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DIARY AND LETTERS
OF
HENRY CRAIK.

**W. MACK, PRINTER,
BRISTOL.**



Yours affectionately
Henry Craik.

PASSAGES
FROM THE
DIARY AND LETTERS
OF
HENRY CRAIK,
OF BRISTOL.

BY
W. ELFE TAYLER.

WITH AN INTRODUCTION BY
MR. GEORGE MÜLLER.

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PREFACE.

IN sending forth the following work, the author wishes to express his hearty desire and prayer that it would please God to bless what it contains to the reader's profit. He has great pleasure in prefixing an INTRODUCTION from the pen of Mr. Müller, the founder and director of the New Orphan Houses, Ashley Down.

4, RUSSELL PLACE,
MONTPELIER, BRISTOL,
April 21, 1866.

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INTRODUCTION.

It was in July, 1829, that I first became acquainted with Mr. Craik. That which drew me to him was not that we both were then nearly twenty-four years of age; nor was it that we both had had a university education; nor was it that we both, with great love and earnestness, at that time, pursued the study of the Hebrew language; nor was it even, that both of us had been about the same time brought to the knowledge of the Lord Jesus, whilst at the university; but it will be seen in what follows, what it was that drew me to him. In May, 1829, soon after my arrival in England, I was taken very ill. My desire was then very strong to depart, that I might be with my adorable Lord, who had loved me, and given Himself for me, the great sinner. It pleased God, however, contrary to my expectation, and especially contrary to my desire, to begin to restore me; and, in order to complete my restoration, I was medically advised to leave London for change of air. In submission to the will of God, I went to Teignmouth; for though the state of heart in which I was,

desired no prolongation of life, yet I considered it my duty to use this means. While at Teignmouth, I became acquainted with Mr. Craik, and *his warmth of heart towards the Lord* drew me to him. It was this which was the attraction to me.

As I stayed but a few weeks at Teignmouth, I saw but little, comparatively, of him; but in January, 1830, I returned to Teignmouth, and thenceforth abode there. We were now drawn more fully together; for between July, 1829, and January, 1830, I had seen the leading truths connected with the second coming of our Lord Jesus; I had apprehended the all-sufficiency of the Holy Scriptures as our rule, and the Holy Spirit as our teacher; I had seen clearly the precious doctrines of the grace of God, about which I had been uninstructed for nearly four years after my conversion; and I had learned the heavenly calling of the Church of Christ, and the consequent position of the believer in this world. As these very truths so greatly occupied the heart of Mr. Craik also, we were now soon drawn closely together; and from that time to the day of his falling asleep in Jesus, our friendship was intimate and unbroken for thirty-six years.

The reader will learn from the Memoir itself, that we remained labouring in the Word in the same locality

in Devonshire for about two years and three months, and then, in a very marked way, were both led, at the same time, to Bristol, where we have laboured together for more than thirty-three years.

It has been often observed how remarkable it was that we should have laboured for so many years so harmoniously together, and that this should have continued up to the last. Now, as I write this Introduction for the profit of the reader, I dwell a little on this point. It was not because Mr. Craik had no mind of his own, and, therefore, submitted himself habitually to my judgment; nor was it because I blindly followed him, having no judgment of my own. All our Christian friends, who were acquainted with us, knew well that this was not at all the case; but the reasons were these. When in the year 1832, I saw how some preferred my beloved friend's ministry to my own, I determined, in the strength of God, to rejoice in this, instead of envying him. I said, with John the Baptist, "A man can receive nothing, except it be given him from heaven" (John iii. 27). This resisting the devil, hindered separation of heart. But this was not all. God honoured me also, from that time, in the ministry of the Word, and greatly, which is only referred to, to show how a double blessing followed my resisting the

devil. But when it pleased the Lord from the beginning of 1839, and thenceforth, to condescend to bestow such abundant honour upon me, as He did in connection with the Orphan Houses, and the other objects of the Scriptural Knowledge Institution for Home and Abroad, the temptation was the other way, especially when this work was more and more extended, and the blessing of God resting thereon became greater and greater. Then my beloved friend, on his part, speaking after the manner of men, had cause for envy. But how was it in reality? There were few, if any, who more truly rejoiced in all the honour which the Lord condescended to put on me, than my friend did.

Still this was not all. There is this particularly to be added, that, whatever the spiritual infirmities of my friend or of myself were, there was given to us, throughout the whole thirty-six years of our friendship, an honest purpose to live to God, and not to ourselves; to please Him, and not ourselves; and thus it came that our friendship remained unbroken to the end, though the temptations for alienation of heart, humanly speaking, increased more and more, instead of decreasing. Our natural constitution of mind and temperament were very different; and yet we had to work together, whilst about 2500 believers were received into fellow-

ship since first we came to Bristol ; and whilst, of late years, nearly 1000 believers were in fellowship in the Church, meeting at Bethesda and Salem chapels, among whom we laboured. Who, therefore, can doubt the difficulty there was constantly in the way to this continuation of love and union ; but there was help to be found in God, and we found it to the end. Our parting was thus, when I saw my dear friend for the last time. After I had kissed him, when I purposed to go, he, being too weak to converse any more, said, "Sit down," and also asked Mrs. Craik to sit down, that he might look on us, though he could not converse. I sat thus silently still awhile, and then left. This was our last interview. The next day I took cold, and was for several days kept at home, during which time my dear friend fell asleep.

The reader will see from the Memoir, that Mr. Craik had very superior powers of mind ; but that which made him especially lovely in *my* estimation, were the following features of his character and spiritual attainments.

- I. He was very affectionate.
- II. Like Nathanael of old, he was truly without guile.
- III. He was particularly conscientious. Whatever

his weakness or failing in any way, you might be sure that he acted conscientiously. He did what he did, because he thought it right. Our views concerning certain modes of action, differed materially; but I always came back to this: My friend is conscientious; if he only saw as I did, he would surely act differently.

IV. Whilst endowed by God with such great mental powers, he did not use them to get a name among men, nor to be admired by men, but to throw light on the Holy Scriptures, and to set forth the truth. As a striking proof of his humility, and his being far from seeking the honour of men, I mention the following. In the year 1849, Professor Alexander intimated to him, in the name of the University of St. Andrew's, that it was intended to confer on him the degree of Doctor of Divinity, or of Doctor of Canon and Civil Law. He courteously declined this honour, but recommended a Christian gentleman, who had laboured much in biblical literature, for the degree, as it might be of great use to him as an author. The latter was done, and this gentleman had bestowed on him the degree of LL.D. Some years since, the same university repeated to Mr. Craik their former intimation and desire, and a second time my friend humbly declined the honour. Truly this is a striking proof that whatever momentary

failings there might have been to the contrary, he was steadfastly purposed in his heart, not to seek the honour that comes from man, but to commend himself to God, as His servant.

V. Mr. Craik manifested great sympathy to those who were in trial and affliction. His affectionate heart felt deeply for the sufferings of others.

VI. Mr. Craik was eminently a man of prayer and a man given to the study of the Word of God. Such prayerfulness regarding the Holy Scriptures, such truly digging into the Word as for hid treasures, such meditation over the Word, as he was given to, I never knew surpassed by any servant of Christ. The chief loss, that the Church of Christ at large has sustained in his removal, is not merely that he was a lovely, amiable, truly spiritually-minded Christian to all who intimately knew him, and an earnest, devoted preacher of the Lord Jesus; but one who had truly studied on his knees, with great diligence, the oracles of God. Among all the thousands of believers whom I know, there is none whose judgment on any part of truth I should have more esteemed than that of my departed friend, on account of his *great caution*, his prayerfulness, his diligence in comparing Scripture with Scripture, his humility of soul, his very considerable amount of know-

ledge of Greek and Hebrew, and his habitual reading the Scriptures in their original languages.

In reference to the health of Mr. Craik, as one who knew him so intimately and so long, I have to state, that when he was about forty-four years old, he looked far healthier than when I first knew him at twenty-four years of age, and this was still more the case, when he was about fifty years old. He was never strong, and, like many men of great mind, he was not sufficiently careful to make the best of the health and strength he had. He would eat generally rapidly, and though suffering from weak digestion, neglect proper mastication of his food. Moreover, when he felt pretty well, he would forget his constitutional weakness, and labour mentally beyond his strength. This is not stated to throw any blame on that excellent man, who is no more among us, but his friend states it as a warning to his fellow-believers; for life, health, strength of body or mind, are entrusted to us as precious talents, to be used for God. This want of *habitually* acting with caution, respecting his health, and overtaxing his mind, produced, no doubt, at certain times, a measure of nervous depression, of which the reader will find intimations in his Diary, which makes Mr. Craik almost appear to be another man than what he was known to

be in his ordinary public life, in which he generally manifested great cheerfulness.

Having referred to his health, I cannot help adding, that it is my full conviction, that the constitutional weakness of my friend was intended by God for an especial blessing to him. Though Mr. Craik was a very humble man, and though it was his earnest and habitual desire to use his mental powers for the glory of God; yet no one could intimately know him, without being aware that his natural tendency was to aim after the cultivation of his mind with too great an earnestness and natural fondness, which, but for his weak constitution, might have become a great snare to his inner man. As a check, therefore, the Lord so mercifully gave to him this powerful mind in conjunction with a weak body, that he might not overmuch indulge in the cultivation of his mental powers.

I add further this, with regard to his health. I never knew any one, who constitutionally so shrank from suffering, as he did. He often spoke to me on this subject. And yet this very individual was for nearly seven months before his decease, not only a very great sufferer, but was also greatly sustained under his great sufferings. On Christmas-day, 1865, sitting a longer time than usual at his bedside, because I had more time

than generally, all at once I remembered what he had so often spoken to me about, and then told him, that now the strength of the Lord was manifested in his constitutional shrinking from pain and suffering. He saw it and owned it. And verily the Lord greatly sustained His suffering servant, and did so to the end. Without complaining, he passed through his sufferings, though praying and longing to be delivered out of them. And at last he was delivered. Peacefully leaning upon Jesus he fell asleep.

His poor friend, who writes this, remains. As yet the Lord allows me to serve Him on earth. Pray, Christian reader, that whether this time be long or short, I may be enabled to spend it truly to the honour of God.

GEORGE MÜLLER.

21, PAUL STREET,
KINGSDOWN, BRISTOL,
April 21st, 1866.

PASSAGES
FROM THE
DIARY AND LETTERS OF HENRY CRAIK,
OF BRISTOL.

CHAPTER I.

BIRTH, PARENTAGE, AND EARLY LIFE.

1805—1820.

MR. CRAIK was a native of Scotland, having been born at Prestonpans, a town in East Lothian, on August 8, 1805. The place is famous for the defeat of the king's troops under Sir John Cope, and the death of Colonel Gardiner, under the window of his own house, in the rebellion of 1745.

Mr. Craik's father, the Rev. William Craik, son of Mr. James Craik, a farmer in Forfarshire, was at that time Parochial schoolmaster of Prestonpans; but was throughout his life much more closely connected with the parish of Kennoway, in Fife. For above thirty years, with the exception of two or three years at Preston-

B

pans, he had acted as assistant to the parish minister of Kennoway, officiating twice every Lord's-day, and, at the same time, teaching at the parochial school. The family returned to Kennoway, about the end of the year 1805. Henry, as being too young for such a mid-winter journey, was left behind for a few months at nurse.

The Rev. W. Craik was an excellent Latin scholar, and had also a considerable acquaintance with mathematics, and a taste for scientific inquiry. He was indeed a man of a very active mind, of extensive information, and fond of communicating what he knew. During the whole of his laborious life, he taught regularly every week-day, prepared sermons for the pulpit, and preached twice every Lord's-day. Whatever leisure he had was, for the most part, given to reading. From the time he was at College, he had been familiar with the French language, which he had probably taught himself. In his later years, he acquired a fair knowledge both of Italian and Spanish. His sons still remember the eagerness with which he used to read Guicciardini and Bentivoglio, in the one language, and Cervantes in the other. One of his last achievements was the perusal of the whole of "Don Quixote," in the original, during his winter evenings.

He was educated at the University of St. Andrew's, and having passed all the preliminary examination, was early licensed, as a preacher of the Gospel, in connection with the National Church. In the year 1797,

he married Paterson, eldest daughter of Mr. Henry Lillie, farmer at Trenton, in the parish of Kennoway. Mr. Lillie had been a naval officer in one of the British frigates, which, when cruising off Cape St. Vincent, in May, 1763, made a prize of the Spanish register ship *Hermione*, laden with treasures and valuable effects, by which all the captors were more or less enriched. Her cargo amounted to about a million sterling. Although then a very young man, Mr. Lillie soon after retired from the navy, and married Isabella,* the eldest daughter of Mr. David Seton, who, as well as his father of the same name, held the office of Bailie of Kennoway.

There is a tradition, that the Lillies were a Huguenot family, that had left France at the Revocation of the Edict of Nantes.

The Rev. William Craik, of Kennoway, died in 1830. His family consisted of four sons and two daughters. One son died in infancy, and one daughter when about twelve years of age. The eldest son is Professor George Lillie Craik, LL.D., of Queen's College, Belfast. The second is the Rev. James Craik, D.D., formerly

* In the churchyard of Kennoway, the gravestone of the Setons still remains, being built into the wall. It contains the names of Mrs. Lillie's father, etc., etc. When she died, a very old lady, Henry Craik was a little boy at school. He was dissatisfied that no mention of his grandmother had been added to the other names on the gravestone, and, having got hold of a large nail and a hammer, he with his own hands cut out "also Isabel Seton." The crooked and irregular letters were visible a few years ago, and probably are so still; a memorial of a grandson's respect and affection.

minister of Scone, in Perthshire; and since 1843 one of the city ministers of Glasgow. Both were educated in the University of St. Andrew's. The Rev. James Craik was Moderator of the General Assembly of the Church of Scotland, in 1863. The surviving daughter resides at Scone. The third son was Henry Craik, the subject of this Memoir.

Henry Craik, as may be supposed, received his education, as a boy, in the Parochial school of Kennoway, of which his father was the master. The course of instruction pursued in the Parochial schools of Scotland, as it is little understood in England, may be briefly described. All the scholars received religious instruction in the Scriptures, and in the Catechism of the National Church; and were taught the ordinary branches of reading, writing, and arithmetic. Opportunity was given, also, to all who could afford it, to obtain instruction in the Classics, in Geography, Book-keeping, Navigation, and the various branches of Mathematics, theoretical and practical. The extent to which the higher branches were acquired, depended on the social position of the parents of the pupils and their own aptitude to receive instruction. The tastes and acquirements of the teacher also exerted considerable influence in determining the degree to which the education of promising pupils might be carried. When he happened to be a good classical scholar, and well acquainted with science, he frequently persuaded the parents to give their sons the advantage of being prepared to enter the

classes at the University, by continuing to be scholars, till such preliminary education had been received.

During his boyhood, Henry was not remarkable for the interest he took in outdoor amusements demanding vigour and agility; but in general his time was spent in the manner customary with boys of his age. When very young, he was wont to address groups of lads who met together during the intervals of labour, and listened with good-natured attention to their juvenile instructor. This practice however was early discontinued. While at school he attempted composition in various ways, writing several numbers of a little magazine, each consisting of a few leaves: the imperfect penmanship, the articles, reviews, and letters to the editor (a most important department), and the stitching, being all by himself. One of these has been preserved, and is thus named,—“The Literary and Theological Magazine, edited by Henry Craik, Kennoway. Let the captious and the idle murmur at our work, let it be ours to improve in ability, in spirit, and in vigour. No. 5.” There is no date, but this effort must have been made probably a year or two before he went to St. Andrew’s.

It had all along been the desire of Mr. Craik, that his sons should be educated at the University of St. Andrew’s. He had carried with him, through life, a great veneration for his Alma Mater; retaining a vivid and grateful recollection of the benefits he had derived from his residence there. His sons received all their education, until they went to College, entirely from

their father. In addition to school instruction they, doubtless, derived advantage also from the opportunities which they enjoyed of conversing with him; and from being permitted to read, without minute direction, or much restraint, any books on which they could lay their hands. His varied information was ever ready; and, residing in the country, with facilities for walking and conversation, he found time, notwithstanding his busy and laborious life, for frequent intercourse with his family. To their mother they were all indebted for careful attention to their health and material comfort. To her warm-hearted kindness, and animation of character, with her graphic powers of expression, her son Henry was wont frequently to refer; with a fine sense of the enjoyment which these qualities had afforded him in his earlier years.

Having obtained sufficient preliminary education, Mr. Craik entered St. Andrew's at the beginning of the Session 1820-21, attending the Junior Greek and Latin classes. The Greek class was then taught by Professor Alexander, who had recently been appointed to the chair, and of whom he has always spoken with kindness and respect. The Professor saw and appreciated his abilities; and long afterwards, when the student had attained to proficiency as a Greek scholar, they frequently corresponded, and maintained with much cordiality, as long as Professor Alexander lived, a mutual friendship.

The Professor of Latin, or of Humanity, as it was styled, according to the Scotch phraseology—"In

Academia Andreana Litt. Hum. Prof." as he was wont to call himself on the title-pages of his admirable editions of the chief authors read in his classes,—was, the eminent philologist, Dr. John Hunter. He had held the office nearly half a century; and we believe, some years later, was appointed Principal of the College.

In common with every intelligent student, Mr. Craik derived from Dr. Hunter great and lasting benefits. He conveyed to his students an acquaintance with the philosophy of language, which exercised a powerful influence on their mental character and mode of thinking, to whatever branch of study their attention was directed.

The ordinary Philosophy course, as it was called, at St. Andrew's, during this period, extended over four Sessions of six months, beginning in the end of October, and ending in the beginning of May, with a vacation of about ten days at Christmas. The first Session was devoted, in general, exclusively to the study of Greek and Latin; when the students received direct instruction in the class-rooms for two hours a day, from each professor. The classes for Greek and Latin were attended during all the four Sessions, but, in the second, the students joined the classes of Logic and Mathematics; in the third, the classes of Moral Philosophy and Mathematics; and in the fourth, the class of Natural Philosophy. This was the course pursued by Mr. Craik. His tastes did not lead him to cultivate, to any great extent, Mathematics.

It was in the year 1820, soon after completing his

fifteenth year, that Mr. Craik entered the University of St. Andrew's, and became a student of the United Colleges of St. Leonard and St. Salvador. In an old memorandum-book occurs the following brief review of his college-life, written at the close of the year 1832.

"In October or November of 1820, I went to the University of St. Andrew's. My two brothers, George and James, had passed through the classes of this College before me, and they were then in St. Andrew's, engaged in tuition. The Sessions of the United College continue only during the winter months.

"1820—1821.—During this Session, I attended the Greek and Latin classes, under Professor Alexander and Dr. John Hunter. I got no honours during this Session.

"1821—1822.—Attended the Greek, Latin, Logic, and Mathematics. Got the third prize in the Greek; a prize for translating the first book of Homer into English verse; a prize at the Logic, second and third; a prize at the Mathematics, sixth.

"1822—1823.—Attended Greek, Latin, Mathematics, and Moral Philosophy, and obtained two prizes in the Greek, the medal—the highest honour among those of my own standing,—and a prize for a poetical version from one of the Greek plays. Two prizes at the Moral Philosophy that year. The Lectures were read by G. Crawford.

"1823—1824.—Attended Greek, Latin, Natural Philosophy, and Dr. Chalmers' Lectures. Obtained a

prize in the Latin, and two in the Greek, the highest honour as before. This concluded my Philosophy course, and qualified me for entering St. Mary's College, or the Divinity Hall.

“ During all these years, I had been living without God, though I read the Scriptures, and kept up a kind of formal praying, as far as I recollect. My happiness consisted principally in companionship; but I feel a difficulty in recalling my state of heart, except that I did not delight in the things of God.

“ 1824—1825.—This Session I became acquainted with Urquhart, and my mind and heart were very gradually changed. Want of companions, lowness of spirits, finding relief in such society as Urquhart's, and specially attracted by the loveliness of his character.”

In the year 1822, Mr. Craik gained what is called a bursary, or exhibition. The bursaries, as they are termed in Scotland, have, for the most part, been left for the encouragement of young men at the commencement of their career, with a view to help them to defray the College expenses. Though the sum is usually small, it has often proved highly beneficial in stimulating to further exertion. The following account of the trial is from the pen of Mr. Urquhart:—

“ Tuesday was the day appointed for the competition. We met accordingly at 10 o'clock in the morning, and got a passage to translate from Latin into English, which we gave in at 2 o'clock. We were then allowed an hour for dinner, and assembled again at 3, when

we had another version to turn from English into Latin, which we finished about 6 o'clock. We were then, without getting out, locked up in a room, to wait till we were called in our turn, to be examined upon an extempore sentence. I was not called upon till nearly 11, when I was dismissed for that night. 'The Professors met yesterday to determine the bursaries, from the exercises that had been performed the day before. There were no less than thirty-three competitors, and as I knew many of them to be very good scholars, from their answers in public classes, I had given up all hopes of getting one. You may then judge of my very agreeable disappointment, on going last night to know the determination, to hear that I had received the *first* bursary.'" The second bursary was gained by Mr. Craik. The bursaries are all equal in value, being each eight pounds a Session, for four years, provided the student continued at the College for that time.

In his third year, Mr. Craik, as already noticed, obtained the highest prize in Greek. We well remember the delight with which he related to us, only lately, the interesting scene presented on this occasion. The declaration of the successful competitors by the Professors took place in a large room in the presence, not merely of the students, but of a large assembly of strangers. The Greek translations were quite anonymous, so that no one could guess to whom they belonged, and a motto was attached. Each translation was accompanied with a sealed envelope, bearing the same outside, and in-

side, the name of the writer. When the company had assembled, the business of the meeting began by the professor's announcing: "I hereby declare, that the first prize in Greek belongs to the translation bearing the following motto,—

"Now since the world by writing is possest,
I'll scribble on in spite, and do my best
To make as much waste paper as the rest."

Then, amidst the breathless silence of the assembly, he opened the sealed paper containing the name of the successful competitor, and read out the name of Henry Craik. The fortunate student was then called upon to receive the prize, and, walking up through the crowd of spectators, bore away the silver medal.

The liberal principles on which the Universities of Scotland are conducted, are well known. These important Institutions are open to men of all professions. No subscription is required from the students, either at their entrance or at any subsequent state of their progress. Not only so, but the highest honours in the gift of the University are equally within the reach of the Dissenters and Churchmen. At St. Andrew's, it is expected, as a rule, that the students should attend public worship at the College church every Lord's-day; but a dissenter has only to intimate that it is his intention to attend regularly at a dissenting chapel, and his presence at the College church is no longer necessary. Mr. Craik, as the son of a clergyman, of course regularly

attended with his fellow-students. As the students do not reside in the College, lodgings were obtained by him in the town at a convenient distance.

The daily routine of College-life is thus described by the celebrated Urquhart, a fellow-student and bosom friend of Mr. Craik: "I rise every day at 7 o'clock (with candle-light of course),¹ go to the Greek class at 8, and remain there till 9; take my breakfast, and go to the library between 9 and 10; go to the Mathematics from 10 to 11; the Greek again from 11 to 12; take a walk between 12 and 1; dine between 2 and 3; study till 4; take a walk between 4 and 5; and am in the house the rest of the night."

¹ This was written in December, 1822.

CHAPTER II.

DIARY WHILST A STUDENT AT ST. ANDREW'S.

1825—1826.

WE now come to the Diary of Mr. Craik, and from this period, by far the chief part of the present work will consist of extracts from that Diary. It was begun in the year 1825, when in his twenty-first year, and was continued with many interruptions down almost to the period of his lamented decease. It consists of a great number of volumes, mostly about half or one-third the size of the book now before the reader. One very large folio volume contains the record of ten or eleven years' service in the cause of Christ, from 1837 to 1848. The early volumes are by far the most full and copious. The latter are, for the most part, exceedingly barren and empty, except here and there. It is quite evident they were not intended for the eye of others. No one *could* have written what these volumes contain, if his object had been to have them published to the world. And yet we know from actual fact, that Mr. Craik, long before he had the slightest idea that "the time of his departure was at hand," had an idea that possibly the publication of some *portions* of his Journal might be productive of good.

Mr. Craik had a very strong conviction of the advantages of keeping a Journal; and some two or three years ago delivered a very interesting and instructive Lecture on this subject for the Young Men's Christian Association in Bristol. In that Lecture, which the writer heard, Mr. Craik spoke as follows: "Should any of you live to be as old as I am, you will find it very interesting to trace, in the record of your early history, the characteristics of your youth, and the changes in disposition, sentiments, or character, which years have effected. You may be gratified by being enabled thus to recall the recollections of youthful diligence in the pursuit of knowledge and virtue, and the evidences, from your own experience, how good it is to choose the fear of the Lord. You may also have to rejoice over faults corrected, and evil tendencies overcome, and from what you have yourself learned during your course through life, you may be helped in counselling and directing others. You may find much to regret and to confess as having been wrong; but if you have sought to walk with God, you will find also abundant cause for thanksgiving, and will derive, from the experience of the past, lessons of encouragement and consolation in regard to the future. If you have cultivated good habits, such will have become as a second nature; and from exercising your faculties habitually on worthy objects, you will have gained a disrelish for the pursuit of folly, thoughtlessness, and sin."

The first volume of Mr. Craik's Diary is entitled,

“Daily Register of Doings, Theological, Scientific, and Literary.” The record is very minute, often mentioning how every hour of the day was employed. It contains a great deal of criticism on books.

Some idea of his mental character at this period may be formed from the motto which stands at the commencement of the volume—“To advance in knowledge is to assimilate the mind to the Omniscient Deity; and though the resemblance can never be complete, it must be increasingly delightful to be ever approximating towards its completion.”

This motto is prefixed to no less than four of Mr. Craik's volumes of Diary, and was evidently thought much of; yet nothing can be more false or mischievous than the sentiments it contains. Knowledge ought not surely to be the great object of life; nor is it true, that “*to advance in knowledge is to assimilate the mind to the Omniscient Deity;*” still less, as seems to be implied here, is the increase of knowledge attended with increase of happiness. True, God is light, but it is also said, “God is love.” To advance in knowledge is not to become like God, unless we also resemble Him in His other perfections. The evil one and his associates in the kingdom of darkness, immensely exceed in knowledge the wisest of the sons of men; but are they like God? Are they happy? Why not? Because, they possess no kind of resemblance to Him in His Holiness and Goodness, His Justice and Truth. The humblest follower of the Lamb is far above those fallen angels

in this respect, and, consequently, far happier. No one felt these truths more fully, in after-life, than Mr. Craik himself; but, at present, it must be remembered, he was still in nature's darkness.

The industry of the young student, during this, his last year's residence at St. Andrew's, was astonishing. The following is the first record of a day's studies.

“*Saturday, 17th September, 1825, anno ætatis 21.*—After breakfast, from the 16th to the 31st of Exodus; wrote out a summary of Dr. Brown's 20th Lecture, and studied Lecture 31st; after which, wrote out a summary of the same, and finished the discussions connected with our external affections. Walked and read poetry till dinner. Read the following articles, in ‘*Edinburgh Review* :’ Review of Dr. Griffith's ‘*Travels in Italy*,’ etc.; review of Miss Edgeworth's ‘*Leonora* ;’ a very long, able, and interesting account of M. De Lille's French version of ‘*Paradise Lost* ;’ by the reading of which I have been inspired with a resolution to give more attention than for some time past I have done to the study of French. Looked over above 120 lines of the First *Æneid*, and composed the first five pages of my *Introductory Disquisition* on this work, consulting Heyne,” etc., etc.

Sunday brought no rest to this indefatigable student. The following extract speaks for itself.

“*Sunday, 18th September.*—Before breakfast: from 21st to 26th Exodus; Introduction and first Letter of ‘*Jazer*’—a series of epistles on the primary doctrines

of Christianity. Before going to church, Letters, 2nd, 3rd, 4th, 5th, 6th, and 7th, on the following subjects: the Trinity, Divine Sovereignty, Election, Covenant of Grace, Atonement, Justification, Sanctification. At church, in the forenoon: heard Dr. Lee, on the Fear of God; in the afternoon, on Heaven; and, coming in, finished the 2nd series of 'High-ways and Bye-ways;' to page 71 of Butler's 'Reminiscences,' on the following subjects: Education, Foreign Colleges for the education of English Catholics," etc., etc.

The record of the next day's studies contains a criticism on Schlegel, the German historian and poet.

"*Monday, September 19th.*—Read Virgil, and taught before breakfast; after which, called on Mr. Menzies, walked, returned, and studied Dr. Brown's 32nd Lecture on 'The Internal Affections of the Mind.' Wrote a summary. Studied Lecture 33rd, and wrote out a summary of it. Of Schlegel, the great German Critic, read the following Lectures in continuance of previous readings—Lectures 13, 14, 15, 16, to the conclusion of the book. The excellencies of this work seem to me, a very profound and intimate acquaintance with every part of literature, and an admirable spirit of philosophical criticism, of virtue, and devotion. Its defects, a leaning towards the tolerance, if not the embracing, of Catholic absurdity, and an apparent desire of founding the proofs of religion and philosophy on some mystic and undefined first principles, differing from and independent of reason and

common sense. Of the justice of his criticism on our three great historians, Robertson, Gibbon, and Hume, I am unable to form an accurate estimate. Their works I intend to begin to read regularly, pursuant to which determination I propose to bring from the Library on Wednesday, the two first volumes of Robertson's Works.

"After ten, to page 115 of Butler's 'Reminiscences,' and some extracts of Letters from Dr. Parr to Mr. B. Theophrastes, Cicero, and Virgil, for several hours. After 11 to sleep."

A sketch of Gibbon's character occurs a little onward.

"*Saturday, September 24th.*—Rose about 8, and finished the first five chapters of Leviticus. After breakfast, resumed Gibbon, and finished his Memoirs of himself. This man had some amiableness, much talent, and more erudition. His infidelity was not so odious as his manner of displaying it was detestable, even to an honest-minded adversary of Christianity. If there be such a thing as *honour* in this respect, Gibbon was *dishonourable*. The most exceptional passage in his history of himself seems to me the following:—'I have sometimes thought of writing a dialogue of the dead, in which Lucian, Erasmus, and Voltaire should mutually acknowledge the danger of exposing an old superstition to the contempt of the blind and fanatic multitude.' Now, if Gibbon was a believer in the truth of Christianity, what sense could there be in

combining the names of Lucian, Erasmus, and Voltaire? The first two attacked (by ridicule chiefly) the superstitions of their age—and the nonsense of paganism and popery almost equally merited their attacks. But Voltaire's attacks were not confined to the mummeries of Rome; openly ridiculing all religion, he has deserved the execration, of every generous mind. In fine, the whole passage is inconsistency and nonsense on the supposition of Mr. Gibbon's Christianity. If, on the other hand, the historian was really an infidel, how could he assert, that since his reconversion to the Protestant faith, he had 'acquiesced, with implicit belief, in the tenets and mysteries which are adopted by the general consent of Catholics and Protestants'?"* This is dishonourable dealing, and the accusation may be confirmed by a reference to the commencement of his insidious attack on our faith, in the first volume of his history."

Much of Mr. Craik's time, as the reader has already seen, was at this period devoted to the study of Brown's "Mental Philosophy." His Diary contains, under date of September 26th, a most enthusiastic encomium on this work, and recollecting as we do, the intense delight with which we perused the pages of this remarkable work, when a Student at College, we can sympathise with the feelings which dictated the following passage. "Studied Lectures 41st and 42nd of Dr. Brown. These two productions, especially the last, may rank

* Page 39 of his own Memoirs.

among the proudest triumphs of human genius. Nor is it possible to peruse them without feeling the most unbounded admiration, mingled with awe, astonishment, and gratitude. It may be questioned if, of all the mighty minds by which, previously to the time of Dr. Brown, philosophy had been adorned, to him there was one superior. He is dead, and alas, hath left none equal!"

One plan of study extensively adopted by Mr. Craik, whilst in Scotland, was that of making an analysis, or abstract, of any standard work lately read by him. His Journals during 1825 and 1826 are full of exercises of this description. These are often very copious, and admirably done. Amongst the works thus analysed, may be mentioned the following:—Edwards on the Religious Affections; Adam Smith's "Political Economy;" Brown's "Lectures on Mental Philosophy;" Douglas "On the Advancement of Religion;" Robertson's "America;" etc., etc. The advantages attending this method of study are many and obvious. First, it requires beforehand a thorough mastery of the work; then it imprints upon the mind the contents of the work, far better than any mere reading can do; besides which, it affords admirable practice in composition. On all these accounts this plan of making an analysis of the principal works read from time to time, may be confidently recommended to the youthful student.

The following notice of Mr. Craik's College friends is deeply interesting, as showing his intensely social and loving nature.

*“Saturday, October 8th, 1825.—*Before going to sleep, let me devote a few moments to reflect on a circumstance of which the Kennoway visit has been the means of informing me. I lately wrote my very dear friend Urquhart, and received intelligence of his having gone on a visit to London. But I then understood that his visit was made with the full intention of returning to St. Andrew's; but I now find, from a letter which he had sent to me at Kennoway, that his visit to the metropolis may turn out a lasting one, and I may never again in this world enjoy the society of one to whom I have formed no common attachment, and whose departure from St. Andrew's will deprive me of the society of the last and dearest of those College friends in whose converse I have probably too much delighted. A singular fate has attended all my friendships, and it may be interesting and soothing to my own heart to recall the forms of my departed companions. The most distinguished, as well as the most virtuous and amiable, of my first-year acquaintances was Mr. John Graham, now at M——; to the most gentle and pleasing manners and disposition, he added the most penetrating and clear-headed abilities. I felt much at parting with him. I trust he is now happy; and as I have not forgotten the happiness I have enjoyed in his society, I have a slight hope of meeting with him again, when the struggles of youth are over. Five years have a great effect in dulling the memory of any one, and I may fail to enumerate many of those with whom I then was

happy. But I can yet remember, with respect and esteem, the acuteness, ardour, and careless wit of Mr. Patrick Robertson and Mr. James Bury. During my second Session of attendance, the chief companions of my leisure hours (and those hours of leisure and frolic were, alas ! too many) were Mr. Alexander Anderson, Mr. Matthew Conacher, and Mr. Thomas C——. Many an evening have I spent in Conacher's room, reading Greek and spouting poetry—laughing and talking and jesting, while the ostensible object of meeting was Latin and Greek, and the real result was mirth and madness. * * * * was a light-spirited, happy-tempered child of literature, delighting in fun, kind-hearted, warm-feeling, and vain. Conacher was a *perfect* scholar, acute, sensible, adorned with uncommon powers and corresponding attainments, and not unconscious of these lofty claims to distinction ; cuttingly satirical and cool about trifles, but warm, sincere, and faithful in his friendship. Both these are now in Edinburgh : the former I saw some months ago ; from the latter I received a letter a few weeks ago, containing an invitation to Dunkirk. I have written since, but without receiving a reply. Their sentiments and pursuits are now very different from mine, but I trust our friendship continues unbroken. With Conacher I was as intimate as it was possible to be ; and with both of these I kept up an almost unbroken and too-continual intercourse for the second, third, and fourth year of my attendance at the University. At the end of my fourth

year; I was separated from them, and at the beginning of my fifth, sent to learn Divinity and teach the Classics to patrician pupils. Let me cherish the hope that we are all to meet once more and talk over and, perchance, renew (though with a more prudent frugality) the delights of other days. I may here commemorate my friendship, during my fourth year, with a young gentleman of uncommon qualifications and learning, Mr. George Hutchinson. He and Conacher, along with Mr. J. Cook and myself, formed ourselves into a society for the study of Latin; and I still retain the volume of our transactions, a sacred relic of many a happy meeting. He had strong feelings, and many an amiable trait of character: would to God they were properly directed! On the events connected with my early companionships I could dwell to infinitude; but this brief memorial must close. At the commencement of my fifth year, after the departure of my dear Conacher, who paid us a short visit before going to Edinburgh, I felt the most dreadful despondency steal over my soul, and fearfully harass my much weakened mind. The friends of my early days were gone. New faces now presented themselves in the room of those I loved; and mere occasional acquaintances, or professed adversaries, were almost all that remained of the circle in which I formerly mingled. Well might it have been said of that Session, that everything became new,—new societies, new ways of distinction, new folk, new fashions. I was of the old school, and could little sympathise with

those sweeping innovations. I stood in the crowded hall like a deserted and nameless and obscure thing; and while every one had a friend or companion, I alone seemed friendless, at least, so I dreamed in the madness of my diseased fancy. I might, indeed, have forced myself into society; but I was very proud and bashful and unyielding, and (I honestly believe, only to those who did not intimately know me) very unamiable. Alas! I could too little disguise my feelings; I could not tolerate nonsense; I could not smile when my heart was sick unto death; and the mad, ceaseless laughter of those around me seemed to proceed from beings almost of a different nature. I had a great tendency to despise, and I indulged it to the full. I do not know that I was despised in return,—most likely so despised as never to be thought of. Days, weeks, months rolled on, and I renewed my acquaintance with some of those who in former days had been my slighter acquaintances. The manly sense and vigorous intellect of Rintoul contributed to amuse my disease. But the dearest and the most intimate of all my friends,—one who soon supplied the want I had felt of a perfect familiarity,—was Mr. John Urquhart, a young gentleman of talents, various and powerful; his manner and character all that was interesting, estimable, and engaging. Ever since, I have kept up a constant correspondence with him, and if he departs, St. Andrew's College companionship will resume the dreary appearance which it assumed at the commencement of my last eventful Ses-

sion. Amongst the rest of my fifth year's companions, I may reckon Nisbet, Lorimer, Brown, and Tait, etc., etc. With many (both in this and previous Sessions) have I occasionally enjoyed pleasure, and may do so again, but some of those who are not inserted in this brief memorial are imprinted on my memory. Nisbet was much older than I; at parting from Lorimer I felt much, though our intercourse had been at intervals,—few and far between. Tait was an honest-hearted, practical character, who, I trust, returns. He is a young gentleman of vigorous and active philanthropy, an honour he will be to our Hall. With Brown and Rintoul I engaged in the Mechanics' Institution, during the summer of 1825; and I have no reason to repent the engagement. Rintoul has a mind of the very first order. Brown is possessed of many estimable and amiable qualities. But they, too, have secured situations, and will not return. Thinking on all this, I parted from Rintoul with much affection; and as the result of the whole matter, I can scarcely avoid quoting the lines of Campbell or Moore:—

“I never knew a dear gazelle
 To glad me with its bright blue eye,
 But when it came to know me well—
 To love me—it was seen to die,” etc.

Yet I have an honest pride in looking back upon the friendships I have formed, since, though I may not possess excellence equal to theirs, I may still lay claim to the inferior distinction of having sought out and ad-

mired that which was worthiest of admiration. As it is, my enjoyments are in the hand of my kind Father in heaven, and if He see right to separate my dear Urquhart from me, He will either raise up some new friend, or make me happy in His own good time, without this instrument of happiness. Meanwhile, let me cherish, with fond remembrance, the idea of former friendships; and especially the constant love of my dear, dear Urquhart; and, fanning in my bosom the flame of literary ambition, let me continue steadily to prosecute the acquisition of useful and ornamental science. Let literature and religion be to me constant and unfailing sources of independent delight. Nor ever let me disgrace the great memory I have here recorded, by admitting any meaner spirit to possess an equal share of my affection and esteem."

At this period of Mr. Craik's life, literary ambition was his darling passion. Religion seems to have occupied but a small space in his thoughts. Still, there was an under-current of devotional feeling occasionally perceptible. The following passage, amongst others, may be referred to, as illustrating the state of his mind at this period.

"*Wednesday, September 21st, 1825.*—In this, as in all my other honourable employments, may I experience the blessing and protection of Him who has all my life been my kind guide and constant friend—the God of revelation. May He enable me never to put away from me the belief and enjoyment of the great doctrines of

Christianity, nor ever, amid the anxiety and excitement of literary aims, to forget that science and literature are truly excellent only when directed to the mighty objects of a Scriptural Theology, the glory of the Creator, and the happiness of the creature involved therein."

The second volume of Mr. Craik's Journal presents little worth extracting. His studies were still pursued, though, it would appear, he did not apply himself so diligently as usual. He speaks in very high terms of two College friends—Mr. Tait and the lamented Urquhart. Of the former he says :—

"Tait's aspirations after something higher than he has ever yet accomplished are the indications to me of a noble mind. His heart, too, is one of the finest order, with all the honesty of a sound Christian, and somewhat of the simplicity even of genius; and he has all the *amiableness* of true religion."

Of the latter, he says, "His character is all of loveliness; but its most shining ornaments are, most devoted and self-denying piety to God, and most ardent sensibility to the good and ill of the whole species. His mental powers are something superior, and his fine ingenuous sensibility, the soft melting tenderness of his heart, are truly and singularly amiable."

The books studied during this period were, Homer's *Iliad*; Longinus 'On the Sublime;' Theophrates; Thucydides; Horace; Cicero; Livy; and Buchanan, a Scotch writer of Latin Poetry; Brown's 'History of Missions;' Gibbon's 'Miscellaneous Works;' Goldsmith's *Rome*;

Smith's 'Political Economy.' Of two of these he made a careful analysis—Smith and Longinus.

We discover very little indication of religion throughout this volume. Under the date of Thursday, 27th December, 1825, occurs the following striking passage:—

“So this day, like many others of late, has been spent almost wholly in company, for which I begin to be contracting rather too great a relish, for the proper pursuit of literature and religion. Nor as a man of letters, should one bury one's self from society, and I have a *host* of excuses for my indulging therein, in the fact that society can now be enjoyed by me.” Then follows:—

“*Friday, 28th December, 1825.*—Is the Christian religion really true? Such has been the solemn question with which my mind has of late been so fearfully engaged. To think on myself as an infidel, or even as a sceptic, is most dreadfully agonising. But, have I any authority to consider myself as a Christian? Would to God the days of former time would again return! Those days of undisturbed confidence in God, of unfeigned zeal for religion. And whence can this apathy proceed from? Search me, O God, and know me! Arguments for the truth of God's Word are to me almost of no lasting avail. What would I give to become a steady, renewed believer! Am I not the worst of hypocrites, who can mix in the society and the conversation of Christians, and who am yet utterly destitute of spiritual desire, or even of faith? O God,

give me faith in the revelation of Thy Son. Let me question my understanding and my heart. Why should I believe Christ to have been truly the Son of God? He appeared in Judæa, professing to be so; He tried to make manifest the proofs of it by miracles. He endured a life of suffering to testify His truth. Well, for all this He might have been an enthusiast, an impostor. No! an enthusiast would not have lived so quiet, an impostor could not have lived so holy, a life as He did. Nay, more; His disciples followed His steps. They must have been scoundrels, if they saw no miracles. But they were not scoundrels. Their precepts are characterized by rational piety, and a sound mind. This religion must be Divine. Would to Heaven my vain, doubting heart could rest here! O God, send Thy Spirit into my heart, and enable me to do so. Give me more to read Thy Word; may the coming of this year be to me the coming of a better life."

"*Give me more to read Thy Word.*" A more appropriate prayer he could not possibly have uttered. The study of the Word of God was just 'the one thing needful.' Mr. Craik appears to have spent almost his whole time at this period in reading. There was Homer and Virgil, Eschylus and Sophocles, Demosthenes and Cicero. At one time he was studying the pages of our great historians, at another eagerly devouring standard works on Moral Philosophy or Political Science, and then again, books of Travel and Biography, and the

poems of Shakspeare and Byron. But there was one Book, a Book that outweighs in value all other books in the world, and that Book he neglected, or only read formally, and as a matter of course. It was this that brought on the state of mind referred to in the last extract. The Gospel is the Divine remedy for the fatal disease under which the human race is suffering ; and, so long as that is neglected, there can be no peace to the soul. How many youthful students in this country are, at the present time, following the same course as Henry Craik did in the ancient University of St. Andrew's. Oh, that like him, they may be brought to see their mistake, and to feel as the royal psalmist did of old : "O how I love Thy law, it is my meditation all the day."

CHAPTER III.

COMMENCEMENT OF HIS SPIRITUAL LIFE.

1826.

ABOUT this time, 1826, Mr. Craik experienced that change of heart without which no man can enter the kingdom of God. This change he himself specially attributed to the conversation and society of his college companion, John Urquhart. It occurred about the twentieth year of his age, and gradually influenced his whole mind and character.

