her soul loved, and who washed her from her sins in his blood. What a blessed transition—what a glorious exaltation! I think I feel as sure of it, as if the curtain were drawn aside, and as if I saw her, with her palm in her hand, and her crown of glory on her head. Oh may we all be ready to die, to die in peace, to die in the glory of God, to die in Jesus!—Yours affectionately,

H. HEUGH.

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NO. XXI.—TO THE REV. ANDREW FERRIER,

*After the death of his father, the Rev. Dr Ferrier.*

GLASGOW, 24th Dec. 1835.

MY DEAR SIR,—I cannot express how deeply I regret that I shall be prevented from uniting with you and many other mourners, in discharging the last duties to the remains of your beloved and venerated father. Since Wednesday last week, I have been labouring under a smart cold, and a bilious affection, and the doctor has positively interdicted me both from preaching this evening in Duke Street, and from being with you to-morrow.

How I regret that I did not see him once more—that I did not see him oftener—on my own account, not his. For although he delighted in seeing his friends, and receiving their affectionate attentions, however small, and although it will always afford me the tenderest gratification that I had the friendship of such a person, and that he expressed pleasure in my poor attentions, yet no man was more independent of his fellow-men and fellow-Christians, even when oppressed with disease, than your father. Such internal resources—such command of thought—such power at once of expansion and concentration—such superiority of mind over matter—above all, such self-denial, humility, profound self-abasement before the eternal Jehovah, with such delight in his Word, in his mercy, and in his Son, I have never seen nearly equalled. What has he now become, in the midst of that pure and exalted assembly of perfect spirits to which he has been elevated, and in the presence of that Saviour whom he preached, and loved, and adored! I know not whether your exultation in his present condition, or your grief for his loss, should be greatest. If nature lead to the latter, faith and reason prefer the former. God will guide your feelings and those of your weeping relations. Shall we indeed be with him soon? Shall we really be welcomed by him with a kindness, a dignified love, superior even to that which he showed us so lately?

You must see me as you pass. I long to hear every particular of his last moments.—Yours affectionately,

H. HEUGH.

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NO. XXII.—TO MRS G—— D——.

GLASGOW, Dec. 12th 1838.

MY DEAR MADAM,—Your sister informed me lately that it has pleased God to visit you with very severe affliction, that “the troubles of your heart are enlarged” amidst your bodily suffering, and that a letter from me would not be unacceptable to you. If an expression of sympathy from a friend at a distance, from one who was your father's friend as well as pastor, and who feels a deep interest in the welfare of that father's children, will at all contribute to soothe you, I can with all sincerity express that sympathy.

But I need not say that human kindness, though in itself pleasant, can do little for us amidst our spiritual trials. Blessed be God, none of his children, no sufferer whatever, under the light of the gospel, is left to lean, amidst weakness, on such a broken reed. “Cursed is man that trusteth in man, that maketh flesh his arm; but blessed is the man that trusteth in the Lord, and whose hope the Lord is.” Indeed, I know no other refuge than *God in Christ*, and I am sure I need to know no other; and I know no other way of entering that refuge or of re-entering it, than *trust*. “God is our refuge and strength, a very present help in trouble.” That secures the blessed truth that “God is a refuge for us,” and then for our warrant to enter it—“Trust in him at all times, ye people; pour out your hearts before him;” yes; wide open this ample refuge stands. “The living way” is before us; and to the most guilty, afflicted, tossed with tempest and not comforted, among our race, the free command is—*enter*—thou shalt in no wise be cast out.

“Here shall ye taste unmingled joys,  
And dwell in perfect peace.”

I believe we succeed in vexing ourselves by rather looking to ourselves for comfort amidst our distress, than to Christ, and to God in him; and that we never can get out of our troubles but by reversing this state of mind.

It appears to me that the testimony of the Scriptures is so worded as exactly to guide us against this common error—“They looked,” not to themselves, but “to Him,” and were lightened. “Look,” not to yourselves, but “to me,” and be saved. “Let not your heart be troubled.” Where will you find the antidote to trouble?—within? No; but “believe in God, believe also in me.”

In Christ we have all—in ourselves nothing. To him, then, let us go, and in him we shall find “wisdom, righteousness, sanctification, redemption.” May God, even our Father who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your heart, and establish you in every good word and work! Remember me kindly to friends with you.—Yours truly,

H. HEUGH.

## NO. XXIII.—TO A LADY,

*In answer to her inquiry, What is the gospel way of a sinner's acceptance with God?*

GLASGOW, 24th March 1840.

MY DEAR MADAM,—I am much displeas'd with myself for allowing your affectionate and impressive note to remain so long unanswered. Believe me, it has not arisen from want of sympathy, but solely from lack of leisure, and not a little bilious and nervous annoyance since my return.

I must address myself exclusively to the all-important topic you assign me—"The gospel way of a sinner's acceptance with God"—certainly the most important to which the mind of a sinner can be turned. Volumes have been written on the subjects with which this inquiry is connected; and yet, blessed be God, the saving truth, as presented in his Word, may be very shortly stated. It was not a *volume*, but a few words, that were employed in the conversion of Matthew, of Paul, of the jailor, and, indeed, of the multitudes in the first ages who were led captive to Christ. The new creation, like the first, is effected by few words, when these come with power.

The saving truth is found in such brief divine testimonies as the following:—"O Israel, thou hast destroyed thyself; but in me is thine help." "The Son of Man is come to seek and to save that which is lost." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Believe in the Lord Jesus Christ, and thou shalt be saved." Now, I am not sure that any better way can be found for the relief of a perplexed soul, than to go to these and similar passages—to dwell on them—to endeavour to look up for light and strength, with a breathing of desire in such petitions as these,—“Open thou mine eyes, that I may behold wondrous things out of thy law;”—“Hide not thy commandments from me;”—“Lord, help my unbelief;”—and some rays of light will fall down amidst the darkness, which will guide and animate incipient faith and hope—or, perhaps, a flood of light will descend speedily, which will cause “joy and peace in believing.”

After thus shortly directing you to God's Word, it is not without hesitation that I add words of my own. I trust the following suggestions are in accordance with the great and only rule:—We must utterly renounce all confidence or ground of hope in ourselves. We must have no confidence in the flesh; but, on the contrary, stop our mouths, and plead guilty before God. I do not think, however, that an anxious mind should perplex itself with the inquiry, Am I *sufficiently convinced* of sin? Sufficiently aware of my own guilt and vileness? Because it does not appear to me easy, if it be possible, to answer that inquiry—because it is quite certain we never do sufficiently (that is, as we ought) see the evil of sin, and the desperate wickedness of the heart, as alienated from the blessed God, and as enmity against him—because the longer a man lives, after he is brought to Christ, he will have a growing ex-

perience of the plagues of his own heart, a growing discovery of the chambers of imagery in its dark interior—and because the indefinite indulgence of such preliminary solicitudes is traced to self-righteousness, seeking, even in its apparent humility, some recommendation to the favour of God, while it detains the soul from Christ, holding it in darkness and bondage, while it might be enjoying light and liberty.

Then we are certain that salvation comes to sinners from the free favour of God, through the obedience unto death of his dear Son. To this fountain of life we must look, and to this gloriously opened channel for the transmission of its living waters. It is impossible we can have too large conceptions of the *infinite love and grace* of the God we have offended, superabounding over our guilt and vileness, and glorifying itself to the uttermost, in such as we are through Jesus Christ. It is impossible we can think too highly of the *infinite perfection of the atonement and righteousness of the Son of God*, as sufficient for us, and for all, even were our sins greater and more numerous a thousandfold, and as honouring to the uttermost the holiness and righteousness of Jehovah, in saving even the chief of the vile. See Rom. iii. 19–25; and Rom. v. 20, 21; and Ephes. i. 5–8; and chap. ii. entire.

But the invitations and promises of the Word carry us farther. They invite the sinner, the chief of sinners, *as he is, and at once, to implore and trust* this abounding grace, *for his own salvation*—to rely on the atonement and righteousness of Christ *as presented to HIM in particular*, because presented in the gospel to *all equally*, and with equal freeness, as availing, *in trusting them*, for his salvation (“Believe in,” trust in, “the Lord Jesus Christ, and THOU shalt be saved”); in a word, to believe that through the grace of the Lord Jesus Christ *we* shall be saved, even as others. This is God’s way of acceptance, and it is simple and glorious. In proportion as we are enabled to follow it, to coincide with it, without gainsaying, looking away from ourselves to God in Christ, and to the perfect work of salvation of his dear Son, we shall find peace, and even joy, springing up within us, and we shall be delightfully constrained to be Christ’s devoted servants for ever.

We must not, however, imagine that it is always a short work. The process may be soon described, and may also be very soon gone through; but in other cases, there may be a long lingering about the threshold, and even a frequent going and returning, ere the soul is prevailed with to “enter” decisively “the gate of righteousness” to “praise the Lord.” There will also be a frequent recurrence of fear and doubt, a tendency to decline, and a constant conflict, even after the soul finds the Saviour; but lost peace must be recovered and preserved, just as it was obtained in the beginning; the Christian living, as he has begun to live, “by the faith of the Son of God,” and thus “holding the beginning of his confidence steadfast unto the end.”

I shall be happy to “hear of your affairs, and how you do” in body as well as in mind. But we are all disappointed that you have not been among us ere now. I do hope to hear from you, *on your receiving this, FIXING YOUR DAY*. Nature smiles—the air is bracing—and all here will do what they can to comfort you. Meanwhile I hope and pray

that "God may fill you with all joy and peace in believing, that you may abound in hope, by the power of the Holy Ghost." All join in love to you and the children.—And I am, my dear madam, respectfully and affectionately yours,  
H. HEUGH.

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NO. XXIV.—TO THE WIDOW OF ONE OF HIS ELDERS,

*Then recently deceased, and who was one of four of the members of his church who died of disease caught by infection whilst visiting in a poor district of the High Street.*

ARRAN, June 23d 1840.

MY DEAR MADAM,—From the press of engagements with which I was beset before I left home, I was prevented from seeing you and various other friends. I had not forgotten your request, to transcribe my address on the character of your excellent husband; but an unexpected circumstance has put that out of my power.

The outline of what I said is in my mind, and may be given in few words. I considered Mr B.'s character as including a very clear and sound judgment, excellent taste, great activity and order, with uncommon cheerfulness, kindness, and urbanity. He was a universal favourite. I stated that from the time of his becoming an elder in our church, about seven or eight years ago, I had occasion to become better than ever acquainted with him; and along with my brethren in the eldership, marked with delight his conscientiousness, his growing piety, his brotherly kindness, his candour, and his advancing interest in the welfare of those in the district over which he presided. We all witnessed also with the greatest satisfaction his readiness to all good works. He was one of the most efficient and esteemed members of our Christian Instruction Society from its formation; was especially active and useful in the school department; in all difficult cases assisted by his valuable counsel; and was in the best sense a nursing father of our institutions. The circumstances of his lamented death are better known to you than to me. But it was relieving and consolatory to know, that in that last trial God was merciful to him; that he got the victory over the fear of death; and that, in the best sense of the expression, he died in faith.

I may add, that I scarcely ever think of this esteemed Christian friend, without thinking of the loss to you and to the family which his unexpected removal has occasioned. But Jesus lives, and is the same yesterday, and to-day, and for ever. May you and your young family be one in Christ, and you shall thus be directed and supported living and dying; and when removed from this passing and afflicted scene, shall be happily reassociated with those who have gone before you in the faith, and be with the Lord for ever.

Mrs H. joins me in kind regards; and I am, my dear madam, yours faithfully,  
H. HEUGH.

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NO. XXV.—TO A LADY.

BRODICK, July 20th 1840.

Accept my best thanks for your kind and valuable letter. We were

much gratified to hear that Miss M.'s disorder, although afflictive, is not accompanied with immediate danger; and we hope with you that means may yet be blessed for its entire removal. It is very relieving to reflect that she has every alleviation which such affliction admits of,—the presence and sympathy of beloved friends,—the absence for the most part of excruciating suffering,—tranquillity in her own soul,—and a comfortable persuasion of the love of God in Christ Jesus, accompanied with the blessed hope of eternal salvation. She will no doubt experience, like others, alternations of feeling, “cloudy and dark” as well as bright days,—seasons of solicitude as well as of peace,—fear sometimes getting the better of faith,—and a recurrence occasionally to that aspiration, “Wretched that I am, who shall deliver me from the body of this death?” But she knows that all this, and far more, the people of God have known in all ages; she will frequent that throne from which she will obtain grace to help her in time of need; Jesus prays for her, and her faith will not fail; and she will soon be more than a conqueror through him.

Your reference to your own experience moved me much. You once delicately alluded to the subject before, but never stated the fact so expressly. To God, my dear Miss M., be all the praise. I do not know that ever a minister of Christ is more humbled and melted, even while he is animated, than when he knows that his poor and unworthy instrumentality has been blessed for the conversion of an immortal soul. Every object in which the agency of creatures can be occupied falls infinitely beneath this. My earnest prayer for you is, and shall be, that “He which hath begun a good work in you, may perform it till the day of Jesus Christ;” that He may “fulfil in you all the good pleasure of his goodness, and the work of faith with power;” that He may “comfort your heart, and stablish you in every good word and work.”

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We mean to return on Thursday. Be so good as excuse the many corrections I have found it necessary to make in reading over this letter. If you knew in what circumstances I have been obliged to write it, you readily would.—Believe me, my dear madam, with much esteem,  
yours truly,  
H. HEUGH.

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NO. XXVI.—TO MR ALEXANDER MORISON,

*Who had been a City Missionary in connection with his church.*

GLASGOW, 12th July 1841.

MY DEAR SIR,—Your last letter moved us much. From your reappearance among us at the time of the Synod, and the apparent symptoms of renovating health, we were led to form strong and pleasing hopes of your speedy ultimate recovery, and perhaps of your again uniting with us in your former course of usefulness. But God's thoughts are not our thoughts. We little expected the afflicting tidings that you were again “worse than ever.” Subsequent information has cheered us a little; but we lament to know that you are so weak, and that the

hope must still be deferred of your restoration to health and active service. Be assured of the kind sympathy of your numerous friends here. I announced from the pulpit the substance of your communication, which was heard with breathless interest, and special prayer was offered up on your behalf. Indeed, you have need of faith and patience, and a sympathy infinitely more tender and effective than ours. And I doubt not you enjoy these on your bed of languishing. The Lord will not suffer you to be tried above what you are able to bear. The great High Priest, who bled for your salvation, has you on his heart before the throne of his Father, and is, and will prove himself to be, your friend and brother. His grace will prove sufficient for you; his strength will be perfected in your weakness; and he will enable you to magnify him in your body, whether by life or by death. For myself, I find that the distance betwixt me and those Christian friends who have gone before is now but short, and that I have not very many stages of the road to traverse. May we have a happy departure from this scene of sorrow and sin, and a happy and endless association in the world of purity and joy!

You will have heard of the sudden death of another of our active people, Mr France, by typhus. You knew him well, and can appreciate the loss. Mr Young, Mr Boyd, and he, are now again together, and, I have no doubt, will reflect with interest on the friends and labours they have left. I feel cheered with the thought, that our humble society is contributing to the society of the heavens; and I have no doubt that many belonging to it are indeed on the way. O that they were all so! I often hear of you, and shall be happy again to hear from you.—Meanwhile believe me, your friend in Christ,

H. HEUGH.

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NO. XXVII.—TO THE REV. DR KING.