One of the results of this conversion appears to have been his forming, in concert with Mr. Urquhart and others, a society in connection with Missionary operations. The origin of this society is related in the following passage from Mr. Urquhart's memoirs:—

“One evening, early in the Session, a few of his companions met in his room. The main topic of conversation was the blindness of the understanding, and the hardness of the heart, with its entire alienation from God. This led to a discussion upon the influences of the Spirit in removing the various obstacles that oppose the reception of the truth as it is in Jesus. On this subject, Mr. Urquhart's thoughts were striking, and

his views luminous. Our attention was then directed to the resistance made to the offers of the Gospel by the men of the world, and the want of universality in its propagation. The efforts of enlightened Christians in publishing the glad tidings of salvation, and the operations of Missionary Societies, were then largely spoken of. At length, the question was suggested, Is it not possible to form a Missionary Society among the students? By some the idea was reckoned chimerical, from the coldness and apathy well known to prevail among the members of the University. By others, among whom was Mr. Urquhart, it was strenuously urged that a vigorous effort should, at least, be made for the purpose of forming such an Association. The result was that paper was produced, and the prevailing sentiments stated, the object being to procure a sufficient number of subscribers, friendly to the missionary cause, to justify the formation of a Society. A small Association of Divinity students met in the preceding year, in a private room, with the intention of reviewing and supporting missions. It was suggested, therefore, that a union might be formed between the Divinity and Philosophy students (in the event of the latter coming forward), so as to form an active and efficient body of members."

The mode of conducting these meetings is thus described by Mr. Urquhart :—" While interesting selections are read from the periodical accounts of different Missionary Societies, the inferences that may be legiti-

mately drawn from the facts there recorded are set forth by Dr. Chalmers in paragraphs of his own composition, occasionally interspersed with extemporaneous explanation. These serve to connect together the extracts that are read, and thus give to the whole the air of a continuous and well-arranged discourse, where some important doctrines are advanced, which are proved, as well as deeply impressed on the mind, by an appeal to very striking historical illustration."

We gather these particulars from a paper furnished by its founder, Mr. Urquhart, to the *St. Andrew's University Magazine*, a small monthly work published by the students attending the Theological and Philosophy classes. Mr. Craik was one of the Editors of this publication.

The following extract, from Mr. Craik's Journal, refers to a meeting of this Society:—

"February 6th, 1826.—At 8 o'clock, proceeded to Dr. Chalmers' monthly meeting; from which came in a little after 9, and wrote the above. The Doctor's remarks were to-night exceedingly able and interesting. His great object was to show that the same influences, whether human or spiritual, which are exerted upon our own land, are also brought to bear upon the evangelization of the heathen. He entered the lists with those who contend against the rationality of Missionary exertions, from the fact that the first Missionaries were endowed with the power of working miracles, which power has not descended upon their successors. Those who urge

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this fact, contend that no rational faith can be produced in the minds of those to whom no convincing proof is exhibited; and, since the Missionaries have it not in their power to produce such evidence, no steady conviction can be the result of their labours. By a *reductio ad absurdum*, the Doctor demonstrated the folly of inquiry in this matter, and showed the dangerous consequences to which such a principle legitimately led," etc., etc.

A little onward, Mr. Craik refers to a sermon which he had to deliver at the Public Hall of the College. He says, "Looked over my sermon again; not at all satisfied with it. It is indeed exceedingly deficient in force and originality. 'Tis a good thing to know this beforehand; whatever shall be thought of it, I hope I have better in reserve. It is, perhaps, the very poorest thing I ever delivered in public; unless I can make it look well by being inspired by the audience of my fellows, and consequently *delivering* it well. A wise man and a good Christian should care little indeed for effect."

"*Friday, April 28th, 1826.*—Went to Dr. Chalmers', and found him within, and had a very long and most interesting conversation with him, in his own room, till 10. Subjects were Political Economy and Colleges, Brougham and the royal visitation, Amendment of the Criminal Law, in regard to which he expressed his preference for the former of two ways:—either an immediate perfection, with a gradual putting in practice of this perfection; or a gradual reformation, accompanied

with a corresponding practice. In this, he informed me, Mr. Brougham coincided, and told of Brougham's power in conversation of following out an idea with new illustrations ; of his openness to conviction ; of Botany, and in what he conceived a botanist to consist—not in recollecting the genera, but in being able to ascertain them : this can be acquired in a few weeks. Chemistry, in proportion to its advantages, he stated to be that science which might the most easily be attained, and without much expense of memory, and with no expense of experiment. He himself attended Dr. Hope's class, without experimenting at home, took very copious notes, and then was enabled to teach the Science in St. Andrew's. Such is a very slight sketch of some of the many interesting subjects upon which I received, from his conversation, both delight and improvement. As to other subjects, I may record the following—Dr. Brown : his castigation of Reid ; merits of Reid as a philosopher : just a plain man ; superiority, in some degree, if I recollect right, of Beattie : high commendation of his Essay on Truth : weakness of his argument against necessity ; merits of Welsh's life of Brown ; his confession of not having read it, but determination to do so, as he was to see the author soon, as well as for many other reasons : melancholy ambiguity of Brown's religious character. ' Poor Dr. Brown,' murmured he, as if meditating on his state at death. At this part we adjourned to the parlour, and there, on lighter subjects, but not less delightful. I enjoyed the company of Mrs.

Chalmers and the Doctor and the children, and left the kind pair between 11 and 12—sooner than I would have done, had I not had to call on Miss Mowats, upon whom I called for a few minutes, with my brother.”

“*Saturday, February 11th.*—Rose before 8. Again looked over my discourse, and inserted a part from the historical sketches. Went to the Hall, and delivered my discourse. Walked with my dear friends Tait, Melville, and Moncrieff. Called on my friend Urquhart. After the excitement of the day, rather queerish.”

From what follows, it would appear that the success of his discourse far exceeded his expectation. “After 11, to bed; with little reason to be satisfied with the literary pursuits of the day. My vanity, however, says that, owing to the kind approbation of my Professors and fellow-students, I should account this the proudest day of my life. If I have shown more talent than ever God gave me to exhibit before, may He enable me to preserve that humility, without which, whatever be my share of it (whether greater or smaller than I imagine), it can only prove a curse, as impeding my progress in the hidden life of a believer.”

Mr. Craik’s Diaries now begin to contain frequent references to his friend Urquhart.

“*Wednesday, February 15th.*—There is one friend with whom I now enjoy very little time, this is my dear and most valued friend, Urquhart; one with whom I spent a very great portion of my time, last winter; and

whose departure from amongst us I have thought of with feelings of the most poignant distress. I shall never cease to admire, and to love him, as one of the most splendid examples of the effects of genuine Christianity; and I am truly thankful to him, still, for the good I derived from his society last year. In a few weeks, at farthest, John Urquhart and I shall part in this world for ever, and I cannot think on this parting, without feelings of very tender emotion; and without asking myself, why I do not cultivate more the society of one to whom my heart is so truly devoted."

"*March 4th*, 1826.—Before going to rest I may record this as one of those few very happy days, which are only to be enjoyed on rare occasions, and for which I ought to feel peculiarly grateful to the Great Spirit of Benevolence. The delight I have received from the exercise of my intellectual faculties, the delights of a select and yet varied companionship, the long and profitable walk with my ever dear Urquhart, the recreation of the evening, etc., etc., etc., all render this day peculiarly a day of pleasure. If I know my own character, I think I can state what that is in which I am peculiarly fitted to enjoy felicity:—the united exercises of the understanding and the heart: without study I should be unhappy; without society, and that too of those whom I esteemed, I should be miserable. O God! never leave me without the pleasures of intellect, or of the heart; but, amid all the happiness

which such enjoyments can confer, suffer me never, never to forget that."

"*March 15th.*—Finished the article on Sir J. Suckling in the *Retrospective Review*. This Review is exceedingly well written, and most useful for giving one a knowledge of authors who are too old and tedious to deserve more complete perusal; at least from me at present.

"*Thursday, 16th March.*—Enjoyed at tea the honour of the company of Mr. John Urquhart, Mr. William Tait, Mr. William S. Moncrieff, Mr. Alexander Melville, Mr. Robert Trail, Mr. John Adam, and Mr. William Alexander. The conversation to-night was rather intellectual than spiritual. There are three kinds of conversation, in which an assembly of Christians may indulge:—1st. Light and innocent gaiety—such as punning, jesting, story-telling, etc. Much of this conversation is seldom convenient, and often it degenerates into absolute folly, and leaves upon the mind the most depressing feelings of heartlessness and remorse. 2ndly. There is Intellectual conversation, whether Philosophical or Theological, tending to sharpen the reasoning powers and display the abilities of the disputants, and, in cases of rare felicity, tending also to the more noble design of discovering and illustrating the truth. But such conversation induceth not unfrequently feelings of vanity, and engendereth the affection of pride, which, of all human deformities, is the most unsuitable to the nature

of man. When engaged in such exercises of wit, let us be careful to cultivate a spirit of forbearance and humility, so that, while we remain faithful to our own principles, we may respect the tenets held by other men. I have engaged now very frequently in metaphysical disputation; whether fit or unfit for the same in an intellectual point of view. I have been so constituted by nature and by circumstances as to delight therein. But I can easily perceive, that such a disposition is not at all a proof or effect of a spiritual mind, but rather of the contrary; and I can discern, in the *unphilosophical* delusions of some of my friends, proof of a wisdom far higher than human. It does not seem philosophically accurate to make a distinction between Calvinism and a fatalism of which Deity is the first cause; but it is a proof of a pious and benevolent and spiritual understanding to cling to such a distinction. On such a subject Philosophy is blind, and therefore cannot point the way to others. There the highest reason is *unreason* of faith; nor is such a faith *unreasonable*, since the very *reasoning* we thus reject would lead us to what is really *unreasonable*. The third kind of conversation is that of the truly spiritual believer, such as Tait and Urquhart have been so constituted as to have a proneness for. This is the most profitable, and two or three are more likely to enjoy it than double the number."

"*April 1st.*—At the Society—the last meeting of our Society for Missions, at which an Essay was

delivered by Mr. John Urquhart, 'On the duty of personally engaging in the work of Missions.' I do not know how to speak of this Essay. It displayed greater power than ever even Mr. Urquhart had exhibited before. It was most eloquent, most solemn, most affecting,—the print of a mind of mighty grasp sedulously directed to one single object, of mightiest import. Never, probably, in any Association for similar purposes, had such an address been delivered,—so overwhelmingly eloquent, affecting, resistless, faultless. My feelings after its delivery were too strong for utterance."

"*Tuesday, 11th April.*—Received a note from my dear Urquhart, asking me to sup with him along with Mr. Tait. . . Went at 10 to Mr. Urquhart, where, till between 1 and 2. With such dear and excellent companionship, how guilty I am, in not being better."

"*April 22nd, 1826.*—Between 5 and 6, called on Mr. Urquhart, whom found with Mr. Adams engaged in drinking tea, and joined them. After tea, a walk with this inestimable friend; then resumed Wordsworth, and finished 'The White Doe of Rylstone.' We know not that there is a finer poem than the above *in any language under heaven*; the imagination, the affections, the passions, are equally displayed and excited by it."

CHAPTER IV.

LIFE IN EDINBURGH.

1826.

IN the summer of 1826, Mr. Craik visited Edinburgh, for the purpose of reading with the young men attending the University, and also prosecuting his own studies.

His Diary, whilst in the modern Athens, contains many interesting passages. We begin with the following sketch of the characters of two of his friends :—“ *May* 4, 1826,—Honoured by a call from my friends, — and —, with whom proceeded to —’s room, where we dined and had coffee. Walked out between 9 and 10. Left Mr. — between 10 and 11, and afterwards had a most tiresome and unavailing search for Duke Street. Returned to my own lodgings, most heartily tired of so much fruitless trudging, between 11 and 12.

“ Such have been the petty transactions of a day, which, under happier circumstances, might have been more profitably spent; and most earnestly do I hope that this shall be the last of those days which I am to throw away in Edinburgh. I ought to have been most

rigidly engaged from morning till 6; and thus should have been better fitted for enjoying the conversation of my friends. As for those eternal windings among streets and squares, I trust and hope I have now done with them.

“If I were to attempt to recount the chief topics of our conversation to-night, I fear that such a relation would be painful. — and — possess warm and kind hearts, fine talents, extensive information; but a Book, which all Christians regard as Divine, tells me that unless a man be born again, he cannot see the kingdom of heaven. I have no proof of their ever having experienced this new birth; nay, from their dark views of sin and the sacredness of the Law; from the inadequate notions of the nature of Christian zeal; from a thousand little circumstances, which the world accounteth to be innocent, I can perceive too many proofs of their being yet in their sins. Their sentiments on religion, and even politics (though that is a matter of infinitely less importance), are about as discrepant from my own as they well *can* be. Prayer meetings, etc., etc., are to them an abomination. The instruction of their fellow-sinners is, to them, the index of hypocrisy; and their morality is, in a great measure, the morality of a world lying in wickedness. All this is to me a matter of painful reflection; but this pain shall, I trust, not be unaccompanied with good effects. If I have been converted and my affections purified, this conversion and purification have been the pro-

duction of the Spirit of God. Weighed in the balance of God's Word, I am as nothing; compared with the progress of other Christians I am very short-coming; and surely I, of all men, should be humble, charitable, forgiving."

Another passage gives a criticism on one of Chalmers' discourses:—

"*Sunday, 7th May, 1826.*—Rose between 8 and 9. Went to my aunt's, where I breakfasted; and afterwards set out for Clarke Street Chapel, in which heard Dr. Chalmers from St. Andrew's. He took for his text the chapter in Paul's Epistle to the Romans, in which the believer is represented as striving with the principle of natural corruption, and as confessing that the evil that he would not, that he does. The Discourse, of which this difficult passage was the ground-work, was, I think, among the most perfect which I ever heard the Doctor deliver. I have heard him give one more continuously eloquent; though I know not I ever heard, either from him or any one else, a more satisfactory exposition of the mysteries of the Christian conflict. The subject was divided into three great departments. 1st. The consideration of the possibility of the existence of two principles in the human mind, and the illustration of this fact. These illustrations were drawn from the experience of the sentimental believer, who may often have felt an unusual glow of ethereal devotion when under the excitement of the preacher's eloquence, or in some favourite home or seclusion from his ordinary

worldliness ; from the temporary influence of the social and harmonizing melody, that seems to kindle the most generous sympathy among all the members of some festive company ; from the lofty delights of poetry and fiction, which so often exercise the power of elevating the worldling above the prosaic atmosphere of his every-day existence ; from the instance of an extreme case of the mistress of some negro slaves, who, while her sensibility melted in veriest tenderness over the tale of generous achievement, or pathetic attachment, could look on and enjoy the spectacle of those cruelties which she had commanded to be inflicted on them ; and, chiefly of all, from the story of the harp of David having power to soothe the fiery passions of the stern-hearted Saul. This relation he applied with peculiar felicity to the case of the Christian, who has access to the Divine influence. This influence of God's Spirit is to him the harp which attunes his soul to the holy peace and purity of the Christian life. In himself, he is like Saul without the softening melody of the harp, nothing but a hideous mass of corruption and hostility towards God. But, in the same way as it became Saul, when he knew his own misery and guiltiness, to have recourse to that which he also knew had power to charm down the maniac and murderous spirit of his natural man, into softness and gentleness and love—in the same way does it become the children of God, who have experienced the purifying influence of His Holy Spirit, to be earnest in keeping themselves in an attitude of waiting upon

the Saviour. In the second part of the discourse, he applied the principles he had previously evolved, to several of the expressions in the text; and taking the declarations of Holy Writ with respect to Ahab, 'that his heart was fully set in him to do evil;' he contrasted this statement, which may be predicated of the unregenerate, with those expressions which are here applied to the converted. He dwelt much upon the purposing to do the will of the Saviour, instanced some sins with which it is the sorrow of the believer that he is sometimes chargeable: and, with many an appropriate illustration, shadowed forth *the distinction that there is* between him—who is ever plying his ascending pathway, amidst all the corruptions of his nature, towards the lofty seat of perfected holiness; who is ever mourning over the seed of indwelling sin that may occasionally spring up to trouble his spirit; who is ever contending against, and progressively overcoming, this corruption—and him who has no fellowship whatever with God in His true character, and who never makes one step of progress in the career of godliness, because he never yields an undivided heart to the Saviour who has died to redeem him."

"*Wednesday, 10th May, 1826.*—Rose about 8, and found much pleasure in reading the Olney Hymns, on to the 55th. The consoling spirit of piety, with which these hymns are so plentifully imbued, renders this book a most delightful and profitable companion for weak and fainting Christians. They tell of the conflicts

and spiritual darkness, under which even the loftiest specimens of Christianity are often oppressed and disheartened ; and thus they elevate the falling believer above the grovelling miseries of despair. May these hymns, or other breathings of devotion, be my companions as I travel on through the dreary wilderness of this *foreign* land. May they elevate my heart above the world and inspire me with ardour after heaven."

"*Sunday, 14th May, 1826.*—Rose after 8, and read Olney Hymns, etc. After breakfast, began another reading of the Greek Testament, and read carefully the first chapter. In all my former readings I have neglected to register my progress. Now, therefore, I propose to pass no difficulty unnoticed ; and, if my slender resources suffice, to leave no one of its solvable mysteries unrevealed. I have scarcely a single work to guide me ; but the imperfections of this revisal may, I trust, be afterwards supplied.

"*May 15th, 1826.*—Had a long walk by myself. *Meditation* ; state of the world ; progress of a coming regeneration ; means for this end ; sums expended on the Gospel at home ; responsibility of the Ministry ; condition and hopes of unhappy Ireland ; heartlessness of the majority of mankind on this subject ; consolations from the overruling Supremacy of God," etc. •

"*May 23rd.*—After this, went to my brother's, thence to my aunt's, where dined ; after which proceeded to the Assembly Rooms, and heard the Lord Provost and Solicitor General speak, at a meeting for a

subscription in aid of the distressed operatives. The Provost's was written and sensible enough. That of the Solicitor had rather a superabundance of words in proportion to the ideas, but was evidently well meant, and energetic in the delivery. After which, returned to George's room; thence to my own, carrying along with me an unpublished novel, of immense expectation, entitled the 'Scottish Exiles,' which had been sent my brother in capacity of editor. - Continued perusing this work till after 7, when called on by my friend Conacher; with whom had tea; after which, joined by my cousins, went out all together; called on Mr. Anderson, *frustra*. C. and I called on Mr. Walker, about the Assembly to-morrow, between 10 and 11, and on Mr. Conacher, about the dinner to-morrow, between 4 and 5. The rest of this week, I suppose, must, in a great measure, be yielded up to society and the Assembly. One of the principal things of which I am ready just now to complain, is the rarity of visits experienced from my evangelical friends. However, I had four or five hours of my dear and excellent friend Tait, on Saturday, and may soon have as much again; as, to lose his friendship, or even companionship, I should justly consider one of the greatest misfortunes which could happen to me in Edinburgh."

"*Sunday, 21st May, 1826.*—Attended St. George's, where heard a most eloquent sermon from W. A. Wilson, of Liverpool. After which, with my brothers went to my aunt's to dinner; after 6, to Hope Park,

the chapel of ease, where heard a very powerful sermon from Dr. Chalmers. Had heard it before in St. Andrew's,—‘He that soweth to the flesh,’ etc. Returned to my aunt's, read the Scriptures, etc. After tea, went to my brother's, from whence, out with James; after 6, met Mr. Conacher, and with him walked till 9. Came up together to my room.

“*Monday, 22nd May, 1826.*—Rose late, taught, and after 11, called at Mr. Tait's, where found Mr. J. Lorimer, an old friend of mine, from Haddington, once a student (for one year) of Divinity at St. Andrew's, and a young man of most uncommon powers and amiable accomplishments and pure and lofty Christianity. With him and Mr. W. Tait set out for General Assembly, and by Mr. L.'s kindness got again a ticket. Walked through the church with Mr. Tait, and after endeavouring to press myself among the crowd, found it in vain to expect to get within hearing, and therefore returned home in disappointment, and reached my own room near 1; having lost much time to no good purpose, except the fulfilling my determination to make an effort to get in every day. Had a long walk with Goldsmith, Gray, etc., and returned, after having traversed the little wood that is at this period so refreshing in shielding us from the intolerable heats. Called on my friend Mr. Anderson *frustra*; after which, to my aunt's, where had tea in company with my brother. After which, walked with my cousin, and bought the following books:—Johnson's Miniature

Dictionary, for two shillings and threepence, and two volumes of Aristophanes, quite new, for eighteen-pence. Returned to my aunt's, having met with uncle Henry; about 8, returned to my room very much oppressed with a headache.

"*Tuesday, May 23rd, 1826.*—Rose about 8, breakfasted, etc., taught, and attended the Assembly, and heard the speeches on clandestine marriages, etc. The whole affair poor enough, and the struggle to get in quite disproportionate to the power or strength of the eloquence. About 1, left the house with my brother, and met George; with him to his new lodgings; thence home, after reading part of the *Star*.

"*Wednesday, May 24th, 1826.*—Rose about 6; walked till about 7, when taught; about 8, breakfasted, walked till after 9, and then to the Assembly, where remained from between 9 and 10 in the morning till between 11 and 12 at night, tasting one orange throughout the day, and hearing the several speakers, as recorded in the newspaper of the period.

"*Thursday, May 25th, 1826.*—Went to call on Mr. Anderson, with whom and Mr. John Cook (partly) walked till 4, when called on Mr. S. Moncrieff, but *frustra*; after 6, returned to my room. Since the Assembly began, I have done nothing. I suppose I must just let this week pass—a period devoted to idleness, as a greater stimulant for futurity. But since I came to Edinburgh, I have been wretchedly inactive. I

have enjoyed much society, and of a very different nature from what I have been accustomed to at St. Andrew's. And even this may be turned to good. Such association has not, I trust, made me less firm in my principles of opposition to the practice of moderate men. In their principles, which our enemies miscall immoderate, I trust I shall live and die. But I have gained some useful insight into the characters of the indifferent, which knowledge may be turned to excellent purposes in the fulfilment of our pulpit ministrations. After a long course of communion, first with the orthodox, and then with their opponents, I may be able to perceive more clearly the importance of attaching myself to the cause of the former, and of rendering myself fit for such exhibitions of talent and acquirement as may conduce to the progress of the truth. To desert the Evangelical standard would, in my opinion and in my case, be to desert the good of the Church, and to do what in me lay to retard the progress of that glorious time when there shall be no party, because one mighty motion of heavenly origin and tendency shall animate and pervade the whole body of our ministers. Truth shall be triumphant, just because truth shall be desired, and because no earthly interest will be allowed to darken the understandings of men.

“ In the debate of yesterday, it was impossible not to perceive how those conceptions of duty which result from the principles of the Evangelical system influenced the votes of the several parties ; although I wish to in-

scribe this as my recorded judgment, that to condemn all the moderates who defended pluralities as insincere and unconscientious, were to display a spirit very much at variance indeed with the pure and peaceable spirit of Jesus. I have no reason to *condemn* a plurality as void of principle, though I *have* reason to suspect that most pluralists are void of a Scriptural sense of duty. Errors do mingle with the men of opposition; but there is about them a spirit of carefulness, diligence, earnestness, independence, and honorable feeling, of which the moderates in general are totally destitute."

"*May 29th, 1826.*—Rose, after a call from Mr. Anderson, between 8 and 9. Went out to my pupil, and found him unwell, having been taken with small or chicken-pox; came in, and set myself to my reading, and as a right commencement, Olney Hymns on to 122; 119th very applicable to my own heart. After which, a call from Mr. Urquhart and Mr. Alexander, with whom conversed, and afterwards walked down to Leith with them, and, with Mr. Alexander, at supper, took farewell of my dear Urquhart, and left Leith after 11, and reached my room about 12. I expect to see this invaluable friend within a few days, and, at any rate, I trust I shall experience much improvement as well as edification from corresponding with one whom I sincerely believe one of the most perfect, as well as the most loveable of all human beings. I cannot look upon Urquhart in any other light than as a standard of excellence, and as one whose friendship is

as inestimable as the favour of a being of a different and superior nature.

“To be regardless, or even but moderately desirous, of enjoying the continuance of his affection would be, in my eyes, and for me, the worst of heartlessness; and I hope that the name of Urquhart shall, to the most extended period of my existence, carry along with it all those associations that connect themselves with the most ardent and tenderest attachment. None ever thoroughly knew him without being ready to say that in the power of exciting and retaining the most devoted love and esteem none ever equalled him; and he allows me to consider him as the most intimate of my friends. Thanks be unto *Him* from whom this gift also has been derived, and who will require at my hand the improvement of such a mighty privilege. May this friendship, begun amid the casualties of time, find its continuance and highest perfection amidst the stabilities of eternity!”

“*May 31st, 1826.*—Rose about 7, walked down to Leith with my friend Anderson; after which, with him, along with Messrs. Cook and Barty in his room at breakfast. Such an immoderate proportion of moderates against one poor son of opposition, was quite overwhelming, but the consequent conversation amused me much.

“Began the perusal of ‘Newton on the Prophecies;’ left off by finishing the Introduction, and first, second, and third Dissertations. This work pleases me wonderfully; I like, of all things, the scientific precision

of its author. Read Olney Hymns, and committed to memory that one of Cowper's,—“ Oh for a closer walk with God !” Meditated on the subject of Missions and Missionaries, and felt very great zeal in the cause. I must expect that this zeal and ardour will soon cease, or at least become less strong ; but I am almost persuaded NOW, THAT MY FINAL DESTINATION will be that of a DESPISED MISSIONARY. Let me take a calm view of the different sides of the question : Shall I, or shall I not, engage in the work ? *Against engaging*, my self-love might urge : ‘ Your friends and relations will laugh at and oppose it ; you have some possible chance of enjoying the pleasure of doing good among your countrymen at home, since you may succeed to a church-living in this country ; your worldly companions will reckon you, if you go abroad, one of the most worthless and despicable creatures on the face of the earth ; you must bid adieu to father and mother and sisters and dear and able brothers, and you will, probably, after some unsuccessful endeavours to do good among barbarians, breathe your last sigh far from your dear father’s blessing, and your tender mother’s attentions ; you must, in the event of becoming a Missionary, renounce the world, and the elegancies of polished literature,—the sweet delights of eloquence and philosophy and poetry, —and most of those enjoyments by which the tedium of life is rendered supportable, etc., etc. You must associate often with the narrow-minded and the illiberal ; renounce all hopes of enjoying the prophesied purity

of our Church ; and incur a thousand nameless miseries, at the thought of which your cowardice is ready to tremble.' To all this I can reply: 'That my relations may be brought to approve of my going ; that I leave plenty behind me more likely to prove ornaments of our Church than I am ; that to submit to reproach for Christ's sake, is the loftiest of all Christian duties, and that this positive proof of sincerity may even startle some of my careless associates ; that the adieu which you take of father and mother is not necessarily final, and that you may accompany one of the very dearest friends you can possibly expect ; that the threatened death is no great matter for sorrow, seeing it is the entrance into the peace and the purity of heaven ; and, in fine, that all the objections to going savour of a worldly temper of mind.' First, then, the subject is to be weighed with serious meditation and much study. The commandment of the Saviour is to be considered ; the prospect of doing good ; the glory of aiding in the regeneration of the earth ; and, especially, in my case, the happiness of accompanying at least two excellent friends, one of these the most perfectly amiable of all human beings. Prayer, study, reading, conversation with Evangelical friends,—these are to be the instruments of *decision*.

“Perused Matt. xi. The concluding verses of this chapter form one of the finest subjects on which to discourse to sinners of their eternal interests. Who are the *κοπιῶντες* in the text? All those who are as

yet ignorant of the saving truths of religion, or all who, having been enlightened, are departing from their reliance on the Saviour, etc., etc.

Ye that pine in care and grief,
Hear the Saviour's kindly voice;
Jesus, promising relief,
Bids your wretched hearts rejoice.

Hath the world's delusive smile
Led you to forget the Lord?
Do you feel your hopeless toil
Can no perfect joy afford?

Do you seek again to find
Happiness you long have lost?
Do you mourn for peace of mind,
Long 'mid billowy tempest tost?

Will you then this world resign,
At a Saviour's footstool fall?
"Dear Redeemer, I am Thine,
I to Thee devote my all.

But so feeble are my powers,
That although by Thee forgiven,
The things of this vain world of ours
Steal my thoughts away from heaven.

Let Thy grace my soul uphold,
In Thy strength, Lord, I am strong;
Let me in this grace be bold,
And Thy love shall be my song."

"*Mem.* My proposal to Urquhart, relative to the passages and hymns. Cowper, first and second Book of 'The Task.' Devoted about two hours to the reading

of Butler's famous treatise on the 'Analogy of Natural and Revealed Religion,' on to p. 178. The originality and rational metaphysics of this wonderful work seem to demand the *most* studious examination of every friend to truth.

"Resumed Cowper; finished second book of 'The Task,' and thus my irregular reperusal of this delightful poem. From the sound sense and true philosophy I derive more delight than, I confess, I experience from any poet. I feel myself totally unable to judge of the respective merits of our great poets, but I gather the elements of my own character in recording that, which in spite of the dictation of the critics, pleases me most. I do not intend to set Cowper on the throne of English poets; but I say that, in reference to his manner of thinking and expression, etc., I prefer him to any other poet with whose works I am acquainted. Reperused 'Table-Talk,' a much inferior poem to the worst book of 'The Task.' At my aunt's to dinner and tea. With Mr. Anderson; and wrote cards to Messrs. Moncrieff and Tait, asking them to tea. Went with Mr. Anderson to Conacher's to supper; whence, returned to my room between 1 and 2.

"*Sunday, 4th June, 1826.*—Attended College church, where heard Mr. W. Tait, a youthful Evangelical and pious preacher. Middle of the day, dined at my aunt's; afterwards accompanied Mr. Anderson and my cousin to Greyfriars, where heard Dr. Muir, an elegant and

Evangelical divine, and one who exhibits somewhat of that excellence which is possessed only by superior minds. Both these preachers are useful and delightful to a certain extent; but, having pitched my standard of excellence too high in Chalmers, I am thus liable to perpetual disappointment. I do not know that there is a single faculty of mind in which I have heard this great man excelled by any one of our Edinburgh ministers. In imagination, felicity of diction, and powers of reasoning, he is unrivalled. In true Evangelical fervency and devotional rapture, I know not that he has one superior.

Monday, 5th June, 1826.—Rose at half-past 6, being awakened by my friend Mr. Moncrieff, with whom read and discussed the first two chapters of St. Matthew, besides Olney Hymns, and devotion till about 8, after which conversed, and a little before 9 had breakfast. A very pleasant and I trust useful morning, and the prelude to many hours of advancing improvement. Taught, and returned about 11, and resumed Greek Testament.”

June 15th, 1826.—Studied Butler’s inestimable treatise. Thence out to my aunt’s, where dined; and thence to Mr. Menzies’, where conversed with Mrs. M. Returned to my room after 4. Finished the ‘Analogy.’ I have received great delight, and I trust mental improvement, from the reading of this treatise, and though I do not think it ought to be considered as a full defence of our religion, yet I would most cordially

assent to the opinion of those who regard this work as one of the original and most truly philosophical productions in the language. It is by no means complete, in regard especially to the defence of the peculiar doctrines of our faith; and perhaps it might be an interesting labour to endeavour to adapt his principles of reasoning to a demonstration of the most essential of the doctrines of Calvin."

"*Monday, 17th July, 1826.*—Rose too late; conversed with Mr. Moncrieff; after which taught, and returned to my room about 12. Resumed Chalmers, and then to my aunt's at dinner. About 3 returned to my room, and resumed Chalmers, and finished his third volume, with the exception of part of the extracts from combination examinations. The whole work abounds with the most liberal principles, supported by the most ingenious argumentation. The chapter on foreign trade is the most difficult properly to digest, or even fully to embrace. Every other principle is distinguished equally for its soundness, and its encouraging effect upon the mind of the philanthropist. It were much to be desired that this work were pondered impartially by every influential mind in the kingdom, as the adoption of these principles would assuredly give rise to a condition of our economic interests devoutly to be wished.

"On the whole, we may characterize his production as that of one of the most powerful and most admirable minds in existence. Philanthropy the most enlightened

is manifestly the source from which it emanates, and ability the most surpassing is as evidently that under whose guidance that philanthropy has been exercised.

“ Resumed Gibbon to chapter xxv. 226. Resumed Foster’s Essay, and about six went to my aunt’s to tea.”

CHAPTER V.

ARRIVAL IN ENGLAND AND OCCUPATION THERE.

1826—1827.

IN the month of July, 1826, Mr. Craik received a proposal to become a tutor in the family of Mr. Groves, a gentleman then residing at Exeter, since well known as the patron of Dr. Kitto, and Missionary to the East.*

“*Saturday, 24th July, 1826.*—Received a letter from my dear friend Urquhart, enclosing one from Nesbit, with the particulars relative to Mr. Groves’ tutorship, and containing an offer of the same. Accepted the offer, and set off to Kennoway, where obtained my father’s and mother’s consent, and wrote Mr. G. Returned to town on Wednesday.”

“*Tuesday, 8th August.*—My birthday, 21st year. In the morning, Chalmers’ ‘Christian and Civic Economy,’ etc. Afterwards spent several hours in reading last number of ‘Edinburgh Review,’ comprising a very able article on the Hamiltonian system of teaching lan-

* A most interesting and instructive Memoir of this remarkable man has since been published, under the title of “Memoir of the late Anthony Groves, compiled by his Widow.” Nisbet, London; Mack, Bristol.

guages, which system I mean, if possible, to pursue in England; Life and Remains of Clarke, the great traveller; a long article on the Interior of Africa; and a very interesting article on the late Commercial Revolutions. Spent the greater part of this day in running about."

There is a hiatus in the Journal here, as the first entry in the next volume is dated 24th October, 1826. In the interval Mr. Craik had journeyed into England, and taken up his abode in the family of Mr. Groves. The volume begins with "Original Remarks,"—a paper of interest and of some value on the Uses of Reading. He then adds:—

"Since I came to Mr. Groves, the following works, *inter alia*, have had my attention:—of an historical nature,—Heber's Life of Jeremy Taylor, two volumes, finished; 'Life of Newton,' by Cecil, finished; Milner's 'Church History,' unfinished; Brown's 'History of Missions,' unfinished; Brown's 'History of Natural Philosophy;' 'Conversations on Natural Philosophy.' Poetry—Milton and Shakespeare, etc; Horace's Epistles, finished; Homer, eight books of the Iliad, the whole of which poem I had before read; Juvenal, unfinished. 'Divine Philosophy'—James's 'Semi-sceptic,' finished. Articles in British Critic,—Irving's Orations, finished. Articles in Quarterly Review,—Doddridge's 'Rise and Progress,' unfinished; Essay prefixed to Christian Psalmist; Adams on Religion, unfinished; Pamphlet by Mr. G.; Horace's Satires, unfinished; Dr. Chalmers' 'Christian

and Civic Economy,' etc., unfinished; besides a great quantity of Lucian, etc., etc."

"*Monday, 25th.*—Christmas, chiefly given to Eschylus' Prometheus. I know not when I was put into such a positive tumult of admiration. If ever genius existed, it did so in Eschylus. I am charmed, delighted, exultingly elevated. Never do I recollect such an effect. I believe he has no other like this. My brother's paper to-day, in which some interesting remarks on sermon-writing, etc., an account of Mr. Nesbit's ordination. May this dear and excellent friend be blessed of God."

"*Thursday and Friday, 28th and 29th Dec.*—Jeremiah, Euclid, Chalmers, Persius, 'Gleaner,' Life of Wesley. This life is quite delightful, just such a work as I can sympathise with, but it will be finished too soon.

Mem. If possible, always to have on hand some work of an historical or biographical nature."

"*Saturday, 30th Dec., 1826.*—Received a letter from my dear brother Urquhart. Our Father has seen meet to afflict him with some bodily disease. Oh may He heal him, and that speedily, and make me worthy of such a friend!"

His Journal, for several pages onward, from Jan. 8th to 17th, 1827, is written in Greek. We here give a specimen of the style of this singular composition:—

"*8th.* Ἡμέρα τῆς Σεληνῆς ἐδόθη τοῖς δράμασι τοῦ Εὐριπίδου καὶ τοῦ Αἰσχύλου, τῷ ἐταίρῳ Βρουνίῳ καὶ

Κελπίωφ. Τὰ τοῦ Εὐκλείδου τὴν νύκτα ἀνέλεν. Εὐαί-
γελιζεῖν ἀνθ' αὐτοῦ ὑπέστην, τὴν αὔριον, ἐν τῷ μικρῷ δι-
δασκαλεῖωφ.

“*Saturday, 20th January, 1827.*—Finished ‘Robertson’s History of America,’ and read the lives of Pausanias, Cimon, Lysander, and Alcibiades, in Cornelius Nepos before going out. ‘Evangelical Rambler.’ At tea with the Terrels, and after tea read ‘Lord Chatham’s Letters to his Son.’ Prophets. This day a Mr. Lathbury called on me, and requested me to go with him to-morrow, to see a poor Scotch soldier who was dying, and seeking for spiritual comfort. God give me His grace to administer it.

“*Sunday, 21st January.*—Visited the military gentleman. He seems a person of good education; was educated by Dr. Jackson, of St. Andrew’s, and spent a life of gaiety and indifference towards God. I tried to comfort him. He thinks he believes, but fears this may be only the effects of disease. Promised to see him again. May God help me to do good!”

“*Thursday, 25th.*—Gave this day to reading Chalmers and Ezekiel, and writing a letter to my dear Urquhart. In the evening read Euripides and Terence, part of the day much affected and low in spirits.

“*Friday, 26th.*—Gave this day to call upon Mr. Gilpin, from whom brought away two volumes of the ‘Eclectic Review.’ Called upon the sick Scotch gentleman. A little of Ezekiel. Wrote a letter to my dear brother James, and in the evening, instead of Euripides,

indulged in Jortin's 'Life of Erasmus.' One passage so affected me that I must extract it:—'Hic mihi succurrit vir, omni memoriâ seculorum dignus, etc. Pulcherrimum est sed alior quo minus consilium implerem prohibet.'

"Erasmus, when much older than I am, studied Greek very hard: why should not I, with far greater encouragement? I hope to finish Orestes before Mr. Groves' return on Saturday next."

"*Sunday, 28th January.*—This morning received two letters,—one from Mr. Moncrieff announcing the death of John Urquhart, my dearest friend—and the severest loss I have ever experienced, except that of my dearest Isabella [his sister.] May God comfort me, for vain is the help of man!

"*Monday* I gave to writing home an account of my afflicted state to my dear father and mother.

"*Tuesday* was spent in writing to my dear Moncrieff, and on this,

"*Wednesday morning*, I can scarcely say that I feel the blow any lighter. About two years ago, when in a state of extreme depression, and incapable of enjoying study or society, John Urquhart, with the tenderest compassion, ministered to my sorrows. Then, I was unreasonably and sinfully attached to him; and often, in perfect sincerity, have I felt that I could die for him. Since that period, he has continued ever my most faithful friend. *John Urquhart is in his grave*; would God I had sat by his bedside, and listened to his last words

of tender advice ! Ah ! now, indeed, days of darkness have come upon me, and I pray that thus I may be led to fit me for my departure. I wrote him a long letter on Thursday, despatched it with a light heart, and expected a speedy reply. By the time that letter was written, the noble spirit of my friend was enjoying the communion of the saints. May I, by this dispensation, be led to more hearty prayer, and more experience of this joy in the Lord. I trust that the fountains of human comfort being dried up, may lead me to drink more fully from the fountains of spiritual delight. Of our little fraternity of St. Andrew's, there yet remain, among others, Tait and Moncrieff ; with them, perhaps, my heavenly Father will give me to cultivate a stronger and warmer friendship. But, for the present, it seems as if no earthly provision could make up, in any measure, for the blessing I have lost. David, in the twenty-fifth Psalm, well expresses my condition when I first heard the dreadful tidings : ' Turn Thee unto me, and have mercy upon me ; for I am desolate and afflicted. The troubles of my heart are enlarged : O bring Thou me out of my distresses. Look upon mine affliction, and my pain ; and forgive all my sins.'

" I have this morning been reading the 107th Psalm. Let me remark on any part of it suitable to my case. First let me inscribe the promise of the Gospel, that I may remark its fulfilment afterwards."

" *Wednesday, January 31st.*—' Sorrow may endure for a night, but joy *will* come in the morning.'

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“In the last letter I ever received from my dearest sainted brother, these words were quoted; little did I think, as he asked the question, ‘Why are we left so long in a world of sin?’ that he was, within a very few days, to see that morning which shines by the light of God’s own countenance. To him, joy has indeed come in the morning; let me attend and mark if to me also the promise shall soon be accomplished.”

“*Saturday, February 10th.*—Since Thursday morning, I have been chiefly employed in reading Livy, and Euripides, etc. Of the Scriptures, principally the Epistles of James, etc., etc. Some portions of Barrow and Doddridge. Received on Friday morning a very interesting letter from Mr. Moncrieff, giving me an account of my dearest Urquhart’s last hours. By the kindness of my heavenly Father, I have enjoyed considerable tranquillity and peace of mind during these some days; but the thoughts of my dear, departed friend, are often very saddening. Let me, by thinking on his excellencies, learn to imitate, keep myself ready for death, and rejoice in the prospects of heaven. This is not our rest. I feel that God will never suffer me to forget this truth.”

John Urquhart died at the early age of eighteen. The powerful attachment which subsisted between him and Mr. Craik will lead the reader to peruse with interest the following account of that extraordinary young man, from the pen of Dr. Chalmers, contained in a letter to his biographer, Mr. Orme:—

“My first knowledge of him was as a student, in which capacity he far outpeered all his fellows ; and in a class of uncommon force and brilliancy of talent, shone forth as a star of the first magnitude.

“I do not recollect the subjects of his various Essays, but the very first which he read in the hearing of myself, and of his fellow-students, placed him at the head of the class in point of estimation ; a station which he supported throughout ; and which was fully authenticated at the last, by the highest prize being assigned to him, for those anonymous compositions which are submitted to my own judgment ; and among which, I decide the relative and respective merits, without any knowledge of their authors.

“For several months, I only recognised him as a person of fine taste and lofty intellect, which, teeming forth as they did from one who had not yet terminated his boyhood, gave the indication and the promise of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration,—for his deep and devoted sacredness.

“It was in the second Session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school which I had formed. In the conduct of this little Seminary, he displayed a tact and a talent which were quite admirable ; and I felt myself far outrun by him in the power of kind and impressive communication ; and in that faculty by which he commanded

the interest of the pupils, and could gain at all times entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition with the rigour and precision of the exact sciences. But his crowning excellence was his piety; that virtue, which matured him so early for heaven, and bore him in triumph from that earth in which he hath so briefly sojourned. This religious spirit gave a certain ethereal hue to all his College exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a pre-eminency to certain acquisitions, by which to overshadow or to leave behind the other acquisitions of his educational course. He was neither a mere Geometer, nor a mere Linguist, nor a mere Metaphysician; he was all put together; alike distinguished by the fulness and the harmony of his powers.

“I leave to you, sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his philosophy,—to you it belongs to speak of the sublimer attainments of his faith.

“Yours very truly,

“THOMAS CHALMERS.”

The same work contains three letters written by Urquhart to Mr. Craik. We insert two of them, as

illustrating the state of mind of our departed brother at this time, and also the loving Christian character of his friend.

“ TO MR. CRAIK.

“ *Barossa Place, Sept. 3rd, 1825.*

“ MY VERY DEAR FRIEND,—I am astonished to find, on looking to the date of your last, that it is so long since I received it; and probably, if you have been expecting a letter, the time, that has seemed to me like a few hours, may have been felt by you as if longer than it actually is. At least, so I feel. I always think my friends are very long in answering my letters; and yet I find, that, even when I conceived myself most punctual, I am more dilatory than any of my correspondents. That is an apt personification of Time, which represents him as a decrepid old man, with wings that are visible only from behind. While we watch his approach he seems to creep tardily along; it is not till he has passed us that we perceive he has been *flying*. I cannot tell you how much I felt, on the receipt of your very splendid and very affectionate present. It has turned so common, from the higher refinement of our day, in the acknowledgment of the most commonplace favour, for an individual to allege that he cannot express his gratitude, that I am almost ashamed to use the much-hackneyed phrase. But, in my case, it is used in simple honesty, and I know you will believe me, when I say so. The word ‘ memorial,’ in the in-

scription, which of course struck my eye before reading your letter, affected me a good deal. I feared it was prophetic of separation, and looked anxiously over your letter for the passage which should tell me that you had got an appointment to some situation which would prevent our meeting in St. Andrew's next winter. I was agreeably relieved from my anxiety by finding, in your first page, instead of an account of your fancied removal, a proposal of lodging in the same house with me. And I was pleased to think, that by calling your present a 'memorial' of our friendship, you meant, perhaps, to remind me of the fleeting nature of our intercourse, which soon,—it may be very soon,—will exist only in the recollection of the past.