INVERARY, 29th August 1842.

MY DEAR FRIEND,—A letter from Mr MacGill on Saturday has conveyed to us the unlooked-for and affecting intelligence of the death of your brother. No event could be more unexpected to us, and I suppose (although we have heard few particulars) to yourself. But so we are warned in words which we often repeat, the fulfilment of which, however, takes us almost as much by surprise as if we knew them not, “In such an hour as ye think not, the Son of Man cometh.”

You will have many to sympathise with you,—those especially to whom your excellent brother was known. So much mild and clear intellect, sound knowledge, gentleness of bearing, associated with all the higher qualities of human nature sanctified, thorough honesty, simplicity, and godly sincerity, Christian kindness, and ardent interest in the cause of Christ, it is indeed rare to meet with. I suppose there was almost nothing about him—at least I never saw and never heard of any thing—you could have wished him to want; while there was the presence of every quality you could desire in a brother,—subject certainly to those imperfections as to degree, in which grace exists in the best in

the present state of being. He must have been to you a treasure indeed,—every thing you could wish for in a brother. Your many hours of confiding affectionate intercourse I can well imagine. But, alas, all this you have now lost, and lost so suddenly!

As for himself, he has fought the last fight, and, I have no doubt, has obtained the victory, “through Him that loved us.” He perfectly approves of the time and manner of his removal from this present evil world, and his introduction into that world of rest and felicity to which he is now exalted. What has been taken from his life here has been added to it there, and he will not find fault with that arrangement. But your grief must be very great, as well it may. You have been not a little exercised in the school of affliction of late; but this, as it is the most recent and sudden, so it must be the most severe of your trials. It throws a sad cloud over you when other prospects were near. But this is, perhaps, too delicate even for a friend to allude to.

I write chiefly to express my sympathy,—my deep, cordial sympathy. It is solacing to know, that as the dispensation has been in love to the departed, it is no less certainly in love to you. “Whom the Lord loveth he chasteneth.” You will be a gainer, a great gainer by it; and so will many others through you. You will be the better able to comfort others by the consolation wherewith you yourself shall be comforted of God.

My heart bleeds when I think of your mother and sisters. On them the calamity must press with peculiar severity. You *must* be employed, and your employments are happily such as not only relieve the mind by necessarily withdrawing it from the cause of grief, but which keep much before its view those truths which are best fitted to sustain and soothe it. Females have no such employments; and to them recent calamity is ever present, and ever presses. I beg our most affectionate remembrance to them. May God, even our Father who hath loved us, comfort their afflicted hearts!—With kindest regards, believe me, my dear friend, yours ever,

H. HEUGH.

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NO. XXVIII.—TO A FRIEND, ATTENDING A SICK-BED.

GLASGOW, 11th November 1842.

We have all been made very sad by your last note. Poor ——! I thought her troubles, both of body and mind, had taken a favourable turn, and that having flowed so long, they were now in the ebbing process. But the Lord knoweth the thoughts of man that they are vain. *His* thoughts, however, are as much better than ours as they are diverse from them. I trust the sufferer herself sees and owns a Father's hand in all that she has endured,—that there is not one ingredient in the cup which He has not put there,—and that all is mingled with love, divine love. Tell her much of the 12th chap. of Hebrews, and the 8th of Romans. I know both you and she are well acquainted with these already; but they are *fountains* of instruction and consolation; and it is so far from being a reason why we should not go back to the well, that we have often been there and have often drunk before, that it the more strongly urges a recurrence for a fresh supply. And God will give his

Spirit,—the Spirit of all light, strength, and consolation,—so that if trouble abounds, consolation shall more abound.

Tell ——— every one of us would like to stand at her bedside, for a little, and sympathise with her to tears; but these would not heal her. For myself, I should wish to take her by the hand, and bid her be of good courage; but she would not give it me back again in a hurry, and I am always, alas, in a hurry! But tell her to give hand and heart, body and soul to Christ, the great Friend, the great Sufferer, the great and all-effectual Sympathiser. She tries to do so, I believe. Write often, should it be but a line.

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NO. XXIX.—TO MRS JOHN MACNAB.

SANQUHAR, 12th Dec. 1842.

MY DEAR MRS MACNAB,—You will be surprised that I should write to you from this remote place; but it will at least show that the proverb, “out of sight, out of mind,” does not apply to me in regard to you, any more than it does to you in regard to me. I have very often been thinking of you, and of the moving, yet consolatory, scenes in which the Lord has been placing you, since we last had the pleasure of meeting; and having a few quiet moments this evening, I thought it would not be amiss to assure you of my sympathy.

Indeed, my dear madam, you are highly honoured in being selected to be a companion to the dear people of God, in the hour of their sorrows, of their last struggles in this vale of tears, of their consolation and joy when nature is sinking, and of their glorious anticipated victory and eternal triumph. You accompany them to the very verge of that glorious world, by whose attractions your own soul is lifted up, and where you are sure of meeting them in the presence of your Redeemer and theirs, never more to be separated from them. They will welcome you with celestial love as you enter the gate of glory, and will there thank you better than they have been able to do here, for your gentle ministrations to them in the season of need. You must be filled with gratitude for that grace which was so abundant to them when they most needed it; and have your own faith increased in the blessed prospect, that He who has sustained them will also sustain you, will prove the strength of your heart, and your portion for ever.

What a loss has Greenock sustained by the death of your beloved friend—a widow indeed—a true Dorcas! You will have much to remember, and much to tell, of the last days of Mrs Johnston. May her surviving children choose that God who was their mother’s Refuge, and, through faith in his Son, direct their hearts to that blessed world, where mother and sister now find their everlasting rest! I hope your words will be blest to them, and your prayers for them answered.

Take care of yourself. Mind Mr Maenab, mind the Mothers’ meeting, mind Christian friends, mind me. We all need you much. May God shield you from infection, and send you back to us in health and peace!

I have been here at the opening of a new church, and we have had, I hope, a good time. There are some of the excellent of the earth here as well as in Greenock and Glasgow; and they have excellent pastors. With kindest regards to Mr Macnab,—yours ever,

H. HEUGH.

NO. XXX.—TO MR WILLIAM THOMSON, BLACKGRANGE.

MANCHESTER, 14th June 1844.

MY DEAR FRIEND,—From various members of my family, I have been hearing rather distressing accounts of the state of your health. It appears you have been visited with a malady, or at least some threatenings of a malady, which is more common among ministers than farmers, but which is always serious enough in its effects and tendencies. If we had our poor will in regard either to ourselves or our friends, I suppose neither we nor they should suffer much or at all. We would always be living, always healthful, vigorous, and prosperous. All my recollections of you bring before me such ideas; and, considering the brief term of our lives, these may be said to go far back. It is more than forty years that we have been permitted to tread the wilderness together. I suppose it is wellnigh half a century since I first visited Blackgrange; and although I have been there in times of sadness and tears, I have chiefly seen it in circumstances of joyfulness. A cloud has now come over your tabernacle, or rather has again come over it, for it has been beclouded before. The “threescore and ten years” have now passed over it—years to return no more. But there is light, nevertheless, in your dwelling. You are getting, I trust, the fulfilment of these words, “Though I sit in darkness, the Lord will be a light unto me.” And should you feel “the earthly house” rocking, as if it were about to fall, you see light in these blessed words, “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

I would fain hope that the Lord will bless the means employed, however painful these may be, and spare you a little. You loved “the habitation of his house, the place where his honour dwelleth,” and you were long permitted to “go with the multitude that kept the solemn holidays.” I should be delighted to hear that that loved privilege were restored to you, were it only to have it in your power to join once more on earth with your brethren in Christ, in sitting at the Master’s table, and celebrating his dying love. But should such precious opportunities be all over and gone, you must bow to the divine decision. Far from attempting to live on past experiences, you will be oppressed and humbled under the remembrance of the sins of your holy things; and you will seek your peace where you have already found it, and where alone it is to be found, in that free and infinite mercy which gave hope to the poor publican, in that glorious fountain which is opened “for the house of David and the inhabitants of Jerusalem, for sin and for uncleanness,” even “the blood of Jesus, which cleanseth from all sin,” and in those “exceeding great and precious promises,” which are “in Christ, yea,

and in Him, amen, to the glory of God." I hope you will get this great prayer fulfilled to you, "Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of the Holy Ghost." Or, if seasons of darkness and fear overtake you, I trust you will not be overwhelmed, but will endeavour to say, what you have often said, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope in God, for I shall yet praise him." As I do not think one friend can be of more use to another in a time of affliction, than by bringing to his remembrance suitable sayings of God's sure Word, I may remind you of two of the passages which my dear father recurred to hundreds of times during his last infirmities. One was, "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace,"—the other was, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

But the faithful who have gone before us, are past all their troubles now, away from this scene, with all its cares, and griefs, and fears, and sinfulness. They have all got their victory; they have trodden on "the lion and adder; the young lion and the dragon they have trampled under foot." They have found death to be an unstinged enemy, abolished by the death of Jesus. "How bright these glorious spirits shine!" Let us rather shout than quake at the prospect of that event, which is to transfer us from this polluted place, to that pure and blessed abode. O may God himself be with you, my dear friend, amidst your last trials,—may He give you good courage, and strengthen your heart; for "this is the promise which He hath promised us, even eternal life!"

I beg to be kindly remembered to Mrs T. and all your family. May they all share in the great salvation, that there may be no separation at last, but that you may all meet in that world where all tears shall be wiped away for ever.—Yours ever, affectionately,

H. HEUGH.

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NO. XXXI.—TO A LADY.

GLASGOW, *Dec. 7th 1844.*

MY DEAR MADAM,—We are all very much affected with the painful intelligence we have received this morning respecting the state of Mr C.'s health. His long life seems near its close. His earthly journey seems verging to the valley of the shadow of death,—that awful vale through which all must pass. O how consoling that, amidst the weakness of nature, there is an Almighty Arm extended on which we may securely lean,—that under a sense of the deceitfulness and desperate wickedness of the heart, and our countless and inexcusable transgressions, there is blood that cleanseth from all sin, and promises such as these, "I will be merciful to your unrighteousness, your sins and your iniquities I will remember no more,"—and that though the life of the body must be resigned, "this is the promise which God hath promised us, even eternal life." I trust my afflicted friend looks to Jesus, and places all his hope for salvation in that ever blessed name, of which it

is testified, "Neither is there salvation in any other, for there is no other name given under heaven, whereby we must be saved." How delightful the assurance,—“None perish that trust in Him!”

I could wish to see him ere he died, but distance and engagements forbid; and he does not lack friends and counsellors. But the presence of the Saviour of itself suffices. My prayer is, that His grace may be exceedingly abundant to him, and that the Lord Jesus may receive his spirit.

We shall feel much obliged if any friend beside you would favour us with any notice, however short, as to his circumstances, whether in body or mind.

Mrs H. and all the family unite in warm sympathy with him and with you.—Believe me, my dear madam, respectfully and affectionately yours,  
H. HEUGH.

NO. XXXII.—TO AN OLD FRIEND, ON THE LOSS OF HIS WIFE.

GLASGOW, *Jan. 7, 1845.*

MY DEAR SIR,—I have been from home for ten days, and subsequently considerably unwell; and have thus been prevented from replying sooner to the sad note conveying the intelligence, not altogether unlooked for, of poor Mrs G——'s departure. You must feel your habitation solitary and desolate, and your heart like your habitation, by the removal of one so closely related to you, and so much and justly beloved. It is true, it was not a sudden stroke, for which you were unprepared; and it is true also, that her long and increasing infirmity had greatly unfitted her either for the duties or enjoyments of life. But so far are the latter from preventing the feeling of a sad void which the death of relations in such circumstances occasions, that they rather increase it. The many attentions which these infirmities demand, and the space which the afflicted subject of them thus occupies in our daily thoughts and solitudes, serve only to augment the blank which death produces. But the gospel comes in with its fulness of consolation in all circumstances, especially such as you are now placed in. She has left you; but I trust she has gone to be with Christ, which is far better. Infirmity, suffering, separation, death, above all, sin, are unknown among those who, having washed their robes and made them white in the blood of the Lamb, are before the throne of God, with the spirits of the just made perfect. The journey of life is short at the longest; and after one has trodden it some fifty years, we may be assured he has not much farther to travel. So that the separation which death effects among Christian friends is but for a little space; and their reunion, in far happier circumstances than the very happiest they ever knew on earth, is as sure as it shall be lasting. What consolation is in these words of the Saviour, “I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there may ye be also!” I desire to pray that you, and your son and daughter, may enjoy abundantly the everlasting consola-

tion and good hope through grace, which our Lord Jesus Christ himself, and God, even our Father, who hath loved us, bestows on his afflicted children.

For myself, I can look back on Mrs G——'s earthly history from her childhood. I remember her, I suppose long before you became acquainted with her, when she was a little, happy, playful child, enjoying perpetually the love of her affectionate parents, and the caresses of her brothers. I remember her sportive manners, always associated with good sense, and with hereditary kindness, which marked the character of the young lady. And how often have I seen her happy and hospitable at your own domestic board; till at length these bodily infirmities enfeebled the once active body, and, I suppose also, the mind itself. And now all is over! Well, so it must soon be with us. May we be ready also, and like unto men waiting for the coming of their Lord!

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Yours truly,

H. HEUGH.

NO. XXXIII.—TO A VERY DEAR FRIEND,

*On the loss of an engaging and affectionate child.*

GLASGOW, 25th April 1845.

This sad intelligence, which we have received within the last two hours, has taken us almost as much by surprise as if we had not heard of the dear, dear child's previous illness; and if she had been ours, in place of yours, our grief could hardly have been greater. We mingle, indeed, our tears with yours, and those of your bereaved and sorrowing household. And she went to the Rhine to die! And we shall never see her more! Can I believe it? I shall never forget that young face,—those infantile caresses and kisses,—that joy with which she flew to me, and told me all her thoughts, and showed me all her toys and devices. That premature thoughtfulness of look and manner, too, I shall never forget, as if, unknown to us and to her, it presaged the early solemnities that were before her. Oh, I trust she was a lamb in the flock of the good Shepherd, that he carried her in his arms of love through that dark valley which she has now traversed, and that she is now in his blessed presence, happy while we are sad, singing while we sigh.

You have now been long familiar with affliction. It is the school in which your Father in heaven hath thought fit to train you,—the furnace into which He hath again and again placed you, for your advancing purification. But it is He who saith, "Fear not, for I am with thee; be not dismayed, for I am thy God. Could God himself say any thing more full of consolation? Take him at his word, for "He is faithful who hath promised." You have long made up your mind to this, that "through much tribulation we must enter into the kingdom of God;" but when we get there, our sorrow shall be turned into joy, and all tears wiped away, by the same paternal Hand which now causes them to flow. I wish I had it in my power to visit you; but the presence of the Great Friend can compensate for the absence of all others.

We shall long to hear from you again. I need not say that all unite

with me in love and sympathy.—With much esteem, yours ever affectionately,  
H. HEUGH.

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## NO. XXXIV.—TO A YOUNG FRIEND, THEN DYING.

GLASGOW, 15th July 1845.

MY DEAR CHARLES,—Since it pleased God to confine you by illness, I often thought of writing to you. For although I know that you have every attention you can wish, yet, not I only, but all the family here, feel a very deep interest in your welfare, and are oftenspeaking and thinking about you. And as I have it not in my power to see you, the next best thing is to write.