“ My alternations of feeling somewhat resembled those of one who, on returning after a long absence to the land of his nativity, should ask some passer-by, in pointing to a sepulchral pile before them, whose monument that was, which seemed to have been so lately erected, and should be answered by the mention of the name of one whom he remembered as one of the dearest companions of his youth, and in whose company he had yet hoped again to revive the recollection of joys that had long departed—a feeling, in some respects, more pleasing even than the joys themselves. But whose informer, on perceiving the gloom that had overcast his countenance, should rejoin—not to think that he was dead : he was still alive for whom that monument was intended. He had built it, not like many, who in life-

time raise a splendid mausoleum for their dust, as if to demonstrate that infatuated man can be proud even of his frailty ; but to stimulate him to greater diligence in the improvement of a season in which so much has to be done ; which, at its longest, is so very short, and which, even were it longer, is so very uncertain. But whither am I wandering ? Excuse a mind that is sometimes too fond of amplifying trifles. I would scarcely write in such a motley strain to any but yourself. If, however, Cowper published a moral poem on 'The Sofa,' I may be excused for moralizing, in a private letter, on the word ' memorial.'

* * * | * *

"Most of Newton's letters I have read, and those I read with very great pleasure. And, though not perhaps after this particular author that I remember, yet frequently, after perusing such authors, have I shared in the feelings you express—a fear that the spirit that animated such men is fast declining. Often have I asked myself the question, Is not Christianity the same now as it was in the days of Owen and Baxter and Newton ? and why then is it that we now so seldom meet with ' living epistles of Christ,' such as they were ? If *we* do not observe this lukewarmness, the world will. If *we* do not use it as an incitement to greater fervency of prayer for the reviving influences of the Divine Spirit, infidels will make their use of it, in drawing from it arguments against the power of religion. I have often thought that I perceived arguments against Evangelical

religion, far stronger than its opposers have ever adduced; and I have wondered, how they could escape the notice of such acute men, as we have often had to mourn over, among the 'enemies of the cross of Christ.' I think it is the pious Newton, of whom we have just been speaking, who thinks he perceives in this the watching of a gracious Providence, lest the mind of a weak believer should be shaken by the corroboration of those arguments from another, which must often have appeared fearfully alarming in his own experience. Were the opposers of Evangelical truth, instead of their worn-out vocabulary of opprobrious epithets, to employ fair arguments from the inconsistency of Christians, many of us would be struck dumb. If 'our treasure be in heaven, our heart will be there also.' And if our heart be there, since it is 'out of the abundance of the heart the mouth speaketh,' our conversation will be about heavenly things. How different, however, is the case! On this subject, there are two or three very beautiful verses, which I have just read, in a collection of hymns by Thomas Kelly (I know very little about the author; the volume I quote them from belongs to a sister of Robert Trail's), in which, although there is no great strength of conception, or beauty of imagery, there are contained some strains of lively piety and Christian feeling, expressed in very simple language. Such, I think, are these verses, paraphrased from, or rather suggested by, Mal. iii. 16: 'Then they that feared the Lord spake often one to another,' etc.

‘Why should believers, when they meet,’ etc.

“I cannot help mentioning that I last week received a letter from our friend, Mr. T——, very richly imbued with Christian feelings. Political Economy, and even Church Establishments, were fairly cast in the shade; and there was an earnestness of affection and warmth of feeling manifested, while writing on the grand subjects of our common faith, and expatiating on the endearments of Christian friendship, of which you would scarcely believe our phlegmatic friend susceptible, and with which only *such* subjects could inspire him.

“The account Mr. T—— gives of the employment of his leisure hours, sufficiently explains (to me, at least) this increased spirituality of his mind. He has been, for some time, paying daily visits to ‘the house of mourning.’ Two of the people he has been accustomed to visit have died during the summer; of none of them he thinks he had hope in their death.”

“*Tennock Side, June 30th, 1826.*”

“MY VERY DEAR CRAIK,—This is a solitary place. I am all alone. The sweets of friendship, and the joys of Christian fellowship, are to me now associated with the remembrance of the days that are gone. But yet I am not alone: God is here; and should duty ‘command me to the farthest verge of the green earth, to distant barbarous climes,’ *He is there* too. The ‘communion of the saints,’ is, indeed, a delightful privilege; but what is it when compared with that far higher privilege,

which change of circumstances cannot effect, even that 'fellowship which is with the Father, and with His Son Jesus Christ!' Every shifting scene of life that passes before me convinces me, more and more, that happiness has a very slight dependence on our external circumstances. They may add to it, or diminish it, but they can neither *give it nor take it away*. Mere animal gratification is enjoyed nearly equally by all classes; all are equally subject to disease; and if the rich seem to enjoy more of the good things of life than others, they only *seem* to do so. Luxury has deprived them of the comforts of life, and has converted its superfluities into comfortless necessities. Even intellectual happiness I believe to be more generally and widely diffused than is commonly imagined. But the truth is, there is no true happiness without the enjoyment of God's favour. How true is it that '*His favour is life,*' for, without it, life deserves not the name; it is but a living death. '*Immo vero, ii vivunt qui ex corporum vinculis tanquam e carcere, evolaverunt; nostra vero qui dicitur vita, mors est.*' We are more highly favoured than the ancient philosopher who wrote these words. Even here we may have glimpses of the celestial happiness. *Eternal life* is begun on earth. It is true, we may not walk in the freedom of spiritual enlargement till we have put off these vile bodies; but, even within their prison-house, there may be many an alleviation of our sufferings; we may be freed from those fetters that galled us sore, and deprived us even of the little freedom which the

bounds of a prison-house might permit. We may be gaining new victories over *the devil, the world, and the flesh*, even while below. Let it be our earnest endeavour, to maintain this holy warfare within our breasts; and, while we drink freely of the fountain of life, let us not forget to present its vivifying waters to that world which is '*dead* in trespasses and sins.'

"I have been looking over what I have written, and find it not like a letter at all. But I need make no apologies to you. I am here, nearly eight miles from Glasgow, and have been there only twice. My pupil went there yesterday with the family; and, as there was room for me in the carriage, I went in the morning, and returned in the evening. Of course, I had not much time to see the town. I looked into the area of the College,—a fine old substantial building; their Library, which was the only room I went into, does not seem to be so fine as ours. *Ours!* did I say? But you know what I mean. The Cathedral is a venerable building, though somewhat disfigured by modern additions. The statue of our revered Knox stands on a neighbouring hill. Glasgow is blessed with Evangelical ministers in all denominations. There is an Institution I visited last night, with the plan of which I was very much pleased. It is a sort of religious coffee-room. There is a large hall, where about twenty religious Institutions hold their meetings; and a reading-room below, where the reports, and other periodical publications connected with all the religious societies of the day,

are to be found. A book lay on the table, for the insertion of hints or inquiries on any subject connected with the great interests of Christianity. In this I found some remarks, in the handwriting of 'our excellent Chalmers.' I have had an introduction to the nearest parish minister; but have seen very little of him yet. He told me that his church was much too small for the parish, and that he believed the greater part of his parishioners were growing up like heathens."

We close this chapter with an interesting paper written at this time by Mr. Craik, to which reference was made a few pages back.

"ON READING.

"There are three uses of reading, affording three distinct motives for this employment: we read for amusement; we read to acquire facts; we read to familiarize our minds with lofty sentiments, and thereby to improve our spiritual part.

"Life is so filled up with important engagements, that little time can be spared by most men for the first of these purposes; almost all men, and especially the young, pursue the second, but, for the most part, in a most inefficient manner; the last, the most important of the three, is too much neglected. Those who read for mere amusement cannot allege as their defence the necessity of mental relaxation; that which would instruct would, in many instances, also delight. It is but a worthless and schoolboy pursuit, to hunt after

mere facts ; and belongeth not to the period of mature scholarship. The most essential differences between great and little minds do not ordinarily consist in the degree of knowledge which each may have collected ; but in a certain elevation of soul derived from frequent converse with superior minds, through the medium of their works, as well as from natural aptitude for greatness. We should never resolve to peruse an author, without sifting the motive impelling us to the perusal, and resolving to exert ourselves so as to reap the intended benefit from the work ; and we should remember, that the reading of facts is nothing, unless we can remember and apply them ; nor the conversing with great sentiments of any value, unless we be thereby nourished. Many readers of books shrink from the labour of repeated perusal ; and though they have forgotten, or but little understood their author, are such slaves to novelty, that they feel no heart to repeat their consideration of his opinions. They reckon up the number of volumes, as a boastful conqueror enumerates the provinces he has overrun ; they imitate not the cautions of the wise monarch, who is careful to secure the victories he may have achieved. As touching the readings of the ancients, I find that from this spring many advantages. Homer and Virgil are inferior to Milton and Shakespeare ; and, on the whole, the balance of excellence seems greatly to preponderate on the side of the moderns. There is more of mind amongst us : more of the expression and adornment of mind amongst the ancient mas-

ters. But we shall never, never, understand the sentiments of the ancients by translation. These sentiments are elevating in their tendency, and hence the utility of their study. But let it be remembered, that the purpose for which these are to be perused, is almost wholly connected with the third general advantage previously mentioned. Many sciences deserve not much study from the general student, and this, not by reason of their own unimportance, but by reason of the multiplied range of materials for human thought. Let the *method* of the Mathematics be mastered, so that, if need were, we might dive deeper into their mysteries. Let the popular facts of Natural Philosophy and Natural History, etc., be known and digested. But let History, Eloquence, and Poetry, all works of moral reasoning and Divine philosophy, be frequently revolved. Under these latter divisions are comprehended the most nourishing elements of human thought. In order to profit by these rules, let me from this time record not only what I read, but, when the subject seems to demand it, the quintessence of all I read, in order that I may secure my acquisitions."

-CHAPTER VI.

LIFE AS A TUTOR WITH MR. GROVES.

1827-1828.

WE have now to contemplate this youthful servant of Christ in a different character—as a private tutor in the family of a Christian gentleman. In the year 1826, Mr. Craik came to England to enter upon the twofold work, of reading the Classics with Mr. Groves of Exeter, and also of instructing his two sons. In this happy abode he spent about two years; and his Journal, as the reader will see, speaks in terms of the highest eulogy of the character of this excellent and truly estimable and remarkable man.

Mr. Groves was at this time reading with the view of taking a Degree at Trinity College, Dublin. Just before the time for passing his last examination arrived, doubts arose in his mind about subscribing to the Articles of the Church of England, and his wife advised him to give up his intended journey to Ireland. But as he had laid aside the money for the purpose, and thought also that his friends would ascribe his conduct to fickleness, if he suddenly abandoned his purpose after proceeding thus far, he resolved to go. Accordingly he went to take his

place on Saturday to start on Monday morning. But "On Sunday morning, about three o'clock," he says in his Journal, "we were awoke by the noise of something falling. . . . On proceeding into the dining-room, I found the candles lit, as they had been left the preceding evening, and my little drawers broken open, and my money gone." It is remarkable, that there were two packets of money, one containing £40 for the Irish trip, and one, £16 for taxes; the former was *taken*, the other left. Mr. Groves considered this robbery as an intimation of the Lord's will in the matter; and at once gave up all idea of visiting Dublin.

This period of Mr. Craik's life is contained in the Sixth volume of his Diary, which begins thus:—

"MY DIARY, OR DAILY REGISTER OF
DOINGS AND PURPOSES.

VOL. 6.

Sept. 16, 1827.

"Review of my life since coming to England, and a brief notice of the objects to which I have devoted myself during the period of my stay.

REVIEW.

"I arrived in Exeter on 21st of August, 1826, and immediately commenced my classical readings with Mr. Groves. During the first period of our studies, (from the above date to 9th of October), we read together eight books of Homer, the Epistles of Horace, together with portions of Lucian, Juvenal, etc. Among the works

with which I privately employed myself were :—Heber's 'Life of Jeremy Taylor;' Cecil's 'Life of Newton;' Brown's 'History of Missions,' since finished; James's 'Semi-sceptic;' Irving's 'Orations;' 'Adams on Religion,' afterwards finished; with other works, the *perusal* of which I did not accomplish. I also at this period paid a little attention to Natural Philosophy, but not so great as to ensure success to my labours in this department of human knowledge.

"During this period, I met with several individuals whose characters were worthy of admiration and respect. As I wish to preserve the memory of the impression which Mr. Groves made upon my mind, I transcribe the character of him which I inserted in my Note-book.

"*Wednesday, 30th August, 1826.*—He is a most interesting, a most noble character. The chief features of his mind are generosity, heavenly-mindedness, great talent, persuasive eloquence, gentleness, humility, learning. I know not what faults I may yet discover, but as yet I have reason to believe there scarcely does exist a more noble character."

"I am much impressed by another gentleman, Mr. Greaves, a very high character of whom I have given in my Note-book for the period. During Mr. Groves's absence at Dublin (from 10th October till the beginning of November), I enjoyed the pleasure and profit of hearing the famous missionary Wolff, speak in public and expound in private, at a party of friends in the

house of Mr. Vicars. My reading (besides the Scriptures) consisted principally of what follows:—Robertson's 'History of America,' since finished; 'Review of Literature,' from the Italian; Locke's 'Conduct of the Understanding;' 'Velvet Cushion;' etc.

"The fifth volume of my Diary contains an account of my employments from the beginning of November to 27th March; and the rest of that volume is principally occupied with a commentary on the epistles of St. Paul, to the completion of which I intend now vigorously to devote my mind.

"During that period I gained considerable knowledge of Greek tragedy, etc., but I refer to my diurnal statement for a full account of my progress. Since March, I have been engaged with Horace, to whose 'Odes' I paid very considerable attention. Paley's 'Evidences,' St. Paul, Euripides, Algebra, Euclid, Cicero, Grotius, 'Life of Sir William Jones,' etc.

"I have examined with some care, King and Hall on 'Church Government,' and Towgood on 'Dissent;' Haldane and Carson on 'the Inspiration of the Scriptures;' 'World without Souls;' 'Life of Durant;' 'Orations of Demosthenes,' etc.; 'Life of Luther,' etc.; but, for a more particular account, I refer to my Note-books reaching from this period to the beginning of September, 1827.

"During the past year I have written a very great number of letters, and received many delightful ones in return. I have, for more than a year, expounded in

a School-room at Heavitree, partly along with Mr. J. Brown, partly without any assistance. My compositions have been as follows: my 'Commentary on Romans,' to eighth chapter; 'On the Origin of the World'; 'Critical and Discursive Remarks on Horace and Euripides; ' some Latin verses, etc.; with occasional remarks on various subjects, contained in my Diary and Note-book.

"I henceforth resolved to devote myself more earnestly to the duty of examining the Scriptures, and endeavouring, by earnest prayer and diligent study to become 'mighty in the Word of God.' I propose that this book contain in shorthand some record of every day, and that the account of the Saturday may comprise, in long-hand, a review of the past week. I propose to take off twenty pages for the bare record of doings, and, to prevent the confusion arising from the mixture of mere Notanda with regular or occasional compositions, at the distance of twenty pages from the Journal, I intend commencing those discussions with which I hope to store this volume.

"O Lord, who hast revealed Thyself, in Thy Word, as a God of Graciousness, Mercy, and Truth, make me to enjoy the light of Thy countenance, in all my doings on this earth. Keep me from love of the world, coldness, or indifference, or despair. Transfer my soul unto the similitude of Thyself; and give unto me the Spirit of Holiness. O forgive my multiplied transgressions and omissions, in the year that is past; and grant that

henceforth I may live more worthy of that high calling wherewith I am called. Give me to understand and feel Thy Word, and make me to grow in every Christian grace, for the sake of Thy Son, our Lord Jesus Christ. Amen. September 17, 1827.”

“September 20th, 1827.—I have been for some time past in a state of much mental distress, relative to the great questions of mortal destiny. My life seems to pass away without a plan and without an object; and, when I contrast the condition of the world with the declarations of Scripture, I am ready to sink into the most overwhelming despondency or despair. Let me, in humble reliance upon Divine aid, fix upon some general principles of conduct, by which I may neither be reduced to misery, nor deterred from exertion.

“Christianity *must* be true; but some of the consequences of this proposition are too fearful to form the subject of human contemplation; such meditations would drive us into madness before they produced any important good. I must, therefore endeavour to keep before my mind such principles of action as the following:—

“Looking upon everything as directed by *perfect Mercy* as well as *perfect Justice*, everthing that does exist *must* tend to the production of the greatest amount of good; since, if it did not have this tendency, perfect Mercy would not permit its existence.

“Meantime, for the increase of my faith, I must study the Word of God accompanied by earnest prayer, and

thus expect to obtain that tranquillity which can in no other way be procured. The rest of the time I continue with Mr. G—— ought to be devoted to—

“The duties of my office.

“The reading of the Scriptures, and any other studies which may legitimately be considered as *preparatory* to the *Ministry*, or as tending to increase my knowledge in those points which are confessedly of importance to the minister of the Gospel. The expounding of the Word. The visiting and consoling the sick. The resisting the devil, etc., etc. All these pursuits may be turned to the glory of God; and oh may that Saviour, who will neither quench the smoking flax, nor break the bruised reed, heal the distemper of this troubled spirit, and deign to smile in kindness upon a miserable sinner who feels and mourns over the pride and unbelief of his heart!

“O Lord, forgive, assist, strengthen, and support me now and evermore. Amen.

“When our hours are devoted to duty, our days must, on the whole, be crowned in enjoyment; and that is the most valuable kind of happiness, which is elevated by no rapture, and intermitted to no despair.”

After the above, follows a Plan of Study, which many of our readers will peruse with interest.

“OBJECTS OF STUDY.

“1. A more complete knowledge and mastery of the *Greek Testament* and *English Bible*.

“ 2. A more exact acquaintance with the History of the Church, from Gregory, Campbell, Justin, etc., etc.

“ 3. Knowledge of the Canon, etc., from Hartwell Horne, and others.

“ 4. The acquisition of the Hebrew language with points, and the application of this knowledge to the Hebrew Scriptures.

“ 5. The examination of Prophecy and historical facts therewith connected.

“ 6. The Geography of the Sacred Writings.

“ 7. History and Chronology.

“ 8. The Biography and remains of holy men of other years.

“ 9. A still more accurate knowledge of Greek and Latin, as well as of Hebrew.

“ 10. The reading of our best Divines, Moralists and Mental Philosophers.

“ 11. The writing out of Scriptural Expositions and Discourses, etc., etc., and endeavouring to pass by no difficulties unexplained.

“ 12. The reading of books for enlargement of mind, etc., etc.”

“ Of Travels, the following may suffice :—

“ Travels of Alexander Selkirk, Anson’s Voyages, Cook’s Voyages, Hanway’s Journey to Persia, Mavor’s Voyages and Travels, Missionary Voyage in ship *Duff*, Mungo Park.

“ MAXIMS.

“ Never read any book merely that you may say you have done so ; and never be ashamed to confess you have not done it, though foolish people may express their astonishment.

“ Let it be a rare good book that receives from you a complete perusal. Most books only deserve a look into. Histories, Travels, etc., etc., especially, when voluminous, should be dismissed with a partial examination, that you may have time and strength for Divine Philosophy and other matter of more serious interest. It is of infinitely more moment to know, than to be able to say, I have read.

“ Much time spent in reading many volumes is la morious and tedious idleness. A page remembered is worth a thousand perused and forgotten.”

The next entry is under the date of—

“ *Sunday, September 23rd, 1827.*—This is written partly in shorthand, then follows :—

“ 4, 5.—Finished two sermons of Robert Hall, given in the pulpit,—one on the ‘Imitation of Christ’, the other on the ‘Blessedness of giving’—both of them far below what you might expect from Hall. Yet they are good sermons, though the second is the more striking of the two, and the first bordering on common-place.”

“ *Thursday, September 27th, 1827.*—This evening, happening to look over my Synopsis of Dr. Brown’s Lectures, formed a half sort of a resolution to complete

it at some future period, should ever sufficient leisure be granted me. Sat up till one in the morning, endeavouring to frame a satisfactory system of Artificial Memory, in which I at last succeeded.

“*Monday, October 1st, 1827.*—Sat up till nearly one engaged with Chronology, etc., etc.

“*Tuesday, October 2nd, 1827.*—What an opposition I find to some of the sentiments of these good people. Surely this is not all owing to theirs being the product of grace.

“*Monday, October 1st.*—I have for about three weeks kept a regular record of every day, but in the review find nothing of sufficient importance to commemorate more fully.

“In reading and annotating on the Greek Testament, I have advanced so far as 2 Corinthians ix., and in reading the Old Testament in English, on to Exodus vii.; of Church History, so far as the Fifth Century.

“During the few weeks here recorded, I have not been nearly so diligent as I might have been; and almost the only other acquisition I have made is that of a system of Artificial Memory.”

“*Tuesday, 16th October.*—Returned in a very low state of mind, and read the Epistle to the Ephesians. Have not yet determined with regard to France, etc.

“*Wednesday, October 17th, 1827.*—This day given to attending the meeting of the Bible Society, and writing a letter to my brother. In a state of useless indisposition.

"*Thursday, 18th October.*—Finished the first book of Gregory. I propose, during the short period of Mr. G.'s absence, to proceed, if God permit, with the regular reading of the Old and New Testament; the abridging of the great facts of Church History, for without this, mere reading is of little service; and to endeavour to obtain from Hartwell Horne some knowledge of the Canon, etc., of Scripture. Let these be my principal objects, and whatever time I may have for lighter matters, I may give to a reperusal of Leighton, etc., etc., Hall, Jeremy Taylor—Evidences of Catholicism."

"*Saturday, 20th October.*—After studying a discourse for to-morrow, and teaching my boys, walking, etc., was compelled to go to bed with a severe pain in my head. This day, however, is memorable to me by two reasons,—1st. This evening I received a letter from my dear George, announcing the safe birth of his first-born daughter, on Thursday, at 11 at night. 2nd. Received from Mr. Groves a most valuable token of remembrance, viz., 'The Fathers of the Church of England,' comprising the most precious body of Scriptural, practical, and doctrinal Divinity with which I am acquainted."

"*Thursday, October 25th, 1827.*—Forwarded to — the particulars regarding a few Scotch people in Poland who want a pastor, *twenty in number*, the prospect of doing good being chiefly amongst the Poles, whose difficult language it would be necessary to

acquire. I have rejected this proposal, in respect of the nature of the requisite qualifications being so different from mine. I can read Greek and Latin, and know something of the Literature of England—but I am not, on that account, fit for the difficult work of resuscitating the mental and spiritual energies of this superstitious people.

“*Friday, October 26th.*—This day I have lost much precious time, for which I pray God to forgive me and enable me better to improve the hours of leisure that may afterwards be granted me.”

“*Wednesday, October 31st.*—Read Blanco White’s ‘Evidences against Catholicism,’ a work of great power and interest, and which had been recommended to me very strongly by my dear old friend Scott Moncrieff. But I have had little or no Scriptural reading to-day, and therefore feel my mind in an accursed spirit of infidelity, which nothing but prayer and holy reading can dispel.

“Plan for reading the Scriptures :—After obtaining, as far as may be, the meaning of inspired writers, the next point is to retain, with clearness, the general scope, etc., of any single book of the sacred Scriptures. Read *one* book, short or long, at one sitting; if it be an historical book, learn by heart the headings of the chapters; if not, read it three times over without rising.

“My objects just now are, Old and New Testament Church History. To record my progress in the Word of God every day in long-hand, both in the Old and the New, that I may the more fully be incited to dili-

gence in this great work, and by the blessing of God, perceive my negligence to correct it.

“The only books of my own to assist me in this work are the Christian writings of the Fathers of the English Church, the Lectures of Newton and Jennings, etc.

“*Sunday, 25th November.*—Expounded to-day, both at Poltimore and Heavitree; and heard an excellent sermon from dear good Dr. Marshman.

“*Monday, 26th November.*—Portions read, etc., of Judges iv., v., vi., vii., viii., ix., x., xi. chapters, in English. On going to call to-day upon a young Scotchman, whom I had been visiting on Saturday and Sunday, I found him a *corpse*. In the evening, employed in my Analysis.*

“*Tuesday, 27th November.*—Spent a long time with Wolff’s Journal in Persia; very full of interest. In the evening a most delightful party at Mr. L——’s. Rest of the day with my pupils; a little of my Analysis.

“*Wednesday, 28th November.*—Studies,—Mosheim and Wolff.

“*Thursday, 29th November.*—Of Judges xiii. to xvi., and Samuel i. to iv., in English. Mosheim, to Sixteenth Century. Wrote out, of my Analysis, from ninth to eighteenth verses of eleventh chapter. Horne,

* This was an Analysis of the Greek Testament. We have seen the MS. Every compound Greek word is resolved into its component parts, and their meanings given. Then follow all the Primitives that occur, which are traced to their Hebrew Originals. It is a most elaborate work.

to page 247. Of St. John, in Greek, i. to v. of 1st Epistle. In the evening, found much pleasure in reading; and spent about an hour with Mr. J. Terrell, who brought me a truly Christian letter from my friend Mr. C——.

“*Friday, November 30th.*—The Second and Third Epistles of St. John and that of Jude, in Greek, with Horne as a guide. Arrived again at the Revelation of St. John. I pause before entering upon the sublimest, the obscurest portion of Divine truth. After this revisal, I propose commencing again with St. Matthew, carefully noting all the real difficulties, and recording the best explication I may be able to procure of them. The most interesting facts relative to the external history of each Book, compressed with the greatest brevity from Horne, etc., may serve as a fitting introduction to my expository remarks. May my heavenly Father grant me leisure to prosecute this scheme, and health, spiritual and mental, to succeed in it. Meantime I cannot conceal from myself that my desire to *know* the Word of God springs not from a simple desire to *do* what I may discover. After my duties to my pupils were discharged, I went out to call upon —— and the brother of the young man who died on Sunday last; here met with a rigid member of the Romish Church, with whom had a lengthened controversy, chiefly respecting Prayer to saints and Transubstantiation. I felt extremely interested in the discussion, and found my opponent (who had converted about seven from the Scotch Church)

pretty well informed, as to the matters in dispute between us. I did not feel much difficulty in setting forth in a popular way the absurdity of Transubstantiation; and found that *accidents* and *substance* are words of the utmost importance, as by their means an obscurity is thrown over the whole difficulty of Transubstantiation. I hope soon again to enjoy an opportunity of exposing, more fully, these unscriptural and most irrational sentiments.

“*Saturday, December 1st.*—Rev. i. to x. in Greek, with occasional reference to Newton. After some time spent with Church History, etc., went to Mr. H——’s, where spent about an hour with him and his little pupils. About 2, went to Mr. S——’s, to attend the funeral. Delivered the funeral address at the burying-place; and after tea at Mr. S——’s, returned home about 6, set myself vigorously to my Analysis, and finished second part of third chapter.

“*Sunday, December 2nd.*—To-day received two very gratifying letters from Edinburgh, from my dear friends Anderson and Moncrieff. Anderson turns to the Church. His are delightful tidings.”

“*Wednesday, December 12th.*—From last date to this, principally engaged with an Analysis of the words of the New Testament, in which an attempt is made to trace to their Hebrew Originals the Greek Primitives, and to enumerate the number of times each word recurs in the New Testament; and of the verbs, the particular senses in which they are used. In this work I am en-

joying much delight, but am getting so *conversant* with the words, as to forget the spirit of the Bible. I have had an interesting controversy with my Romish friend, and hope to have again. But I feel miserably dry in spirituals, and have been almost entirely neglecting the devout reading of the Word. I have made some progress in acquiring the Hebrew points."

"*Sunday, December 16th, 1827.*—For this last fortnight, I have entirely neglected my Journal, and now propose to recommence a plan from which I once used to derive so much pleasure. The principal objects I have now before me are as follows:—

"1. Daily perusal of my Greek Testament and English Bible, noting every day my progress in each.

"2. A little time each day to the acquisition of Hebrew, commencing with Genesis for writing the Analysis, and with Psalms, simply reading as accurately as I conveniently can, and noting down my progress every day.

"3. Regular Analysis of New Testament for Mr. G——, noting my progress every day.

"4. For exposition at Heavitree, a course of Lectures on St. Matthew.

"5. The reading of the discussion between Mr. G—— and Pope (with a copy of which I have been kindly presented by Mr. Townsend), and other books on this interesting controversy.

"6. Letters to my friends—for Scotland, by Mr. Mc Kay, on Friday; also to George."

Thursday, December 20th.—Received a letter from my dear father ; and after teaching, spent the day at dinner at Mr. B——’s, with Mr. ——, etc.

Friday.—Indisposed during the day, and in the evening had a controversy with some of my Catholic friends at Mr. S——’s. Very interesting. Spent a great deal of time in letter-writing.”

Monday, December 24th.—Spent about three hours with my Analysis; above two with my pupils; about one with the Hebrew Psalms; and spent the evening at tea at Mr. Glydes’. I propose, if I can find time, to study one verse a day, in the following manner:—

“First, read the references and investigate them, both regarding the ordinary rules, also the changes of the letters.

“Secondly, fix the syntax, analysis, etc. of the words, and translate.

“Six verses a week = twenty-four a month = 144 in six months.”

Wednesday, 26th.—Before dinner, ‘Maguire and Pope’ and Analysis nearly two hours. After dinner, about one hour at Analysis. After tea, about one hour more at Analysis, and finished the Discussion between Pope and Maguire. To-day, to Analysis, four hours.

Thursday, December 27th.—Before dinner, boys above two hours. Analysis above an hour and a half, walking, etc. Before dinner, again Analysis two hours. Between dinner and tea, read some of “Memoirs of Janeway,” and expounded at Mr. Gilpin’s. After tea,

at Analysis about an hour. Total at Analysis, about four hours and a half.

“*Friday, December 28th.*—Teaching—walking—conversing—reading, and, of my Analysis, above seven pages in about three hours.

“*Saturday, December 29th.*—Walking, conversing with Mr. Clyde, and at my Analysis about three hours; spent the evening also at my Analysis. Total Analysis, about six hours.”

“*Monday, December 31st, 1827.*—Indisposed, and obliged to go to bed, but spent about three hours at Analysis.”

“*Thursday, January 17th, 1828.*—During the past week have been principally engaged with my Analysis and pupils.

“On *Saturday, 13th*, I preached for Mr. B—— in the evening, on the subject of studying the Scriptures.

“To-day I received a letter from my brother George, in which he most kindly invites me to London. I have since conversed with Mr. G., and come to the determination of staying with him, till I complete my present miniature Analysis, and another with the derivations. Both these works, with hard labour, I hope to finish in a very few weeks, perhaps four; when I shall set out for my brother in London, and endeavour to procure such employment as will enable me to subsist in the meantime. Such are my plans; may my Heavenly Father bless me therein.”

“*Friday to Tuesday.*—During these days I have done

little, save with my Analysis, and finish Dr. Milner's 'End of Controversy.'

"On Sunday, I heard Mr. Groves at Poltimore, and afterwards addressed my people at Heavitree. On Monday, I visited the Bridewell and Infant-school, in company with Mr. Bristow; and on Tuesday evening, I enjoyed the party at Mr. S——'s."

"*Saturday, 8th March, 1828.*—My Journal has suffered a sad hiatus during these two months. During the interval I have been engaged chiefly with some very laborious but most interesting researches into the etymological structure of the Greek; and I have made a great number of interesting discoveries in this path of investigation. I have been much engaged with various plans of future employment. First, I agreed to go to Mr. H——'s family at Dieppe, and intended to have hurriedly gone to Scotland, and returned to England, and thence to France; but Mr. H—— refused to bear my expenses, and so set me adrift again (this being a part of the proposal I made to him). I then hoped to have got with a very amiable clergyman, a Mr. Harrington, at Brixham, but found, by writing, that his plans were changed since I had the pleasure of seeing him, and that if he did require an assistant in the work of education, it would not be till some months hence.

"Mr. H. and I had then nearly come to terms relative to the establishing of a new classical boarding-school in Exeter; but in the midst of our negotiations, I re-

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ceived a letter from Marion, proposing that I should come down and assist my father, whose health is to us all a matter of melancholy and anxious solicitude.

“Scotland and England were in my choice, and I have decided for the former; nor ever, for one hour, have I repented, as yet, my capricious decision.

“Next week, please God, I set out for my native country. I shall return *very* poor, but not unhappy, save that my dear father’s health casts a cloud upon my prospects there.

“My intention is to take charge of his school, and thus try the effect of rest and relaxation. Oh may it be granted me to see his health in some degree re-established!”

The following are some particulars of his visit to Scotland.

“*Monday, 12th May, 1828.*—On Saturday, 3rd, I proceeded to Edinburgh, and returned on Saturday, 10th. During this visit, I enjoyed the society of my excellent friends, W. Scott Moncrieff, William Tait, Matthew Conacher, Robert Trail, etc. I have returned to Kennoway, and find my poor dear father very far indeed from being well. My most earnest prayer is that he may be prepared for everything that God has in store for him. Meanwhile, I resolve, with the help of God, to wait patiently till the 28th, in submission, expecting the event.”

CHAPTER VII.

RETURN TO EXETER.

1828.

IN June of this same year, 1828, Mr. Craik seems to have returned to England, and to have engaged himself as tutor to the two sons of John Synge, Esq., of Glanmore Castle, Ireland, but then residing at Buckridge House, near Teignmouth. He remained with this gentleman about three years.

It would appear, however, from his Journal, that Mr. Craik did not enter upon this engagement immediately, but was engaged for some short time at Exeter.

The first entry in his Diary, whilst in this city, is as follows :—

“ *June 18, 1828.*—Have spent this day principally in arranging my things, etc., writing home, and reading the Scriptures to Mr. Groves. My engagements must now be,—

“ Greek Roots for Mr. Synge, eight hours a day; and the rest of my time to the Scriptures, etc. From this day, God willing, I intend keeping an account of my hours from 6 a.m. to 11 p.m.

“ *Friday 20th June.*—Rose about 6; 12 o'clock,

till tea, with some interruption, at my [Hebrew] Roots. Had a very pleasant walk with my excellent friend Anderson to-night. If God spare him, I confidently trust he will soon be a messenger of the glad tidings of the Gospel. Oh it were the worst of pities to confine such a spiritual mind merely to secular employments! Except my dearest Urquhart and Mr. Groves I never knew one of whose devotedness I had a stronger conviction."

It is proper to observe, that the Mr. Anderson here mentioned is not the one spoken of in the second chapter of this work, as studying at St. Andrew's with Mr. Craik, but the brother of Miss Mary Anderson, whom Mr. C—— afterwards married.

"*Saturday, 21st June, 1828.*—Heard to-day of the death of Mr. Glyde, just two months married, and one of the kindest and most upright men in England. I knew him enough to regret his death as a loss to the Church of God and to his friends; but those who were more intimately acquainted with him know enough of him to rejoice in *his* exceeding gain, seeing that we may hope he is now enjoying the promises.

"To-day also I heard of Kirkaldy church having partially broken down with Mr. Irving's hearers; thirty are reported killed. May this be far beyond the truth.

"After tea this evening, walked with my dear friend Anderson to Heavitree, where supped with Mr. P—— in company with a friend of Anderson, Mr. L——. Mr. and Mrs. P—— are excellent people, and Mr.

L—— is a perfect Scotchman, fond of argument, and well fitted by mental power for such an exercise. We spent the evening very agreeably, and we returned between 12 and 1.

“ *Sunday, 22.*—Expounded at Heavitree from John xv. 1, 2, 3, etc., and, in the afternoon, went about with my friend Mr. Anderson with tracts.

“ *Monday 23rd June.*—Principally engaged with my Roots. As I have done so little hitherto, except this, I must remind myself of my other duties.

“ 1. Before Mr. Synge’s return I hope to make some progress in Hebrew.

“ 2. In the revisal of Ancient History and Geography, as well as of modern ditto.

“ 3. In the more constant and attentive reading of the Greek Testament and the Septuagint.

“ 4. In the reading of some good authors in Divinity or spiritual biography.

“ 5. The Prophecies of the Old and New Testaments.

“ 6. Finish the writing out of all the Nominal Roots, and marking those which are to be found in the New Testament.

“ 7. Write out the Verbal Roots, and then look over Leusden, and endeavour to amend his plan, by selecting more proper verses.

“ 8. Selecting and translating beautiful passages from the Fathers, especially from Chrysostom.

“ *Tuesday, June 24th.*—Walked out with my friend

Mr. Anderson to Heavitree, after securing a room for a little meeting on Friday evening.

“ In this matter the Lord has blessed us abundantly. We went about, not knowing from whom to ask it, and met with a very cold reception in the first place we visited ; but, to our joyful surprise, in the next house we found a truly Christian man, in so far as readiness to support us was a proof of it. He let us have his room, *an excellent one indeed*, and my dear friend has agreed to attempt an Exposition, in the strength of Christ, for the first time. After supper at Mr. P——’s we had a very delightful walk home. I thank God, I trust, for this friend Anderson, and I hope that our union in the bond of the Gospel will be to the glory of God.

“ *Wednesday, June 25th.*—Proceeded to the end of the first part of the Primitives. Selected and translated two passages, one from Chrysostom, and the other from Theodoret.

“ *Thursday, June 26th.*—As far as *παλάμη* in distinguishing the New Testament and Septuagint terms. Read, and wrote Hints on the Epistle to Galatians in the original.

“ *Friday, June 27th.*—Read of Ephesians on to third chapter, and of Septuagint on to the fourth of Samuel. Marked of my Roots on to *πλέθρον*. Read a very admirable charge by J. A. James, which had been delivered to his brother.

“ *Saturday, June 28th.*—Read to the conclusion of

Ephesians, and to page 36 of Horne's 'Refutation of Deism.' In looking at my Roots to-day, a difficulty has occurred. By what means shall I be able to distinguish, not only those Roots which do actually, in their simple form, occur in the Sacred Writings, but those also which occur in their compounded form, and not in their simple? After much trouble and labour, I have set a-going a plan which is—

“ 1. To restrict my attention, in the first instance, solely to the roots in the New Testament, marking thus * all those which occur in their simple form.

“ 2. To go over the whole words of the New Testament, and extract those compounds whose roots are not already marked *, and found in the New Testament.

“ I shall thus be able to distinguish all those, which occur in a compound state only, with the mark †; and, in order to do the thing well, I must, for the present, omit to distinguish the Septuagint radicals. How I shall manage the compounds of the Old, I know not.

“ With the stars I have got so far as *ἀγγος-εος*. After finishing this, I proceed to my distinction, thus §, of those which, though they do not appear themselves, appear represented by their children.

“ Extracted five passages from Basil and Chrysostom, on *αγαπη*, and rendered them into English.

“ Enjoyed a long walk to-night with my very dear and valuable friend Anderson, whom I love and admire more and more every day. I never in my life met with his superior. What a meeting we shall have in heaven,

Urquhart, Groves, Anderson, etc.! We shall then know each other in perfect knowledge. To spend such an eternity is a thought too big with joy. O Christ, increase my faith in Thee, and my love towards Thee!"

"*Monday, 30th.*—Spent some part of the forenoon reading in Herodotus and Virgil. In Septuagint to the fifth of 1 Samuel. Only a very few hours in the work of distinguishing the words that occur compoundedly.

"My dilatoriness in this work *must* be amended; and henceforth I propose to set down an average rate of the number of hours I am engaged in it every day. May God prosper this resolution! Spent the evening, as usual, with my friend Anderson, and spent several hours of the day in company with Mr. Groves. To my other marks I propose adding 10 for the sick and ignorant, etc., 9 for the enjoyment of friendship.

"*Tuesday, June 31st.*—Read in Greek Testament the Epistle of Paul to Philemon. Have gone over my New Testament words among the Nominal Roots. Finished marking, not only those that simply occur, but also those that occur under their compounds, in so far as I have discovered them, and I trust few, if any, have escaped me.

"I have an enterprise before me of a useful character,—a Greek Testament interleaved with notes, to contain critical observations on every important word, with a few remarks to determine its exact signification, and, I trust, some interesting controversies with which it may be connected.

“Stopped at ἐνρὰς in distinguishing those that occur simply in the Septuagint. But as I have attended the meeting to-day of the Church Missionary Society, cannot reckon more than a few hours for my work. Please God, I shall endeavour to mark something near the exact number hereafter. After I shall have distinguished all those that simply occur in the LXX. (and this, if I be permitted, I have to accomplish by to-morrow), I then shall endeavour to arrange the Verbs after a similar manner.

“Enjoyed much converse with my dear friend Anderson, whom I trust I love more and more in the Lord, and, with him, called on Mr. B——.

“*Wednesday, 2nd July, 1828.*—About four hours nearly, in which I have completed the distinguishing of the words from the LXX. This day I have been a fortnight in my room; please God, the fortnight to come, the month to come, shall be improved to double purpose. O God, pardon my negligence and dilatoriness in what is past, and grant me strength for the future.

“I have to-morrow to proceed with the Verbs. Greek Testament to Colossians.

“*Thursday, 3rd July.*—To end of Colossians. About three hours at the Roots, and hope soon to finish the distinguishing of those that occur derivatively or compoundedly in the LXX. Have begun my list of Verbs. Went to the meeting in Esee Lane, and heard Mr. Groves, after which walked in company with my dear friend Anderson to Mr. Vicars, along with Mr. Groves. Mr.

Groves this evening was exceedingly energetic, and beautifully affecting. May God grant me grace to profit by such valued friends.

“*Friday, 4th July.*—To the third of Thessalonians. Four or five hours at the Verbs, etc. Drank tea at Mr. C——’s, and expounded at a room. Enjoyed, as I do every day, the company of my dear friend Anderson, whom I hope to retain *as one* of my very dearest friends.

“Endeavour to state some of the principles upon which an improvement might be made upon Leusden’s method with the Greek Testament.

“All those verses must be included which contain any word of solitary occurrence.

“*Saturday, 5th July, 1828.*—To first epistle to Timothy. Before going out, about two hours and a half, as far as *ῥῶμη*, in distinguishing the words that occur compoundedly or derivatively in the LXX. This is a most laborious, but it will be a valuable work, if God should permit me to finish it.

“Afterwards, about one and a half, or altogether, between four and five hours, as far as to *ἔρανος*. Read a little of 1 Samuel in Hebrew. That I may see clearly what I have before me, in regard to the Roots, I will endeavour to state what I propose to accomplish:—1. Finish the distinguishing of those that occur compoundedly in the Septuagint, a work of three days. 2. Mark the quantity in any cases liable to be mistaken. 3. Mark the genitives in such cases as might be mistaken.

4. From the second book of the Primitives, add such Roots as more rarely occur. 5. With the Verbs imitate the Nouns."

"*Monday, 7th July, 1828.*—Read of Greek Testament on to Second Epistle of St. Paul to Timothy. From 12.20 to 6.20 (with several interruptions) at my words. Reckoning the interruptions one hour and a half, this leaves between four and five hours for my work. How miserably am I getting on! I must endeavour to rise a great deal earlier, and make *one day do the work of two.*

"*Tuesday, 8th July, 1828.*—After about three and a quarter hours, stopped at those in ξ for a little, most completely tired, and again about two hours nearly, and then obliged to desist from pain in the head. Re-created myself for some time in reading Jewel's Immortal Apology, as far as page 103. Then finished it. Truly admirable!"

"*Monday, 1st July, 1828.*—Went on Saturday afternoon to Teignmouth, where, on Sunday, preached twice for Mr. Roper. Experienced much kindness from the Teignmouth folks, and preached to a crowded house in the evening.

"Spent the evening with Mr. A——, at Mr. Groves'."

"*August 8th, 1828.*—This is my birthday. How have I spent it? Have seen Mr. Groves, Mr. Anderson, Mr. Kilpin, and Mr. Terrell; and finished my work on the Particles."

CHAPTER VIII.

OCCUPATION AT MR. SYNGE'S, AND HEBREW STUDIES.

1828—1830.

THE period to which the following extracts from the Seventh volume of the Diary refer, was spent with Mr. Synge, at Buckridge. During this time Mr. Craik was occupied partly in the tuition of his pupils and in his private studies, partly in occasional preaching and in the preparation of a Hebrew Lexicon, on a somewhat novel plan, which we shall presently describe. This work occupied much of his time, during the three or four years reaching from 1828 to 1831, when it was published at Mr. Synge's expense.

It was in the summer of 1828 that Mr. Craik first became intimate with Miss Mary Anderson, whom he afterwards married.

The following extracts from Mr. Craik's Journals show the high tone of his Christian character. Like the psalmist, he might have said with truth, "My soul followeth hard after Thee." The reader cannot fail to observe, too, how jealous he was of himself,—how constantly he was watching his thoughts, his heart, his actions, lest in any way he should offend against God.

This Seventh volume opens thus :—

“ *Monday, 10th August, 1829.*—Morning at Genesis with Mr. Synge. Forenoon, as usual, with my pupils. Spent the afternoon in my study, and had a long and happy solitary walk. Evening engaged with Homer, and Greek Testament translations for Mr. Synge.

“ MEDITATION IN MY WALK.

“ 1. Right employment of time, talents, etc. ‘Not slothful in business,’ etc., for my dear people.

“ 2. Missionary prospects. The Lord’s dealings to me in this respect. Dear Mary (Miss Anderson) and myself should, considering ourselves as devoted to the work, seek to prepare ourselves together, by acquiring a knowledge of the state of Missions throughout the world, and by reading together the lives of Missionary labourers. God has been very gracious to me this day.

“ *Tuesday, 11th August.*—Morning and forenoon, Hebrew with my pupils, and Homer for Mr. Synge. Afternoon in my study, and a very brief walk. Evening, Homer, Greek grammar, etc., for Mr. Synge.

“ SCRIPTURAL PROGRESS.

“ Greek Testament—2 Pet. ii.—1 John.

“ English Old Testament—Deut. xxvi.—Book of Joshua.

“ This has not been a spiritual day with me. Depression, doubtings, and distance. O my Father, I earnestly beg of Thee for that joyful resting in Thy favour—that

undoubted confidence in Thy love which I once knew. Choose Thou my cross for me, and then enable me to bear it. Can I say, Lord, here I am; send me? I thank Thee, my Father,—yes, yes, yes. Whenever I get cold to the Missionary cause, then may my Lord bring me back to a right state of feeling, by soft or hard means, just as it pleaseth His Infinite Wisdom. I have suffered much of late. It was all sent in mercy. It was devised by unerring wisdom. It was applied by the tenderest love.

“*Wednesday, 12th August.*—Morning with Mr. Synge at Hebrew (Genesis). Forenoon with my boys, and afternoon at Shaldon, chiefly with dear M.

“**SCRIPTURAL PROGRESS.**

“Greek New Testament—1 John ii.

“English Testament—*None.*

“**MEDITATION.**

“Texts for Thursday and Sunday evenings. Rom. xiii. 1.

“*Thursday, 13th August, 1829.* Morning and forenoon as usual, except breakfasting with the clerical party. Afternoon, preparation for the evening and Lord’s-day evening. Evening, preached and remained all night at Shaldon.

“Meditation. This evening, in conversation with my dear George (his future brother-in-law, Mr. George Anderson), the Lord put me in remembrance of a plan

which, as I trust it will be for His glory, I hope we may see completed.

“ 1. To obtain a list of all those that generally attend our ministry in any part of the day.

“ 2. To have distinct marks, according to what condition we consider them to be in—converted, inquiring, doubting, or dead.

“ 3. To accommodate our discourses to the various situations of our hearers.

“ QUESTIONS FOR SELF-EXAMINATION.

“ Am I studying, with daily prayer, the Divine truths of Scripture? Am I engaged in no idle visiting, and do I avoid all unnecessary conversation except what bears upon the concerns of the Kingdom?

“ In all worldly comforts and conveniences do I remember my houseless Lord?

“ HELPS TO HUMILITY AND WATCHFULNESS.

“ How large a portion of my time was spent in sin, vanity, and darkness before I knew the Lord! How little time have I rescued from the world since I knew Him!

“ How little has been given to the reading of the Word, to prayer, to Christian conversation, to proclaiming the name of the Saviour! What progress have I made in the knowledge of the Lord's will?

“ *Friday, 14th August.*—Till 2 as usual, only more than usual pleasure with my dear boys. Afternoon, a

short walk, and in my study. Evening, Greek Vocabulary.

“ Scripture progress—Greek New Testament, on to Epistle of Jude. English Old Testament, to ninth of Joshua.”

“*September 4th, 1829.*—Scripture progress—Old Testament, on to 1st Samuel xxvi.

“ O Lord, grant me more faith and more feeling. To realize eternal realities both of good and evil, to feel a holy boldness, a weeping tenderness of spirit, more ardent love to all my dear brethren and sisters in Thee, less selfishness. O Lord, I pray Thou wouldst not make me happy and satisfied till Thou hast made me more like *Christ*. Oh, this heart of stone! Meantime, while it continues, let it be a cause of deepest humiliation. None can ever treat me equal to what I deserve. I am a cold-hearted, unspiritual creature. Oh, hear my cry, and give me to feel what I am.

“ Devoted myself anew to God this day, in the humble hope of living a life of nearer communion with my Father. This constant preaching and conversing is not good for the secret spiritual life. Would to God I might enjoy more of sacred retirement, more thirsting after the Lord. He is a most gracious Lord, and will hear me, because He knows He has caused me, in some slight degree, to love Him.”

“*Tuesday, 8th.*—Till 2 as usual, after which came over to Shaldon; and after 3, till nearly 8 o'clock, engaged to the end of sixth page of my Hebrew Analy-

sis. I have been much struck this evening with the Lord's very great goodness to one of His most ungrateful, heartless, and depraved children. Here I am, within the same roof as my dear M., engaged in very delightful and improving work for Mr. Synge, and an opportunity of spending my days with my dear boys in the sacred study of God's Holy Word. What precious tidings, too, to comfort us from South Africa? Oh I would desire to sing from an overflowing heart, and to remember, when days of darkness come: they may be, they probably are, near at hand. The first *terrible* affliction I dread is the death of my dearest father. O Lord, my gracious Saviour, administer to his heart the consolations of Thy Word."

"*Friday, September 11th, 1829.*—Pupils as usual, and a little season of devotion with my Lord after 2. Arrived in Shaldon about 4, and read the Word till near 5, after which, with dear Mary, went to Mrs. —, where spent till 10 what most people would call a happy evening. But having the work of the Lord's-day before me, felt rather low. The reason of this in myself, and not in the company. More and more reason to convince me that the study or the pulpit, and not the parlour or drawing-room, is the place for which I am fitted. Felt little inclination to join in spiritual conversation; and thankfulness that I am not forced by my situation into constant society. Dear G. came while we were conversing. He seems fitted for activity, and I for contemplation. They will be united in the

rest of heaven. *Pride* I feel strongly, and less reason to wonder at brother C.'s abstraction from society. To a man who has an intellect and a soul and a little conversational power, the proper refreshment from labour is the gentle intercourse of domestic tenderness, the look of affection, the silent expression of sympathy and love. Perhaps when I have conversed more with the world and its Author, I shall rejoice more in Christian intercourse. Perhaps my dulness proceeded from a fear lest I should not 'be able to preach comfortably on the Lord's-day morning.

“ Felt very, very low for a short season this morning, which drove me to prayer and the reading of the Word. Felt a longing to depart. I have been more regular last week, and resolve, in the strength of the Lord, to be still more so next week, if the Lord does not take me home this day.

“ O Lord, my reconciled Father, help me to rejoice in Thee, to feel a heavenly calm within the breast, and give me just as much of earthly enjoyment as I can bear. O grant me to live this week to Thy glory, in Thy service, and, above all things, deny me not the light of Thy countenance. I am unthankful, unholy, yet for Thy mercies' sake, O Lord, sustain me, I beg of Thee, this day. At the close of this day's service I propose giving both an account of how the day has been spent and of my feelings. Was much affected in the pulpit, and propose preaching in the evening on ' And the door was shut.' Come, Lord Jesus, and assist me to proclaim the voice of warning and entreaty.”

“*October 14th, 1829.*—Hodie lectione fructus sum, et mediocriter τὴν ἀγγελίαν ἐτήρησα. Aureum mediocritatem felicitatis hodie expertus sum; minime autem affectibus spiritualibus usus sum. Eheu! quam peccatis obrutus sum! O Pater δὸς μὲν ἀγιασύνην. Vesperam in scribendo, et colloquendo cum Maria. Revdo. Masono et Andersono conscriptus sum. Masonus frater amabilis et gratiâ imbutus.”

“*Sunday evening, Nov. 29th.*—For this day's mercies I desire to erect my Ebenezer. In the morning the Lord gave me to feel much comfort in proclaiming, ‘That in *Me* ye have peace.’ In the afternoon my dear brother preached from ‘Out of the abundance of the heart the mouth speaketh;’ and in the evening I took for a text, ‘What went ye out for to see?’ and applying to the numbers who come to hear the Gospel. The Lord gave me much freedom, fearlessness, and enlargement. Oh may I be more and more a man of prayer! I have now before me another week, if it please Him, in Shaldon.”

“Eight to Nine—Reading of Old Testament, and breakfast.

“Nine to Twelve—Engaged with Hebrew work, [‘*Principia Hebraica.*’]

“Twelve to One—Reading New Testament; Greek.

“One to Two—Walking, etc.

“Two to Four—Dinner, and General Reading, or walking.

“Four to nearly Seven—Hebrew Work.

“Seven to Eight—Study of the Word.

“Eight to Ten—Work for Mr. Synge; after, General Reading.

“For General Reading I propose taking first, if I can get it, ‘Life of Mrs. Judson;’ if not, Bridges’ ‘Christian Ministry.’ I thus allow myself,

“For Mr. Synge’s Work, [‘Principia Hebraica,’] between seven and eight hours.

“For Scriptural Reading, and Study and Devotion, nearly three hours.

“For Exercise and General Reading, nearly five hours.

“For sleep, nearly eight hours.

“My time for visiting, etc., must come from Exercise and General Reading.

“O heavenly Father, may this be a week of prayer!

“*Monday, 30th November.*—Did little this day, except removing into my new lodgings, reading Ezra, on to chapter v., and revising proof sheet of first half of Hebrew Roots.

“*Tuesday, December 1st.*—Morning employed with my Hebrew, and walking over to Teignmouth with the proof for the printer. Afternoon engaged with second half of first sheet.

“*Wednesday, December 2nd.*—This has been a *very* happy day, as happy as I could be without more grace. It has discovered my selfishness, earthliness, and pride. I have been,—

“1. Engaged with my Hebrew Work.

“2. In my solitary walk learned about half the Hebrew Roots in **N**.

“3. On to iii. of Nehemiah, and fixed for Sunday evening on these words, ‘Let us rise up and build.’

“*Thursday, December 3.*—A day given chiefly of my Hebrew. Advanced to the end of **D**, and spent a few moments trying a scheme for the Quadrilateral Roots. On to Nehemiah viii. Much enjoyed preaching this evening. I have heard to-day from Mr. Dyer, Secretary of the Baptist Missionary Society, who has requested me and Mr. A—— to meet with Mr. Carey in Exeter, on Thursday next. What may be the result I know not.”*

“*Saturday, December 5th.*—Spent the morning at Hebrew, and made a resolution which may the Lord (if for His glory) enable me to keep—to read at least at the rate of five verses in the Hebrew Bible every day, and accordingly read 1—6 of the Prophecy of Obadiah.”

“*Monday, December 7th.*—Spent the day chiefly with the printer, and a little at my Hebrew. In the evening wrote to Mr. Synge and Francis Synge. In the Word of God on to end of Esther.

“*Tuesday 8th.*—In the morning read on to Job xv.,

* This affair eventually came to nothing. The committee required Mr. Craik to prepare himself for the missionary work by reading certain theological works. Mr. Craik, on the other hand, thought that the study of the Bible, meditation, and prayer would prove the best preparation, and thus the matter dropped.

occasionally referring to the Hebrew, and in the evening finished the affecting Memoir of Mrs. Judson. I have been exceedingly cold-hearted and prayerless to-day. Lord, revive me!"

"*Thursday, 10th December, 1829.*—At Exeter. Most interesting interview with Mr. Carey. Prospect (if the Lord make me willing) of going out to a station near Calcutta. I write, Lord willing, in about a week.

"*Friday, 11th December.*—Indisposed. Some Christian communion with Brother Langmead and Mr. N—— in the evening.

"*Saturday, 12th.*—On to Job xxvi., and preparing my discourses; besides Hebrew work. Finished Mrs. Judson's Memoirs—a work deserving repeated perusal."

"*Friday, 18th.*—On to xxxi. Psalm and end of ך, with Gesenius, and half of ך, with Robertson, Buxtorf, Parkhurst, leaving other half of Daleth to be compared with Parkhurst, and all of it with Leigh."

"*Sunday, 20th.*—Thank the Lord for one of the happiest days of my life in the Word, and in preaching. Now for a week of hard study—devotedness and RETIREMENT. If I do not relish society, it is for *the want of retirement.*

"*Monday, December 21st, 1829.*—Studied Hebrew, and to xxxviii. Psalm, and finished Greek Epistle to Romans. Morning, for Exeter, '*Seed of the woman.*' Evening, '*Come and see.*'

"*Tuesday, December, 22nd.*—To Psalm x., and finished Bridges' '*Christian Ministry;*' a work of rare

excellence. Reading for several hours 'Martyn's Memoirs,' and looking over something for Friday."

"*Wednesday, January 13th, 1830.*—To-day finished 'Life of Doddridge;' a noble example of devoted diligence. In Scripture, I am studying Isaiah ii.; 1 Cor. xv."

Of his studies at this period we may judge from the following:—

"I propose allowing myself regularly seven hours (11 till 6) for sleep; three for dressing, meals, and recreation; six for my Hebrew work; four for Scripture reading, devotions, discourses, and Hebrew reading; two for Biography or General Reading; and two for little items, visits, being visited, letter-writing, etc., etc.

"*Friday, 29th January.*—Rose this day in a low spiritual state, but have made my desires known unto the Lord. My business now is to wait upon Him—to obey Him and look up. Spent the evening chiefly over my Hebrew, and felt relief from my depression, but in a more sinfully *selfish, cold, and unspiritual* state. Let me take every piece of discomfort,—the coldness of those I love, others being preferred to me, all suffering of every sort,—as a great mercy designed to purge me from my selfishness, and to awaken me to spiritual life."

"*Lord's-day, 31st January, 1830.*—Spent the morning over my quotations; and of Old Testament on to end of Isaiah. Enjoyed some meltings of heart, and prayed that Mr. Syngé's heart might be inclined for my immediate entrance upon missionary work. I pur-

pose writing to the society to propose my leaving this summer as late as may be. Oh, in the Lord Jesus, may I find strength for all my sufferings!

“*Monday, 1st February.*—Another comfortable day I have before me, besides prayer, and the Word.

“1. If possible to finish my Hebrew work before Mr. Synge returns, and as soon as possible write to Mr. Anderson and Mr. Brown.”

“*Friday, 19th February.*—Much pleasure in meditating for next Lord’s-day.”

“*Monday, 22nd February.*—A prayer-meeting this evening; commending our dear brother Anderson to the Lord. . . . Heard tidings from Scotland that my poor father was *much worse*, and was enabled from the heart to beseech the Lord for him.

“*Tuesday, 23rd.*—My weak faith, etc., has been sorely tried this day. Future prospects. Departure of George, Mary, Mrs. A——, etc., etc. My feeling has been that of the Patriarch: ‘All these things are against me.’ EVERY EARTHLY PROSPECT dark and disheartening. Let me pray and quietly wait for the return of light. Sorrow may endure for a night, but joy *will* come in the morning. O Lord, Thou knowest my sorrows! Give me strength to struggle a little longer on, and then receive me to Thyself.”

“*Friday, 26th; Saturday, 27th February.*—Return of Mr. Synge. Heard to-day of my dear father’s approaching dissolution. The picture of my father’s distress which my brother has drawn is truly melancholy.”

“*Friday, 12th March.*—On Sunday morning last, heard of my poor dear father's death. Oh may this most distressing bereavement be blessed to all our souls! O God, comfort my widowed mother!”

“*Sunday morning, 21st March, 1830.*—Read in Old Testament onwards. Was enabled this morning for about half an hour to supplicate the Lord, acknowledging His mercies, my own sins; petitioned for spiritual blessings; putting Him in remembrance of my friends Groves, Nisbet, etc., my friends in Scotland, missionaries and ministers, my brother in London, dear A——, my dear M——, my church and congregation. I have prayed particularly for a blessing.”

“*Wednesday evening, 28th April.*—After much suffering from an evil state of heart, from which I have not yet recovered, I have, in some measure, enjoyed my tranquil retirement this day. I spent the afternoon alone, and read and meditated on Exodus xxvi.—xxxv., and Mark i.—vi., in Greek Testament.

“Let me henceforth seek, by constant prayer and engagement, to enjoy that peace of which selfishness and sensuality have deprived me. I do not yet look at things below in the light of faith Divine. My chief work with my heart is to grow in grace.

“Besides my regular work with Mr. Synge, I have three chief engagements for the week. Prayer and reading the Word, letter writing, and visiting my people.

“Let me feel really engaged in a race, and waiting

my appointed time, till my change comes. Let me not expect enjoyment in things, or studies, or persons, but in *God*. If I do not feel happy, let not circumstances, but the state of heart, be assigned as the cause. In my present situation I may be as happy as ever I am to be on earth. But if in this regular distribution of every hour I still do not find comfort, let me confess my worthlessness, and still wait my Lord's will, knowing that joy will come in its proper season. Perhaps a long season of sorrow may mercifully be awaiting me, to purge me from sin and self. . . . My times are in Thy hand. I shall have just as much joy as is good for me—as I can bear, and as much of earthly comfort as will not injure my heart.

“If I may judge from past experience, this will be but little. But as long, O heavenly Father, as Thou givest me an unburdened conscience, and free access to Thee, and that liberty which is the effect of Thy indwelling Spirit, let friends forsake, let wealth, etc., flee : He who giveth me Himself is more dear than these to me.

“I record it against myself, this evening, that in affection, in faith, in self-denial, in joy, I scarcely know anything about the Divine life, and from this time forth I propose, in the strength of the Lord, to wait for Him in His appointed way, till it pleases Him in infinite mercy to permit me to experience something of the power of the Divine life.”

During the year 1831, Mr. Craik published a He-

brew Lexicon, at the expense of John Synge, Esq., of Glanmore Castle, Ireland, in whose house, near Teignmouth, he had been so long residing. The work was entitled, "Principia Hebraica; or, an Easy Introduction to the Hebrew Language: exhibiting, in twenty-four tables, the interpretation of all the Hebrew and Chaldee words, both primitives and derivatives, contained in the Old Testament Scriptures."

The plan adopted in the "Principia Hebraica" was exceedingly ingenious, though not, we believe, original. A work very similar was published many years ago in Germany. The reader may be able to understand the method adopted by Mr. Craik from the following explanation. It is well known to all Hebrew scholars that in that ancient language every word, with some rare exceptions, either consists of three letters, or is derived from some root-word consisting of three letters. Advantage has been taken of this singular fact to arrange the words of the Hebrew tongue in a series of tables, so constructed that, on turning to the particular table containing the initial letter of a root-word, and then carrying the eye down one column, and along another, the meaning of the word may be easily found.

Mere English readers will necessarily form a very inadequate idea of the advantage gained by this singular but most admirable plan; all, however, who have ever studied Greek, or any other language, the characters of which differ from those of our own tongue, will readily

understand what an immense saving of time and labour is thus effected. They know, from experience, what a tedious task it is to turn over page after page in search of a word written in characters with which they are but imperfectly acquainted, and how frequently four or five minutes are wasted in the vain attempt to find a word in the lexicons commonly used. Here, on the contrary, the dullest scholar can, in every case, find the meaning of a root in a few seconds only.

This work having been for several years out of print ; a new edition, revised and brought up to the present standard of Hebrew scholarship, by Mr. Edward Hodges, of this city, was published in the year 1864.* Mr. Craik himself had neither time nor strength to undertake the revision.

* "Principia Hebraica," etc. Demy folio, cloth, 10s. 6d. Bagster & Sons, London ; W. Mack, Park Street, Bristol.

CHAPTER IX.

MR. CRAIK AS A VILLAGE PASTOR.

1831—1832.

MR. CRAIK remained at Buckridge House, in Mr. Synge's family, during the whole of the following year, 1830, and left in April, 1831. He then took up his abode at Shaldon, a village in Devonshire. He had already, whilst at Buckridge, become convinced that there was no Scriptural warrant for infant baptism, and had for some time regularly preached at the Baptist Chapel at Shaldon. He now took the oversight of the Church assembling in that humble building, and received from them temporal support.

“Tuesday, 24th May, 1831.—My intention (so far as I see the mind of the Lord at present) is to remain for some little time quietly at home, giving my morning, till dinner, to prayer and study, and my afternoons and evenings to visiting, letter-writing, and preaching. If it please the Lord, after my health is restored, a wider field may open up for me.”

“Saturday, 28th May.—Let me, at the close of another week, seek to lay down a few rules for the better conduct of the future.

“1. Let me seek to have my heart more impressed with the goodness and graciousness of my heavenly Father, in permitting me such great retirement for the study of His Word, before calling me out to any more active labour.

“2. Let me seek abundantly to improve this season of retirement, for the one great purpose of studying the Word.

“3. Let me seek, in the strength of the Lord, to rise regularly at 5, and with this purpose let me be in bed at half-past 9.

“4. When I am not compelled, by any cause, to remain within in the afternoon, let me seek to secure the morning, till 1, invariably for prayer, meditation, and the reading of the precious Word.

“6. Let me recommence with Genesis, and seek, more prayerfully and diligently, to find Christ in the Old Testament.

“7. Let me recommence with St. Matthew, and keep up reading in the Greek or English, as I may find most for spiritual advantage.

“8. When I do not feel the power of the Word, or cannot discern Christ in it, let me lift up my heart to the Lord, the Spirit, and plead His promises.

“9. Let me seek to be more and more impressed with the necessity of redeeming time; and, for this purpose, avoid all food, etc., etc., which may clog the exercise of my spiritual powers, or produce tedium of body or mind.

“10. Let me be daily waiting for my Lord's return, and steadily examine my readiness to meet Him.

“11. Let me keep my heart with all diligence, in its feelings, affections, desires, hopes, etc.

“12. Let me remember I am nothing, have nothing, can bear nothing, and that my depending upon self is madness, and my depending on the Lord is heavenly wisdom.

“*Lord's-day, 29th May.*—Though I went to bed in much joy last night, rose late this morning, and though a long time on my knees, felt little of the power of prayer. I want more of a thankful heart, and more gratitude for the Lord's many mercies. Oh for the full liberty of the happy people. Come, my Jesus, come.

“Read Ep. to Tit. and Phil., and then preached with comfort from Luke xi. 13, on the work of the Holy Spirit, in quickening, convincing, regenerating, and teaching to pray.

“*Monday, 30th May.*—Yesterday, being indisposed, my enjoyment of the Lord's-day was much interrupted. In the evening, dear Dr. Valmont preached, and by him the Lord stirred me up to resolve, in His strength, on a more devoted life.

“Having been indisposed for some days, I have taken medicine to-day, and intend, if the Lord permit, indulging myself with a day of retirement. Oh may it be sanctified. I have greatly come short in the Divine employment of meditation, especially of meditating on

Christ. In order that I may retain a comprehensive recollection of the history of Scripture, let me, besides a book for meditation, take a book for reading. Thus, let me take Genesis for meditation, Exodus for reading, and onward. I have heard this plan recommended, but never have actually followed it."

"*Wednesday, June 8th.*—Studied with much care and much satisfaction the typical meaning of the xxvi. of Exodus; and after prayer to the Father of light, elicited eight spiritual and most blessed truths from the consideration of it."

"*Friday, 10th.*—Brother Müller preached at Torquay in the morning, and I in the afternoon, with much comfort. Brother Müller most powerfully, in the evening, at Barton. Returned to Shaldon at half-past eleven."

Mr. Craik first met with Mr. Müller in July, 1829, at Teignmouth, where Mr. Müller was spending a month for the benefit of his health. They did not meet again till January, 1830, when Mr. Müller came to reside at Teignmouth. From this time, till the period of Mr. Craik's lamented death, they continued intimate friends. At the period referred to in the last extract, both these youthful servants of God had been for some time engaged in alternate preaching during the week at Torquay, and on this occasion they went together.

"*Saturday, June 11th.*—Rose late, and found myself in a weak state of body, especially my *chest*. Finished

the reading of St. Matthew, and spent some time in prayer, both for myself and for the dear people. If it please the Lord to give me strength, I trust I shall spend more time in active exertion than I have done hitherto, but I must not mind the opinion of man."

In the summer of 1831, Mr. Craik married the lady to whom reference has been made—Miss Mary Anderson, sister of his friend, Mr. George Anderson.

"*Monday, 13th June.*—Enabled by grace to spend the afternoon in visiting from house to house, and proclaiming my crucified Lord. Some opposition—some comfort—some courage. Grace, free grace!"

His Diary, whilst at Shaldon, presents a beautiful picture of a village pastor, devoting his whole time to the study of the Word of God and the discharge of his ministerial duties. On the eve of his twenty-sixth birthday, he writes:—

"If it please the Lord to continue me a year longer in the present world, and I do not see His hand visibly leading me away from Shaldon, my present plan is to remain here, preparing myself by the study of His Word, either for discharging more completely the duties of this sphere, or of being capacitated for discharging the more extensive ones of another. Hitherto hath the Lord helped me; abundant mercy and goodness have followed me all the days of my life.

"On the very eve of my twenty-sixth birthday, I desire to record, with unfeigned gratitude, the mercies of my dear Lord:—

“ 1. A good hope, through grace, that I am interested in the blood of my dear and precious Christ.

“ 2. Some love to Him, His people, and His ways.

“ 3. A loving, praying wife—dear, gentle, frugal, diligent.

“ 4. An affectionate people and kind friends.

“ 5. A sufficiency of temporal provision.

“ O Lord, what shall I render unto Thee for all Thy benefits toward me ?”

A very large portion of his time, in this retired village of Devonshire, seems to have been devoted to the study of the Sacred Scriptures. He evidently regarded the Bible as the inspired Word of God, and had no sympathy with the loose notions, now so current, on this subject.

The following very valuable remarks on the study of Holy Scripture will give the reader some idea of Mr. Craik's views and feelings with regard to the Oracles of God :—

“ The Lord has graciously imparted to me some inclination for the study of Divine truth. To this gift He has added the valuable advantages arising from health, leisure, and opportunity. Let me inquire what it may be, for the glory of the Lord, that I should attempt to accomplish.

“ 1. The great point is to attain and enjoy the blessed influence of Gospel truths in my own heart, by the unction of the Holy Ghost. For this blessed object, the daily reading of the Psalms, and other parts of

experimental truths, may be very conducive. Let me reflect, and record what may be attempted, and question every day, as it passes into eternity, how I am advancing in this delightful part of my preparation for Heaven.

“ 2. The regular reading of the English Old Testament, and attempting to impress upon the memory the detail of its Historical facts.

“ 3. The Historical portion of the New Testament in same way—the Gospels and Acts of the Apostles.

“ 4. The study of the Didactic parts of Scripture—Job, and the writings of Solomon.

“ 5. The inquiry into prophecy.

“ 6. Experimental reading of the Epistles, with the view of determining what are the suitable experiences of a true believer.

“ 7. The study of the New Testament, with a view to determine the external character of believers.

“ 8. The character of our blessed Lord.

“ 9. Preparation for pulpit exposition.

“ 10. Exact knowledge and improvement in the Hebrew Bible and Greek Testament.

“ The first of these engagements may not be neglected any day. Of the others, one may be selected for a week or a month, as opportunity may be given me; and let me every day record the degree of advancement. *Ταῦτα μελέτα, κ. τ. λ.* 1 Tim. iv. 15.”

In further illustration of his very thorough and minute study of the Scriptures at this period, we may

quote another beautiful and instructive passage from his private papers, written shortly after the above.

“In recommencing my study of the Greek New Testament, let me ask myself at the close of every chapter :—

“1. What peculiarities of expression may be here noted, and their power exactly ascertained ?

“2. What doctrinal truths are evidently contained in it ?

“3. What questions are suggested for example ?

“In reading the Hebrew Bible the same method might be adopted, were it not that my want of familiarity with the language is a great obstacle to its profitable perusal. However, even this may soon be effectually overcome by diligent perseverance and prayer. Indeed the philosophical character of the sacred tongue is so interesting, that the danger lies on the side of too prying and extensive an inquiry into its minuter details. The great point is to have everything sanctified, to guard against vain-glory, to put knowledge of these things in their proper place, which is indeed comparatively a very low one. My snares are many. The Lord help me. Let this book record my progress—Philological, Doctrinal, Practical.”

The paper concludes with the following prayer :—

“May it please the Holy and Blessed Spirit of all truth, power, and love, so to guide, comfort, and anoint my soul, that I may thus grow daily in the knowledge of the Lord Jesus; and, in knowing Him, may apprehend

the Father, that so Father, Son, and Spirit, one God, may be known and loved and enjoyed, as my portion in time and in eternity ! That my little sips of knowledge, love, and joy below, may be ripening my soul for glory ; and that I may thus live in daily expectation and desire of heaven ! ”

As may be judged from the foregoing extract, Mr. Craik was constantly in the habit of turning the Bible into prayer and self-examination. He would spread the Word of God before him, and then on his knees examine his own heart.

As a specimen of the manner in which this exercise was conducted, we may quote the following passage :—

“ Resolved, this day, to commence reading the Psalms, not according to their order, but according to their subjects, as given in Bagster’s Index. Let me this day read Psalms i., iv., xi., xix., xxiv., xxxii., xxxvii., xli., xlix., lxxxi., lxxxiv., xcv., cxix., cxxv., as setting forth the nature and blessedness of Godliness.

“ By the first, let me examine in the general my negative and positive character, and cheer my heart from considering the promised consequences of Godliness.” Then follow self-examinations, prompted by the other Psalms.

As a specimen of the early preaching of Mr. Craik, we give the following Notes of a Sermon preached at Shaldon : “ Knowing the terrors of the Lord, we persuade men ” (2 Cor. v. 11).

“ I. What are the terrors of the Lord ?

“ II. What is it to *know* these terrors ?

“ III. What influence will the knowledge of them produce upon the heart ?

“ I. The terror of the Lord is spoken of under images of the most fearful character :

Matt. viii. 12.	} As a place of outer darkness, where there shall be wailing and gnashing of teeth—as a furnace of fire—as a worm that dieth not—as tormenting and quenchless fury.
” xiii. 30.	
Mark ix. 44.	
Luke xvi. 24.	

“ 1. In being banished for ever from the presence of the Lord.

“ 2. In extreme wretchedness of body and mind.

“ 3. In the despair of a long eternity of sorrow.

“ 1. God the true source of life and joy ; His smile gives rapture to heaven’s inhabitants, and elevates the sinking spirits of His heavy laden people. Peace of conscience, serenity of mind, quiet happiness spring from His favours.

“ Without this the conscience cannot be quieted, the mind must be harassed, dissatisfied, tormented. Sinner, you are destined, if you die as you have lived, to be punished with everlasting destruction from the presence of the Lord.

“ 2. We have all, the happiest among us, experienced something of mental suffering, or of bodily pain, etc., etc.

“ 3. *Despair*.—No more invitations of the Gospel, all earthly enjoyments fled, no pleasures, and the fear-

ful tendency of moral misery and evil to increase with tenfold malignity, etc., etc.

“ II. *To know it*, is firmly to believe it, and steadily to act under its influence. The light in which it is to be discerned is the light of faith alone. Have we known and felt these awful realities, and yet have we continued so insensible to the state of our perishing fellow-men? Hundreds, thousands, tens of thousands amongst us, and within hearing of our voice, are going down to that place where the worm dieth not, and the fire is not quenched.

“ III. We persuade men, all classes of men, the formalist, the drunkard, the scorner, the ignorant, the careless, the self-righteous, and the infidel.

“ We persuade them (if it may be that the Lord the Spirit may be pleased to carry home our persuasion) to think of their lost and guilty state, to tremble at the thought of coming vengeance, to listen to the loud appeals of a violated law, and to bethink them of that costly Sacrifice which was offered for them on Calvary.

“ Is there a drunkard here? If you die now, hell must be your portion. Are you not afraid lest the very next time you enter the alehouse you may be struck dead to the ground, and then compelled to rush unprepared into the presence of your God.

“ Could we only convince you of the readiness of the Lord to receive the returning sinner, our work would be accomplished.

“ Jesus is lovely, sufficient, suitable, strengthening.

He is everything that the guilty can require for time and eternity."

It is recorded of the Great Master that He came to seek and to save that which was lost. In accordance with this Divine example, we find His youthful servant, whilst at Shaldon, exerting himself in various ways, to bring men to Christ. His papers contain a sketch of a letter, of a very searching character, sent to one who attended his ministry. It is as follows :—

"Your frequent attendance on my ministry may be sufficient to justify the liberty I take of addressing you in a written communication. Writing is in some respects preferable to conversation. It allows you time to carry your subject to the throne of grace, and to implore the aid of the heart-searching God to enable you to give a right answer. Will you then prayerfully meditate over the following questions, and endeavour, as far as you are enabled, sincerely and candidly to reply to them? They intimately concern your everlasting welfare.

"Do you firmly and practically believe that without a change of heart it is impossible for any sinner to enter into the presence of God?

"That every unconverted man or woman is lying under the burden of Divine wrath?

"What is it to be justified by faith?

"Have you a good hope that you are justified?

"What are the evidences upon which this hope rests?

"Does your experience in any respect agree with the

experiences of the Lord's people as set forth in Holy Scripture?

"Are you in the practice of spending some considerable portion of every day in the reading of the Bible?"

"Do you read it with self-application?"

"Do you feel a distaste for worldly company and earthly conversation?"

Mr. Craik's Diary, while at Shaldon, contains many such passages as the following:—

"After reading thus far, went out to visit several families with tracts. Conversed in four houses. 1. An old woman who civilly heard me, but seemed ignorant of the truth. 2. A most afflicted woman, Mrs. —, who seems to know the Lord. 3. An old man seventy-seven, and his daughter, who had lived with Mr. —; and 4, an old labourer and his wife, who stated that they had a daughter, who was very deep in these things, and much regretted her absence. Of all these persons, only the afflicted woman seemed to know the Lord. Oh, how different to meet with such characters as these! Yet, let me go on in the strength of the Lord, to deliver the testimony, and trust to Him to bless it to His own people."

It was during his residence in this quiet village of Devonshire, that his young and gentle wife was seized with illness; and touchingly has he described the feelings with which he witnessed this loved one sicken and pine away. She was first attacked on the 18th September, 1831. Her disorder was consumption: she ex-

perienced a partial recovery. But towards the close of the same month he writes: "After pleasantly studying the Word in company with my beloved Mary, with whom I took sweet counsel, walked out to meet —, with whom afterwards walked to Rocomb, where I preached with some comfort from Rom. v. 3, etc. On returning, found my dear Mary overwhelmed with weariness and sleep, from a state of bodily weakness producing uncomfortable exhaustion. May the Lord be pleased to restore her, and graciously grant some relief to-night from the severity of the cough. To Him would I commend her, and all my concerns."

Under *Saturday, October 8th*, he writes: "My poor, unbelieving heart has been in a state of much sorrow and darkness, by reason of the serious illness of my dearest Mary. I do not seem to realize the sweet reality of the promises. Earthly sorrow seems to swallow up the spiritual interest which it becomes me to take in objects of far higher moment. I have confessed unto the Lord my impatience, my deficiency, as it respects joy in tribulation. The reality of His Word ought more to comfort me; let me wait and see."

"*Monday, October 10th.*—On my return, found my beloved Mary much recovered. What a reason for gratitude and praise! And now, O Lord, by all Thy joys, I charge my heart to grieve Thy love no more. Henceforth every hour for God."

But, alas! the recovery was very transient. Only a few days afterwards he writes: "My beloved Mary still

worse—her case, speaking after the manner of men, and in reference to mere human means, nearly without remedy. This has led me to wrestle with my God and plead with Him. He can restore her. If I firmly believe this, why should I despair? I have been asking strength to leave her on Monday next. He *knows* my sorrows; and none of them that trust in Him *shall be* desolate. Let me have grace to trust in Him, and I must be blessed. One of my causes of sorrow arises from a knowledge of my disposition. It is so domestic and so unfitted for entire solitude. . . . But, alas! how much more of spiritual loveliness have I seen in my sweet Mary! And amidst the coldness, the earthly-mindedness, the selfishness of this miserable earth, how often should I have recalled to my remembrance the elevated principles, the tender affection, the sweet simplicity of my beloved wife!”

The Journal, during the illness of his youthful wife, still continues to exhibit most strikingly the tenderness of his heart and the depth of his affection.

“*Saturday, 31st December, 1831.*—Rose very early, and spent the forenoon partly with my dearest Mary, partly with the Word, crying unto God, and writing of her danger to my brother Anderson. Satan has nearly overwhelmed me to-day. I begin to have no hope of her recovery, and unbelief is trying to make me very miserable. Fears, anxieties, terrors. O Lord, deliver me. Satan tells me, ‘You will be a desolate widower when Mary is gone. You will despond; you will sink.’ O my

God, hear me ; deliver me from unbelief. Support my fainting spirit. All must be well. The Lord may come, or I may die, even before my Mary. She will be happy, unspeakably happy. The Lord will provide for my comfort, though all my earthly visions of happiness may be destroyed. Oh what an illusion is this life ! How weak is faith ! Did He not say I should have tribulation ? It has come ; but I do feel, ‘ In Me ye shall have peace.’ O come, Spirit of Jesus ! ”

“ *Monday, 2nd January, 1832.*—May the Lord carry us safely and unrepiningly through this week, as it may probably be the last of my beloved Mary’s mortal existence. Oh may I have to record a triumphant entrance into immortality ; and may she, unprompted by any but the Spirit of God, bear a most comfortable and refreshing testimony to the peace and joy of a dying bed, when faith manifests Jesus in the soul. I have spoken to her of dying. Her disease prevents her from believing herself so very ill. But she has no fear. She smiled in a most gentle way, when I asked her how she felt as it regarded going to Jesus. This smile has much comforted my heart.”

“ *Wednesday, 4th January.*—All human hopes being pronounced vain, as it regards my dearest Mary’s recovery, my dear brother Müller came over this morning, much stirred up to lay her case before the Lord. We spent several hours, with little interruption, in prayer.

“ *Thursday, 5th January.*—Rose about 6, and devoted the day, till dinner, chiefly to prayer, and search-

ing the Word for encouragement to call upon the Lord, as contained in the history of God's people, in 1 and 2 Samuel, 1 and 2 Kings, and 1 Chronicles. My beloved wife a little better. In the afternoon, dear brother Müller came over, in order that we might pray together once more for the restoration of my dearest Mary."

"*Saturday, 7th January.*—Rose between 5 and 6. Had a season of prayer alone, and then went out to my Brother Müller's chapel, to the prayer-meeting. After breakfast, we again set ourselves to prayer, and continued for some time pleading with our God, respecting my beloved wife. Returned at 1 o'clock, and found my beloved wife still *very, very, ill*. She tells me that she has a view of her crucified God, and that it is a pleasant thing to die."

"*Tuesday, 10th January.*—Dear Brother F. came, and prayed with me for poor Mary, and afterwards dear Brother Müller came, and spent with me the chief part of the day, crying unto the Lord for her.

"*Wednesday, 11th January.*—Felt much disposed to faint in continued prayer for Mary, from the tedious nature of her illness. Oh may the Lord give me grace to overcome this suggestion, and, in spite of appearances, in spite of unbelief, to go on crying, united with my dear brother, unto Him. This is the most important month in my life. Oh may the Lord grant me spiritual strength to consecrate it to Him, by a continuing in prayer far beyond anything in my past experience; and may I feel such a sweetness attending the engagement,

that I long for the morning light to come, that I may commence the delightful employment."

"*Tuesday, 31st January.*—My beloved Mary is still alive, and has continued throughout the forenoon suffering much at times, but still peacefully stayed."

The very next day her spirit took its departure from the tabernacle of clay in which it dwelt. "She silently and peacefully fell asleep in Jesus, February 1st, 1832."

The blow, though so long expected, was severely felt; but, amidst all, our beloved brother could say, in the language of Holy Writ, "Bless the Lord, O my soul, and forget not all His benefits." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

On Saturday February 4th he consigned to its parent dust the lifeless body of his beloved wife, "and took farewell of the remains till the morning of the resurrection."

CHAPTER X.

MR. CRAIK IN BRISTOL.

1832.

FOR nearly the whole period of the first half of this century, there resided at No. 8, Stokes Croft, Bristol, a Mr. Chapman, who, together with his first wife, was brought to the knowledge of the Lord through the instrumentality of the excellent Mr. Romaine, of Blackfriars, London. This gentleman was a communicant at St. James' Church, and a constant hearer of the late worthy Mr. Biddulph, incumbent of St. James'. In the summer of 1829, Mr. Chapman went with his wife to Teignmouth, for change of air. Not finding the Gospel preached, either at the Church of East or West Teignmouth, he went to Dissenting chapels, in order to get spiritual food; and, in doing so, heard Mr. Craik preach at the Baptist Chapel, at Shaldon, and was greatly pleased with him.

From this time, Mr. Chapman had a great desire that Mr. Craik should come and reside in Bristol; and, after his return, wrote several letters to that effect. Notwithstanding the repeated invitations which were thus sent, Mr. Craik did not see the Lord's will made plain for him to go to Bristol till towards the end of the

year 1831. He then spent a fortnight at Mr. Chapman's house, and preached repeatedly, during that time, in various chapels in Bristol. After his return to Shaldon, Mr. Chapman urged him, more than ever, to come and reside in Bristol; but the continued illness of Mrs. Craik kept him from going.

In March, 1832, however, another urgent request was sent to Mr. Craik to come to Bristol, as the Church assembling at Newfoundland-street Chapel, commonly called Gideon, was without a pastor; and at last Mr. Craik accepted the invitation to preach there for one month. He arrived in Bristol on Friday, March 30th, 1832.

These particulars have been so minutely detailed in order to show how a visit to Teignmouth, three years previously, by one who, to the day of his death, remained in uninterrupted connection with the Establishment of the Church of England, was used by the Lord to bring about those great results which were connected with Mr. Craik's coming to Bristol.

The first extract we give from Mr. Craik's Diary after reaching Bristol, is dated April 8th, the second Lord's-day after his arrival.

“*Lord's-day, 8th April.*—This has been a memorable day. In the morning, preached with very much comfort from Revelation ii. 1, etc.: ‘Unto the angel of the Church of Ephesus, write,’ etc. Remained alone during the afternoon, praying, and looking over the passages in the New Testament respecting the Lord's coming.

“In the evening, the congregation was unusually large, even the galleries filled from other congregations. I preached from the twenty-fifth of Matthew, and, after proclaiming the Lord’s coming with some power but less comfort, spoke of the principles of devotedness (Luke xii. and Matt. vi.). Some of my expressions were too harsh, nor was my spirit subdued enough. The Lord pardon.”

“*Tuesday, 10th April.*—Rose before 7, still indisposed. Spent part of the morning in prayer, reading, and meditation, partly with Mr. Underwood, from whom I learn that the Church much wish my stay amongst them. In the evening, had a most pleasing meeting in the vestry, from which I have reason, more and more to believe that my coming to Bristol has been much blessed to the people. Praise the Lord, O my soul!”

“*Lord’s-day, 15th April.*—A very comfortable day. Rose at 6. Prayer, etc., and preparation. Morning very comfortable on 1 Corinthians v. 7. Afternoon, happy alone. Prayer and the Word. Evening very happy, with Matthew iv. Morning congregation good, very good. In the evening the chapel was crammed, and two hundred could not get in. A thousand got in. I exalted the Lord the Spirit.”