You are aware that this affliction *comes from God*; and that single consideration should reconcile you to it. His will should be our will.

You are also aware that God allows and commands you *to pray to him*, for all that you need from him. His language is, “Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.” The chamber of affliction should be a house of prayer. “Come boldly to the throne of grace, and you shall obtain mercy, and find grace to help you in this time of need.” Besides, the young have this *special encouragement* to seek the Lord, “I love them that love me, and they that seek me early shall find me.”

Above all, think much of Jesus. He is infinitely *able and willing* to save you, and has said, “Him that cometh unto me, I will in no wise cast out.” You will find two very encouraging characters of Christ united in the close of the 1st chapter of Matthew. The first is “Jesus,” applied to him, because “he shall save his people from their sins.” To feel as if we had no sin, would be to say that Christ came and died in vain. And to fear that because our sins are so many and so great, that Christ will not save us, is to disbelieve the power and will of Jesus to do the very thing he came to do, and delights to do. Try to *trust Jesus FIRMLY*, and you shall not be disappointed; for none perish who trust in him. The other name is “Emmanuel,” which signifies, “God with us.” What a mercy is it, that he who is *Jesus* the Saviour, is also *Emmanuel*, God with us; and that, therefore, he has all the love and power to save which a Divine person necessarily has!

Allow me also to recommend to you the 23d Psalm, applying to yourself the first words of it, “The Lord is *my Shepherd*,” and the whole of the 5th chapter of the 2d Epistle to the Corinthians.

I would advise you to open your mind freely to Christian friends, and let them know both your fears and hopes. And if you feel particular passages of the Bible blessed to you, speak of those for the benefit of others.

It is possible, my dear Charles, that we shall never meet again on earth; but how happy if we shall meet in the “house of many mansions” promised by our Saviour to his people (John xiv.), into which neither pain, nor death, nor sin shall be permitted to enter!

I cannot expect a letter from you; but I shall be happy to get any verbal message.

Farewell ; and may the grace of the Lord Jesus be with your spirit!  
 —Your affectionate friend, H. HEUGH.

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NO. XXXV.—TO DR BROWN.

GLASGOW, 11th March 1846.

MY DEAR FRIEND,—I have not heard of any event for a long time that has touched me as sensibly as this, to me, sudden death of your youngest child. Mrs James Crum, whom I met accidentally, first communicated to me the sad tidings, and then I had your note this morning. She must have been very dear to you all. For I think few children presented more strongly whatever is most attractive in a female child—in look—in disposition—in manners ; so artless and yet so earnest, so affectionate and at the same time so intelligent and thoughtful. How little I imagined, a few short weeks ago, when I took the little darling into my arms and kissed her, that I should see her face no more ! I cannot but think, though I do not know the particulars, that the last enemy, when commissioned to lay his hand on her tender form, would be appointed to do his work as gently as consisted with its execution.

Well, however it was, it is now done ; she has fought the last fight, finished her conflict with the last foe, and by power not her own, has, I doubt not, gained the victory. She has already been welcomed by that gentle mother, whom she never knew, but who, in a way far beyond our knowledge, has gladly recognised the advent of the young immortal, to whom on earth she gave birth, and with whom she now enjoys perfect felicity in the presence of the Lamb.

You must all feel most tenderly the absence of the beloved child. But you do not find fault with the Saviour's appointment. Suffer the little child to come unto me. How little we know who shall be taken next ! In this case the very youngest has been first taken. May Christ be magnified in our bodies, whether by life or by death !

All here unite with me in sincere sympathy with yourself, and with the afflicted and mourning circle around you.

Believe me, my dear friend, yours ever, most affectionately,  
 H. HEUGH.

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LETTERS TO THE YOUNG.

NO. XXXVI.—TO A YOUNG FRIEND.

GLASGOW, 25th Feb. 1824.

MY DEAR SIR,—When I had the pleasure of seeing you for a few minutes, a day or two before you left your native land, I recollect of engaging to embrace some opportunity, at no great distance of time, of transmitting a few lines to you ; and I assure you that, although I have allowed some months to elapse ere my promise has been fulfilled, my delay has not arisen from forgetfulness, either of that promise or of you. In my frequent interviews with your excellent mother, you have

always been a subject of conversation, and I have often thought of you in my private hours with feelings of very warm interest. You are now, my dear young friend, separated by an immense ocean from your country, and your most beloved friends,—you are among strangers,—you see another hemisphere, a new world, modes of action to which you were before unaccustomed. But you live under the reign of the same God,—*His* presence surrounds you in America as in Britain,—there as well as here *His* eye ever beholds you ; by his Word, that still voice by which he ever addresses you, he makes known to you the same salvation, and he places you under the same laws, as if you were at home. The wishes and prayers of your mother, and I trust I may add, of my own heart, will in the most important respects be fulfilled for you, if you are enabled to choose the God of your fathers, as your God and Father, to choose the salvation of his Son as of infinitely more worth than worlds, to live as in his sight, and by his grace to keep yourself unspotted from the corruptions which reign around you. We, in this temperate zone, dread the effects of a burning climate on the constitution of our friends; but we dread even more the moral hazards to which in foreign lands their immortal spirits are exposed. May the arms of the Eternal be around you! May you be kept by his mighty power from temporal and spiritual evil! May you be enabled to sanctify his day, to observe the secret duties of prayer, and reading, and meditation, and to glorify him by true holiness! And may his blessing prosper you in all your lawful undertakings!—Yours affectionately,

H. HEUGH.

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NO. XXXVII.—TO A YOUNG LADY.

GLASGOW, 14th August 1828.

MY DEAR —,—Your letter, which I received at Largs, gave me much pleasure. It was not only long,—which must be one quality of all your letters to me,—but its sentiments were quite to my mind, and its expression, except in one instance (is this too critical?), was correct, and just as it ought to be. I am afraid you will think me rather unkind in not writing sooner; but when we have the pleasure of meeting, I shall be able to give you a detail, if you wish it, which I am sure will prove quite satisfactory to you.

The sadness of your emotions in leaving the lovely, and I might almost say, glorious scenery of Largs, was very natural. We should not repress a due degree of sensibility to the beauties and the wonders of this fair and vast creation, as well as to the enjoyments of good society, and especially of domestic life; and we cannot have that sensibility without feeling pain and sadness when we are removed from the places and the friends we love. Have you ever thought much of the great value of having a store of *good associations* in early life? Perhaps you will say, I do not exactly understand you. It is therefore but fair that I should explain.

Unless the faculty of memory die within us, we cannot help having early associations of some sort or other. The companions we talked

and went with; the school-room; the house we inhabited; the apartment we occupied in the house; the church in which we worshipped; the places we visited,—all in early life, must, each and all of them, be connected with circumstances good or bad, painful or pleasant, which connection, as remembered by us, I call *early associations*. Such associations have a freshness, a tenderness, and a power of interest, which scarcely any thing in subsequent life can equal. How my heart fills when I think of Stirling; of my father's house; of the days when my revered parents were in the vigour of life, and we, their now half-old descendants, playful children around them; of the good old ministers who then came among us; of my juvenile companions! &c., &c. But is it enough that we *have* such associations, that we indulge the imagination by permitting her to sketch frequently for her own gratification little pictures of those moving scenes? How important is it that the highest possible interest should belong to those associations of our youth; that we should be able to number among our young associates some with whom we “took sweet counsel together;” that we should have our chamber associated with genuine devotion, and early dedication to our Saviour and his service,—our early reading with some book or books, especially with some parts of the Book of God, by which our hearts were savingly impressed, and the elements of our future character formed. You can carry on these thoughts, and you can estimate the importance of the subject of them. How dreary to look back on youth, as devoted entirely to folly, and not at all to “the one thing needful!” How terrible to review a life spent in the neglect of God, and his great salvation, and thus perpetually associated with sin and rebellion! I trust, my very dear —, that *your* youth, although presenting to *your own eye* much to humble you (and we are all blind to the truth, if we see not the sins of our early days and of our youthful hearts), will have some associations of the most important nature to be remembered, not with self-righteous pride, but with gratitude to God, that you have been brought to “receive Christ Jesus the Lord,” and to devote yourself to him, and that you will have reason while you live to bless God for the present effect on your heart of many a portion of his Word, of many a book, of many a Sabbath.