About a week afterwards, Mr. Craik was joined in Bristol by his friend Mr. Müller, to whom he had written, and whom he had earnestly requested to join him in the work; and during the brief period of their

stay in this city, these two servants of Christ preached in the same chapel, and, for the most part, alternately. They also preached in some of the other chapels of Bristol.

Their preaching produced a deep impression, and some very extraordinary conversions took place. Mr. Müller preached his first sermon on April 22nd, at Gideon Chapel. In the afternoon, he preached at the Pithay Chapel. "Among others, it was the means of converting a young man who was a notorious drunkard, and who was just again on his way to a public-house, when an acquaintance met him, and asked him to go with him to hear a foreigner preach. He did so; and from that moment was so completely altered, that he never again went to a public-house; and was so happy in the Lord afterwards, that he often neglected his supper, from eagerness to read the Scriptures. He died about five months afterwards."

After remaining about a month in Bristol Mr. Craik determined to return, at least for a while, to Devonshire.

In Mr. Müller's published Narrative occurs the following paragraph:—"April 27th. It seems to Brother Craik and myself the Lord's will that we should go home next week, in order that, in quietness, without being influenced by what we see here, we may inquire into the Lord's will concerning us. It especially appeared to us more likely that we should come to a right conclusion among the brethren and sisters in Devon-

shire, whose tears we shall have to witness, and whose entreaties to stay with them we shall have to hear, than here in Bristol, where we see only those who wish us to stay.”

And again :—“ *April 29th.*—Brother Craik preached this evening at Gideon for the last time previous to our going. The aisles, the pulpit stairs, and the vestry were filled, and multitudes went away on account of the want of room.

“ *April 30th.*—It was most affecting to take leave of the dear children of God, dozens pressing us to return soon, many with tears in their eyes. The blessing which the Lord has given to our ministry seems to be very great. We both see it fully the Lord’s will to come here, though we do not see under what circumstances. A brother has promised to take Bethesda Chapel for us, and to be answerable for the payment of the rent, so that thus we should have two large chapels.”

On the *1st of May*, 1832, Mr. Craik and Mr. Müller returned into Devonshire, and soon afterwards received letters from the brethren at Bristol, which made quite clear the way to return and minister among them. Very few youthful ministers of Christ, especially after the enthusiastic reception received, would have had any reluctance to comply with this request. But from his Diary there seems to have been great hesitation, and, we may add, somewhat of unwillingness on Mr. Craik’s part, to give up his present charge. The following ex-

tracts from Mr. Craik's Diary will show the feelings which this important proposal awakened.

“*May 5th, 1832.*—On my return, found my dear brother Müller, who had received a letter from brother Chapman, and also found lying for me a letter from dear Mrs. Smith. After praying together, reading our letters, and consulting, we parted, with the prospect of meeting on Monday next (D.V.), in order to send our reply to the invitation of the brethren at Newfoundland Street Chapel.”

An answer to the invitation was forwarded, and on 13th May another letter was received.

“*Monday, 14th May.*—Have spent this day principally with dear Brother Müller, and in writing a long reply to dear Mrs. Smith's letter. I feel much interest in awaiting her reply.”

In Mr. Müller's Narrative he mentions the following particulars:—“Just as I was in prayer concerning Bristol, I was sent for, to come to Brother Craik. Two letters had arrived from Bristol. The brethren assembling at Gideon accepted our offer to come, under the conditions we have made, *i.e.* for the present to consider us only as ministering among them, but not in any fixed pastoral relationship; so that we may preach as we consider it to be according to the mind of God, *without reference to any rule among them; that the pew-rents should be done away with, and that we should go on, respecting the supply of our temporal wants, as in Devonshire*: we intend, the

Lord willing, to go in about a week, though there is nothing settled respecting Bethesda Chapel.*

“*Tuesday, 15th May.*—Again much occupied with letters from Bristol. The brethren at Gideon (that is Newfoundland Street Chapel) expect us immediately. We propose leaving Shaldon and Teignmouth on Wednesday, next week. My reluctance to go has been very great to-day.”

“*Thursday, 17th May.*—Still weak and indisposed in body and reluctant to go to Bristol. O Lord, keep me back if it be not Thy will. I desire to do Thy pleasure in this matter. Let me remain behind, if it be Thy will, but show it unto me, my dearest Lord.”

On *Thursday, May 24th, 1832*, he left Shaldon, and as the result *proved*, not to return. The record of this event, so pregnant with important consequences to the Church of God, as well as to himself, is thus recorded. “Rose between 4 and 5. From a low state of body felt very dull in prayer, etc. Wrote to Mrs. Codner, and, after breakfast and praying once more with the brethren; left Shaldon, with Brother B—— of Newton, who accompanied me to Exeter with his gig. Remained there at Brother Hake’s. Felt much tried in the afternoon by the power of the enemy, and in much lowness and spiritual wretchedness; but preached in the evening with comfort, and felt something of the sweetness of the name of Jesus.” These were the days of stage-coaches,

* “A Narrative of the Lord’s Dealings with George Müller,” p. 92. Part I. Sixth Edition, 1860. Nisbet, London; Mack, Bristol.

and the reader will not be surprised at the following entry :—

“*Friday 25th May.*—Left Exeter at 7 in the morning, and arrived at Bristol after 6 in the evening. Hitherto hath the Lord helped us !”

Mr. Craik’s removal to Bristol was a most important era in his life. In leaving the quiet Devonshire village of Shaldon, he quitted a spot endeared to him by many delightful associations. Here he had, for several months, enjoyed the high gratification of labouring for the spiritual improvement of an affectionate and devoted people. Here he had pursued, free from the distractions and busy engagements of a city pastorate, his favourite study of the Word of God, and thus he had been preparing himself for the important sphere of usefulness on which he was about to enter. But, like all earthly good, his happiness, even here, was not without alloy ; for here he had watched his beloved wife wither away and sink into an early tomb ; and one of his last walks, ere quitting Shaldon, was to visit the tomb of her whom he had so soon lost.

Looking back, through the vista of thirty-four years, upon the journey of these two ministers of Christ to the metropolis of the West, we can hardly over-estimate its importance. If the angels of God have any knowledge, as we may reasonably suppose, of the future consequences of events, they must surely have rejoiced, with exceeding joy, as they witnessed the arrival of Mr. Craik and his colleague, Mr. Müller, in the ancient city

of Bristol. For the former, in the course of a few years, was destined to take his stand amongst the very foremost of the ministers of the city ; to become the friend and correspondent of some of the most able and learned men of the kingdom ; an author, eminent for his services in the cause of Religion, Biblical Criticism, and Protestantism ; and, what was more, the spiritual father of some hundreds of Christian men and women. Whilst the latter was not only destined to serve the cause of truth by his writings, and his ministry in the Word, but, more important still, to become the founder and director of the " New Orphan Houses " * on Ashley Down, and also of " The Scriptural Knowledge Institution, for Home and Abroad."

Those readers who are not acquainted with the life and labours of Mr. Müller, are referred to the following publication by Mr. Müller himself: " A Narrative of some of the Lord's Dealings with George Muller." Sixth Edition. Nisbet, London ; Mack, Bristol.

The scene of Mr. Craik and his colleague's first labours for some weeks after their arrival in Bristol, was a chapel belonging to the Independents, situate in one of the suburbs of the city. They preached alternately,—one Lord's-day Mr. Craik preached in the

* A connected Narrative of this Institution, from its origin in 1835 to the year 1860, was published in 1861, entitled " Ashley Down, or Living Faith in a Living God, being memorials of the New Orphan Houses on Ashley Down, Bristol ;" by W. Elfe Tayler ; Second Edition with Engravings ; price 3s. 6d. Shaw, London ; Mack, Bristol.

morning, and Mr. Müller in the evening; the next Lord's-day the order was reversed. From the first they attracted great attention; the chapel, especially at night, was crowded to excess. No doubt this was owing, in some degree, to certain peculiarities connected with their ministry. They were neither of them Englishmen,—the one being a Scotchman, the other a German, with a strong foreign accent and pronunciation. Another novelty was, the practice of receiving only free-will offerings, and renouncing pew-rents a fixed income, etc. Their extreme simplicity of living, too, reminded men of the Apostolic times; and their holding certain doctrines, not generally held in the present day, such as the personal coming of the Lord, served to attract attention. But there can be no doubt that there was something deeper than all this. No spiritually-minded Christian could fail to see that both Mr. Craik and Mr. Müller were chosen vessels of grace, eminently fitted for arousing the careless, and instructing the people of God more perfectly in the way of truth.

They were both distinguished by great earnestness, remarkable simplicity of character, singleness of eye to God's glory, a deep insight into the meaning of the Scriptures, and great spirituality of heart and life. These were the real causes of their extraordinary popularity in Bristol, and also the sources of the honour and veneration in which their names are held by the Church of Christ at large.

As we have already intimated, both Mr. Craik and Mr. Müller adopted in Bristol the same plan as they had followed in Devonshire,—that of receiving no regular income for their pastoral labours. They objected to a fixed salary, because, in such cases, the money is usually derived from pew-rents, which appear, from James ii. 1—6, to be unscriptural; and also because such money is often paid of necessity and grudgingly, rather than from free-will and cheerfully. But, as neither of these Christian ministers objected to receive the free-will offerings of those amongst whom they laboured, boxes were fixed near the doors, inside the chapel, into which those who desired to contribute to their temporal necessities, might put their contributions.

Undoubtedly, such a step as this required no ordinary faith; but from all we have heard, it would appear, that God has honoured the conscientious objections of His faithful servants and they have been gainers rather than losers by the adoption of this mode of support.

As may be supposed, Mr. Craik's removal to Bristol was accompanied with a very great change in his habits of life. Instead of enjoying the quiet leisure of a village pastor, with abundant opportunities for studying, meditation, and prayer, he was now greatly occupied with the multifarious engagements of a city minister. The study of the Word of God was certainly not given up, but he found less time for that occupation.

His Diary gives one the impression that he was, during most days, in a continual whirl of engagements,—at one time, receiving the visits of his people, and at another time visiting them. Let it be remembered, however, that these were visits not in the usual acceptation of the term, but visits almost exclusively of a religious kind. Then there were Inquiry meetings, often protracted till a late hour, and Week-night services, and Church meetings, leaving him often but little time for preparation for the Lord's-day. Under these circumstances, we cannot wonder that Mr. Craik's health suffered greatly. Almost every other page of his Diary, during this summer, contains distressing complaints of his extreme debility and indisposition.

About this time, the cholera made its appearance in Bristol, and as Mr. Craik and Mr. Müller made it a practice to visit the sick and dying in this fearful disorder, their labours were greater than ever. The visitation was a very severe one, and Mr. Craik has recorded some most affecting details in his Journal.

*“Tuesday, 14th of August, 1832.—*Rose late, and wearied with the engagements of yesterday; felt very languid and dull in prayer. At breakfast-time I was sent for to see a poor woman, who had been at chapel last Lord's-day evening, but was now dying of the cholera. Her state seemed hopeful, though her pains were very great. . . . This has been a memorable day, being set apart for prayer concerning the cholera. We had three services, consisting of prayer and exhorta-

tions, morning, afternoon, and evening. The attendance has been very good, and, in the evening, crowded. It is well to see the impression of solemnity manifested by the people. I preached at the Workhouse, during the interval between the afternoon and evening service, so that I have had but one hour for retirement since morning. I have this day felt much more than any other day the solemnity of the position in which we are placed. Within twenty yards from Gideon Chapel seven have died."

"*Thursday, 16th of August.*—Rose late and languid ; cried to Jehovah. Accompanied with frequent prayer and some inward comfort, amidst much bodily weakness, read Mark vi.

"The cholera is still raging. Three of the men who were at the feast on Brandon Hill, on Tuesday, at half-past 2, on the occasion of the Reform Bill, were corpses by seven in the evening. Two young women who were dancing after attending the same feast, were, a few hours after, fatally attacked. Last night a person was attacked with all the usual symptoms, and sent for Mr. Underwood, who bled and administered medicine. This was instrumental in removing the disease. The same person this morning betook himself to the public-house, and now lies ill again with scarcely any hope of recovery.

"A still more awful evidence of the signs of the times is, that some persons, standing high in the religious world, are said to have aided in providing means

for the banquet on the hill. A young man, who works with Mr. Poole, close beside the Chapel, was last evening talking about the cholera having reached the higher classes of the people. This morning, at 2 o'clock, he was taken and is not expected to recover.

"Have felt very languid and dull in body to-day. Read, with some comfort, to the 30th of 2 Chron. I trust I feel some spiritual benefit from the awful position in which we stand. O Lord deliver us! Let all of us betake ourselves to prayer, more and more. Amidst all my weakness, preached with comfort from Deut. xxxii. 'He found him in a desert land,' etc. Saw sister Finzel, she is dying. The Lord smooth her passage, and prepare us all.

"*Friday, 17th August.*—Rose about 5, prayer, etc. 6—8 at our first Morning Prayer Meeting for the staying of this pestilence. A large number attended. 8—1 as follows. At breakfast, called for to visit a brother in Union Place, dying of the cholera. Found him near his end, *but resting on the Lord, amidst agonies of pain.* After being with him, called to a poor woman ill; then to sister Bright's mother; then got home, and thence to Brother Rampler, with whom spent some time. Then to Brother Chapman, then to Sister Weston, and then to Brother Downs, who was attacked by something resembling cholera, but not as yet cholera.

"So that since 6 o'clock this morning we have not had twenty minutes alone. Many affecting cases have come to our notice. Hitherto the Lord hath kept us.

Into His hands I desire to commit myself, soul, body and spirit; but neither we nor our fathers have ever seen such a time of desolation as this. One young woman, yesterday in health and strength, was in the afternoon talking in Brother Fry's about a remedy, and she was dead by 10 o'clock! This court seemed full of mortality, weeping, and sorrow.

“*Saturday, 18th August.*—Rose after 5. At the Morning Prayer Meeting until about 12, engaged in arrangements for to-morrow, besides prayer and preparations for the services. Called to see a poor young man dying of cholera. All he could say, as we entered the room was, ‘It is too late!’ Oh what a warning voice speaking almost from the grave! Would that poor sinners would listen!”

The Chapel in which Mr. Craik and Mr. Müller at first preached, called Gideon Chapel, was situated near Newfoundland Street, in one of the poorer parts of the city. Shortly after settling in Bristol, however, it was found desirable to obtain another Chapel. God so ordered it that a large and convenient building, in one of the most respectable parts of Bristol, was to be let, and this was, after some negotiation, obtained.

The following passage, extracted from Mr. Müller's Narrative, explains the circumstances connected with the acquisition of this Chapel.

“*June 25th*—To-day it was finally settled to take Bethesda Chapel for a twelvemonth, on condition that a brother at once paid the rent, with the understanding

that, if the Lord shall bless our labours in that place, so that believers are gathered together in fellowship, he expects them to help him ; but, if not, that he will pay all. This was the only way in which we could take the Chapel ; for we could not think it to be of God to have had this Chapel, though there should have been every prospect of usefulness, if it had made us in any way debtors. We had tried to obtain a cheaper meeting-place, but could find none large enough to accommodate the hearers.”*

“ *Wednesday, 22nd August.*—A day devoted to three services at Bethesda, besides the morning Prayer meeting at Gideon from 6 to 7. Engaged little throughout the day, but had a comfortable season in speaking from Matt. xxix. to a very large congregation in the evening.

“ *Friday, 24th August.*—Rose about 5. Prayer meeting as usual. Readings of St. Luke on to 5th chapter. Last evening we, [viz. Mr. Müller and Mr. Craik] were called to a person in Wade Street, dying of cholera. He said nothing, but by holding up his hand, made a sign of understanding us. At 1 this morning he died. Our neighbour, Mrs. Williams, a few yards from us, was attacked about 3 this morning, and died about 3 in the afternoon. Her husband was also attacked, and is not expected to recover. *The bell is incessantly tolling ; it is an awful time.*”

* “A Narrative of some of the Lord’s Dealings with George Müller.” Part I., p. 95. Sixth Edition. Nisbet, London ; Mack, Bristol.

“ I have never felt more impressed than I do this evening respecting the position in which we are placed. *Not one of our little Church has yet been taken.* Oh that the Lord would yet preserve us during the silent hours of the night !” Mr. Müller mentions in his Narrative that, up to the close of the pestilence, only one member of the Church, a female, died.

From this time the cholera seems gradually to have abated. October 3 was set apart by the brethren as a day of thanksgiving for the decrease of the pestilence. Terrible as this visitation was it was attended with good. Hundreds of people were roused from their habitual carelessness, and attended the preaching of the Gospel ; though many of them, when the judgment had passed away, felt no further anxiety about eternal things. There were, however, many who were first led through the cholera to seek the Lord, who joined the Church, and remained faithful followers of Christ.

The fearless manner in which these two Christian ministers attended the sick and the dying, during the whole of this terrible visitation, is evident from Mr. Craik's Journal. Nothing short of full and entire trust in the living God could have led them almost daily into the very jaws of death. Happy is he, who, in the midst of such terrors, can feel as the Psalmist did of old : “ The Lord is my refuge and my fortress, my God ; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.”

Mr. Müller adds in a subsequent page the results of their first year's labours. "1. It has pleased the Lord to gather a Church through our instrumentality, at Bethesda, which is increased to sixty in number; and there have been added to Gideon Church forty-nine; therefore the total number added to us, within the year, has been 109. 2. There have been converted, through our instrumentality, *so far as we have heard and can judge respecting the individuals, sixty-five.* Many backsliders have been reclaimed, and many of the children of God have been encouraged and strengthened in the way of truth. What clear proof, that we were not suffered to be mistaken as it regards our coming to Bristol!" (p. 101, 6th Edition.)

In the autumn of this year Mr. Craik married again. The object of his affection was Miss Howland. Her parents, as well as herself, were members of the Church meeting at Newfoundland Street Chapel. It was when visiting at their house in the summer that he was first struck with her appearance and amiable manners, and frequent intercourse only confirmed the favourable opinion he had formed respecting her. After the intimacy had continued for some months they were married on 30th Oct., 1832.

Ever since coming to Bristol, Mr. Craik and Mr. and Mrs. Müller and Mrs. Müller's father had lived in the same house. In consequence of Mr. Craik's intended marriage, a change of residence was necessary, and they removed to a more commodious dwelling

in the neighbourhood. The two friends continued to live together nearly two years after this, when the increase of their families obliged them to live in separate houses.

CHAPTER XI.

PASTORAL LABOURS IN BRISTOL.

1833—1834.

It is impossible to read the Diary of Mr. Craik, during this period, without having the conviction again and again forced upon the mind, that in him were united, in a rare degree, the qualifications required in a minister of Christ. Scotland's great bard might well have had him in view, when he wrote those lines :—

“ Elect by God Himself,
Anointed by the Holy Ghost, and set
Apart to the great work of saving men ;
Instructed fully in the will Divine,
Supplied with grace in store, as need must ask,
And with the stamp and signature of heaven,
Accredited ; he was a man by God,
The Lord, commissioned to make known to men,
The eternal counsels ; in his Master's Name ;
To treat with them of everlasting things,
Of life, death, bliss, and woe ; to offer terms
Of pardon, grace, and peace to the rebelled ;
To teach the ignorant soul, to cheer the sad,
To bind, to loose with all authority ;
To give the feeble strength, the hopeless hope,
To help the halting, and to lead the blind,
To warn the careless, heal the sick of heart,
Arouse the indolent, and on the proud
And obstinate offender to denounce
The wrath of God.” *Course of Time, Book ix.*

Resuming the Diary of Mr. Craik, we find the year 1833 was one of much external labour, in the midst of great indisposition and weakness.

“*Lord’s-day, 7th April, 1833.*—A season of prayer and reading, i., ii., iii., iv., v., vi., vii., viii. of St. Matt. before going out. Preached on Mark xvi.

“Had a sweet melting season at Gideon; many tearful eyes at the Ordinance, as I recalled to the recollection of the Church the mercies of God during the past year, and reminded them, that it was on the first Lord’s-day in April, that I came as a supply. In the afternoon, preached with some ease and power to the parents and children at Bethesda; and, in the evening, with overflowing fulness, at Bethesda, from Hebrews x. The Lord be praised for this good day!

“*Monday, 8th April.*—Rather a desultory day; calls, etc., and little time for reading. Read ix., x. of St. Matt. and had some time, but not much earnestness, in prayer. In the evening, a most memorable and delightful tea-party of both the Churches, about 130 persons, and much of the spirit of love and truth. This was one of the most blessed evenings I ever have enjoyed, and brought me, as it were, on the borders of our native Canaan.”

“*Friday, 3rd May, 1833.*—Another day of much indisposition, and a difficulty to keep from being laid by. Morning at Bethesda, where Brother Müller preached; then visited. Read vii. and viii. of John in Greek. Felt this afternoon constrained to cry to the

Lord respecting my spiritual state : I resolved specially to seek after a more meditative perusal of the Word. I know scarcely anything of this, except for preaching. Oh, to begin anew the Divine life, and to believe in my heart that every word of God is good !

“ I believe none can understand the state of my mind but my Lord. ‘ Pray, and wait in the way of duty,’ must be my motto.”

In the month of May, 1833, Mr. Craik, in connection with his friend Mr. Müller, visited Exeter ; and, after staying a short time there, went to Shaldon and Teignmouth. He preached at Shaldon on the Lord’s-day three times with great comfort.

On *Tuesday, 14th May*, he records in his Diary, “ Met with both the Shaldon and Teignmouth brethren, and detailed the dealings of the Lord with *us* during the past year ; many attended.” The next day he preached in the evening, to a large congregation, from Ps. xlii. 5 : “ Why art thou cast down, O my soul, and why art thou disquieted within me ?” etc. ; and on the following evening, on 2 Thess. iii. 1 : “ Finally, brethren, pray for us, that the word of the Lord may have free course,” etc.

“ *Friday, 17th May*.—Left Teignmouth, after having been much pleased with my visit, and having found my children walking in the truth.

“ *Saturday, 18th May*.—Arrived at Bristol at half-past 4, after a very pleasant journey. Surely Psalm cxxi. has been fulfilled in our experience. Hallelujah.

“*Lord’s-day, 19th May*—A day of much mercy and considerable enjoyment. Morning at Bethesda, from John x. 1, etc. Afternoon, expounded Matt. xxiv. at Ordinance. Evening, expounded John x. 1, etc., with overflowing power. Onwards to Acts xxvi. Had a season of prayer afterwards. Specially impressed with the importance of more visiting, setting out as if afresh from the beginning of the second year.”

“*Monday, 27th May, 1833.*—Rose a little after 6, and enjoyed a season in prayer. Have felt this morning something of my own corruptions. Much, very much, remains behind, but I am thankful for what I have discovered. Oh that I may discover them as I can bear them; and, in connection with them, the agony that atoned for them, and the power by which they may be subdued. In a measure, my natural tendency to disregard wealth has deceived me: I have not been seeking riches, and I have not kept back from the fear of man; but still, as a minister of Christ, I have been seeking my own glory; I have not been indifferent to what men may say of me; I have not preached from the constraining sense of the preciousness of Jesus, and from love to my fellow-men; I have indeed incurred the rebuke of that saying, ‘How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?’”

“*Lord’s-day, 30th June, 1833.*—Heard that Dr. Chalmers was in London, and preaching there to-day. Also a report that he had been invited to visit Bristol

by Mr. Hare, to preach at Zion chapel. Wrote a letter to him; may the blessing of the Lord accompany and follow it."

"*Friday, 12th July.*—Morning; rose in a weak and sickly state of body, and cried unto the Lord that He would help me. Preached, with much ease, from Genesis iv. In the afternoon read from xiv. of Mark. Drank tea at Brother Chapman's. Had a comfortable Church meeting.

"Sprinkled with heavenly blood,
I lay me down to rest;
In the embraces of my God,
And on my Saviour's breast."

There had been, about this time, year after year, for five or six years, meetings at Powerscourt Castle, in Ireland, at which a number of Irish clergymen and a few Christian gentlemen from England were, for five days following, considering important points in connection with the truth of God. In the year 1833, the last of these meetings took place, and the Viscountess Powerscourt, through Mr. Synge of Glanmore Castle, sent to Mr. Craik and Mr. Müller an invitation to attend this meeting. To this subject refers what follows in the next paragraph.

"*Monday, 16th September, 1833.*—Rose early and prayed, and finished second book of Chronicles. A letter arrived from Brother Synge, inviting us to visit Ireland, to attend a meeting at Lady Powerscourt's. This invitation brought us into perplexity, from which

we got relief by casting it upon the Lord, and uniting with the Church at Bethesda in prayer. After we had prayed, the feeling of all was that we should go.

“ *Tuesday, 17th September, 1833.*—Left Bristol for Dublin, at 8 a.m.

“ *Wednesday, 18th September, 1833.*—Arrived at 2 in the afternoon. Found Mr. Tims waiting for us; he kindly took us home with him, and wished us to remain with him until Mr. Synge should come, on the next day, to take us to Glanmore Castle.

“ *Thursday, 19th September, 1833.*—Had some important conversation with Mrs. Tims; she is a true sister. Mr. Synge arrived, and we left and came to the Castle.

“ *Friday, 20th September, 1833.*—Spent the first part of the day alone. Expounded to the servants; then alone for a little; then in united prayer from about 11 to 2. We were to meet again at 3, but this was prevented by the arrival of several brethren and sisters.

“In the evening, after much unwillingness, and some crying unto the Lord, I addressed the people with very little power, and much discomfort, from the fourth Psalm. I felt so unwell as scarcely to be able to keep on speaking, and the Lord humbled me in the presence of the brethren. The brethren that united in prayer to-day were Synge, Hewit, Rhind, Müller, and myself.

“ *Saturday, 21st September, 1833.*—In the morning till 11, with the intermission of breakfast, etc., mostly

alone. From 11 to 2, the brethren united in prayer for the meeting. Surely these several hours crying unto our Father have not been in vain, though mixed with much imperfection. From 2 to 4, intermission and dinner; and again, 4 till after 7, we united in prayer for Ireland, not forgetting Bristol, etc. After tea, Brother Müller and myself united in prayer for our dear wives, and the Churches at Bethesda and Gideon; afterwards wrote the above. We feel that we have not been sent here in vain. I trust we have got already abiding blessing.

“*Lord’s-day, 22nd September, 1833.*—Morning at prayer before breakfast, and reading onwards afterwards in the English Testament, to Epistle of Jude. From 10 till nearly 12, meeting for breaking bread with the brethren; then, from nearly 1 to 3, in prayer and reading in Greek Testament, onwards to xiv. Matthew. Specially prayed for my dear wife, and the flock at Bristol; had a measure of fulness in prayer, and enjoyed the Word.

“*Monday, 23rd September.*—Arrived at Powerscourt, from Glanmore about 1, and met together for the breaking of bread. Felt united to Lady Powerscourt, who seems a dear, humble saint. In the evening, we considered the difference between the Everlasting Covenant and the Covenant of the Lord.

“*Tuesday, 24th September, 1833.*—Is the visible Christian Church founded on the basis of the Jewish? What is the nature of the ministry and ordinances of the former? Are the promises to either, or both, conditional?

“Wednesday, 25th September, 1833.—The analogy between the close of this dispensation and the former. What is Mystic Babylon? Is the call out of her to be a Divine call at a set period, or is it a perpetual call?

“Thursday, 26th September, 1833.—What is the connection between the present and the future dispensation?

“Friday, 27th September, 1833.—The Temptations of Satan.

“Saturday, 28th September, 1833.—Heard Brother Müller expound in the morning, after which we had the Lord’s Supper at Lady Powerscourt’s. Took leave, and came to Dublin, where the Lord, through Brother B., provided a lodging for us at his sister’s, in Bagot Street.

“Lord’s-day, 29th September, 1833.—Rose about 7, rather indisposed and weak.”

“Tuesday, 1st October, and Wednesday 2nd October, 1833.—On board the steamer from Dublin to Bristol, at which place, through the mercy of the Lord, after a fine passage, arrived about half-past 5 a.m., and found all well.”

During the year 1834, Mr. Craik seems to have suffered greatly from bodily indisposition and general debility. His Diary is full of lamentations on this account, and also the want of spiritual enjoyment. Calls from those under his pastoral care; from persons under spiritual concern; pastoral visits, as well as Public meetings for prayer; preaching, Meetings for inquirers;

Church meetings, etc.,—seem to have greatly occupied his time. Still he constantly found time for the reading of the Scriptures, which was chiefly practised in the morning, before the work of the day commenced; and it is really astonishing how much he habitually read of the Oracles of God. If ever one might be truly styled “a man of one book,” this may be said of Mr. Craik. Sometimes it was the Hebrew, sometimes the Greek original, and at other times, the English version. In fact for some years, he appears to have read scarcely anything else; even during this busy period, he read generally three chapters in the Old Testament in the Hebrew, and three in the Greek Testament every day.

In the month of June, 1834, Mr. Craik had the great joy of visiting, once more, his native country. There he had the satisfaction of seeing his aged mother, his brother James, now Dr. Craik, of Glasgow, and his only sister. His journey was undertaken, chiefly with a view to recruit his feeble health; but little or no benefit of this kind seems to have been experienced. Indeed, he suffered greatly from indisposition whilst away, and returned after an absence of about a month.

Early in the year, Mr. Craik became a father. On 18th January, a son was born to him. As the baptism of infants is not acknowledged by him, the child was, a few weeks afterwards, solemnly dedicated to the Lord, under the name of Henry William Craik.

At the close of this year, 1834, it appeared that 227

brethren and sisters had joined the Church under the pastoral care of Mr. Craik and Mr. Müller. At the time of their coming to Bristol, there were sixty-eight believers in the Church meeting at Newfoundland Street Chapel. The number of new converts brought out of the world through the instrumentality of the preaching of these godly men, up to this time, was 103, and many more were reclaimed from backsliding, or brought into the liberty of the Gospel. On new year's eve, a special prayer meeting was held of the two Churches and of any other persons that chose to attend, for the sake of praising God for His many mercies received during the past year. They continued in prayer and praise, mixed with singing, from 7 in the evening till 1 in the morning.

CHAPTER XII.

ILLNESS AND COMPLETE CESSATION OF PUBLIC LABOUR.

1835.

WE now approach a period when the subject of this Memoir was called upon to suffer affliction. In the Inspired Volume we read, "He doth not willingly afflict or grieve the children of men." Why then is suffering the common lot of the Lord's people? The answer is supplied. He afflicts us "for our profit, that we might be partakers of His holiness." In one of the numerous note-books left behind by Mr. Craik, occur the following beautiful remarks on the uses of affliction. The book is dated 1832.

"We are appointed unto trouble, and therefore it is of necessity that we must endure it. But as surely as it is appointed for us to suffer, so certainly is it fixed for us to be comforted. God might send comfort into our hearts directly from Himself, and frequently He does so; but in condescension to our weakness, and the circumstances in which we are placed, He employs frequently also the instrumentality of each other. We are therefore brought low and comforted not in vain, but that the lessons of our own experience may aid us

in the work of comforting others. Had we no experience of trial, we could little sympathise; and had we no consolation under our trials, we could little comfort. Lessons of patience and experience are learned in the furnace of trial; and every new trial, under which the grace of God supports us, is conducive to our own benefit, and the true profit of the Church."

After referring to the greatness of the sufferings of the early Christians, and the abundant joy which resulted therefrom, he adds, "If such precious results spring from such outward trials, oh never let us shrink back from suffering for Him. If He requireth our possessions, let us freely give them; if He call upon us to renounce our home and kindred for Him, let us not be slow to obey; if He directeth us to walk in a way of outward disgrace and ignominy, let us freely and joyfully embrace the choice. When we feel our joy at a low ebb, let us ask ourselves, What are we doing for Christ? What are we suffering for Christ? The answer to such questions may reveal much cause of humiliation and grounds of discomfort within."

In the early part of the year 1835, Mr. Craik appears to have felt, very much, the pressure of active work. We give a week's record transcribed from his Journal.

*"Lord's-day, 22nd February, 1835.—*Rose about 7. Have been led in prayer this morning especially to beg of the Lord grace and strength to accomplish the visiting of the sick, etc., this week. Let me mark how my prayer is regarded, and my infirmities strengthened.

There are many, and some particularly pressing cases. Let me take the most pressing first.

“Morning, at Gideon, with some comfort, from John ii. 12 to end. Evening, heard Brother Edmonds, at Bethesda.

“*Monday, 23rd February.*—After prayer-meeting, visited Sister Gould, Sister Crouch, Sister Maria Neal. In the afternoon, Sister Brown. Read to Obadiah. Brother Mordal drank tea with us. Comfortable in mind. Church meeting in the evening.

“*Tuesday, 24th February.*—First part of the day, read and meditated on Exodus i., ii., and on to John xviii. In the afternoon, Scriptural Knowledge Institution, and afterwards with dear Groves at tea. Then at the prayer-meeting expounded Exodus i. Suffered a good deal to-day from indisposition.

“*Wednesday, 25th February.*—Through the Lord’s goodness, had some prayer to-day, and meditated with comfort over viii. Mark, besides reading onwards in John’s Gospel. In the afternoon, at Sister Cathay’s; and in the evening preached at Bethesda.

“*Thursday, 26th February.*—Through mercy enjoyed some time in prayer alone, and with dear Brother Müller and Brother Edmonds.

Parted with Brother Müller, this day, at the coach, [who went for a season to France, Switzerland and Germany for Missionary purposes;] came home and followed him with prayer. Through mercy read to Acts viii. with some comfort. Visited Sister Ann Smith. Spoke

to her daughter. In the evening, heard Brother Edmonds.

“ *Friday, 27th February.*—First part of the day, prayer. Arranged about Brother Edmonds, etc.; after which, of Acts read on to xii., and Hebrew Psalms, on to lxxiii. Evening at the vestry of Bethesda, where conversed till nearly 10, with inquirers, and felt little fatigue.

“ *Saturday, 28th February.*—Sought the Lord in the morning with a measure of freedom, and got for subject, John vi. 54, ‘ Whoso eateth my flesh,’ etc. Felt enjoyment in meditating over it, both morning and afternoon.

“ Read of Acts onwards to xvii.

“ Review of Progress :—

“ Hebrew Psalms, 25 of lxix. to lxxiii.

“ Prophets, Joel i. to Obadiah.

“ Apostles, Heb. xi.

“ Evangelists, from John xiv. to Acts xvii.”

The Journal, during the next few weeks, is full of complaints of indisposition—a painful feeling in the chest, which appeared to threaten illness. This affection increased upon him; and at length, on Monday evening, 13th April, 1835, his voice quite failed him at the customary prayer-meeting at Gideon Chapel.

The next day, he consulted a surgeon, who prescribed a blister and immediate cessation of labour. On the following day, with the medical attendant, he saw the eminent physician, Dr. Symonds. Both agreed that disease existed in the trachæa, and eight leeches were

applied to the throat. "Meantime," says he, "I fell into such a dreadful nervous tremor, and such darkness of mind, that I was very unhappy. On Friday and Saturday, I felt better, and to-day they give me hopes of soon being able to go into the country."

A few days after, he left Bristol for Westbury, a delightful and healthy village two or three miles from Bristol, where he spent a month. Whilst here, he was almost constantly occupied with the study of the Hebrew and Greek Scriptures. He also spent a good deal of time in preparing a work, afterwards published under the title of "Amended Renderings."

Whilst thus cut off from all personal intercourse with his beloved flock, Mr. Craik attempted, in some degree, to supply the deficiency by occasionally addressing Letters to the Church, some of which were very instructive and valuable. They have since been published, and are now in their third edition.*

Towards the end of May, Mr. Craik was recommended by his medical advisers to try the effect of the air of Devon. He accordingly visited Shaldon, the scene of his first labours. He speedily found, however, that he had committed a mistake in visiting Shaldon, as the friends so surrounded him, that it was almost impossible to refrain from speaking.

Leaving Shaldon, he proceeded on to Teignmouth,

* "Pastoral Letters," by Henry Craik. Price 1s. Mack, Bristol; Snow, London.

where he was less known. The first entry in his Journal is—

“*Teignmouth, 6th June, 1835.*—I have been more than two months detained from my ordinary engagements in Bristol. The last sermon I ever preached was on the first Lord’s-day of April last. In the morning, I baptized several believers, and felt my voice fail in the act of administering this Ordinance. In the evening, I preached with great difficulty from Hebrews iii. 15, owing to the state of my organs of utterance. Next evening I attempted to address the congregation at the prayer-meeting, but after speaking for a few minutes, was compelled to give up the attempt. Since then, I have been detained from public services. On the Wednesday of that same week, I had medical advice, and have been under medical care ever since. Mr. Board and Dr. Symonds have attended me with much kindness. During the greater part of that time, I have resided with my wife and child, at Westbury, near Bristol. On Friday, last week, we left Bristol and reached Shaldon on that same evening. On Thursday last, we removed to this lodging.

“Very much mercy—yea, overflowing tenderness—has our gracious Father manifested towards us during this dispensation. Brother Caldicott freely offered to supply my place, and is now filling it. The hearts of the brethren, and especially of the sisters, have been stirred up to help us with their substance; so that, since the beginning of my illness, ‘we have had all, and

abounded.' During these two months past, I have scarcely kept any regular record of the manner in which my time has been spent; and I feel it well to resume doing so. My chief occupation has been a work on the New Testament, which I have long contemplated; viz., corrections of the English version in those passages wherein the original is wrongly represented, either through inaccurate rendering, or on account of the change of meaning which English terms have sustained since the common translation was published. I have advanced so far, in noting the passages requiring correction, as to Hebrews iv. By the blessing of God, I may be enabled, within a very short period, to complete it. The Lord guide me in it, and bless the result of my studies to the glory of His holy name. To-day I have finished 'Hints for a Sermon on the Incarnation of the Lord Jesus Christ,' and read, with the above-mentioned object, 2 Timothy, Titus, Philemon, and Hebrews i., ii., iii. Besides this, I have read to ninth sermon of Mr. Maitland's discourses—a book lent me by Dr. Kington for my perusal. Oh, that I may be enabled, amidst my weakness and inaction, so to husband my time as to render my retirement profitable, not only for my bodily restoration, but also for the health of my soul; and that, if ever I should be restored to the work of the ministry, I may come forth better furnished than ever for the service of God, in the Gospel of His Son, and advanced in heartfelt acquaintance with the person and offices of my Lord, as also in that

charity which is the fulfilling of the Law, the end of the commandment, and the bond of perfectness! Besides recording my progress in Divine studies, let these pages be the memorial of my state of internal experience. I have just had eternity pressed upon me with more than usual nearness, by my state of health. Oh, may I henceforth live more with eternity in view! Nearly thirty years of my life are gone (never to be recalled), and if I have, in any degree, during that long period, served my God, during the far greater part of it I have wasted my strength in vanity. If the heart-searching God were to demand of me what *single hour* out of all the period I have served him perfectly, I should not be able to reply to the inquiry, but with shame and confusion of face, because of my sin; and this night, before retiring to rest, as a guilty creature—naturally polluted with the seeds of every abominable evil—I cast myself afresh upon the free mercy of God in Christ (offered unto all, and available for all who are made willing to accept of it), as my only ground of confidence.”

“*Tuesday, 7th July.*—Devoted the principal part of this day to writing a letter to my brother George, accompanied with an extract from the preface of my book, with specimens of my amendments. I have committed this matter to my God, my present plan being for my brother to offer the work to a bookseller (Bagster, suppose), and if he be willing to give anything considerable for it, to accept of his proposal.

If no bookseller is made willing to undertake it, I may perhaps publish by subscription. Should the Lord spare me, and yet keep me unfit for Bristol, I would wish, were the means in my power, to retire to Scotland, board with my mother, and take in hand a similar work on the Old Testament. And now let me note how the Lord acts. My plans may be very foolish, and if He disappoints them all, let me heartily praise Him for thus manifesting their true character. In any case, I have no cause for anxiety. All will be well arranged."

"*Tuesday, 11th August, 1835.*—During the past week I have completed the copying out the passages from the common version, opposite to my corrections, and have read to Luke vii. and 1 Kings xii. I have heard from Bristol, and have resolved to leave this, the Lord willing, on Thursday next, in the hope of reaching Bristol next evening. My health is still such as to hinder exertion; and great languor, as well as inability to speak, oppress me. The Lord has upheld me hitherto. In Him alone I trust: on Him, in all my feebleness, I cast myself. My soul is not without comfort. My heart is not utterly destitute of grace."

In the same volume, a little onward, we find the following lines:—

"Strive to aim well: that's the foundation-stone
On which the structure of thy future life,
Its purposes, its happiness or woe,
Success or disappointment, all depend.

If aiming well succeed not, still the end
 Of all right purposes is gained thereby.
 Thy failure only proves mistaken judgment
 In all thy studies, meditations, prayers,
 Thy intercourse with others, and thy acts
 Of meek obedience, charity and love,
 Aim farther to discover and disclose
 Some feature of that unknown loveliness,
 That uncreated beauty which resides
 Essentially in God—the Eternal One,
 Revealed as three, in changeless union joined ;
 In acts and offices and names distinct,
 Yet one in essence, will, and deity.
 Seek still to benefit thyself, through this
 To advance the interests of thy fellow men,
 And through the benefit conferred on them,
 To spread abroad the glory of our God,
 And woo them to admire the fountain vast,
 Of infinite perfection—un disclosed
 And yet revealed, hidden and yet well known ;
 Invisible and unapproachable,
 Yet plainly seen, and blessedly enjoyed,
 By humble souls in union with the Lamb.”

About the middle of August, Mr. Craik returned to Bristol—after an absence of nearly three months.

“ *Monday, 17th August, 1835.*—Left Teignmouth on Friday last ; remained that night in Exeter, and came on by the coach, and reached Bristol Saturday evening. Met with the Gideon brethren in the morning, and felt much affected at again being permitted to join with them in prayer and praise. In the afternoon, met with the church at Bethesda, and felt so happy as I looked over them all. It was a time much to be remembered.

I know not that I ever felt more love to the Churches than I did this day."

Still suffering from weakness of voice, Mr. Craik went, a few days after his return, to Portishead, a beautiful village at the mouth of the Severn, a few miles from Bristol. During his short stay there, he writes :—

"*August 19th.*—Read to-day to 1 Kings ii. Was much in the open air, both yesterday and to-day, and have felt remarkably well and strong."

"*Thursday, 20th August.*—Rose before 6 morning, walked, and took a shower bath; also walked forenoon and evening. The rest of the day prayed, wrote my letter to the Churches, and read to Luke xiii. and to 2 Kings vi.

"*Friday, 21st August.*—Rose a little after 5. Spent five or six hours in riding and walking. Prayer. Reading on to Luke xvi. and 2 Kings xiii."

"*Tuesday, 25th August.*—I have this day read onwards in Luke to xxiii. My spirits are somewhat depressed, but I have a source to which to apply for comfort. O may my gracious Lord grant me, amidst bodily infirmity and outward difficulties, to watch unto prayer, and redeem the time because the days are evil. What I dread, is a dull and uninfluential perusal of the Word; and therefore let me pause much over it, that I may gather those lessons it would teach."

"*Lord's-day, 20th September.*—My health has been still such as to hinder exertion, and greatly to impede me in prayer; to-day, in particular, I am very weak.

“ We propose (D.V.) returning to Bristol on Tuesday next. I feel in great uncertainty where to go, and how to act, so long as my infirmity continues. I have suffered much from perplexity of mind, arising from the difficulty of discovering how I ought to act. On the one hand, Wilson Street is said to be unfavourable to my recovery ; and it is proper the best means in my power should be had recourse to. On the other hand, what right have I to be so much more particular than others of the Lord’s people, who cannot help submitting to far more injurious residences? In great ignorance, but with some good measure of confidence, I cast upon Jesus the management of all my concerns. Oh for light and grace !

“ Though my strength is but weakness, my weakness is strength,
 For my weakness to Jesus will lead ;
 When wearied with planning and doubting, at length
 In Him I’ll find all I can need.

No more let perplexity hinder my peace,
 Let all fears for the future subside,
 Let this questioning mind from anxiety cease,
 And remember ‘ The Lord will provide.’ ”

The malady continued after his return to Bristol, and on 17th November, 1835, occurs the following entry :—

“ My mind has been much engaged of late respecting my position, and I last week wrote to the Churches, proposing to resign, and for them to consider whether it might not be well to invite Brother C—

to supply my place. The letter was read on Lord's-day, and produced strong feeling. Last evening a meeting of both Churches was held, at which the presence of the Lord most powerfully appeared, and the most perfect harmony prevailed. Three points were decided on by unanimous consent:—

“1. That I should not be allowed to resign my office.