I am happy that you relish Foster so much. The essay prefatory to Doddridge is indeed powerful, and even awful; but cannot possess too much even of the latter quality on such a subject. I hope you accompany your perusal of it with prayer. Indeed, this should accompany all our reading.

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NO. XXXVIII.—TO A YOUNG FEMALE RELATIVE.

GLASGOW, 9th April 1831.

Although I understand Margaret has prepared nearly a day's work for you, in a long double-written letter which she has just finished, yet I cannot allow the present opportunity to pass without at least acknowledging, which I hereby do very gratefully, the pleasure you gave me by the kind letter you so promptly sent in reply to mine. I wish also

that you should have something like evidence (and those *two* letters may be considered as *two witnesses*, and therefore competent to establish a fact, by the laws of Man, I suppose, as well as those of Scotland) on this point, which is of some consequence among friends,—that absence and distance are doing no damage to affection, and that our interest in your happiness is at least as ardent as when you lived within two hours' sail of us, and we could meet at any time. Live where we may, near or remote from one another, I trust it shall be so always.

Probably when you parted with your beloved grandmother, you had considerable apprehension that you should see her kind face no more. Even that apprehension justified the tears with which I know you must have left her; and I am well aware of the deep and abiding sorrow which the sad tidings of her actual departure must have produced in your heart. Her place is, indeed, empty, and a very dismal blank remains. I felt it strongly when I went down to the funeral. But what a peaceful end was she blessed with! Humble reliance on her divine Redeemer,—patient and meek submission to the dispensations of God,—tender love to those affectionate daughters who, with the most delicate attentions of filial piety, ministered to her by night and by day,—contentment with every thing,—and the blessed hope of being with Christ and those Christian friends who had gone before her,—these were the holy graces that hallowed the last days and hours of your dear, dear grandmother. I looked on her lifeless form, a few minutes ere it was carried to its lowly home, and peace seemed still to be there. Death had dealt gently with her. There was nothing ghastly, or putrid, or offensive in any way. She seemed in a soft slumber; and it is, after all, but a sleep,—a sleep in Jesus,—from which that slumbering clay shall awake with gladness. O, my dear, see that you follow those who through faith and patience now inherit the promises. Choose and trust that Saviour in whom they have all confided. Walk closely with that God who has been to them, and is willing to be with you, a gracious Father, an immutable and almighty Friend. And He will be the guide of your youth; will guard you in danger; will be your refuge in the day of evil, and your portion for ever.

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NO. XXXIX.—TO ONE OF HIS DAUGHTERS.

GLASGOW, *October 5th 1831.*

MY VERY DEAR —,—Did you expect a letter from Papa? I suppose you did not; but whether you did or not, I know you will be very happy to receive one, and therefore it is that I send you one, for I delight to make you happy.

But I am sure no letter from me is necessary to make you happy in Stirling. Is not Stirling a beautiful place? Do not look only at the narrow streets, and at the old-fashioned queer houses in the town; but look at the beautiful country,—look at those beautiful green fields, and the winding river, and these grand hills. I lived many years in Stirling, and was there when I was little, and young, and gay, like you, and played with my young companions as you are doing, and had a

Mamma and Papa who loved me much, just as you have. However, I have lived so long that my companions are mostly dead, and my kind Mamma and Papa are long since dead too. If they were alive, they would be very happy to see my little daughter, and they would wish her to be very good as well as very happy,—to seek Christ Jesus for her Saviour, and God for her Father, when she is young, that when she dies, as they have died, she may go to holy, happy heaven, where they are. And you know, my dear, this is just what your own Mamma and Papa wish for you. Will you endeavour to mind all this?

I am sure you like your Stirling friends much. You see how much they like you. You will be polite, I hope, and very kind to your little cousins, and not seek things too much your own way. Do as your Mamma bids you, and that will make her very happy. Some one of your sisters is going to write, which will be two letters in one day, so I must not make mine too long.—Adieu, then, my dear ——. Your affectionate father,

H. HEUGL.

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NO. XL.—TO A YOUNG FRIEND.

GLASGOW, 26th April 1833.

You must remember that enjoyment, mere enjoyment, is not the thing you have chiefly to seek. Many a one has been made useless and unhappy for life, because they have sought nothing but enjoyment. They wanted every thing to their mind; they could not trouble themselves with application; every thing vexed and crossed them that was not quite to their wishes; they knew nothing of study, self-denial, above all, religion; and they lived and died miserable, from seeking, but never finding, enjoyment.

Now, my dear, you must take care of this, and to help you I shall give you the following directions:—

1. Nobody can have true enjoyment till they have a new heart. Seek this.

2. Nobody can have enjoyment till they get the favour of God through Jesus Christ, and have a gracious title to heaven; for if they had all the world, without these, death might come upon them in a moment, and make them poor for ever. Mind these words:—"I love them that love me, and they that seek me early shall find me."

3. Nobody can be happy without being holy,—without doing their duty,—having good temper,—kind, active, obliging habits,—denying themselves, and shunning evil. The first will lead to the two last. Mind these when you are young, and pray to God that you may have them.

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NO. XLI.—TO A YOUNG FRIEND,

*On the approach of his birthday.*

GLASGOW, July 30, 1833.

I am not superstitiously given to the observance of days, but I have always thought that one's birthday is a season fitted to impress the

mind, and that we should avail ourselves of that day for religious purposes. That you will endeavour to set apart some portion of Saturday next for these objects, I entertain no doubt. Perhaps the following suggestions may be of use to you then, and on the following Sabbath :—

*Review the past part of your life* with some minuteness, and as in the presence of Him who hath “searched you and known you,” and cherish feelings appropriate to this survey,—feelings of gratitude for God’s long-suffering patience and goodness,—feelings of grief and self-abasement under a sense of sin.

*Devote yourself anew and entirely to God.* How reasonable, and how dutiful, that we should be devoted to Him who gave us our being, in whose hand we always are as our Preserver, and who has bought us with the amazing price of the blood of his Son ; and how unreasonable and wicked not to be devoted to Him ! Take the baptismal language to guide you, and choose the Father as *your* Father, the Son as *your* Saviour, the Spirit as *your* Sanctifier.

*Try yourself by some of the more decisive tests of true religion.* Do you prefer God in Christ to every other being ?—Psalm lxxiii. 25. Do you love Christ supremely ?—John xxi. 15. Have you a decided preference for religious thinking, inquiry, and society ?—Psalm cxix. You may also consult 1 Chron. xxviii. 9, and the first two or three chapters of the book of Proverbs.

Think of some means to be steadily used for your *protection against the dangers which will thicken around you in the world.* These will readily occur to your own mind,—such as the regular and daily use of prayer and the Word of God, with deliberation, and spirituality, and fervour,—a jealous vigilance over yourself, “keeping your heart with all diligence,”—an uncompromising regard to the sanctity of the Sabbath,—and a fearless disregard of human opinions and usages, when they are opposed to the doctrines and commandments of God.

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NO. XLII.—TO A YOUNG FRIEND, ON GOING ABROAD.

GLASGOW, 9th August 1834.