“2. That it was desirable that there should be a third pastor.

“3. That Brother C——'s preaching was acceptable and profitable to the Church.”

Encouraged by this fresh proof of the love and esteem of the believers in fellowship, Mr. Craik resigned himself to the will of God, and proceeded with his private labours, in the retirement of his study.

“On *2nd December*, 1835, we read:—

“Rose earlier. Prayer. Helped to persevere in prayer. Read Isaiah i. to v. inclusive. Walked out. Dined at Mr. Chapman's. In the afternoon finished 3rd vol. of Milner. In the evening, prayer. Resumed my notes on Chron. xii. 18, and finished the subject. Read in Prov. ii.,—Hebrew.

“My panting spirit longs to know,
How I may serve my Lord below.
When languor weighs me down,
I'll to His gentle hand submit,
And lay myself beneath His feet,
And say, Thy will be done.

I'll take His blessed Book, and trace
The mysteries of His saving grace,
And His abounding love ;
I'll think of His appearing day,
When He, triumphant, shall display
His glory from above.

Meanwhile I'll pour the frequent prayer,
And bring this heart and lay it bare,
Before His flaming eye ;
Sin's serpent brood defiles my soul :
' My Jesus, make my spirit whole,'
Shall be my constant cry."

CHAPTER XIII.

COMPLETE RECOVERY AND RENEWED LABOURS.

1836-1837.

THE new year brought with it fresh health and strength for our afflicted brother; and on January 3, 1836, for the first time since his attack nine months before, he spoke publicly at Gideon chapel, at the Lord's Supper.

Three weeks afterwards, another important entry occurs. "*Lord's-day, January 24th, 1836.*—A memorable day for mercies, and sufferings, and sins. This day, for the first time since April last, I preached in the morning at Gideon. I was enabled to speak for half an hour, on John iii., 'As Moses lifted up the serpent,' etc., but have since been the subject of severe inward trial, and a sinful state of darkness and distress. I found myself greatly discouraged to feel the heat in the throat and chest after I had done, and also at the prospect of the future my mind sank. The great weakness of Brother Müller; his continuing to labour under this weakness; my own inability to help him; the constant mental trial, arising from not knowing the Lord's mind as to how far I ought to try my strength; the ne-

cessities of the Church on the one hand, and the solicitations of my wife on the other,—all have combined to produce a state of mental suffering most injurious to my peace and health both of soul and body.

“Next Thursday is a meeting for inquirers, from ten to one, and the preaching in the evening. If I leave both to Brother Müller, my mind would be unhappy; if I attempt either, I fear to throw myself back. Truly, O Lord, I am oppressed, undertake it for me.”

“*Saturday, 30th Jan.*—Brought in safety through another week, and with the sweet prospect before me of addressing the saints at Bethesda to-morrow. Oh may the good Spirit help me, and my Father answer my petition and give success to the Word, as well as strength to deliver it! Oh may I be much in the Spirit! Have read this week to Prov. xvii. in Hebrew, and on to 2 Tim. Within this last fortnight, Romans i. and ii., Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, and 1 Timothy.

“*Saturday, 6th Feb., 1837.*—Have read unusually little this week; have been more in company. Read in Old Testament on to Ezekiel, and in New Testament on to Hebrews. If the Lord should grant me one week more in this world, let me note the result. My spirit has been in good comfort, though sometimes clouded. I have preached twice, attended one Church meeting, and one service, which seems something like a return to old days. *Deo gratias nunc et in sempiternum.*”

In the month of February Mr. Craik lost his infant

daughter. His remarks, during the illness of this sweet babe, and after her death, are very touching, and show the warmth of his affection.

“*February 11th, 1837.*—Our dear babe has for about three weeks been unwell, and is now so ill that we have reason to fear she may never be restored. Her illness did not at first appear of an alarming nature, although the cough was evidently very trying to so young a child. Latterly she has got worse and worse, and today Mr. Board pronounced her disease to be inflammation on the lungs, and ordered leeches to be applied to the chest. Repeatedly has she been brought before the Lord in prayer, both secretly and in the family. My dear Sarah and myself have also united together in prayer for her restoration; and now as our gracious Father alone knows the end from the beginning, and whether life or death be best, in His hands I desire patiently to leave my sweet little girl. Very dear she is to a parent’s heart. A few weeks ago she was a lovely, happy, smiling babe; but now the very appearance of her countenance seems to speak of death. My poor wife will feel it dreadfully, except grace be given her to sustain the stroke; but oh how comforting to know that our compassionate Jesus will not even deprive us of this gift, unless some greater evil is thereby to be prevented, or some greater blessing is thereby to be bestowed.”

“*Tuesday, 14th.*—Our dear babe is still exceedingly ill, yet, even this morning, Mr. Board does not give up

all hope of her recovery. My spirit is in peace. Oh that this trial may be sanctified to my poor suffering wife and my own heart! It is all in the hands of a most gracious, loving Father; could I have my own will done, I would not move a straw to effect it. Unto Thee, O God, who knowest the end from the beginning, I leave this matter *entirely*. I praise Thee for the gentleness of the stroke; it is indeed so very, very gentle. Oh for a heart softened by the exhibition that it gives me of Divine care over me, and tender compassion! My Father has only one purpose in it—that of blessing us.”

“*Saturday, 18th.*—Was kept awake most of the night on account of baby’s illness; and after a season of painful suspense to my poor mind, the dear child’s spirit took its leave of the suffering frame, at 3 o’clock this morning.

“I have never prayed for her recovery save very conditionally, as from my own state of heart I well knew that I needed such a trial; yet I have cried very earnestly again and again, that, if it were possible, and consistent with our real good, and the welfare of the lovely babe, she might yet be spared to us. My dear wife is much overcome; and even I feel at times such feelings as I suppose none but a parent can know. She was remarkable for a very happy, gentle disposition; and, as my wife remarked, if it were possible for an infant to give any evidence of a renewed nature, her patience, meekness, and happy temper were in sweet agreement with such a supposition. But on this

we rest nothing ; the uniform tenor of Scripture speaks comfort to our hearts, and our prayers for her warrant us to conclude, assuredly, that she is happy with Jesus. When I remember, as a dream, her lovely and healthy countenance only a few weeks since, it almost requires an effort to realize that the cold, pale remains, which we now look upon with such touching emotions, are all that she has left behind.

“Spent the day chiefly in prayer, looking over the Scripture consolations under a season of affliction, and writing to my dear brother James.”

“*Tuesday, August 8th, 1837. My Birthday.*—This day I entered upon my thirty-third year, having been born August 8th, 1805. Yesterday and to-day I have neither read with Brother S., nor got on with my own studies, nor been able to get on in visiting. My reading has been to end of 2nd Peter, and occasionally some of Baxter’s ‘Life and Times.’ I have also had opportunity for prayer ; but for devoted study or exertion, my infirmity of body has hitherto greatly hindered me. This day I have felt so conscious that it was not indisposedness, but indisposition, that kept me from more exertion, that I enjoy peace in soul. I write this just before going out to the missionary prayer-meeting. A nice meeting for prayer respecting missions, etc.”

“*Saturday, August 25th, 1837.*—Agreed to rent the house, 18, Paul Street. Spent this day chiefly in prayer. Reading onwards in Matthew, and meditating Matt. vi. 33, for to-morrow ; also on Rom. i. 5, etc.

During this week I have been greatly hindered from visiting, etc., by bodily infirmity and weakness in my voice. My infirmities have kept me in bed until a late hour in the morning, and thus I have been also much hindered in prayer and reading the Word. My chest is far from being well this evening, and my head is suffering from the inflammatory feeling produced by a cold. My resource is prayer. Let me note the result."

"*Saturday, September 16th, 1837.*—Left Bristol, and arrived at Trowbridge, in company with my wife and child.

"*Lord's-day, September 17th, 1837.*—Heard an excellent sermon from Mr. S., morning and evening, at Back Street Chapel."

The following paper on the hindrances to usefulness in the Church occurs in this part of the Journal:—

"This evening, remaining within, I have been considering before the Lord some of the hindrances to usefulness, in my own case and that of others. The following appear some of the chief:—

"1. *Lack of living under the power of unseen realities.* Eternal joy and endless misery are terms frequently used, but how comparatively powerless are the corresponding ideas even upon the minds of true believers. To this defect may be traced the indifference with which we can regard the condition of our fellow-sinners, and even of our near friends and relatives, who know not God. Oh that grace might be given me to apprehend influentially the horrors of eternal woe, as well as the

blessedness of everlasting glory! With this apprehension how little would earthly sources affect me; how earnestly should I pray; how diligently should I labour; how seriously and constantly should I have my conversation in the world, as in the sight of God!

“2. *Perversion of the doctrines of predestination and grace.* The moment any doctrine so operates as to make us little in earnest about souls, either the doctrine is false, or we are perverting it. Whenever therefore I find myself sinking down into a false security respecting the souls of others, from considering that none of the elect can finally perish, I am making an unscriptural use of the doctrine of election. The same authority on which I believe the doctrine, enforces as much earnestness about the salvation of sinners, as if all depended upon our own exertions. I will then be a fool for Christ's sake. I will labour and pray, as if all might be saved; and, if any are brought to God, I will give all the glory to sovereign and distinguishing grace.

“3. *Ignorance of our fit position in the Church,* and consequently of the work which we are called upon to fulfil. This ignorance must operate most injuriously upon our usefulness. In what state would a large household be, if none of the servants knew what places they were expected to fill? Simplicity of purpose and prayer are the great means of removing this hindrance. But let us each seek to be like those of old, who knew what Israel ought to do.

“4. *The setting out upon a career of duty, being little*

convinced of our own helplessness. As long as we think that we are fit for anything, because of our gifts, zeal, or abilities, the Lord cannot honour us. This is the reason why there may be much zeal and labour, and yet no result of blessing; let each of us, then, who may be engaged in any part of service, examine ourselves on this point in particular. First, are we sensible that all our labours, etc., will come to nothing, without the Divine blessing? Secondly, are we willing, that, if fruit should be granted, the Lord may have all the glory?

“5. *A false humility (or imitation of true lowliness)* which renders us unwilling to believe that God can use us for any good work. If we are unwilling to seek after a holy, prayerful life, we have no reason to expect to be used; but if, deeply conscious of sinfulness and helplessness, we are ever applying to the blood, and are keeping near the throne of grace, then the conscious unworthiness which we feel will be a great help to be vessels meet for the Master’s use.”

Throughout this volume of Mr. Craik’s Diary, one thing stands pre-eminent, and that is, he continued instant in prayer. He acted according to the apostolic maxim—“Pray without ceasing.”

CHAPTER XIV.

BODILY INDISPOSITION AND DOMESTIC AFFLICTION.

1837—1843.

THE study of the Bible still occupied Mr. Craik's best energies. Indeed, it is remarkable how much of his time was given to the work of getting at the meaning of the Word of God. He seemed, more than any man we ever knew, to "seek for it as for silver, to search for it as for hid treasures." For this he possessed unusual facilities, in his profound knowledge of the Hebrew tongue, and his intimate and exact acquaintance with Greek. Often, as the writer has wandered with him over that beautiful Down near his house, which he so much loved, has he brought up some obscure or ill-translated passage of Scripture, and poured a flood of light upon its meaning by reference to the original language.

Mr. Craik's constant study of the Bible arose from the very high value in which he held that sacred volume, and the perfect conviction of his mind that it was from first to last the Word of God. The striking words of the poet express what he thought of the Bible :—

"Most wondrous Book! bright candle of the Lord!
 Star of eternity! the only star
 By which the bark of man could navigate
 The sea of life, and gain the coast of bliss
 Securely; only star which rose on Time,
 And, on its dark and troubled billows, still,
 As generation, drifting swiftly by,
 Succeeding generation, threw a ray
 Of Heaven's own light, and to the hills of God,
 The eternal hills, pointed the sinner's eye.
 By prophets, seers, and priests and sacred bards,
 Evangelists, apostles, men inspired,
 And by the Holy Ghost anointed, set
 Apart, and consecrated to declare
 To Earth the counsels of the Eternal One,—
 This Book, this holiest, this sublimest Book,
 Was sent. Heaven's will, Heaven's code of laws entire
 To man, this Book contained; defined the bounds
 Of vice and virtue, and of life and death;
 And what was shadow, what was substance taught."

This was Mr. Craik's estimate of that Book, which in the present day it has become fashionable to decry, or place on a level with mere human production, and with this view of its value we cannot wonder that he read it so constantly, so diligently. This was why he studied it day and night. This was why he meditated on its sacred contents. This was why he would often commit whole chapters to memory, and spend several hours daily in exploring its meaning, and clearing away the difficulties which the lapse of time, or our ignorance of Hebrew, has occasioned.

Yet Mr. Craik's hearty reception of the Bible as

the Word of God, was not a blind or unthinking act. Probably no man living had read more on the subject of inspiration, or more carefully considered the difficulties attending the various theories current respecting it than he had. But it was his settled conviction still, that the Scriptures were truly and really, from first to last, a communication sent by God to man for his guidance.

Then follows a large folio volume, entitled

DAILY RECORD OF OCCUPATIONS, FACTS,
EXPERIENCES, Etc.

*“ January 1st, Lord’s-day.—*Having met at Bethesda, on Saturday evening, we continued in prayer, etc., until nearly midnight; and thus, retiring to rest about 1 o’clock, I was detained in bed until a little before the service on Lord’s-day morning. The Lord greatly helped me at Gideon, in speaking from 1 Chron. iv. 10. and also in the evening at Bethesda, from Matt. xxvi. 36, 37. During the interval, prayed, and read 1 Chron. viii.—xii.

“ Hints for Meditation over Mark ix. In the previous chapter, our Lord has been holding out the prospect of His glory as a motive to boldness in confessing His name, and diligence in obeying His commandments. We may thence infer, that, according to His mind, this is the great motive which should be present to our minds, as the season of triumph and repose, following upon the successful result of our conflict; and

if this truth be kept in the background, we have reason to fear that our minds will become discouraged by the difficulties of the way. It is, therefore, of immense moment, frequently to bring before our minds the 'day of the Lord,' and to seek to view present things in the light which the anticipated glory of the despised Jesus casts upon their true character.

" V. 1. (a.) These words probably apply, in the first instance, to the scene of the Transfiguration which immediately followed, and which was an exact representation of the Lord in glory (particularly the account in Luke ix.).

" (b.) The object of giving this foretaste of glory was evidently intended to strengthen the faith of the disciples, and is so referred to 2 Pet. ii. For a similar purpose (though not of the same sort), the Lord manifests Himself to the souls of *His* chosen now.

" V. 2. (a.) Eminence in nearness to the Saviour, the privilege of some out of the disciples. Apprehension of His glory, power, sufferings.

" (b.) In order to enjoy Christ we should also seek to retire with Him apart by ourselves. Low views of Christ, the great defect of our religion. The Spirit can alone remedy this evil, and for this purpose it is well to have special seasons of waiting on the Spirit. On such seasons, remember that *attention* brightens the object. In looking upon the Saviour, He becomes *transfigured before us*. We behold Him as 'fairer than the sons of men,' as 'altogether lovely.' His Divine

glory ; His deep humiliation ; His care over us ; His intercession for us. With such seasons of meditation we shall be strengthened for enduring the trials of life. A lack of recollecting what we are, and what Christ is to us, is the ground of our murmuring or acting unworthily of our high character.

“ V. 3. (a.) In the several symbols which are used to convey to us an idea of the heavenly glory, one of the most common in Scripture is that of *white raiment*, etc. (See Matt. xxviii.) This is the symbol of that *unearthly purity* which is the essential ingredient of blessedness, etc.

“ (b.) We may view this, not as a representation of the Saviour’s purity only, but as symbolical of ours. We shall possess a spiritual purity, of which this external brightness was only a faint type.

“ V. 4. (a.) The first element of the glory is holiness ; the second is communion with Jesus ; fellowship in the Spirit the essence of the Church’s present joy, the fulness of our future bliss. Every gracious, tender affection, a part of our earnest, and the beginning of heaven.

“ (b.) The subject of communion, the decess (Luke ix.).

“ (c.) This may also hint to us the perfect harmony between the Law, the Prophets, and the Gospel. How strengthening to our faith to trace the oneness of spirit that runs through all the Book.

“ V. 5. (a.) Forgetting for a time all that was going on at the foot of the Mount, so believers are safe in

their carrying on the things of this life : while they have seasons during which they forget them all, and find it far better to have secret communion with Jesus.

“(b.) Peter antedated the Feast of Tabernacles, corresponding with the time of the glory, “the feast of in-gathering at the year’s end.”

“V. 7. (a.) Only Moses and Elias entered into the clouds (See Luke ix. in the Greek).

“(b.) This seemed intended to exhibit the superiority of Jesus above them. All the shadows must give place at the appearing of the Sun of righteousness.

“(c.) All privilege in “This is My beloved Son :” reflect :—(1.) How dear are sinners, when He was given up for them. (2.) How secure our salvation, when He has suffered for them. (3.) How near our relation to the Father as members of His Son, etc.

“‘Hear Him :’ all duty (a) in preference to all others ; (b) His doctrines, His precepts, His principles, etc. How many of us from this day forward, are resolved upon a simple, undeviating obedience to the Lord Jesus ?”

“*Monday, November 6th, 1837.*—A memorable evening. The two Churches united into one. This in answer to repeated prayer. Long ago I had cried secretly to the Lord about this point, and He has graciously been pleased to bring it about.”

“*December 16th, 1837.*—During this week, my reading has been in Greek New Testament on to Acts xx. ; in the Psalms on to Psalm xc. Particularly meditating

on Psalm lxxxix. Reading Leviticus on to v. My subjects of meditation have been—(a) Christ set forth in the commencement of Genesis, and (b) as in the ark of the covenant, also (c) I have enjoyed meditation and writing upon Romans xv. 13. I have generally risen very early, and had much time for prayer, etc. Of all employments next to prayer, I find meditation most fitted for nourishing the soul. Having preached twice, and conversed a good deal, the state of my voice has peremptorily hindered me from visiting much, this week.”

“*January 6th, 1838.*—Prayer. Reading to Titus and Ruth. Meditation for to-morrow. Spent the afternoon with Brother Müller. During this week I have not read the Scriptures in regular order, and I am in much difficulty how to proceed. As the beginning of the year seems to afford a good opportunity of attempting a new plan, I propose to take up some book or books connected together, and to make them the subject of distinct study. Thus for the Old Testament, from this evening I propose to take up the books of Samuel and Kings for historical reading, and the Psalms for devotional reading. In the New Testament, once more the Epistle to Romans. Oh for clearer light on that Epistle!”

“*April 28th, 1838.*—My Journal has suffered interruption for nearly two weeks. During this period we have experienced much of the Lord’s goodness. I have been enabled to do a little work amidst much infirmity,

and my voice has not been entirely taken from me. I have been lately stirred up, from reading an account of Mr. Chamberlaine, to feel my great lack of interest about souls, my deadness, unprofitableness, and inactivity; and to cry unto God for the removal of these hindrances, which greatly retard my exertions. I have been led to think of speaking on the subject of winning souls (if the Lord will) to-morrow evening, and I trust never to rest satisfied until I feel a more ardent, yea, much more ardent and longing desire for this blessed result. Oh for more zeal and love, and activity prompted thereby! Thanks be unto God for having awakened in me in a measure to feel my lack.

“Our dear little boy has been ill of the measles, and has recovered through the rich mercy of God. I propose, as opportunity is afforded, to go on with Psalms, Isaiah, and Greek Testament. I may perhaps be able to read a little Hebrew, which I have greatly neglected; but I feel that meditation over the Word, next to prayer, is the most important of the means of grace.”

“*August 8th.*—My birthday. On reviewing the last year of my life, since August 8th, 1837, so far as I remember, this has been the year of severest temptation and greatest trial. To-day I have risen early, and enjoyed a season of happy intercourse with my dear Lord. Oh let there be a voice in this day reminding me that soon the word shall be heard, ‘Give an account of thy stewardship!’ Oh for more diligence, activity, earnestness, prayerfulness, watchfulness, etc.!”

“*December 18th, 1838.*—During the past few weeks my Journal has been left unwritten. Besides ordinary outward engagements, my time has been occupied,—

1. With Prophecy—Isaiah to the end, etc., etc.
2. John’s Gospel to the end.
3. Writing and printing a tract on Young Men’s Societies.

4. The Orphan Meetings on Tuesday, Thursday, and Wednesday. These have been the most extraordinary meetings we have ever had in Bristol. The facts most remarkable. Brother Müller greatly helped: the attendance large, and the interest universal.

I have drawn up a little plan of a course of Lectures on Prophecy, and have delivered three.

1. Importance of Prophetic Enquiry.
2. Spirit and mode of conducting it.
3. Object, character, and close of this Dispensation.
4. Second Coming of Christ the great hope of the Church.”

“*September 12th, 1839.*—During the last fortnight, my readings have been chiefly in Genesis and St. Mark. I am reading slowly, and, generally, the same chapters two or three times over, seeking for light and food.

“On Lord’s-day-week last, I expounded the latter part of 2 Ephesians, in the morning, at Gideon, and addressed the saints at Bethesda from Matthew ix., last verse. On Lord’s-day last, I spoke from the Transfiguration (Mark ix.), in the morning, at Bethesda, and

in the evening also at Bethesda, from Mark viii. 1, etc. I was helped in some degree both times."

"October 11th, 1839.—Tried to pray and meditate this evening; but, after less than an hour, found myself unable either to pray, read, or think. Through the mercy of God, my pain is gone; but I am left shorn of my strength, and without either bodily or mental energy. In this state, can I glorify the Lord by being contented to *do nothing*? Oh, what a difference between what I was in the middle of last week! I am a good deal disappointed to find all my hopes of more active service come to this; but I will wait upon the Lord. Oh, let me yet have to record some evidences of restored strength!"

"January 1st, 1840.—During these seven years and eight months that we have been in Bristol, 573 have been received into fellowship.

68 in communion when we came to Gideon.

573 added.

641 would have been the number, had there been no changes; but 40 have fallen asleep, 33 have been separated, 38 left us, and are still in Bristol, 55 gone from Bristol.

40	
33	
38	641
55	166
<hr style="width: 100%; border: 0.5px solid black;"/>	<hr style="width: 100%; border: 0.5px solid black;"/>
166	475 now in fellowship."

*“January 3rd, 1840.—*Rose before 5. Prayer, and writing to my brother James. Reading onwards in Ephesians; and conversing, in succession, with several visitors. Did not feel that joy in communion which I ought to have done, because these numerous visits interrupted my plan of quiet reading.

“It seems to me, that comfort or immediate profit for ourselves or others is what we look for from every privilege; whereas, in many cases, fresh discoveries of evil and unprofitableness may be just what we need. My experience this morning has led me afresh to pray for grace, more fully to delight in the saints, and to enjoy opportunities of communion with them. By the help of God, failure shall not discourage me; for in Christ is laid up for me a supply of grace for profitable conversation, and of love to all saints. As believers, our element is love,—love to God, and to each other, and to all; and there will be a restlessness and dissatisfaction about us, if we are not so occupied as, directly or indirectly, to be promoting the glory of God and the good of others. I find my heart awfully hard in reference to the unconverted. Oh for the heart of Jesus in regard to them! By His grace, I desire not merely to lament my lack, and to express empty wishes for a supply of this grace of holy love; but I resolve, in His strength, to be calling upon His name again and again, letting knowledge and gift have but a secondary place in my estimation and efforts, and aiming at that love to God and man which affecteth my heart with the deepest sor-

row for the sins of others, as well as my own, and leadeth me heartily to pray and sigh and cry for the salvation of the lost."

"*March 30th, 1840.*—Evening, a memorable meeting at Gideon, to give before the saints certain reasons which seem to require our relinquishing the occupancy of Gideon Chapel."

"*July 17th, 1840.*—Since June 20th, I have omitted writing my Journal, having been absent from Bristol nearly during the whole of the intervening period. On Wednesday, 24th, I set off for Leamington, accompanied by my dear Henry, and reached it in the evening, where Mrs. C. was waiting for us. We were conveyed, next day, in her carriage, to Wibtoft, and we remained there until Thursday, July 9th. I experienced much kindness, was generally happy, and enjoyed several opportunities of ministering the Word. I gave myself *specially* to the study of Ephesians and Colossians; and got light upon some parts which, I think, I had seen less fully before. This remark particularly applies to Col. ii. 1, 2, "the *mystery of God*," etc.

"1. Paul did not *expect comfort* in the saints, apart from their hearts being knit together in love.

"2. This love was based upon, and upheld by, spiritual perception.

"3. It was specially to result out of the possession of all the riches of the settled assurance of intelligence in regard to the fuller knowledge of the *secret of God*, wherein are hid all the treasures of wisdom and knowledge.

“4. What is the secret of God?”

“The calling of the Church into *living union* with the *risen Christ*, and *co-partnership with Him in resurrection-life and glory* (Rom. xxi. 25; 1 Cor. ii. 7; Eph. i. 9; iii. 3, 4—9; v. 32; Col. i. 26, 27; ii. 2; iv. 3).

“This being the real standing of the Church, the spiritual perception of it is the strength for intelligent service.

“5. All other parts of revealed truth range themselves under this. No truth of God can stand isolated from this.

“6. How it subserves love, takes away, or weakens, the causes of disunion, etc.”

“On *Friday, 10th*, by the good hand of God upon us, we were brought back in safety to Bristol; and, on *Tuesday, 14th*, I went to a meeting of brethren at Taunton, for the consideration of questions and communion. None of the previous meetings have I enjoyed so much, and I praise God that He led me there. I returned to Bristol this day, and have had an evening chiefly in prayer and over *John's Gospel*.”

On *Saturday, 29th August, 1840*, another son was born to him. Under date of September 5th, we find the following:—

“*Saturday, 5th September*.—It has occurred to me to-day that it might be advantageous for me to dispose of my time a little more methodically, provided it can be done without in any measure producing bondage or constraint. I would now just sketch a few general

rules, without limiting myself to a rigid adherence in such cases as I seem called upon with reason to depart from them.

“1. I have to keep in mind that my heavenly Father hath laid upon me the chastisement of a weary and infirm body.

“2. I think I cannot do with less than—

7 hours For sleep.

3 „ Dressing, meals, etc.

2 „ Exercise in open air.

4 „ Scripture reading, prayer, etc.

1 „ Intercourse with my family, family worship, etc.

2 „ Writing and other reading beside the Scriptures.

“This arrangement leaves me five hours for—

(a.) Meetings, public or private.

(b.) Visiting.

(c.) Receiving visitors, conference with my fellow-labourers, etc.”

“*Saturday, October 3rd, 1840.*—I have been suffering from such debility as to be unfit to continue with ease for more than half an hour in walking, and to have been greatly impeded in continuing in meditation and prayer. *My physical strength* is very, very small. My mental strength, and, in particular, my ability to meditate and minister, greatly enfeebled. Yet, I think, neither of us is cast down, because we find ourselves able, in some degree, to realize that we are in the hands

of a loving and wise Father. I say little to any one about my bodily infirmity, and think it wise not to speak of it, except there be manifest occasion; but it impedes me in every kind of service. I must just act as I have strength, and leave the Lord to fight my battle in the hearts of His people. If they esteem me indolent, inactive, or unsocial, may I have grace to bear even this trial."

"*May 22nd, 1841.*—My ability to meditate on the Word seems sometimes entirely to go away; and my bodily languor seems so to affect my mind, that I find myself incapable of dwelling upon the truth, but merely read without feeding upon it. Amidst all this I am *not* unhappy; the xiv. John has been a great comfort to me and, through abounding grace, I have of late been enabled more to comply with the exhortation, 'μη ταρασσεσθω υμων η καρδια.'" "

Once more it pleased God to bring sickness into the family of our beloved brother. Fever attacked two of his children, and after a while one sank beneath the disease. The following record will be read with interest and profit by many.

"*Lord's-day, 20th June, 1841.*—Kept awake great part of the night, our dearest Georgie being very ill indeed. In the morning we sent for Mr. Ormerod, who suspected the disease to be scarlet fever. Henry also is affected.

"*Monday, 21st June.*—A solemn day. Both Henry and George are laid down in the fever. We have had

a consultation with Dr. Symonds this morning. He considers Henry less severely affected, but George is very ill.

“The Lord has this day helped me in prayer. I have a hard heart. Jesus *will* soften it. This may be part of the discipline for that end. My thought has been, ‘It is to humble us, and to prove us, and to do us good in the latter end.’ If the intended blessing can be bestowed without either of the children being taken, then I remember He doth not afflict willingly. Love must constrain Him to afflict, and therefore He will not render the medicine more severe than the case requires. I seem to feel as if the knife were *reaching at the tenderest part*; but it is the hand of love and skill that directs its movements.

Tuesday, 22nd June.—Our dear Georgie is very ill, to all appearance, dying. As a last resource he has just been cupped. My heart sinks at the thought of parting from him, and my spirit is depressed. O God, let me not faint, when rebuked of Thee!

“*Afternoon.*—Have enjoyed a measure of peace in finding myself more strengthened *to give up my dearest boy*. I felt that, were it put to *my* choice, I would refer the matter back again into the hands of my infinitely wise and gracious God.

“*Wednesday, 23.*—Henry seems a little better; Georgie is still alive, but no symptoms of amendment appear. If he continues as he is, he cannot last long.

“*Thursday, 24.*—Yesterday and to-day the dearest

boy has been kept alive, partly by means of stimulants ; but this evening, at half-past 9, he lay before us a lifeless corpse."

" *Monday, 28.*—To-day I have accompanied to the grave the remains of my darling boy. My spirits are low, but my hope is in God. Oh for strength for my pilgrimage ! It seems not only as if his loss could never be repaired, but as if it were not well to desire it to be so. Oh how hard to learn the lesson to have *all* our joy in God ! My dear wife suffers much more severely than I do, and needs much sympathy. Oh that I may be able fully yet to record concerning this stroke, ' The Lord hath dealt bountifully with me ! ' "

" *August 13th, 1841.*—For about one month I have intermitted the keeping of my Diary. During the interval between this date and July 12th, I have been for the most part absent from home. On *Thursday, 13th*, Brother Müller and I went to London to be present at the meetings at Freemasons' Tavern, and returned to Bristol on Thursday, 22nd July. On *Monday, 26th*, I went to Portishead, where my wife and family were, having gone thither the Friday previous. From Portishead we returned this afternoon, and, through the goodness of the Lord, are again comfortably settled (so far as such a term can be applied to pilgrims) in our own house. Many, many have been the instances of the Lord's goodness since the last date.

" A happy day. Morning alone. Preached on John i. with unusual comfort. I have seldom had such a season,

and others felt the same. How good is the Lord! Oh that I did but look at Him who raiseth the dead, instead of my own body now dead, and the deadness of all my own efforts! It was a memorable time, but I can no more command such seasons than I can create a universe."

"*Thursday, 24th March, 1842.*—I have been awakened of late to a sense of my great lack of zeal and love, and to earnest desires after a different state of heart. My prayers, preaching, and service have been all more or less polluted with formality, indifference, and horrible stupidity. I am seeking grace to walk very differently, and propose in the strength of the Lord to seek after—

"1. A *fuller enjoyment* of the fact that I am a saved sinner, a child of God, a joint heir with Christ Jesus. The lack of this, I consider, is the chief cause of my other deficiencies. Means are in themselves nothing, but, by the blessing of God, they may be helpful. Let me seek—

"(1.) *Anew* to commence early rising.

"(2.) To keep a more exact reckoning of the way in which my time is spent.

"(3.) To cultivate more diligently secret prayer and meditative reading of the Word of God.

"(4.) To attend to such exercise and temperance as may promote my health. Especially to guard against excess in animal indulgence of any sort, viz., sleep, meals, etc.

"(5.) To review the way in which my days are passed."

On 30th *April*, another daughter was added to the number of our beloved brother's family.

“*May 21st*, 1842.—It is just three weeks since I have omitted keeping my Journal. During these weeks all has gone on well with my wife and the babe. We have had, as usual, abundant and daily mercies. There have been four meetings in reference to the Orphan Houses, etc., and we are looking forward to two more next week. My readings have been in Psalms, Hebrews, and, yesterday and to-day, in James.”

At the close of this year it was decided to rent Salem chapel, a building formerly belonging to the Countess of Huntingdon's Connexion, but then void.

CHAPTER XV.

CONTINUED BODILY WEAKNESS.

1842--1847.

SOME of the later Diaries of Mr. Craik are increasingly filled with expressions of regret concerning his frequent bodily infirmities and repeated attacks of indisposition. Often, it is true, he enjoyed bright seasons of health and strength; but, generally speaking, such periods were the exception, not the rule. Yet the insertion of some of these records of frequent indisposition may not be altogether useless. Their perusal may be instrumental, in the hands of God, in comforting and encouraging the feeble and suffering members of Christ's flock. If one with so much grace was thus tried, what wonder that other children of God should also be called upon to suffer?

“ *Monday, December 19th, 1842.*—Ill in body. Important meeting in the afternoon? Salem Chapel to be taken. Friday morning meeting not considered expedient. Thanks and prayer on behalf of my brother [Professor Craik, of Belfast College, who had just lost a daughter]. Oh that my own heart may be open to receive the lessons to be learned from a stroke like this!”

“*December 31st.*—My bodily infirmity is so great, that I cannot continue on my knees for any length of time, and am obliged to lift up my heart to God, lying on the sofa. The present kind of weather, soft and showery, has a very trying effect upon me at this season; but, through the Lord’s goodness, I am not now under the necessity of taking frequent doses of medicine. I can neither read, write, pray, nor think for any length of time, without oppressive weariness. After reading a little, my mind flags and wanders. I would just patiently submit to this trial, taking it out of the hand of my Heavenly Father, and remembering, ‘Dost thou require day-labour, light being denied’?”

“*June 21st, 1843.*—One of my greatest trials, next to the state of my heart, is the feebleness of my body and my unfitness for service. To go to visit the saints, and yet, from physical depression, to find myself unfit for conversation, is trying; to remain within all day, or even to walk out, seems indulging idleness. O Lord, help me to decide this matter. Thanks be unto God, this has been a happy morning over the study of His own Word, and in intercourse with Himself.”

“*Monday, 31st July, 1843.*—The evenings of Monday, Tuesday, Wednesday, and Thursday, this week, are set apart for prayer, etc., with reference, 1. To the new Orphan House; 2. Brother Müller’s going to Germany; 3. Brother Barington going to Demerara; 4. Brother Espenett going to Switzerland.”

The new Orphan House here referred to, was a fourth

house, in Wilson Street, St. Paul's, which had recently been fitted up and opened. The journey of Mr. Müller, was one in contemplation to Germany, for missionary purposes.* As regards the two brethren spoken of, they were both in fellowship with the believers worshipping at Bethesda, and were going out as missionaries."

"*August 8th, 1843.—My birthday.* Through the rich mercy of my unspeakably gracious and long-suffering God, I am brought to the close of my 38th year. I am this day in comfortable health, although weak in body; my desire—the desire of my heart—is still unto the Lord, and to the remembrance of His name."

"From *Thursday, 10th August*, until *Thursday, 31st August*, we were lodging at Portishead, for the benefit of change of air. I came into Bristol every Saturday, and also once on Tuesday, 13th, to attend a meeting at the Broadmead Rooms, called by a Deputation from the Free-Church."

"*Friday, 27th October, 1843.*—For some days past our dear babe has been very ill. She is to-day alarmingly so. We have again and again committed her to Him who knoweth what is best for us. Our cry has been, that, if it may be, her life may be spared."

"On *November 11th*, our beloved child, and only daughter, Mary Eliza, died about 3 o'clock in the afternoon."

* A minute account of Mr. Müller's proceedings while on this Missionary tour in Germany, occupying more than 50 pages, may be read in his "Narrative of the Lord's Dealings, etc." Part III., p. 507, Sixth edition. Nisbet, London; W. Mack, Bristol.

LINES ON THE DEATH OF MY BELOVED CHILD,
MARY ELIZA,

Who died Nov. 11th, 1843.

My pleasant child ! my Mary dear !
Must I no more behold thy face !
Must I no more thy prattling hear,
Nor fold thee in my fond embrace,
Nor feel a parent's calm delight
To mark thine eye, so mildly bright !

How pleasant 'twas for us to trace
Thy winning progress, day by day,
In every sweet attractive grace
That artless childhood could display.
Thy look, thy form, no threatening gave
Of dread disease nor early grave.

Each half-formed hope, each vision fair,
Of what thy future life would be,
Like clouds that melt in empty air,
All, all are fled, sweet child, with thee ;
For earthly hopes, though bright they seem,
Are vain and baseless as a dream.

Faith is reality—but sight
Fondly deceives us while we gaze :
As earthly joys must end in night,
Do thou, our God and Father, raise
Our hearts above this passing scene,
Where thrice our hopes have blighted been.

Since there are hopes that can't deceive,
Based on eternal truth and love,
Death may of earthly joys bereave—
He cannot touch our joys above ;
For they who trust in Jesus know
How brief the date of mortal woe.

If *earthly pleasures* soon decay,
 So *earthly sorrows* quickly fly;
 If *present comforts* fade away,
 There are *enduring joys* on high
 For all who trust in Him who gave
 His life a ruined world to save.

The royal prophet, how he tried
 With prayers and tears t' avert the blow!
 And yet how soon his tears were dried
 When death had laid his darling low!
 He mourned no more; it soothed his pain
 That he should meet his child again.

Dear object of thy mother's care,
 My Mary, thou art gone before—
 Subject of our united prayer!
 We'll dry our tears, and grieve no more:
 Our prayers for thee are heard, and thou
 Hast endless life and beauty now!

HENRY CRAIK.

“*Saturday, 17th February, 1844.*—Have felt in a weak state of body to-day, and have given up some hours to exercise in the open air. Have this evening been lying before the Lord with scarcely physical strength to continue on my knees and pleading with Him for *joy, peace, love, and zeal*. I feel that I am far below the state becoming a believer. An amazing indifference to eternal things, to the condition of sinners, to the salvation of souls, to the glory of Christ, takes possession of me. ‘O wretched man that I am!’ I cannot unfold the state of my heart to any human ear. Oh that the Master were living upon the earth, in

flesh, that I might talk with Him! I know that such a desire is foolish and sinful, yet nothing seems so suited to my peculiar case as an interview such as Nicodemus had with Christ. I still wait, and cry, and pray."

"*Lord's-day, 14th.*—Morning, spoke at Salem, on 'Watchfulness,' with much comfort. Evening, with less power, on ii. of Luke, at Bethesda. I have been very much interested, delighted, and, I trust, profited, in reading lately the life of dear Robert McCheyne. I have seldom felt any book so humbling. I have lived ten years longer in the world than he did, and I am yet but a little spark, while he was a blazing flame."

"*August 8th, 1844.*—My *birthday*. Thus far the Lord hath led me on. This day I complete the 39th year of my earthly course. I am in much weakness of body, but not in pain, or in any wise severely afflicted. Any continued application to reading, writing, etc., brings on uncomfortable symptoms in my head, and thus I am warned to desist. The springs of life are low. A single hour's uninterrupted exertion is more than I am equal to. Oh that this weakness might indeed be sanctified!"

"1844. *August 29.*—We left Bristol, and, through the kindness of Mr. Finzel, took up our residence at his cottage, at Clevedon. We had abundant cause for thankfulness on many accounts, during our stay in the country. I was asked to preach at the Independent Chapel for Mr. May, who gave me a most kind and brotherly reception; and I preached on Lord's-days,

8th and 15th September, with liberty. The subjects were Luke vii. and xv.

“I enjoyed comparatively good health. My wife much enjoyed the country, and the dear children greatly improved in health while we remained. We returned *Thursday, 19th September*, and got home to our own house in safety and comfort. During my stay at Clevedon, I completed the translation of i. to ix. chapter of Epistle to Hebrews, with a view to publication.”

“*November 2nd, 1844.*—A little prayer. Began to study Acts ii., and read Joel in connection with the prophecies there introduced. Interrupted by Brother D., who gave me a most striking account of his success in London. Oh for the godly zeal of this simple-minded man! Felt a desire to be an instrument in forwarding his temporal comfort.”

“*December 21.*—Yesterday and to-day I have been greatly interested in reading the life of Dr. Arnold, of Rugby. I can hardly describe what is the particular charm of the book, but I have scarcely met with any work that has so interested me for a very long time.”

At the close of the year, Mr. Craik gives the following statistics of the Church meeting at Bethesda and Salem Chapels.

“Received into fellowship since the beginning	982
Add those already in communion	68

Total would have been	1050
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Fallen asleep	97
Under discipline	53
Left us	56
Left Bristol	176

382 1050—382=668

73 received this year into fellowship.

5 fallen asleep this year."

"*Friday, 28th February, 1845.*—Absent with Brother Parsons, on a visit to Plymouth, Shaldon, and Teignmouth. Arrived at Shaldon, Wednesday evening, and preached at the little chapel on Thursday (27th) evening, from vi. Isaiah. On Thursday afternoon, I learned that tidings had reached Bristol of the death of our beloved Brother Mordal. Next morning, I lay in bed, crying like a child. Surely a great man hath fallen in Israel. Of the hundreds of servants of Christ known to me, I scarcely know one to be compared to him for faith, prayerfulness, and zeal. This is indeed a blow. In him I have lost one of the best friends I had in the whole world."

Mr. Mordal was by trade a hatter, of Bristol, and at the period of Mr. Craik and Mr. Müller's arrival in Bristol, had in vain sought spiritual comfort in various quarters. Amongst other places, he occasionally attended the Clifton Ark, a ship fitted up for the use of the sailors of the port of Bristol. There he heard Mr. Müller and Mr. Craik at different times; and the effect of their preaching was, to use his own language, "like

an electric shock." He soon afterwards joined the Church under their care, and speedily became one of the most earnest, useful, and spiritual members of the body. He was remarkable for his strong faith, zeal, and lowliness of mind; and, though much sought after by the more wealthy members, preferred to mingle with the poor of Christ's flock. In the year 1844 he was very desirous of going to Demerara, as a missionary; and though his age, which was 52, and his family were, in the view of some, objections, he ultimately proceeded to that country. His labours were, however, speedily terminated by an attack of fever, which carried him off after a residence there of about four months. His death was most deeply felt by Mr. Müller, Mr. Craik, and the brethren generally.

The Diary here exhibits a long hiatus. At length occurs the following:—

"*July 19th, 1845.*—For more than four months I have omitted to keep my usual record. On May 14th, I left Bristol, and reached Scotland on 16th. After remaining till the Wednesday following at Glasgow, I visited Scone, where, with my mother and sister, I remained about five weeks. I then returned to Glasgow, and stayed with James [his brother, Dr. James Craik, of Glasgow] for about a fortnight. The visit was, on the whole, a very pleasant one. Henry accompanied me."

"*Tuesday, August 19th.*—Went to meet Mr. Bonar, of Collace, who came by the half-past 2 train. Very

much enjoyed his visit. We had a party at tea, and at breakfast next morning. This evening, Mr. Bonar preached to a large assembly at Bethesda, from 1 John iv. 17. It was a time much to be remembered. I have never enjoyed the visit of any brother more than that of Mr. B. The universal testimony of the saints here is that the Lord has greatly privileged us in sending him. I bless God for his coming. Oh that dear Brother Müller had been at home!" Mr. Müller was, once more, and for the last time, for missionary purposes, in Germany.

"*November 16th, 1845.*—I have found it well to read larger portions, as well as to keep up regular meditative reading. I find that we must take both a telescopic and a microscopic view of the previous field of Scripture."

"*February 7th, 1846.*—At length became possessor of a copy of 'Schultens on the Proverbs.'" This work was a great favourite with Mr. Craik. In his work on "The Hebrew Language," he has paid a well-deserved tribute to the learning, ability, and genius of this profound Hebrew scholar.

"*March 2nd.*—Very much overpowered with bodily languor. For health, walked with my wife and children to the Down, where hired a fly for an hour. Enjoyed in the afternoon, xx. Acts, with prayer. Reading also a MS. of Mrs. ——. At the prayer-meeting, and especially at the close, felt very low in spirits. My bodily infirmity, my indifference to everything spiritual,

my horrible want of zeal and interest about the things of God, this evening greatly try me. O God, I am oppressed; undertake for me. This, too, after forty years in the wilderness, and after twenty years professedly having known the grace of God! I seem so unfit for any good thing. Author of my being, God of my salvation, tell me wherefore Thou contendest with me. I have some comfort in the Scriptures, and in prayer in private; but, in public, I fear to pray, lest I should utter words not truly descriptive of my heart's desires, and thus, by hypocrisy, bring guilt upon my conscience. There is something wrong, somewhere; but what it is, I know not. My heart is overwhelmed within me. Yet Thou knowest my path, and I will look again unto Thy holy temple.

“This evening, after the prayer-meeting, I felt it almost irksome to speak to any one, and longed to steal home unobserved and unnoticed.”

“*May 30th.*—My Scriptural studies have been chiefly in Galatians and Ephesians, and i. to xv. of Isaiah. I have given about a fortnight to the careful perusal and re-perusal of Galatians, and have, for this last week, been occupied with Ephesians. After seeking direction from God, I purpose commencing an exposition of Galatians to-morrow evening, at Bethesda.”

“*June 23.*—During the month, several things worthy of being noted have taken place. On Wednesday, 10th, we had the last meeting relative to the Scripture Knowledge Institute, at which a very full detail was

given relative to the actual result, in the way of education, etc. On Tuesday, 16th, Mr. Crisp called on me, to request that I would act as Hebrew Examiner at the Academy [now the Baptist College] next Monday. Next morning I agreed, and on Monday, 22nd, I spent about three hours with the young men, with much satisfaction."

"*Saturday, 4th July.*—Yesterday and to-day spent some time in reading a book entitled, 'The Philosophy of the Plan of Salvation.' Finished it this evening. Have been very much interested in the work. Intend to recommend it to others. Hope to read it again, and seek, by the blessing of God, to be truly benefited by it."

"*Tuesday, 7th July.*—My debility of stomach and frame is such that, after every little exertion, I am fit for nothing but rest. Surely it is but a dying life I lead, yet am now graciously free from pain. And what a curb on my overstrong tendencies to mental pursuits is my bodily weakness! Naturally, I could read and study, and study and read, *ad infinitum*, but after reading a few pages, the uncomfortable sensations in my head warn me to close. If I persist in spite of the warning, the suffering is all the more severe. Generally I just yield to the incipient discomfort, and I thus escape severe pain much more frequently than I did years ago.

"1. God has sent this debility.

"2. It is better for me than health would be.

“ 3. It is a very light affliction.

“ 4. It ought to be a subject of thanksgiving.

“ 5. Is it an earnest of an early grave? ”

In the month of August, 1846, the Evangelical Alliance held its first meeting in London. Mr. Craik seems from the first to have thought this project would come to nothing. He says, “ My own mind is nearly decided that it *cannot* succeed. I object, first, to the basis; secondly, to the united acting of such a body. Either there is membership on the grounds of profession and conduct, or there is membership open to all. In the former case, the Alliance becomes a Church, in the latter, a mere secular body. Who are to be the agents of such a body? Not angels, but human beings, professedly belonging to some one of the various bodies among which believers are distributed. The thing is, in my judgment, utterly hopeless.”

On the 12th instant, Mr. Craik attended a prayer-meeting at Brunswick Chapel, Bristol, with reference to the proposed Evangelical Alliance, and came away impressed with the profitable character of the meeting.*

A week afterwards, prayer-meetings were held at Bethesda, for brotherly union among the people of God, with especial reference to the approaching conference in London. They were attended by several of the Bristol ministers.

* There is an apparent inconsistency here. The explanation is simply this:—Mr. Craik heartily desired, indeed longed after, the union of all good men; but he questioned whether the proposed mode of the Evangelical Alliance was adapted to bring about the object.

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A few days afterwards, Mr. Craik visited London for the twofold purpose of meeting his brother, Dr. Craik, and of attending the meeting of the Evangelical Alliance.

“*January 14th, 1847.*—Had a meeting at tea, relative to the meanings of psalms, hymns, and spiritual songs. The result was both interesting and satisfactory.

“*מִזְמוֹר* ψάλλμος a Psalm, sacred poem, fit for singing, but either Didactic, Meditative, Historical, or Laudatory in its character.

“*תְּהִלָּה* ὕμνα, a Hymn ; a song of praise addressed directly to God.

“*שִׁיר* ὠδή a Song, expressive of spiritual joy, exultation, and triumph.”

About this period, the afflicted state of Ireland excited general sympathy among British Christians, and prayer-meetings were held by the brethren in reference to this subject.

Under the date of *Wednesday March 24th, 1847*, Mr. Craik records :—“A day much to be remembered. Meetings at both places morning and evening, largely attended, and enjoyed by many. Amount raised, £80, beside about £150 in old clothes, etc.”

“*April 23.*—Received fifty copies of my ‘Version of the Hebrews.’”

“*Lord’s-day, May 16th, 1847.*—During the past week I have enjoyed the use of my limbs, but in other respects I have been in much weakness, both of body and mind. My sufferings from depression of spirits,

connected, I believe, with the state of the digestive organs, have been such as greatly to oppress me. None but God knows what I have endured—none but He knows how long it is to last—nor when the hour of deliverance shall come. I have had long intervals of comparative comfort, but last Monday forenoon was a season of terrible depression. I have spent my time partly in trying to read and meditate and pray; partly in exercise in the open air; partly with my dear, dear, children.

“*Monday, May 17th, 1847.*—Yesterday, amidst much weakness, and some depression, I attempted to meditate on certain portions of Epistle to the Romans, illustrative of the force of the term *εὐαγγέλιον*. Through the Lord’s rich mercy a measure of comfort was restored to me, and I was almost happy in prayer and meditation in the evening. Rom. v. 1, etc. afforded me fresh apprehensions of the absolute freeness and fulness of the Gospel, as revealing a way of justification. The Lord keeps me from all that which would mar spiritual joy. How true it is, that the joy of the Lord is our strength! I saw that suffering assumed an attractive aspect when viewed as one link of the chain which terminates in ‘joy in God.’ I may not get the goal except in God’s way. *Θλίψις, ὑπομενή, δοκιμή, ἐλπίς.*

“To-day we are preparing to go to the sea-side (if the Lord will) to-morrow.

“*Tuesday, 18th May, to Tuesday, 15th, June, 1847.*—We arrived at Burnham, and having spent four weeks in

that village, we reached home on Tuesday, 15th June. We much enjoyed the change, and I trust all of us derived physical benefit from it. My reading in Greek Testament was chiefly onwards in Luke to the end, besides irregular readings in the Old Testament. On the last Lord's-day, I preached at Burnham, at the Baptist chapel. I did very little in the way of study of any kind, but looked over several letters which I had received from various quarters on the subject of my Amended Version of the Hebrews. I also read about ten chapters of 'Rosenmüller's Latin Scholia,' not without profit. I also drew up a series of questions relative to the correct rendering of certain passages in *that* Epistle; these questions I have had printed, and expect in a day or two to get *fifty* copies for transmission to Christian scholars. I may also be able to get them inserted in some of the periodicals. One of the most affecting events during my absence from Bristol, was the sudden departure of my revered early instructor Dr. Chalmers. On Saturday 22nd May, he was in Bristol, and sent me an invitation to meet him at Mr. Norton's. This I did not receive until it was too late; and on Monday 31st, he was found dead in his bed."

"*Saturday, July 3, 1847.*—Have this week read a little of Hengstenberg's work on the Pentateuch. It is able, interesting, and instructive. My Scriptural studies have been somewhat desultory, and my bodily weakness forbids much mental effort."

“*Lord’s-day, 18th July.*—Happy day at Bethesda. Spoke on hindrances to growth in grace resulting from our taking a separate position from Christians in general.”

On *August 4th*, Mr. Craik received another addition to his family, in the birth of a daughter.

“*Monday, 9th.*—Seeing that it would not be well to publish the Amended Version of Hebrews without notes, I this day set myself to write out explanations of some of the principal variations from the common version. Taking all the spare time I could well command, I finished the notes (about twenty-five quarto pages), and sent off the manuscript on Saturday 14th.”

“*Wednesday, 1st September.*—Since August 15th I have not kept any regular account of my time until to-day. Thus the notices are exceedingly meagre. My studies during the last fortnight have been chiefly in Exodus and in Acts to xix. of Greek Testament.

“To-day I have enjoyed prayer, and reading for meditation Acts xii. My health has been very feeble of late. I feel little fitted for any exertion, and I have had recourse to the ordinary *remedies* once more.

“*September 2, 1847.*—This evening Alexander Anderson, from Aberdeen, my very dear and intimate early friend, came to see me. Sat up till nearly midnight, conversing together.

“*September 3.*—With A. Anderson all day. Evening, at our meeting again, sat up late with my friend.

“*September 4.*—A. Anderson left this morning. I followed him with my prayers.”

“*Saturday, 25th Sept.*—Having recently finished the careful perusal of the Greek, Acts, I recommenced that portion of Scripture yesterday, meditating on the first part of first chapter. My Scripture subjects at present are,—For meditation Acts i. and onwards, in New Testament; do. Exodus viii. and onwards, in Old Testament. I am also engaged with xxxii. and xxxiii. of Deuteronomy, criticising. For reading, I find it well to go on sometimes either in the Old or New Testament, as I may be led. Again and again must I keep in memory that, in order to keep up a profitable acquaintance with the Word, I must occasionally read long portions; and in order to make progress in Scriptural study I must give myself to special inquiry into particular parts. This morning viii. to xii. Exodus.”

“*October 1, 1847.*—Got hold of the August number of Fraser’s, containing the article on Dr. Chalmers, by my brother George. Felt deeply interested in it.”

“*October 14th, 1847.*—This day my books (Amended Version of the Hebrews) came to hand. I received one thousand copies by rail.”

“*October 27th, 1847.*—This day gave myself to an exact perusal of the Epistle to the Galatians, resolving (if the Lord permit) to publish a new translation, with notes. *Again and again*, both with and without the book, both in my bed and in my walks, was I about this period occupied with the Galatians. Got fresh light both on its terms and its scope.”

CHAPTER XVI.

A NEW YEAR'S MEDITATION ON THE ARK OF GOD.

1848.

MR. CRAIK'S Diary for 1848 commences in a different manner from the other volumes. He begins with a rather lengthened meditation on that part of Exodus which contains the Divine directions for the construction of the 'Ark of the Testimony' (chap. xxx.). We think we cannot do better than let the present chapter consist of this beautiful exposition.

"*Saturday, January 8th, 1848.*—At the beginning of the year, I find myself arrived at that part of Exodus (chapter xxv.) in which we have the description of the Tabernacle and its furniture. I am desirous of noting down some brief record of the thoughts to which the meditative reading of this chapter has given birth.

"In entering upon the consideration of such a portion of the Scripture, the prayers Ps. xxvii. 4 and Ps. cxix. 18, are peculiarly suitable.

"Ver. 1-9. Jehovah here reveals Himself as condescending to receive an offering from Israel; so in the Gospel He proposes Himself to us as our God, and exhibits Himself as willing to receive an offering at our hands. The

offering presented by believing sinners consists in the entire devotion of themselves, their hearts, their powers of body and mind, their property, etc., unto the Lord (see Rom. xii. 1).

“1. Jehovah did not call upon the Egyptians to bring Him an offering; so now the call is to His own people. All men are invited to believe, and all who believe are invited to yield themselves up unto God.

“2. We have not only the general appointment that the people should bring the offering, but we have an express reference to the condition of heart in which the offerer was expected to comply with the appointment. Here we have one of those earnestnesses of a more spiritual economy that ever and anon are found exhibited in the Old Testament ordinance. The dispensation in itself, and as distinct from the Gospel, was a ministration of the letter, capable of being complied with by those who knew nothing of spiritual worship; and yet the restriction in regard to the frame of heart, with which the offering was to be presented, is in perfect parallelism with the declaration of the apostle, that ‘the Lord loveth a cheerful giver.’

“3. The variety of the character of the things offered is worthy of observation. Had only gold or any other of the more costly articles been permitted to be presented, there would not have been afforded nearly so large an opportunity for the liberality of the people. So in the Church, all sorts of gifts and capacities of service may be acceptably employed for God.

Those who have neither gold nor silver may be able to offer some brass, and those who cannot bring forward the blue and the purple may furnish a little goat's hair. No member of Christ need regret that he has no means of expressing his devotedness to the service of the Saviour.

“4. The very great importance of the minute directions respecting the construction of the Tabernacle and its furniture, may be gathered from the oft-repeated direction, v. 9. When אֶרֶל and מִשְׁכָּן are distinguished, the former appears to denote the outer covering of goat's hair, the latter the actual dwelling-place formed by the ten interior curtains resting on the boards.

“The ark had evidently a principal place among the articles of sacred furniture. Its history renders this point sufficiently manifest; (see Josh. iii., iv., vi., vii., viii.; 1 Sam. iii. 3, iv., v., vi.; 2 Sam. vi., etc.). The term אָרוֹן derived apparently from אָרַה to ‘collect or gather together,’ describes an ordinary chest, as the repository of things laid up in safe-keeping. It is quite a different term from that applied to the ark of Noah (תֵּבָה). This latter word never occurs again, except as describing the ark of bulrushes, in which the infant Moses was exposed among the flags on the bank of the Nile; so that we may infer that the ark of Noah, and that in which Moses was placed, were of similar form. But the word in this chapter evidently might have been applied to any ordinary

chest. It is accordingly employed 2 Kings xii. 9, 10, and in the parallel passage, 2 Chron. xxiv., to denote the chest in which the contributions for the repairing the House of the Lord were deposited. With the exception of those passages in which אֲרוֹן is employed to describe the ark of the covenant, it is only found in the instances just noticed, and in the last verse of Genesis, where it is rendered 'coffin.' It is employed then to designate a repository for treasure collected together, and to denote a receptacle for the ashes of the dead. May not *this* suggest that in Christ it hath pleased the Father that all fulness should dwell, and that those who fall asleep before the Lord's return, sleep in Him? 'Them that sleep in *Jesus* shall God bring with Him.'

"They rest in Jesus and are blest,
How light their slumbers are!"

"But in treating these subjects, we are exposed to two opposite errors. We may read so carelessly as that we fail to perceive the Gospel mysteries which these chapters contain; or we may give the run to our fancy, and expatiate in the regions of conjecture. It is well to avoid both extremes; and, in order to do so, it will be needful to take, as our guides, the inspired writers of the New Economy, and never to employ the typical dispensation in the way of proving, but simply as illustrating, Gospel verities. Let us inquire more particularly into the typical import of the sacred ark.

“In ix. Heb. the apostle applies to the כַּפֹּרֶת or mercy-seat, (*i.e.* the lid or covering of the ark,) the Greek term *ἱλαστήριον*. This same term he applies in Rom. iii. to Christ, as ‘the propitiation.’ Moreover, from above the mercy-seat God engaged to meet with Moses, and to hold fellowship with him; and we know from the whole tenor of revelation, that ‘Christ is the meeting-place between God and man,’ and that all communications of truth and grace come through Him. From all this we may surely infer that the mercy-seat set forth Christ, under the aspect of a propitiatory sacrifice. But the mercy-seat was, in fact, a part of the ark, and therefore we may conclude that the ark, as a whole, was intended to be a type of the Lord Jesus Christ, as the Son of God in union with our flesh, as God and man possessing two natures united in one person. This view, which is, I suppose, almost universal among those who reckon the Mosaic ritual a shadow of the good things that were to come, finds abundant confirmation from the structure of this most remarkable piece of sacred furniture.

“It was formed of Shittim wood, that is, the black, fragrant, and enduring timber of the acacia. It grows in the desert: so Jesus grew up and was nourished, as any other child, in the desert of this ruined earth. His humanity was fragrant with the graces of the Spirit, and His body was secured against external corruption by the promise of His Father (Ps. xvi., Acts ii.). Let me pause and reflect on the perfectness and beauty of

our Lord's human nature ; on the fact of His having taken my flesh into everlasting union with His divinity ; on the fragrance of all His ways before the eye of God ; and, experiencing Him to be indeed as the citron-tree among the trees of the wood, may I not only sit under His shadow with great delight, but seek to spread the knowledge of His refreshing name among those who are feeding on ashes.

“The *dimensions* of the sacred chest suggest the fact that Jesus was made in the likeness of sinful flesh. Had we looked upon it, we should have discerned nothing different from other chests : so Jesus was found in fashion like a man.

“The command to overlay it with pure gold, within and without, is obviously significant of that internal spiritual excellence and beauty which belonged to Jesus, and whereby He was qualified externally to reveal the Father. The term עֵפֶה affords a very remarkable illustration of the progress of Hebrew Philology. In the *Kal* it is used repeatedly for ‘to look out,’ ‘to watch,’ etc. ; see Isa. xxi. 5 ; Gen. xxxi. 49 ; Ps. lxvi. 7 ; 2 Sam. xiii. 34 ; Ps. xxxvii. 32 ; Prov. xv. 3, xxxi. 27, etc. But in *Piel*, it is generally employed in the sense of *over-laying*, as in the verse before us. There are also some instances in which the *Piel* form is used as intensitive of *Kal*: Lam. iv. 17 ; Hab. ii. 1 ; Mic. vii. 7, etc., etc.

“The link between these two different applications of the same term was unknown to the earlier Hebraists. Their efforts to explain the connection furnish an

instructive illustration of the hazardous character of proceeding upon bare conjecture, in deciding such matters. It is thus explained by Forster, as quoted by Conrad Kircher in his Concordance.

“ ‘*To open the eyes freely and on all sides,*’ ‘*to look out,*’ and so agrees, as to the mode of signification, with פָּעַת. Both terms signify ‘to open wide,’ only they differ in that the latter describes the opening of the mouth, the former is employed respecting the opening of the eyes. הִפָּח has also a contrary meaning, ‘to overlay anything so as to hide it from view,’ and in that sense it corresponds with יָפַח. This explanation obscures the force and beauty of the term. In the Arabic the root corresponds with the Greek term ἀργάζω to shine, ‘to emit brightness,’ to ‘send forth rays of light.’ Having once obtained the ideal meaning, the connection of the two different applications is obvious. From being employed to denote the emission of brightness, it easily came to signify, ‘to dart bright glances,’ ‘to look with intent gaze,’ and, in the *Piel*, ‘to cause to emit brightness,’ ‘to make to shine,’ ‘to gild.’ Who would overlay anything with *gold* in order to hide it? How much more expressive, ‘Thou shalt make it bright with gold within and without.’ I would just notice, by the way, how much force this account of the term imparts to Prov. xv. 3, ‘*beholding the evil and the good*’—*darting bright glances on the evil and the good*. It reminds one of the description given in the Apocalypse of Him whose eyes are as a flame of fire, and brings before us

the animating and solemn truth, that with the Lord there is no darkness. His eye kindles radiance wherever it lights, and that radiance renders the thickest gloom bright as noon-day before Him. I would desire to put this example of the bearing of Philological inquiry on the exact interpretation of the Sacred Books, before those Christians who deem such exactness of little moment, or may be even disposed to reckon such investigations injurious to the spiritual man. In reading the writings of some eminently good men, one can sometimes trace a superficial way of dealing with Scripture, referable to their having neglected the study of the *words of inspiration*. Oh may I never be contented with the study of the words, or even with the mental perception of the truth, but may I so learn the truth as to enjoy it ; so enjoy it as to be sanctified by it ; and thus become, daily, more and more, ' a vessel meet for the Master's use.'

"The ark was to be *made bright*, within and without, *with gold*, yea, with *pure gold*. Divine excellence continually manifesting itself in corresponding exhibitions of external character, seems the truth intended to be conveyed.

"Ver. 12. The use of the four rings was obviously to render the ark capable of being more easily laid hold of, and so, when needful, conveyed from one place to another. This fact suggests what may perhaps be their spiritual import. May not these four rings typify *that* in Christ, which renders Him available to the sinner as

a suited Saviour? His ability to save; His willingness to save; His promise to save; His purpose to save. It is a great thing to see in the rejected Jesus of Nazareth everlasting ability to deliver us from every possible evil, and to bring us to the enjoyment of every possible good. This may be looked at as one of the earlier results of the Spirit's operation on the heart of a sinner. There is a discovery of ruin, and an apprehension more or less vivid of the Lord Jesus, as 'able to save unto the uttermost all that come unto God by Him.' In laying hold of this great truth, we come in contact with the true ark of the covenant. There is a measure of relief found in the heartfelt conviction, that, however bad our case may be, it is not beyond the reach of the Saviour's skill. Let me, in all time of darkness, depression, and sorrow, remember the ability of the Saviour to deliver.

"Again, as the Spirit enlightens our understandings and reveals Jesus to our hearts, we learn not only that He is able, but that He is infinitely willing. Whatever be the mysterious reason why sinners are suffered to continue in ignorance and death, it cannot be because of any want of willingness in Jesus to deliver. The whole Word of God bears witness to the precious truth that the heart of Jesus yearns over the guilty and the lost. His words and His actions, His life and His death, alike bear this most encouraging testimony.

"When by faith we embrace Jesus as able and willing to save, we find a measure of comfort; but as two rings would not have sufficed for the ark, so it is not

enough for us that we apprehend the ability and willingness of Him whom God hath set forth to be a Prince and Saviour.

“ His express promise is needed to quiet our anxious hearts, and in all variety of forms, both by His own gracious lips, and by those of His inspired ministers, has this promise been declared. It stands recorded in the Word of His grace. It has cheered the hearts of thousands in life and in death. When we repose in quiet confidence upon this His promise, we do, as it were, put the hand of faith on the third ring of the ark.

“ But, lastly, there is in Christ a holy determination to save, grounded upon a purpose formed in the counsels of the Blessed Trinity. See John vi. He came down from heaven to accomplish a certain work—to bring about a result previously determined by the Father. ‘ Having seen the Son and believed on Him,’ we are thereby manifested as being among the number given unto Him by the Father before the foundation of the world (John xvii). While our faith keeps fast hold of these four truths, and we enjoy the power of them, nothing can render us destitute of comfort. Oh that it were given me continually to live under the power of them ! What fitness for service ; what ability to rise above the pressure of sorrow ; what hidden sweetness in my spirit should I then continually enjoy ! Let me ask that I may know and continually enjoy the Saviour, more fully, more habitually, more blessedly than I have ever yet done.

“The staves placed in the rings ‘in order that the ark might be borne with them,’ may very fittingly represent the faith by which we lay hold of Christ as set before us in the Gospel. It is true that faith is one act of the soul ; still it is capable of several gradations in point of strength, intelligence, and vigour. The Shittim wood and the gold are here combined : so faith is the act of the sinner, and in so far human ; it is also the gift of God, and so far Divine. The rings are of gold, altogether Divine ; the staves are partly of wood and partly of the more precious material.

Ver. 15 is very expressive of the importance of keeping fast hold of Christ. ‘They shall not be taken from it.’ Is not this a typical expression of that oft-repeated word of exhortation, ‘Cast not away your confidence which hath great recompense of reward ;’ ‘Believe in God, believe also in me ;’ ‘Fear not, only believe’ ?

Ver. 16 evidently refers to the tables of the law, given by the Lord to Moses, and denominated ‘the testimony,’ because designed for a witness for God, in the midst of all the sin and rebellion of His stiff-necked people. The law was a constant testimony against them. That law was ‘in the heart of Christ’ (Ps. xl. 8, xxxvii. 31). The propitiatory or mercy-seat, as we have already seen, typified the Lord Jesus, as being the propitiation for our sins. The cherubim may denote the redeemed, as deriving their very being from the propitiatory sacrifice ; as finding their delight in the mysteries of redeeming love ; as instrumentally guarding the doctrine of the

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Cross ; as having their faces directed to the mercy-seat ; and at the same time, as eyeing one another with fraternal complacency and affection. The cherubim stood over the ark : so the redeemed rest all their hopes on the atoning work of Jesus. But however this may be, i. 6—22 is abundantly plain. It is only in Christ that the God of Infinite Holiness can meet such sinners as we are. But from off the mercy-seat God can talk to Moses ; so through Christ, the High and Holy One can commune with the children of men. Let me use this richest of all privileges with a deeper sense of its value. Let this precious verse be engraven on my heart by the Spirit of the Living God. How rich and expressive are the terms employed.

“ The availableness of Jesus, as a Saviour, may be dwelt upon more at length. Let me enter upon it with more particularity.

“ I. Christ is able to save. What is implied in Salvation ? *Deliverance from every possible evil, and the being brought to the enjoyment of every possible good.* What a source of consolation, in a world of misery and sin, that there is One able to accomplish such a result. Christ’s ability to save rests upon the express declarations of the Word of God (Heb. vii. 25) ; and this is sufficient for us. But this truth may be impressed upon the mind by the consideration, (1) That He is the Christ of God : He came, sent of the Father. The infinite grace and wisdom of the Godhead were concerned in the constitution of such a Saviour. He was provided by Him

who doeth all things with unerring skill. Everything in Creation is suited to its end. The sun, moon, and stars ; the earth and firmament ; the plants and trees ; the various parts of the human body ; every created thing is made to answer the design of its existence. So Jesus Christ, the Son of God, in our nature, Divine and human, yet one person, is, in every way, suited for the object, for the accomplishment of which He left the bosom of His Father. No one single conceivable quality or perfection is lacking in Him. The adaptation of means to ends is the result of wisdom ; and when perfect wisdom is at work, this adaptation must be perfect. Therefore there must be in Christ a perfect adaptation to the necessities of ruined man. (2.) His power to save is proved by the evidence of what He hath already accomplished. In all ages there have been numerous specimens of His skill. He has arrested the arm of the blood-thirsty persecutor, and laid him in suppliant contrition at His feet. He has lighted the flame of Divine love in the cold heart of the high-minded infidel ; He has sanctified the unholy, and purified the unclean. There have been specimens of His power to save, in all ages, among all classes, in all countries. The shivering Icelander and sunburnt Moor have confessed the triumphs of His grace. What gave the soldiers serving under the greatest captain of modern times such confidence in their commander ? Not simply their conviction of his abilities, but their experience of his success. So the ability of Jesus is not only confirmed

by the express testimony of Him who cannot lie ; it results from the fact that He has been provided by unerring wisdom, and is confirmed by the evidence of those whom He has saved.

“ II. Let me dwell a little more fully on the *willingness* of Jesus to save the lost. This is a point of deepest moment. A question about His willingness distresses many an inquiring heart.

“ (1.) Let me reflect on the evidence of tenderest love towards the rebellious exhibited in the language employed respecting Jerusalem, Luke xix. 41 ; Matthew xxiii. 37. Surely these words were written for our comfort !

“ (2.) But the words of Jesus are confirmed by the whole history of what He undertook in order to accomplish our redemption. Every fact in His history testifies His willingness to save. Every increase of light which the Spirit imparts to our hearts, through the instrumentality of the Bible, furnishes additional amount of evidence. His pre-existent glory, His inconceivable blessedness in the Father’s bosom, His assumption of our nature, His life on earth, His miracles of mercy, His words of grace, His agony and bloody sweat, the shame and spitting, the mockery and scorn, the crown of thorns and robe of purple, the hours of desertion and anguish on the tree,—all proclaim His willingness to save. The depth of His sorrows and the height of His glory, His essential humanity and everlasting Godhead, alike confirm it. The more we read of Christ,

the more we think of Him; the more we know of Him, the more fully will our souls be satisfied of His willingness to redeem from ruin, and to restore to the enjoyment of God."

CHAPTER XVII.

CONTINUED PASTORAL LABOURS.

1848—1853.

YEAR after year, without cessation, Mr. Craik continued his Diary; a record often abounding with words of wisdom and knowledge. As might be expected, however, the volumes vary greatly in value. When pressed by outward employments, time to enter down valuable thoughts was often wanting; hence the records are at such times few and far between. But when he had leisure to write, the pages of his Journal were often stored with golden thoughts.

“*Saturday, January 1st, 1848.*—At the commencement of the year my readings in Scripture are as follows:—In the Old Testament, Hebrew Bible, from Exodus xxv. onwards. English Testament, in the family; from 2 Samuel i. In Greek Testament, in 2 Corinthians, onwards from chapter vi.

“During the last year I have studied the Pentateuch more carefully than I ever had done before; and, if the Lord spares me, I propose going on very slowly through the remainder of that deeply interesting part of the Word of God. I have used scarcely any external helps.

I have read the original with prayer, and not altogether without encouragement. I have found some valuable thoughts in 'Henstenberg's Dissertations.'"

"*Tuesday, 8th, until Friday, 18th.*—On a visit to my brother in London. This was a very happy visit. Besides seeing my brother's family, and enjoying some opportunity for retirement, reading, etc., I saw a good deal of Miss Corner, Mr. Walthew, etc., and made the acquaintance of Mr. Linnel's family. During my absence, our dear babe was taken very ill, and when I reached home this evening, my wife received me in tears."

"*March 18th, 1848.*—This evening I have been suffering from such debility that I have been unequal to continue reading. This is the hand of God, and I do desire to praise Him for the lightness of the stroke. I have in feebleness gone over Colossians i., not without comfort and mingled prayer. Let me seek more to cultivate the habit of meditation. This is good for the inner man, and helpful afterwards for service; and let me ever seek first to get food for my own soul."

"*Tuesday, 28th March.*—Much tried to-day by such overpowering weakness of body as to affect my mind. My state of weakness is such that I am unfit for visiting. I am in despondency, but not in despair. 'He knoweth the way that I take.'"

"*Friday, 31st.*—Afternoon at Mr. Finzel's. Heard Mr. Tayler, of Anvill Street. Much enjoyed the sermon. Meeting for inquirers. Mr. Groves arrived

this afternoon, from India. Saw him after the meeting."

"*Saturday, August 5th.*—Morning, went to the Jews' Synagogue, with James. Felt drawn to pray for poor blinded Israel. O God, remember Thine *ancient people*. Alone, in prayer and meditation."

"*September 6th.*—I am still going on with Job and Luke, both in the original. I have just been reading xii. and xiii. of Job. The Hebrew is unusually difficult, but I hope to persevere. I have expounded nearly all the first six chapters, and am about to attempt the exposition of the xii. In Luke I am at the commencement of the vii. chapter. Should I live to the close of the year, I shall think I have made some progress, if I get half through the Hebrew Job. No one who has not attempted a critical reading of this book, can judge of the difficulties it contains."

"*October 23rd.*—This evening I received tidings of the death of my dear mother. She died without a struggle, on Saturday evening. Went to the Church meeting, but took no part. The remembrance of my poor dear mother, now no longer in the land of the living, seemed to weigh me down."

"*Lord's-day, 31st December, 1848.*—Preached in the morning at Bethesda, and evening at Highbury Chapel, for Mr. Thomas. Came down to Salem, to the annual prayer-meeting at the end of the year, but too worn and weary to enjoy anything; so returned at an early hour. Thus closes the year 1848."

The next entry in Mr. Craik's Diary, of interest to the reader, is dated—

“*January 5th, 1849.*—Yesterday replied to a letter of Prof. Alexander, of St. Andrew's, proposing to use his influence to procure for me the degree of D.D. or LL.D. I declined the honour, with many thanks for his kindly feelings towards me.”

Early in the summer of this year, Mr Craik visited Sunderland, to preach for Mr. Rees, a clergyman who had seceded from the establishment. The following brief notices of the happy time he spent at Mr. Rees' will be read with interest.

“*Tuesday, 29th May, 1849.*—A day of travel. Reached the house of my early friend, William Tait, a clergyman at Wakefield. Enjoyed Hebrews xi. in the afternoon. Attended Mr. Tait's meeting in the evening. Written questions are given in, and he expounds the passages referred to in the questions. May not I get some hints from this?”

“*Thursday, May 31st.*—Reading most part of Epistle to Titus with my friend. Evening, a long and happy season of intercourse in walking with Mr. Tait.”

“*Monday, June 4th.*—A tea-party of the teachers in the vestry, at Sunderland; and, after tea, a very pleasant reading-meeting on 1 Cor. x. 15—18, ‘The cup of blessing which we bless, is it not the communion of the blood of Christ?’ etc. Particularly thankful for this meeting.

“*Tuesday, 5th.*—Brother Rees and his wife left to-

day for Richmond, and I am left in the house with the servants and children. Began the reading of Jeremiah, and went on with Epistle of James. Walked, and read in the afternoon a little of Ranke's 'History of the Popes,' and the remarks of Mr. Foster on Mr. Hall's preaching.

"Evening, a Reading-meeting in the chapel, from Heb. i. 1—3. Not altogether deserted, but much want of life. Cried to God in secret, to help me while here."

"*Thursday, 7th.*—Finished reading the 'Life of Philip Henry,' an interesting and improving biography. Thus, by the good hand of God, am I brought to the close of my first week's residence in this house. It has been a week of abounding mercy. I have not been left without comfort in prayer, reading the Word, or ministry; and I have much enjoyed the opportunity of a little quiet reading of some other books. I have been generally, by the rich mercy of God, free from depression of spirit, and my health has been better than usual. Δόξα τῷ Θεῷ."

"*Lord's-day, 10th.*—Morning, spoke with ease and freedom on the steps that led to Peter's fall. Evening, on Ps. cxxx. 3, 4, with over-much exertion, and lack of quietness, freedom, and spiritual comfort."

"*Tuesday, 12th.*—Engaged in writing a letter to the Church at Bristol, of six quarto pages, also to my dear wife. Evening, turned the Reading-meeting into a Lecture, and much enjoyed the opportunity. At no meeting, since my coming to Sunderland, have I enjoyed such fulness and freedom. I have reason to believe

that the people enjoyed it too. Have occasionally, in the way of profitable relaxation, been reading Ranke's 'History of the Popes.' Have felt deeply interested in some of the details contained in it. It embraces a field almost unknown to me."

"*Friday, 29th.*—Excursion to Castle Eden Dayne, with Mr. and Mrs. Lemon, Mr. and Mrs. Greenwell, etc. Came home about half-past 6, and attended a tea-meeting of the Church. Then my discussion on the subject of the extent of the propitiation, etc."

"*Monday, July 2nd.*—Left Sunderland at 11, dining at Richmond, and came on to Wakefield, where I arrived between 9 and 10."

"*Wednesday, 4th.*—Reached home in safety, by the mercy of God, and found all well."

"*Lord's-day, 15th.*—During last week, the cholera has been very fearful. The cases are not very numerous, but the disease awfully sudden, rapid, and fatal.

"*Monday, 16th.*—Profitable meeting for prayer respecting the cholera."

"*Wednesday, 18th.*—Another meeting for prayer respecting the cholera."

"*Saturday, 21st.*—The cholera has had many victims in Victoria Street, etc., and great alarm prevails in the neighbourhood. Hitherto Kingsdown has not been visited. I have again and again dealt with the Lord, both secretly and unitedly with others, in reference to this sore disease. We purpose meeting for prayer again, Monday and Wednesday evenings, if the Lord permit.

“*Lord’s-day, 22nd.*—A comfortable day. Enjoyed preaching at Zion, and then dining with Mr. Wood. ‘God is light,’ etc.”

“*Saturday, 28th.*—I have been of late particularly occupied with the First Epistle of John, occasionally referring to Lücke’s Commentary, which I borrowed of Mr. Wood. Lücke is in the true German style, better, perhaps, than most of such writings, but very defective in fulness and clearness of evangelical statement.”

“*Wednesday, August 1st.*—The cholera is still in our city; but only one case, as yet, I have heard of in our neighbourhood. Hitherto myself and my household have been preserved from being attacked.”

“*August 8th.*—My forty-fourth birthday. My reading of late has been onwards in Greek, Revelation to chapter xviii. I have also recently read Schulten’s Latin preface to Proverbs (about 108 pages, in rounded and sometimes involved periods), with very much interest. By way of combining relaxation and instruction, I have looked over also the Autobiography of Bishop Watson.

“Thus, by the good hand of God upon me, I have been permitted to see the close of my forty-fourth birthday. Let me seek, if I live—

“1. An increase of faith.

“2. The habit of persevering in prayer.

“3. As much fuller a discovery of my spiritual necessities as I may be able to bear.

“4. If it should please God to prolong my earthly existence a little longer, let this book record many encouraging answers to prayer.”

“*August 15th*, 1849.—Occupied in writing out a Lecture on the doctrine of Baptismal Regeneration, viewed in relation to the position of the faithful who still remain in connection with the English Establishment. Prayer-meeting in the evening. This has been, perhaps, the worst day for the cholera. The neighbourhood of Temple Street is now the scene of its ravages.

“*Thursday, 16th*.—Still occupied in the composition of my Lecture, which I delivered this evening, at Salem, to a good congregation, with much comfort. This is the first time for eighteen years that I have ever delivered a written discourse.”

During the next five or six days, Mr. Craik spent a good deal of time with Dr. Torrens, a Protestant clergyman from Sweden, who had called on him with a letter of introduction. Mr. Craik says, on his leaving Bristol, “I am thankful to have had the opportunity of being with him.”

“*September 1st*.—The cholera still terribly rages. Through another week we have been preserved. Again and again, both alone and with others, I have committed the care of myself and others to Him who has set a hedge round about His people. London is very fearfully affected; about 12,000 weekly die from cholera.”

Mr. Craik still appears to have been the subject of trying bodily disorder.

About this time, he writes, "For some days I have been suffering from much debility. To-day, my feelings of prostration have been almost overpowering. I have read a good deal of Scripture, and feebly cried to God; but my inability for continuous effort of any kind has greatly distressed me. . . . My nerves seem quite unstrung. Oh, that the Lord would mercifully think upon me! Bodily prostration and mental depression have terribly pressed me down this day."

"*Tuesday, November 6th, 1849.*—This day was observed as a day of solemn thanksgiving on account of the removal of the cholera."

"*December 13th.*—This day, the mortal remains of Queen Dowager Adelaide were committed to the silent dust. Her fifty-seven years have passed away, and what matters it now that she wore a crown? I trust she was the Lord's."

On *December 20th*, this year, another son was born, who received the name of George, after his deceased brother.

"*January 4th, 1850.*—Able in the evening to read a paper on the Hebrew Tenses, by Mr. Weir, in Kitto's Journal. The subject is most deeply interesting, as bearing upon the interpretation of the Oracles of God. I am not satisfied with Mr. W.'s theory. It is simply this—

"The פקד is a present.

“The פִּקְר׳ is (as it is generally reckoned), a future.

“There is, therefore, strictly speaking, no past tense.

“Dr. Lee makes the פִּקְר׳ strictly a present; and thus there would be no future.

“I am not disposed to accede to either theory. I desiderate more light. I prefer the terms Antecedent and Consequent, or Absolute and Consequent tenses. But I consider the proper rendering of the Absolute to be by a past tense in our language, the Consequent tense, with the conversive Vau, must be rendered by a past tense also.”

“*January 9th, 1850.*—Studying carefully Job ix. in Hebrew. Still unfit for much exertion or study. Of late, I have been much depressed, through almost constant ill-health and inability to sleep at night. The Lord look upon me in His own good time.”

“*Saturday, 19th January.*—Suffering severely from headache.”

“*Lord’s-day, 20th.*—Still suffering; got up to tea. Terribly exercised about this time on the awful prospects of the mass of mankind, and the everlasting misery of the lost!”

In the month of February, 1850, Mr. Craik visited his native land once more, for the purpose of placing his eldest son, Henry, at the Gymnasium at Aberdeen. He spent about a month in Scotland, and had a distressing and perilous voyage from Glasgow to Fleetwood; but the Lord answered him in the day of his distress.

“*April 29th.*—I have been reading, since my return from Scotland, some of Chrysostom, with much interest and pleasure. I have also finished *one* reading of Trench’s ‘Hulsean Lectures.’ I wrote to him last week, and received a friendly and courteous reply.”

“*Lord’s-day, 7th July.*—Morning, preached at Mr. Winter’s to the largest congregation I had ever addressed in my life. Hundreds went away, unable to obtain sittings, and numbers continued standing all the time. The point of attraction was Mr. Chapman, a clergyman who has just seceded from the Establishment, being baptized.”

“*Friday, February 28th, 1851.*—Pleasant meeting in the vestry at Bethesda. Thus I am brought to the close of February, 1851.

“1. This has been a month of abundant mercies.

“2. My dear wife and myself have had many opportunities for united prayer.

“3. My readings have been onward in Old Testament, to close of Genesis, and i. to vi. of Exodus in English and LXX.

“4. I have been still going on with Chalmers’ ‘Prelections,’ meditations on Matthew in Greek Testament, and the ‘Life of Halyburton.’

“5. I have repeatedly found help in speaking the Word publicly.”

“*April 19th, 1851.*—Since Monday, March 24th, I have omitted my usual *notanda*. Infirm health, severe temptation, little active service, have characterized the

intervening period. These weeks have gone for ever, and have left but very little trace behind them."

"*May 6th.*—I have lately been reading, with much interest, Trench on the Miracles, and Calvin on John. I am still far from strong, but my health and spirits are decidedly improved."

"*Lord's-day, 11th May.*—A good day. Much enjoyed preaching in the morning at Highbury, from Genesis iii. 15; and in the evening at Bethesda, from Heb. ii. 14. In the afternoon, walked above six miles."

"*Wednesday, 4th, and Thursday, 5th June, 1851.*—Evenings, about the Orphan Houses. The whole of the operations were given. Never have the meetings been so well attended, never more interesting or profitable. I felt like a man overpowered by the view of the largeness of the work."

About this time a course of Lectures on Romanism was delivered at Bethesda Chapel, by Mr. Craik and Mr. Ball. Mr. Craik's subjects were "The Roman Catholic Priesthood," "The Forgiveness of Sins," and "The Popery of Protestantism." They were attended by large audiences; and the last named lecture was subsequently published.

"*Wednesday, July 23rd.*—Went with my two boys to Lydney; by steamer to Chepstow, whence walked to Lydney, nine miles.

"*Thursday.*—Delivered my Lecture (Popery of Protestantism) at Lydney in the evening, after being alone

part of the morning, and driving out in the afternoon, through the Forest of Dean. Much enjoyed the excursion through the Forest.

“*Friday, 25th.*—Got by coach from Lydney to Chepstow, but not in time for the steamer. Came home by the coach, after taking tea with Mr. Jones, the Baptist minister.”

“*From August 2nd to September 2nd, 1851,* we spent at Weston-super-Mare. I enjoyed the quiet, the air, and intercourse with Mr. Rodway, etc. I had many solitary walks, and was repeatedly helped in calls upon God. During my stay at Weston, I preached at the Baptist Chapel for Mr. Rodway, and also at Clevedon, and delivered my Lecture on the ‘Popery of Protestantism,’ at Weston.

“I have been a good deal interested in reading one or two books of light literature, particularly ‘Life of Doddridge,’ ‘Life of Fuller,’ part of ‘Life of Pearce,’ and specially, Sir W. Forbes’ ‘Life of Dr. Beattie.’

“I have been much freer than formerly from the headaches which tried me so severely before. I desire gratefully to record the Lord’s goodness in taking us out, watching over us while absent, and giving us abundant mercies while at Weston; and in addition to all, in bringing us back in safety and comfort and health.

“The Lord help me now to serve Him joyfully for the abundance of all things.”

The improvement in health just noticed had but a brief continuance. On *September 6th*, we find the following record:—

“My own health is somewhat alarming. My head is so affected that I sometimes feel a sensation of giddiness as if I should fall in the street. My life is in the hands of God. I desire to die resting on Jesus of Nazareth as the only Saviour. I venture my soul in His hands. I have looked death in the face again and again, and on the ground furnished by the promises of Holy Scripture, I yield myself up into His hands, looking for the mercy of God through the merits, sacrifice, and intercession of Christ Jesus. I believe that Jesus is indeed the promised Saviour. I rest my eternal all upon Him. I look for the fulfilment of what Jehovah hath spoken.

“‘The Gospel bears my spirits up ;
A faithful and unchanging God
Lays the foundation of my hopes,
In oaths and promises and blood.’”

“*December 9th*, 1851.—Wrote to my brother at some length, chiefly *περι θεοπνευστίας* (inspiration).”

“*February 3rd*, 1852.—Went in a gig to Whitfield, and lodged at Mr. Morton’s. Delivered my Lecture, ‘Popery of Protestantism,’ at Falfield Chapel (Mr. Dove’s), enjoyed the visit, and returned on Wednesday, 4th.”

“*Saturday, February 7th*.—Went to Clevedon, and remained there until Monday, 9th: enjoyed my visit.”