MY DEAR YOUNG FRIEND,—

\* \* \* \*

I must not tell you with what suppressed feelings I saw your face, and shook your hand, perhaps for the last time, and how I already accompany you in thought amidst your sad adieu to your weeping friends, and to the shores of your beloved country. My dear young friend, this is an image of the last separation, and as such, let me implore you to improve it. Commit yourself to that divine Saviour, who will prove himself a friend that sticketh closer than a brother,—whose precious blood cleanseth from all sin,—whose presence will be with you whithersoever you go,—and whose power is sufficient for your protection amidst the perils of climate or of the ocean, and the still greater perils of temptation. Make *his* Word the rule of your *opinions* and your practice ; never be ashamed of Him, or of his words, before men ; keep his day sacred ; and cultivate fellowship with Him daily. This is the only

happy life, among friends or among strangers; and you will not have to regret it at that solemn hour which must come to all of us.

Will you excuse me for naming a few portions of the Word of God, with which I think you would do well to make your mind familiar? They are the following:—Psalms i. and xxiii.; Proverbs chapters i. and ii.; John chapters iii. and xv.; 2 Cor. chap. v.; Rom. chap. viii.; and Eph. chap. ii.

And now, my dear sir, I must use that word, which it is so much easier to employ in writing than orally, and say, in the full import which it bears, Farewell! May it be well with you in body and in soul, in life and in death, in time and through eternity! May God Almighty bless you, and make you a blessing!

Perhaps, when I am old and failed, I may yet see Mr —— on his return from the East, and may recognise in the time-worn man the features of the youth. But if, as is probable, ere that time come—the time of your return—I shall sleep with my fathers, may we meet in infinitely happier circumstances than we have ever done on earth in our Father's house above!

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#### NO. XLIII.—TO A YOUNG FRIEND.

GLASGOW, 31st August 1838.

MY DEAR SIR,—I never had any great liking for formal verbal adieus. If I have any special interest in the person leaving, or he in me, I generally find they cause to both of us more pain than either pleasure or benefit. In some cases they are unavoidable, and feeling must then bend to duty. But in general, I prefer saying adieu *by the pen*; which preference you will accept as the cause of my sending you these few lines on your departure.

Allow me to say, that from the period of the death of your excellent mother, I have never ceased to feel a very deep interest in your welfare. Her illness and death form scenes which never can be effaced from my memory. Prior to her last illness, I had never met with her to my knowledge; but she had heard me preach occasionally, and, through the medium of Miss ——, requested me to visit her. I have not leisure to tell you what occurred at our meetings. In general, I found an interesting dying lady, of remarkably strong understanding, clear and correct utterance, great sensibility, and very tender in her solicitude for her two boys, who, she was quite aware, were soon to be orphans. She saw death approaching, and her whole soul was excited by the inquiry, Am I ready for the solemn change? She thought she was unprepared. She said her life had been externally blameless; her observance of the ordinances of religion regular; but she thought she had been a formalist—having never experienced a saving change of heart, and a true union with the only Saviour. Suffice it to say, that whether her judgment of herself was correct or erroneous, she obtained by the Word of God and prayer clear views of the way of salvation,—was brought to receive Christ Jesus the Lord,—rejoiced in him as her own Saviour,—and died in peace. The concern she expressed for the

salvation of her beloved boys you can easily conceive. In this concern I hope I have shared; and, in the uncertainty whether we shall ever meet again, I have felt it my duty thus shortly to communicate the feelings of your departed mother, now, I believe, in bliss, and to second her solicitude by the expression of my own.

With all my heart, my dear sir, I wish your safety, your comfort, your prosperity in this world, as far as God judges these good for you. But allow me to say, I feel in regard to my own children, and I hope I feel in regard to you, that these are as nothing compared with the salvation of the soul. Oh, how your mother felt this! And how she felt the awfulness of delaying preparation to the last! I trust you will be kept from the perils of worldly society, of Sabbath desecration, of ungodliness, and unrighteousness. I hope that, as a sinner, you will accept the only Saviour, and decidedly give yourself to him to serve him. "What shall it profit a man, if he should gain the whole world, and lose his own soul!" The passage of Scripture which seemed above all others blessed to your mother, was the second chapter of the Epistle to the Ephesians. Allow me to recommend that chapter to yourself, and, along with it, the third of the Gospel of John. Study these, my dear sir, with fervent prayer to God. If you and I get the great salvation which these blessed portions of Divine Revelation bring before us, we shall be happy in life, safe in death, and "shall not perish, but have everlasting life."

Allow me to request your acceptance of this plain copy of Doddridge's "Rise and Progress," which, with the chapters I have taken the liberty of pointing out to you, contains all I would say to you on religion; or the sum of all, should I spend a lifetime with you.

And now I can say adieu! May God Almighty bless you and make you a blessing! May He guide you by his counsel, and afterwards receive you to glory! I shall be very happy to hear of you, and still happier to hear from you.—With much regard, believe me, yours faithfully,

H. HEUGH.

#### NO. XLIV.—TO A YOUNG FRIEND, ENGAGED IN BUSINESS.

GLASGOW, 27th July 1844.

I am in fault for not fulfilling my promise sooner. It is a serious thing for me to *promise* a letter. To write without promise, and without any previously defined object, is at all times easy for me, for I allow my thoughts and my pen to run on at random. But when there is any thing of magnitude to be done, I put off, waiting for the "convenient season." This is wrong, and you must forgive me, although I really do not forgive myself.

The topic on which I promised to write, was somewhat to this effect—"What are the best means of your protection from the secularising influence of business, and the world?" Will the following hints be of use? I am sure they are scriptural.

In general, often *begin at the beginning*. So says the apostle. See Heb. iii. 14. But what does this imply?

1. A cordial acceptance of the Lord Jesus, as the gift of God to us for our personal salvation. See John i. 12, 13, and 1 Cor. i. 30.

2. Maintain a firm faith in the Saviour's immeasurable love to you, notwithstanding all your sins. Gal. ii. 20, and Eph. iii. 14-19. The second of these passages shows how this faith is to be maintained and promoted; namely, by believing prayer for the Holy Spirit.

3. See that you have a true love to the Lord Jesus, and thus a love to him above that which you feel to any other object, John xxi. 15.

4. Often make an express devotement of yourself, in body and spirit, for time and eternity, to Christ, and to God in Christ, Rom. xii. 1, &c.

5. Believe that, through the grace of the Lord Jesus, you may be enabled, as well as others, to do much, in the service of Christ, and for promoting his cause among men. It is amazing how much Christ often does through the medium of devoted individuals, whether in public or private stations. Resolve, through that grace, to endeavour to be one of those, John xv. 1-8. Remark the last of these verses, in connection with those that precede.

6. Work daily with the intention that your labour may be subordinated to his cause and glory, as really as for the payment of your debts, and the feeding or clothing of your own body. This purpose, carried into daily action, will give the character of religious obedience to your daily business employments. See Eph. iv. 28, and Rom. xii. 11.

7. *Begin* every day with God, and endeavour often to remember that you are in his immediate and glorious presence. Let this beginning of the day with God include deliberate prayer, and the use of the Word. Psalms i. 2; v. 3; and cxxxix. 1, &c.

8. Get acquainted well with your own dangers, arising from your most besetting sins and temptations, and watch unto prayer against these. Matt. vi. 13; Heb. xii. 1, &c.

9. Try to get for your associates decided Christians, and avoid cultivating mere worldly society. Psal. cxix. 63 and 115.

10. Have a daily respect to the future world, particularly to the judgment and to heaven. 2 Cor. v. 9, 10; and Col. iii. 1-3.

In connection with all these, I think I may add that comprehensive passage, 2 Pet. i. 1-11.

I am sure you will not grudge to turn up these passages. It seemed to me better to refer to them than to quote them. The searching of the Scriptures for ourselves is always profitable.

H. HEUGH.

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NO. XLV.—TO A YOUNG MEMBER OF HIS CHURCH  
LEAVING HOME.

GLASGOW, 30th Sept. 1844.

MY DEAR YOUNG FRIEND,—I was taken by surprise, rather painfully, when I heard you were ailing; and that your complaint was of such a nature as to render it expedient that you should go to a warmer climate

for a time. You will feel considerably in leaving your country, and your father's house, and your friends here will be afflicted by the separation. But you do not go away as many others have to do—some, from want of employment at home; some, from disagreement with friends or employers; and some, from loss of character, inconceivably worse than loss of health. You go from medical advice, which, in your case, you may well regard as the voice of Divine Providence; you go, followed by the love of all your relations and friends, and followed, I doubt not, by their prayers to God on your behalf; you go, I believe, with friends, and, at all events, to an island where you will find the people and the ordinances of God. These assuredly are mitigating circumstances, which call upon you to mingle much gratitude with your grief.

Still you go from a much-loved home, and that you cannot but feel as a trial. But try, my young friend, to mind such considerations as the following:—*Wherever you are, there God is.* He sits upon the floods,—the ocean over which you pass is his,—and the island to which you go, like the one you leave, belongs to him, and is environed by the Invisible. Read often the 139th Psalm. Then, you are permitted and enjoined to *seek the favour of this God*,—to seek him, and trust in him as *your God*, and *your Father* through Jesus Christ, and to cultivate his daily fellowship, by reading his Word, by meditation upon him, and by prayer to him. What privileges are these! If he is your friend, you never can be friendless; if you have his fellowship, you never can be solitary. He can soothe you in sadness, he can protect you in danger, he can make your way prosperous, he can make all things work together for your good. Peruse the two following passages in connection with these views—2 Cor. vi. 17, 18, and Psalm cxlvi. *Make yourself well acquainted with the revealed character of the blessed Saviour*, with his greatness and his grace, with his various offices, with his great atonement, with his perfect salvation. And see, I beseech you, that you choose and trust in him as *your Saviour*,—that you commit yourself to him to be saved by him, and that you devote yourself to him to be his for ever. What a saying is this, "I love them that love me, and they that seek me early shall find me!" What an encouragement to all do the following words afford—"Him that cometh unto me, I will in no wise cast out!"

You will have great temptations where you go; but God can keep you from falling. Mind every day the sixth petition in our Lord's Prayer. Begin and end every day devotionally. Keep the Sabbath when you are from home as if you were at home. Avoid bad, and endeavour to obtain good, associates. Follow David's resolution—"Depart from me, ye evil-doers; for I will keep the commandments of my God." Solemnise your mind by often reflecting on the charge of David to Solomon his Son, 1 Chron. xxviii. 9; and endeavour where you go to do good, as well as to get good.

And now, my dear young friend, I bid you farewell! May God bless you, and keep you, and give you peace! May he render this voyage, and your sojourn in that island of the West, conducive to the restoration of your health, and the benefit of your soul! And may he bring

you back to your father's house, and bless you, and make you a blessing.

With every kind wish, believe me to be, yours affectionately,

H. HEUGH

You will have some good books with you, I dare say. Will you have the goodness to accept from me the small volume which I send along with this ?

H. H.

NO. XLVI.—TO A MEMBER OF HIS CHURCH.

GLASGOW, 21st July 1845.

MY DEAR YOUNG FRIEND,—I am afraid you will think me rather slow in fulfilling my promise. It is not, I assure you, that I have forgotten either it or you. The sight of your father and you at ——, and the few expressions of kindness which we had it in our power to interchange, came before my mind like “green spots in the desert,”—the only objects connected with our otherwise unproductive visit, and frigid reception, on which it is agreeable to reflect. But you have long since learned, as I hope I too have done, that it is not the plan of God, in managing the affairs of his children, to consult their wishes and inclinations ; but to teach them by events in his Providence counter to both, that their will must bow to His. May we, indeed, learn to say in regard to all that He allots, what it is so fitting we should say, “Thy will be done !”

I could have wished to see you look a little better, more like what I used to see you in the house, the session-house, and the church ; and had He so judged it for his glory and your good, it had been easy with God to preserve the glow of health on your countenance, and the vigour of strength in all your frame. But He has judged otherwise,—and sure I am you are not prepared to think his judgment unwise or unkind. In this way, He has taught you early to look on this busy, restless scene, and to say of it, “Vanity of vanities, all is vanity,”—to confess, while yet young, that “your days are but an handbreadth,” that you are “a stranger and a pilgrim on earth,” and that you “seek a better even a heavenly country,”—to render his blessed Word more precious than ever to you, as “a light to your feet, and a lamp to your path,”—and to endear to your soul that precious Saviour who loved you and gave himself for you.

It is not, however, on your experience you must try to live, but on Christ by faith. The well of comfort is not within us, but without us ; and from its exhaustless abundance we must draw and drink. What a clear call is this, “If *any* man thirst, let him *come* to me and drink.” What plain but momentous declarations are these, “The wages of sin is death,” and for these terrible wages we must all confess with shame and contrition we have wrought ; “but the gift of God,” to us who have merited death, is “eternal life,”—a godlike gift, and through a godlike medium, “through Jesus Christ our Lord.” By trusting in the grace and truth of God for this gift, we must “lay hold on eternal life.” We must honour Christ by simply but firmly believing in him for this glo-

rious fruit of his mediation,—that “*whosoever* believeth in him shall not perish, but have everlasting life.” And as often as fear arises, and hope becomes clouded, we must just recur to this first and simple exercise of faith, “holding fast the beginning of our confidence,” and saying with Paul, “It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.”

While the Scripture as a whole is pleasing to you, I have no doubt that there are special passages to which you are accustomed to recur, as “wells of salvation.” It may be very pleasant to your friends to know these; and it is one way in which, in our affliction, we may be useful to others, to point them to such passages: thus “comforting others by the comfort wherewith we ourselves have been comforted of God.”

I am not sure if I will get to the Synod. I have had a sharp bilious attack. . . . .

H. HEUGH.

NO. XLVIII.—TO A DYING CHILD, WHO HAD BEEN A  
MEMBER OF HIS JUVENILE CLASS.

ROTHESAY, 3d Oct. 1845.

MY DEAR YOUNG FRIEND,—Since I saw you on Monday last, there has scarcely been one of my flock that I have thought of as much as you. That knee of yours is often before me, and the bodily suffering you endure, and the anxiety of mind you must suffer, produce a warm sympathy in my breast. I look upon you as one of the lambs of my flock, whom it was my delight to feed, and now in your affliction I assure you I am afflicted. What shall I say to comfort you? Be sure of this, that neither my kindness, nor your father's affection, nor even your mother's love, can be compared with the love of Christ. He has loved sinners with an infinite love, and he has given himself for their salvation. To you he says, “Come to me, and I will give you rest.” Let there be no more doubt that you apply to him and trust in him, than that you apply to a human physician. You cannot trust his love to you too firmly,—you cannot too entirely depend on his death as for you,—on his intercession as for you,—on his salvation as a salvation for you. If you feel it difficult to believe in him, remember the passage, “Lord, help mine unbelief,” and he will help you. Take these words for your guidance, and trust and not be afraid. If he see it proper he can heal you, and he can make you believe, and say, “It hath been good for me that I have been afflicted.” Should your sickness even be unto death, he can raise you above the fear of the last enemy, he can make you more than a conqueror, and he can take you to that blessed world where there is no sin and no more pain, but rest, and peace, and assurance for ever.

I am very sorry that I cannot see you, but I shall endeavour to remember you daily at the throne of grace, and I would recommend to your frequent reading and meditation the 23d Psalm, the 14th chapter of John, and the 8th of Romans.

It will be a great comfort to your father and mother that you open your mind to them, and as you have to speak to them much about the body, that you also speak to them about the state of your soul. Let them know your fears and hopes, the portions of the Word of God that you think are blessed to you. Speak also on these subjects to your brother and sisters.

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I am, my dear young friend, yours affectionately,

H. HEUGH.



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