“*Lord’s-day, 15th.*—I have been confined almost entirely to bed since Tuesday last.”

“*Tuesday, 17th March.*—My reading of late has been in Job and Psalms, in Hebrew Bible, and in Romans, in Greek Testament. Have been prayerfully examining into the doctrine of original sin, Rom. v. I have examined, perhaps, more closely than I ever did in my life, and have been reading at the same time, with much interest, Dr. Payne’s Congregational Lecture.”

“*Tuesday, 25th May.*—Besides my Scripture reading, read to-day a rather long homily of Chrysostom, on the raising of Jairus’ Daughter.”

“*Thursday, 27th.*—I have had to give up a good deal of time to exercise, etc., on account of the state of my throat, which unfits me for much public exertion, either in preaching or in visiting. I have been pretty diligent in the reading of Scripture; and, in other reading, have been principally occupied with the ‘Life of Colonel Gardiner,’ ‘The Life of Cowper,’ and ‘Chrysostom.’

“I had a season of conflict, on Monday afternoon, followed by a season of repose and comfort. I think of late, in some feeble measure, I have been feeling an increased willingness to depart and be with Christ.”

“*Friday, June 4th.*—During this week, my chief study has been the Epistle to the Galatians. This day finished a critical perusal of the Epistle, with a view of retranslating it for publication.”

In the August of this year, 1852, Mr. Craik went to Scotland. He spent September in Glasgow, where his brother, Dr. James Craik, resides. October was spent partly in Scone with his only surviving sister, partly in Aberdeen, and partly in Edinburgh.

CHAPTER XVIII.

THE LATER DIARIES OF MR. CRAIK.

1853—1861.

THE passages contained in the present chapter are taken from the last three volumes of Mr. Craik's Diary. For the most part, the entries in these books are brief and very unimportant. This is partly explained by the fact that much of his leisure time during the years comprised in these Diaries was devoted to authorship; perhaps bodily infirmities, also, prevented him from giving much attention to the record of his daily life.

"*Saturday, January 1st, 1853.*—The Lord has brought me and mine in safety and comfort to the commencement of another year.

"I note a few particulars respecting matters relating to my present circumstances, and the position of my family.

"1. In regard to spiritual things, I have much reason to humble myself, but I am not without comfort in God. I earnestly desire to serve Him more heartily than I have ever yet done, and my purpose is, by His grace, to continue to walk in His ways, and to seek to serve Him in the ministry of the Word.

“2. My health is such that I am frequently laid aside from all active exertion. Last evening, I was too ill to attend our annual prayer-meeting. My suffering is chiefly in the head, and probably connected either with indigestion, mental anxiety, or cold caught after being in hot rooms, or exciting myself in preaching.

[Nos. 3, 4, and 5 refer solely to private matters.]

“6. I have much enjoyed my studies of late, and in Scripture I am occupied with 1 Samuel in Hebrew Bible, and Jeremiah in Henderson’s translation. I am engaged, in Greek Testament, with Paul’s epistles. To-day I have read ii. and iii. of 1 Samuel, in Hebrew, and have been meditating a little over ii. 30, last clause: ‘Them that know Me, I will honour,’ etc. My present subject of study, in relation to Hebrew, is Schulten’s ‘Vetus et Regia Via,’ etc., which I am going over with more care and exactness than formerly: *I have much enjoyed this exact perusal, up to page 35.* I hope to go on rapidly with this subject of study, as profitable in its bearing on the exact knowledge of the Hebrew Bible, and very suited to my taste and habits.

“7. In regard to other matters, I have several subjects on hand.

“ (a.) One or two books on prophecy.

“ (b.) Neander’s ‘Memorials of Christian Life,’ and other works relating to Church history, etc.

“8. The Lectures on the Hebrew language, which I lately delivered at Glasgow, Perth, and Aberdeen, I am proposing to publish.

“9. During the last year I have printed nothing except a discourse on ‘The Popery of Protestantism.’

“Should life and health be spared, I hope to send something to the press at least every year, if thereby I find I can do any good.

“10. I purpose taking, as my motto for this year, 1 Samuel ii. 30, ‘Them that honour Me I will honour, and they that despise Me shall be lightly esteemed;’ an instance of the brevity of the original—four words in the Hebrew requiring sixteen in English.”

“*Wednesday, 12th.*—Nearly *twelve days* of this year have passed away.

“On Lord’s-day, 2nd, I spoke with some comfort at Bethesda in the evening, from 1 Samuel ii. 30; and on the same subject on Lord’s-day, 9th, at Salem, with increased comfort. My mind has been particularly drawn to the study of 2 Thessalonians ii., the subject of the Antichrist. My chief Scripture reading of late has been in connection with that prediction, and I have publicly announced a lecture on it, for to-morrow evening, at Salem.

“My other reading has been (*inter alia*) Mr. Groves’ little work; also finished ‘The Eclipse of Faith.’

“Have felt very deeply interested with Henry Rogers’ Essays. Have recently written to my brother James.

“My health is far from vigorous. Languor and constant tendency to headache are still my companions. I can do very little, either in the way of study or of outward service. ‘Even so, Father, for so it seemeth good in Thy sight.’”

“*Thursday, 28th.*—My third Lecture on Satanic power, etc., at Salem, chiefly dwelling on xxviii. of I Samuel.”

“*Monday, 1st August.*—For some time past my sufferings from indigestion and headache have been very frequent. I found myself quite unequal to close study, or long-continued application to reading or writing.

“To-day I read x. and xi. and part of xii: Matthew, with little energy or enjoyment. A constant languor or frequent headache attends me most of the day.”

On *September 17th, 1853*, another son was added to Mr. Craik's family. In recording this event in his Journal, he utters the following prayer:—“O God, I dedicate this little one to Thee. Let him grow up or otherwise, as Thou, Lord, seest best. But oh, let him be Thine for ever! Let me now solemnly commend him to the Lord.”

“*Monday, January 23rd, 1854.*—Got up at 6. Prayer, and then chiefly occupied with a very careful reading of Hosea vii. in Hebrew (I reckon this a very difficult portion of the book). Mingled my reading with prayer and meditation. Exercise in the open air, feeling very low and exhausted in body. Called on Mr. Davis in the afternoon relative to a general meeting for humiliation and prayer, touching the state of the country, dearth, etc.”

About this time, a Christian gentleman made Mr. Craik a present of a very valuable and curious book,

“The Ephemerides of Casaubon,” the celebrated scholar. This remarkable man, who lived in the 16th century, kept, from his thirty-eighth birthday, a Diary in Latin. The MS. containing it was published in 1852, in two octavo volumes, at the expense of the Oxford Press, under the care of Dr. Russel, one of the canons of Canterbury Cathedral. The book is one of the most interesting ever published, and was a great favourite with Mr. Craik. It records Casaubon’s daily studies, domestic circumstances, his visits, journeys, letters, and conversations. It also mentions his exercises of soul, with regard to his troubles and deliverances. Throughout we see the man, not as he appeared to the world around, but as he really was, in the secret of his retirement.

“*Lord’s-day, Feb. 5th.*—Morning at Salem, from Hosea ii.; evening at Bethesda, from Hosea iii. The gas having got out of order at Salem, both congregations were unexpectedly at Bethesda. I was greatly helped at Bethesda, and encouraged to spend time and thought and study on the prophets.”

“*Wednesday, 8th February.*—Still tried with unsound sleep, and while in bed terribly affected with the prospect of the finally lost. Got up a little after 6, weary and sad and worn. My chief reading all day long, both in Greek and English, has been Acts vii., mingled with prayer. Wrote in reply to a circular relative to a dinner to Dr. Alexander, etc.” [Greek professor at St. Andrew’s ever since Mr. Craik was there.]

“*Thursday, 16th February.*—Preparation for evening Lecture on — 1. The Ministry of Stephen. 2. Opposition it provoked. 3. Charge against him. 4. Line of defence. 5. Enmity of the multitude. 6. Resulting martyrdom. After dinner walked out, and on my return again prepared for the evening; and, after much preparation, delivered my discourse on Stephen, with much fulness and comfort. *Laus et gratia Deo.*”

“*Monday, 20th February.*—While reading Acts xvi. in Greek, had a call from Mr. Stephenson (a godly Baptist minister of twenty-one years’ standing, of Borough Road, London.) With him had some important conversation. Afternoon, read Prize Essays on Infidelity.”

“*March 1st, 1854.*—Very much pleased with a Review of Mr. Maurice’s Essays in the “British and Foreign Evangelical Review.” A large meeting of the Church, at which Mr. Start gave an encouraging account of missionary labours in India.”

“*March 13th.*—Read ‘Struggles for Life.’ Deeply interested in this remarkable volume. Should like to know something of the writer.”

“*April 29th.*—Finished the first volume of ‘Casaubon.’ The reading of this book has been very pleasant to me. The soothing effect upon my spirit has been truly delightful.”

“*May 15th.*—Enjoyed a walk with George. In the evening remained at home and enjoyed prayer alone, then gave up my time to reading to the children, praying with them, etc.

“ A remarkably happy evening. I believe no outward occupations ought to lead me to neglect the religious instruction of my dear little ones. I find more and more I must live not before men, but before God. Were I to do all that might, with apparent reason, be expected from me, I should have to neglect retirement, meditation, and the duties of a father.”

“ *August 19th.*—Yesterday I got hold of a very valuable present of a new work, by Tregelles, sent from the publisher’s. To-day enjoyed reading part of it. It is entitled, ‘ An account of the printed Text of the Greek Testament, etc.’ ”

“ *October 17th.*—Within these few days, cholera has been striking down one after another in this city. On Friday, Dr. Evans (Head Master of the Bristol Grammar School) was in the school, as usual. On Saturday morning, at 3 o’clock, symptoms of the fatal malady appeared, and by 11 o’clock he was a corpse! He was buried on Lord’s-day morning. The suddenness of the blow, and the eminent position of the individual, make it the more affecting.”

“ *October 24th and 25th.*—About this time gave up some hours to the reading of Burke’s Life, by Prior, previous to sending the book as a present to Henry. Deeply interested in the work, it has surpassed my expectations.”

“ *Monday, November 6th.*—My chief occupation this day has been with 1 Kings xviii., xix. Read these chapters carefully in Hebrew, and bestowed about two

hours in investigating the evidence respecting the force of רתם rendered juniper tree.

“ Found it unquestionably to denote a species of broom (*genista*).

“ Let me record the synopsis of the proofs.

“ רתם only four times (1 Kings xix. 4, 5; Job xxx. 4; Ps. cxl. 4). It appears to denote a species of broom—a shrub with white flowers delicately striped with purple.

“ 1. Arabic name is the same, as also the Spanish.

“ 2. This Spanish broom abounds in the desert, and is the largest and most conspicuous shrub in those parts.

“ 3. Travellers speak of it as affording a pleasant shelter from the heat of the sun.

“ 4. The roots are, even in modern times, regarded as yielding the best charcoal; for this purpose the Arabs burn it and sell it in the Egyptian markets.

“ 5. The roots are bitter, and would only in a case of extremity, be used for food.

“ 6. The LXX. retain the name, with very little variation, and do not render it by ἄρκευθος, the Greek term for juniper.

“ They render it ραθμὲν in 1 Kings xix. 4.

φυτόν in 1 Kings xix. 5.

(ρίζας) ξύλων in Job xxx. 4.

(ἄνθραξι) ἐρημικοῖς in Ps. cxx. 4.

Vulgate in first three, *juniperus*.

In Ps. cxx. 4, ‘coals of the desert,’ from the LXX.’

“ December 7th, 1854.—Much enjoyed speaking from Prov. v. 21,—‘For the ways of a man are before the

eyes of the Lord, and He pondereth all his goings,'—to a small congregation at Salem, in the evening. This day a united meeting for prayer respecting the war was held at the Victoria Rooms. I was not present, but the meeting, I hear, was a happy one."

"*Thursday, 14th December.*—This morning all hope of our brother C. Shepherd's restoration was taken away. He lies apparently near his end, but very peaceful and happy. This sudden dispensation is most solemn and affecting. I have found it quickening me in praying, and stirring me up to solemn thoughtfulness. My constant ailment seems to impress such a lesson. Dr. Kitto is gone, Charles Shepherd is going,—my call may be near at hand."

"*Monday, 18th December.*—To-day read very carefully 1 Kings xx. in Hebrew, Matt. x. in Greek Testament. This slow, careful mode of reading takes much time, but in the end repays the labour. In 1 Kings xx. there are some very striking specimens of the blundering way in which the LXX. interpreters represent the original."

"*January 23rd, 1855.*—Of late have much enjoyed two books, which I have not yet finished; viz. Jay's 'Autobiography,' etc., and Hitchcock's 'Phenomena of the Seasons.' I can recommend both of them, and that heartily."

"*Wednesday, 31st January.*—After lying awake for hours, got up about 7. Oh that I could sleep while in bed!"

“*February 5th.*—Wrote to Dr. Tregelles about Acts ix. 31, and Luke ii. 14. In both instances I prefer the *Textus Receptus*. The latter is a manifest blunder; why may not the former be?”

“*March 15th, Wednesday.*—Very early awake, thinking of 2 Kings vi. 16, 17. Resolved to announce a discourse on that passage for next Lord’s-day evening, at Bethesda.”

“*Monday, 16th April.*—Much depressed in spirits, ‘my soul cast down within me.’ To-day my depression has been such, that, surrounded as I am with a careful wife and loving children, life has seemed little to be desired.

“‘Father, I wait thy daily will;
Thou shalt divide my portion still.’

“I do deliberately give myself up into Thy hands, to be disciplined according to Thy wisdom. Confidence in Thy love is the one thing Thou delightest in in all Thy children,—confidence grounded on that expression of Thy love, even the gift of Thy dear Son.”

“*July 6th, Friday.*—Having, since the 15th of last month, omitted to make any regular entry, I have been unable to recall the occupations of each day.

“My studies have been principally in Job (Heb.) and First Epistle of John, carefully read in the Greek in the New.

“My reading has been Rogers’ ‘Essays,’ and, for relaxation, ‘Dashwood Priory.’ Last Tuesday I went to the Cemetery, to minister at a funeral. I found it good

to look upon it, as the place where my mortal remains may soon be laid; and during my distressing attack, on Tuesday night, I seemed to feel unusually little clinging to life."

The next day, in consequence of the ill state of Mrs. Craik's health, Mr. Craik went to Portishead, to seek for lodgings. The following week the family went there for a few weeks. During this interval, Mr. Craik visited Bristol every Saturday, to minister at Salem and Bethesda chapels.

The following paragraph explains what to some may have been matter of surprise, that Mr. Craik, for many years past, spent so little time in pastoral visitation. It is evident his health would not allow of it.

"*August 14th.*—My reading, of late, has been chiefly in the Psalms and in Proverbs, partly in the English, and partly in the Hebrew. Finding myself so constantly impeded by attacks of infirmity from outward exertion, I find my mind drawn to make the public exposition of the Scriptures my main object. When quite unfit for visiting, etc., I can meditate and pray; and, by care, generally am well enough to minister the Word when the season for doing so comes round."

"*Tuesday, 28th August.*—Dined with Col. [now Sir Henry] Rawlinson, at Mrs. Smith's."

Mr. Craik's conversation with this eminent Assyrian discoverer and Eastern scholar led to the delivery of two Lectures, a few days afterwards, by Mr. Craik, on "The Assyrian Inscriptions."

“*Thursday, September 9th, 1855.*—Lecture on ‘The True Theory of Government.’”

The last volume of Mr. Craik’s Diary begins January 1st, 1858, and reaches to August, 1861. It is entitled:—

“REGISTER OF STUDIES, EVENTS, OUTWARD OCCUPATIONS, &c., &c., FOR 1858.

“*January, 1858, Friday 1st.*—The past year has been a year of abounding mercies. Let me review some of them.

“1. A sufficiency of temporal supplies, yea, an extraordinary fulness.

“2. Improved health, and more unhindered ability for ministry of the Word, etc.

“3. The health of my family.

“4. Remarkable enjoyment in my studies. I could not name a single year of my life, in which I could say that I so much enjoyed my study of the Scriptures, *e.g.* (a) Ruth, which I studied carefully, supplied me with lessons both for myself and for others. I do not remember any such marked instance of my getting increased light, by persevering, diligent, prayerful study. (b) My reading of the Vulgate Version, in the Codex Amiatinus, and my collation of passages with the Antehieronymian text, have opened up to me fresh and fruitful fields of profitable labour and energy. (c) In the Epistle to the Hebrews, I have found increased evidence of the value of the Vulgate, as repre-

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sented in the most valuable of all the manuscripts in which it is contained.”

“*January 6.*—Very acceptable letter from my very valued friend, Mr. Anderson, of Aberdeen. May it please God to spare his life, and if our days are lengthened, may I have a much greater measure of intercourse with him, this year, than during 1857.”

“*February 22.*—Left Bristol for Rugby, where I remained until March 10th. Very much enjoyed my visit, and, besides the pleasure of meeting with my old friend Mr. Tait, made several acquaintances worth knowing.”

“*April, 1858.*—From January to April 1st, I have omitted keeping any daily or weekly record. I am satisfied, by experience, that the plan of only recording facts, etc., does not answer the same purpose as a regular Journal. I therefore purpose to assume my former practice. May the Lord help me to keep some regular account of the engagements of the weeks or months as they pass rapidly away.

“*Thursday, 1st.*—Went to Wellington, and enjoyed the hospitality of my excellent friends Mr. and Mrs. Mosely.

“*Friday, 2nd.*—At Mr. Mosely’s meeting-place from 10. In the morning, from Luke xxii. 31, 32. Gave an address in the afternoon at the tea-meeting, from John i. 29, etc. In the evening, preached from John xvii. 24. Morning and evening I enjoyed much liberty and comfort. I am seldom happy in speaking in the afternoon; but I was not unhappy.

“*Saturday, 3rd.*—Meeting before dinner at Mr. D. Fox’s, chiefly over the Psalms of degrees. Baptizing at meeting-place in the afternoon, where I took little part. Evening, helped in secret prayer, with reference to the coming day.

“*Easter Sunday.*—Morning, very much helped in speaking from xxiv. Luke. Afternoon, chiefly alone. Evening, very much helped in speaking from Psalm cxxx. 3, 4.”

“*Wednesday, 21st April.*—During this week I have had too little time for prayer and study. I go on slowly with the Acts, but incessant interruptions are constantly occurring, and I read little, either of Scripture or of anything else. I must watch against needless interruptions to study, or such a life will sadly tell upon my ministry.”

“*Saturday, 29th May.*—Breakfasted at Miss Cunningham’s, and then called on Mr. Morgan to inquire about his cousin and brother-in-law, Dean Alford (I had received last Thursday a note from the Dean). Found that he had left on that day. Borrowed the memoir of the elder Alford.”

“*Saturday, 12th June.*—This week from day to day, my chief subject of study has been Ecclesiastes, in Hebrew.”

“*Saturday, 26th June.*—A curious instance of imposture came before me this afternoon. A German, of Hesse Cassel, professedly qualified to teach the classics, when I tested him, literally did not know the letters!

He had letters and recommendations enough, talked in a very religious way, and had quite imposed on Mr. ——. When I charged him with deceiving me, he could not deny the charge, but wept as if penitent. He told me another falsehood at the same time.”

“*Monday, 28th June.*—Dined at the Baptist College, and examined the students afterwards, till between 8 and 9 p.m. The evening very pleasantly spent, and the appearance made by the students an improvement upon last year.”

“*Wednesday, 30th.*—Heard Mr. Butterworth’s admirable address in the forenoon, to the students at Broadmead Chapel. Dinner at the College, very social and pleasant.”

“*Wednesday, July 14th.*—For some time past, I have done little in the way of study, but gone on with the Acts, neither have I accomplished much in the way of outward service. Petty interruptions, miscellaneous engagements, have frittered away my time, not I trust, wholly without profit. My days pass rapidly, very rapidly, and, after they are gone, I cannot recall *how* they have been spent.”

“*Tuesday, July 26th.*—Enjoyed a season of quiet for study, and went onwards in Acts to xxi. Since last Tuesday inclusive, I have read, with some care, from the xvi. to the xx. I find Howson and Conybeare very helpful, as well as Alford. I now and then get something from the notes of Dr. Wordsworth.

“*July 27th.*—Re-read some part of Heinrich Stil-

ling's Life. This singular book almost always does me good. To me it has an indescribable charm, beyond almost any biography I ever read."

"*Saturday, August 14.*—I am very, very weary, and find my love of life decaying. My thoughts often revert to the heavenly rest. O God, look upon me! I am brought very low."

"*November 3rd.*—Delivered a lecture on 'College Life,' at the rooms of the Young Men's Christian Association, with much comfort."

"*December 31, 1858.*—Reviewed my Journal for this year, now so nearly ended. Thus far, on the last day of 1858, hath the Lord helped me.

"Accept, O Thou Father of mercies, and God of all comfort, my heartfelt thanks for the innumerable instances of Thy goodness towards me and mine during this present year. Oh, for the sake of Thy beloved Son, keep me under the shadow of Thy sheltering wings until the days of my pilgrimage are ended! Give to me and mine all that may be best for us of earthly good; but, above all, abundantly bestow upon us the supply of our spiritual necessities! Remember, O God, my repeated prayers for the conversion of each of my children! Grant, grant speedily, answers of peace, for Christ's sake. Amen."

"*January 16th, 1859, Lord's-day.*—I enjoyed the ministry of the Word this evening at Bethesda, from 1 Sam. xvii. 45—47. I. The contrast between David's ground of confidence, and that of Goliath. II. David's

full expectation of success. III. The twofold consequences thence resulting.

“Since last Lord’s-day my studies have been chiefly in Jer. ii. and in 1 Sam.; sometimes reading in the Hebrew, and sometimes in translating. I find it good to go over, thus carefully, such a subject as the life of David, inasmuch as repeated perusal suggests thoughts and subjects of inquiry that would not be likely to arise in the mind, on a slight reading merely, of the English.”

“*February 22nd.*—Last evening wrote to Dean Trench [now Archbishop of Dublin], and sent him about sixty or more references in Matt. xii. to xvi. inclusive, proving the great diversity between the earlier and later of the two editions, or rather versions, published at Geneva.” [The one appeared in 1557, the other in 1560].

On September 14th, 1859, Mr. Craik visited Great Malvern, for the purpose of trying how far hydropathy would benefit his health. There he spent a month under the care of Dr. Grindrod.

“*Wednesday, September 14th.*—Left Bristol by 1.15 train, and arrived with George [his son] at Malvern about 7 p.m. Found that most comfortable lodgings had been taken for us by Dr. G.

“*Tuesday, 15th.*—Breakfasted at Dr. G.’s. Walked with Mr. Cox, Mr. Ware, and others, waiting until the doctor could give me a little time. Had a consultation with him; then a warm bath, followed by shallow bath and spray. Dined at our lodgings. Attended a lecture

of Dr. G.'s on the mucous membrane. Walked, then the dripping sheet. During this whole day, from morning to evening, I have had no good season for prayer, reading the Word, or any reading at all. Attending to my poor body, and writing a letter home, have filled all the whole day.

"I enjoy the baths, but I do not enjoy the abandonment of regular study, or the neglect of secret exercises.

"*Friday, September 16th.*—After an excellent night's rest, awoke about 6 o'clock. Almost immediately the bathman knocked at my door, and, having entered, packed me in wet towels. He left me to lie some time, closely packed. On his return I had a shallow bath, and then rubbing, etc. Walked, etc., before breakfast.

"After breakfast, enjoyed 1 Sam. v., and prayer with George; then the Morning Hymn in 'Christian Year.' A walk to St. Ann's well. Felt quite tired on my return, and lay on the sofa. After resting, occupied myself with John's Gospel in Tyndal on to viii., occasionally referring to the Greek. Enjoyed this exercise, and then wrote thirteen pages, a letter to my brother George. Then the hot bath, etc.; walking a few minutes; then dinner.

"Afternoon, walking, bath, etc. In the evening, read Rogers' 'Table Talk:' finished the volume before going to bed. It contains many curious things, and serves to illustrate the vanity of learning, genius, wealth, taste, and social enjoyments, apart from the Gospel and its abiding blessing."

“*Tuesday, 20th.*—I find myself in good health in most respects, but still suffer from *very much languor.*”

“*Saturday, 24th.*—A memorable day. Consultation with the doctor in the morning. He tells me that there is something wrong in the action of my heart, but that all I can do is to attend to the laws of health. Committed myself to God’s care. Wrote a note to Mr. Müller.”

“*September 30th.*—Rather more than two weeks have passed away since I came to this place. On the whole, I have been in the enjoyment of a measure of health. Still the languor of body which comes upon me in the evenings, seems to indicate something wrong. I seem still to feel the effects of premature old age; yet, on the other hand, during great part of day, my mind is clear, my appetite always good, and my enjoyment of life, perhaps as great as it was twenty years ago. Since I gave up taking tea in the evening, I have slept, on the whole, remarkably well; nor have I been suffering from pain.”

His son George was seized with illness during their stay at Malvern. Mrs. Craik came to nurse him, and soon after his recovery took him back with her. But a few days afterward, Mr. Craik writes:—

“*Saturday, October 15th.*—Heard from my dear wife such an account of George that I resolved to leave Malvern *at once*, and return home. Left about half-past 1, and reached home between 6 and 7. Found George improved.”

“*Tuesday, 18th and Wednesday, 19th.*—Chiefly occupied in preparing a Lecture on the proposed revision of the English Bible.”

“*Saturday, 22nd.*—Heard of the death of Mr. Finzel, senior.

“*Lord’s-day, 23rd.*—The death of Brother Finzel was publicly announced at Bethesda and Salem chapels this morning. In him I have lost my oldest and best and kindest friend among the Bristol citizens, and our city has lost its most munificent and noble-minded merchant. Bristol mourns his loss. Surely a great and good man has fallen!”

“*Monday, October 31st, to Monday, November 14th.*—For this fortnight past I have been laid aside from my ordinary external engagements by a severe and obstinate cold and cough. I have been trying the homœopathic treatment, but as yet with little success. My voice was almost gone, but, in that respect, there has been great improvement. My cough is very trying, and does not at all yield to the remedies employed.

“*Monday, November 14th.*—Since Monday, October 31st, my studies have been chiefly,—

“1. Completing the reading of Matthew in Tyndal.

“2. Very carefully going over some of the latter chapters in Greek with Alford.

“3. Also very careful reading and re-reading of 1 Peter, with inquiries into the difficult passages in iii. and iv. chapters, more diligently than I had ever done before.

“Particularly would I note the misrendering of τῶν κλήρων in the iv. chapter, as given in the Authorized Version.

“4. Reading a Latin Version of Clement of Rome.

“5. First Book of the *Stromata* of Clement of Alexandria.

“Pleased with the style and good sense of the latter Clement. I am at present wholly incapacitated for the public ministry of the Word, and unfit even to attend meetings, or converse much in company. Oh may this time of retirement really conduce to the edification of my fellow-Christians, should it please God to restore me! Let me look to Him!”

“*November 23rd to December 12th, 1859*:—During this period I have been chiefly occupied with Ezra in Hebrew, and Epistle to Hebrews in Greek Testament. I have bestowed particular pains on the so-called Chaldee of Ezra, and have ascertained that ‘the tongue of the Chaldeans’ in Dan. i. 4, was, in all probability, a very different language from the Aramaic dialect, to which we now give the name of Chaldee. Rawlinson’s account of the Chaldeans (Herod. i. 181) throws a flood of light upon that ancient people, and their half Hamitic, half Semitic tongue.

Last evening, for the first time since the end of October, I enjoyed the privilege of proclaiming the Word of life at Bethesda.”

The year 1860 does not occur in Mr. Craik’s Diary.

The year 1861 has many entries, but they are all in

pencil, contrary to his universal custom, and mostly of little general interest.

“*Saturday, January 19th, 1861.*—After dinner walked with my two boys. After tea, prayer with my wife and children, and a few words of instruction on prayer. Took no supper, but read a few hymns before going to bed. Thought of dying, and committed myself, soul and body, for time and for eternity, to Jesus my Lord and Saviour.”

“*Tuesday, March 5th.*—Set to work in good earnest and wrote several pages of Introduction to my ‘Brief Examination,’ etc.”

This was a reply to some remarks of Dr. Williams in the ‘Essays and Reviews.’

“*Wednesday, June 5th.*—Wrote to Dean Alford, and the new Dean of Exeter, Professor Ellicott. Reading ‘Life of Schleiermacher.’”

In the month of June, 1861, Mr. Craik removed from Kingsdown to Hampton Park, Redland, where he resided at the time of his lamented death.

CHAPTER XIX.

MR. CRAIK'S LITERARY LABOURS.

AMID the many engagements of his public life, and his repeated attacks of indisposition, it is matter of some surprise, that Mr. Craik should have found time to write so many publications. All his works, too, bear the stamp of laborious care, and are evidently the product of much study. His first published work was the "Principia Hebraica," the plan of which has been already described. It was published in 1831, at the expense of Mr. Synge, the gentleman in whose family he was then living as tutor. The "Principia Hebraica" consists of an Introduction to the Hebrew Language, a Praxis, and a Grammar, containing altogether about fifty royal folio pages, besides the Lexicon. It was reprinted in the year 1864, in a greatly improved form.

Mr. Craik's next publication was "Improved Renderings of those Passages in the English Version of the New Testament which are capable of being more correctly translated." This work appeared in 1835. It is a small book, having on one side of the page the readings as they stand in the Authorized Version, and on the other the new translation. Many gross inaccu-

racies are corrected, and many other passages slightly altered, so as to throw light on the meaning of the inspired writer. The book has been long out of print. For some years past, Mr. Craik had intended reprinting it, but wished, before doing so, to add many more emendations which had since occurred to him. This, however, was never done. A new edition is now in the press, without any additions or alterations.

The next publication of Mr. Craik's was the "Pastoral Letters," written, as already observed, while he was laid aside from preaching, in 1835. This was also a small work, containing about eighty pages. It comprised eleven letters. Some of these are very beautiful. One on the Incarnation of the Son of God is a valuable exposition of the Scriptural doctrine of the pre-existence and humanity of Christ. The book was first published in 1837; it was reprinted in 1848, and again in 1863. The last two editions contain two additional letters, one "To an afflicted Sister in Christ," another "To those Young Persons, not standing on the side of Christ, who are outwardly connected with the Christians meeting in the name of Jesus at Bethesda and Salem Chapels, Bristol." This last letter contains one of the most earnest and affectionate appeals ever addressed to the young on the subject of religion. How touching is the following passage:—

"Think, my young friends, what privileges! Over many among you, the hearts of godly parents have yearned with tenderest longing for your salvation, ever

since you were born. In many instances the prayers of the mother that bare you have gone up on your behalf, even before your infant eyes beheld the light of this world. Many of you have been the subjects of unnumbered supplications. The united cries of your believing parents have, on your behalf, day after day, gone up into the ear of God. In the still hour of retired devotion, in the family circle, in the social assembly, amidst the labours of the busy day, and during the watches of the silent night, their desires have been going forth to the God of all grace, imploring Him to seal you for His own. While they have cared for your health and comfort; while they have sought to provide for your necessities; while they have grieved over your sorrows, and rejoiced in your enjoyments,—they have, most of all, besought the Lord, with an earnestness that would take no denial, that you might become experimentally acquainted with Christ, and savingly interested in the great redemption.”

In the year 1847, Mr. Craik published “An Amended Translation of the Epistle to the Hebrews.” This work, though small and unpretending, at once established the author’s reputation as a critic, a scholar, and a divine. The new translation is admirably done; whilst the notes at the end of the work display exact learning, great critical acumen, and sound judgment. It is indeed a very valuable production, and stands out in strong contrast with the lengthy and tedious Commentaries on the books of Scripture too often published. This little

pamphlet, for such it is, contains the results of years of meditation on this difficult portion of the Word of God ; and none can rise from its perusal without feelings of gratitude towards a scholar who has furnished the Church with one of the most masterly translations and lucid expositions of an inspired Epistle in the English language.

At the close of the notes which are appended to this work, Mr. Craik makes the following remarks :—

“ It is sometimes the practice of authors to deprecate the severity of criticism, by alleging the haste with which their works have been composed. I cannot ask the indulgence of my readers, on any such grounds. This amended version of the Hebrews is the result of repeated and attentive perusal of that portion of the New Testament, and of early and long-continued familiarity with the Greek Scriptures. I have had the opportunity of examining the writings of some of the most competent critics, who have devoted their labours to the interpretation of this Epistle, and I have been kindly aided by the suggestions of many Christian scholars, whom I have consulted by letter.”

In 1852 appeared “ The Popery of Protestantism,” a small 16mo publication of about 70 pages. This work, which had been repeatedly delivered as a Lecture, owed its origin to the excitement occasioned by the famous Papal Aggression of 1851. It is very ably written, and contains some powerful exposures of the errors of Romanism, whether in or out of the Church of Rome.

“I do not feel myself called upon” says the author “to propound at any length the characteristic doctrines of Popery. They must in these days, one would think, be familiar to all intelligent Protestants. Let me, therefore, only very briefly recall to your minds some of the more prominent and noticeable errors of the anti-Christian system.

“Popery makes void the Word of God by her traditions; inculcates the worship of created beings; denies the doctrine of justification by faith; upholds an order of *priestly* intercessors, who claim the high prerogative of having been empowered to forgive sin; virtually denies the perfectness of the sacrifice of Christ, by upholding the necessity and virtue of the sacrifice of the mass, which she has substituted for the commemorative ordinance of the Lord’s Supper; and deceives the souls of her victims by lying legends respecting Purgatory, Confession, Absolution, and Extreme Unction. Popery maintains the headship of the Roman Pontiff, not only over the Church, but over all nations of the world; and ascribes to him the dignity of being the vicegerent of God upon earth. He assumes to be the High Priest, the Vicar of Christ, the Head of the body, *i.e.* of the Church, etc., with other names of gross and horrible blasphemy. There is a *compactness* and *consistency* about the whole system which serves to consolidate its terrible strength, and indicates the presiding and pervading energy of him ‘who worketh in the children of disobedience.’”

In the year 1860, another publication of Mr. Craik first saw the light, a valuable work on "The Hebrew Language, its History and Characteristics." This Essay was first written in the form of two lectures, which were delivered in different places. The writer of these pages, having read the MS., strongly urged Mr. Craik to publish the work; and, after some delay this was done. In the opinion of the most competent judges, this small work constitutes a most valuable addition to Biblical Literature. Mr. Craik gives the History of the Hebrew language to the commencement of the middle ages; then the state of Hebrew learning down to the early part of the eighteenth century; then the progress of that learning down to the present time; then the leading characteristics of the language, and the advantages connected with its study. He concludes the whole view by giving numerous instances of amended translation, some of which are most interesting as well as valuable. Many passages which are in our present version quite useless, in his masterly hand give forth a clear meaning. For example, in Proverbs xiv. 9, our Authorized Version reads, "Fools make a mock at sin: but among the righteous there is favour." There is evidently something wrong here. How different is Mr. Craik's translation!—"Fools scoff at the offering for sin, but among the righteous it is an object of delight." Again, in Proverbs xviii. 8, occurs the following sentence: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."

Mr. Craik's rendering is :— "The words of a slanderer are as delicious viands, that go down into the innermost parts of the stomach." Just in the same way as delicious viands gratify the natural appetite, so the corrupt natural taste of the depraved heart is gratified by listening to the tale of scandal.

In this learned, able, and deeply interesting work, Mr. Craik pays a high tribute to one for whom he had long entertained the highest admiration, and whose classical Treatises and Commentaries on the Proverbs and on Job he had for many years studied with the highest delight,—the acute and learned Schultens.

"Schultens," says he, "may have carried his partiality for the Arabic too far ; some of his explanations thence derived may be questionable ; but, unlike some men of eminent attainments, he was equally distinguished for *comprehensiveness* and *acuteness* of mind. His writings manifest a devout reverence for the Divine Oracles, an earnest love of truth, a power of penetrating perception, soundness of judgment, large mental resources, and a fine enthusiasm for sacred learning, that must have exerted a powerful corresponding influence upon young and ardent minds. His 'Origines Hebrææ,' his 'Vetus et Regia Via Hebraizandi,' his Philological Commentaries on Job and the Book of Proverbs, remain as monuments of his diligence, piety, and unrivalled erudition. *He* led the way, and *others* have followed in his track. No modern lexicographer would revive or maintain the fanciful speculations which,

previous to the time of Schultens, prevailed so extensively among sacred philologists; and Gesenius himself, perhaps the greatest of our modern lexicographers, may, in some respects, be regarded as having reached his eminent position through carrying out the principles which his distinguished predecessor had promulgated and defended."

The same year was published a brief essay "On the Revision of the English Bible." In the present day, two opposite opinions prevail on this subject. One party praises the Authorized Version, as if it were inspired, and condemns every attempt to revise it; whilst another party advises thorough and radical change. Mr. Craik in this essay wisely adopts the *via media*. He makes it plain that every essential truth is contained in King James's Version, and that fundamental change is quite uncalled for. He refers at some length to the immense progress of Biblical learning during the past two hundred years; and demands that the Christian Church, and Christians individually, should have the benefit of that progress.

The grounds on which Mr. Craik maintains the expediency of revising our present translation of the Scriptures are thus stated:—

"1. I undertake to prove before any jury of qualified scholars, that, while our English version is, probably, the very best of all modern translations, yet there are to be found in it hundreds of passages in which the sense of the original is rendered *obscurely* or *unintelli-*

gibly, or in which the meaning is entirely misrepresented. I maintain that, by a careful revision, many passages, which are to mere English readers obscure, would become plain; others which convey no meaning would be rendered in intelligible language; and many which at present convey a wrong impression of the sense, would be found to express the meaning with accuracy and clearness.

“2. That no intelligent reader of the Hebrew and Greek Scriptures can attempt honestly and fully to expound the meaning of the Scriptures in public without being under the necessity of frequently correcting our translation, in order more accurately to bring out the sense; and that therefore it is requisite that some effort should be made to furnish the readers of our English Bible with suitable helps towards the correction of passages which are incorrectly rendered.

“3. That the question relative to the matter at issue ought not to be looked at or decided under the influence of feeling or predilection, but, like all similar questions, must be determined according to the facts of the case. Such facts constitute the basis of all reasoning on the subject. I therefore now proceed to lay before the reader the following *facts, reasonings, and suggestions*, which I commend to the thoughtful and prayerful attention of all such as desire to arrive at well-founded convictions in reference to the matter before us.”

Then follows a mass of facts and arguments which few

thoughtful and unprejudiced persons could read without arriving at the conclusion, that a revision of our English Bible, based on moderate views, and accomplished in a spirit of devout reverence and watchful caution, could not fail to advance the cause of Christ, and benefit the Church of God.

At the close of the year 1860, Mr. Craik published a work on "The Distinguishing Characteristics and Essential Relationships of the leading Languages of Asia and Europe." Like many of his other publications, this was originally delivered as a Lecture. This is, we believe, the only work Mr. Craik ever published, not strictly connected with religion. Still the subject is made to bear upon the study of the Scriptures: and a strong devotional feeling pervades the whole work. It is well known that the science of language has made marvellous progress during the last twenty or thirty years; and we cannot wonder that one so fond of this study should peruse with the greatest eagerness the works of Max Müller and others on this deeply interesting subject. Mr. Craik's work may be viewed as a popular digest of the new science, fitted in a special manner for those occupied in the education of youth, as well as for that important class of young persons who devote their leisure time to self-education. It contains some very valuable and discriminating remarks on the respective merits of the Greek and Latin languages; and combats very successfully the notion prevalent in some circles, that the study of the dead languages is a

waste of time. "The term '*dead*,'" says the author, "is fitted to mislead the minds of the uneducated or unreflecting. If we knew of any language which, after having flourished for a time, had entirely passed away from the earth, leaving no trace behind it, to such a language the term '*dead*' might be legitimately applied. But the poets, orators, historians, and philosophers of Greece and Rome, still live in their productions, and through these productions, the languages they employed still possess a veritable vitality. Let the study of the Classical tongues be relinquished only for half a century throughout Europe, and most disastrous consequences would ensue. The evils resulting from such neglect would be of far too serious a character to be compensated by any amount of progress in mechanical inventions, or of increase in mere material wealth. To the keeping of the three languages inscribed by Pilate over the cross, has been consigned the preservation of those writings which contain the seeds of all Divine and human learning. To abandon such studies would not only imperil the interests of civilization, but the higher blessings connected with the possession of revealed truth. The Literature of civilized Europe is, in a great measure, based upon the literature of Greece and Rome. The religion of Christendom is founded on those ancient Greek and Hebrew documents, which derive their origin and authority from the Spirit of the living God. Those modern innovators who would substitute the daily newspaper or the monthly serial for the study of

the ancient Classics, may gather proselytes to their opinions from the ranks of the inexperienced, the unthinking, and the self-indulgent; but the man whose mind has been braced by the discipline of severer reading is forearmed against the influence of such sentiments. After listening to the superficial fluency with which such notions are sometimes enforced, he will coolly reply in the words of the Latin proverb, '*Narras fabulam surdo*'—Your talk is of no avail, because it is addressed to one who is deaf."

Mr. Craik's "Lectures on New Testament Church Order" were published in 1863. This work treats chiefly of the nature of a Christian Church, the objects, responsibilities, and privileges of Church fellowship, and Church government and office. In this work there is a great deal in which nearly all Evangelical Christians, not belonging to an Establishment, would coincide. Mr. Craik points out, with much clearness and force, the great truths, that none ought to be admitted to the fellowship of believers except such as appear to be possessors of genuine faith; that we are bound to separate from our fellowship all who, in their habitual practice, deny the authority of Christ, etc.

Several minor publications of Mr. Craik also from time to time issued from the press. A sermon on "Angelic Interest in the Disclosures of the Gospel;" another on "Jehovah the Refuge of His People;" and a small pamphlet entitled, "Brief Reply to certain Misrepresentations contained in 'Essays and Reviews.'"

On the publication of this *brochure*, the Bishop of St. David's, the Bishop of Llandaff, as well as several other scholars, wrote to Mr. Craik, complimenting him in warm terms upon the able and satisfactory manner in which the statements of Dr. Williams were refuted. We believe Mr. Craik intended continuing his strictures on the "Essays and Reviews," but was prevented from doing so by multiplied engagements. A second edition of the pamphlet was speedily called for.

CHAPTER XX.

LAST DAYS AND CHARACTER OF MR. CRAIK.

1865—1866.

IN the midst of his career of usefulness, in the full enjoyment of his usual mental vigour,—at a period of life when he might have calculated, humanly speaking, on many years of service in the cause of Christ,—Mr. Craik was seized with a malady which carried him off. His death was not sudden; it pleased God to give him ample time to “set his house in order.” The lingering nature of his illness gave his many friends ample opportunity of manifesting their sympathy towards him.

It was early in the summer of 1865, that this honoured servant of God first showed symptoms of the fatal disease that terminated his life. He complained of extreme languor, of want of appetite, of sleeplessness. His countenance assumed a somewhat changed appearance,—a sad and melancholy aspect, instead of the bright, genial expression which formerly lighted up his features. Still no idea was, for some time, entertained that anything serious was the matter.

With the view of recruiting his health, an excursion to Scotland was proposed. And in the beginning of

July, accompanied by Mrs. Craik and their two younger sons, he visited his brother, Dr. James Craik, of Glasgow. Change of air and scene failed to afford Mr. Craik any benefit. He gradually became worse, and the conviction now forced itself upon the minds of his friends, that he was suffering from some serious internal disorder.

In a letter to Mr. Anderson, written from the pleasant watering place, near Greenock, where he was staying, Mr. Craik says :—

“I came to Scotland, with the view of seeing my friends, and obtaining benefit to my health by the rest and relaxation. I was not aware of the real state of my health at the time I left Bristol. Soon after my arrival in Scotland, I got much worse, and the medical men decided that the cause of my suffering was inflammation of the liver. I have been completely prostrated, and am still very low.

“I have had every attention and comfort, in this delightful locality; but my extreme weakness has prevented my getting benefit from the change. It seems desirable that, as soon as possible, I should get home to Bristol, and put myself under the care of our medical attendant. You will kindly remember me in prayer. Being too weak to write, I have dictated this note to one of my nieces.” [Then follows, in his own handwriting] “The symptoms of the malady are *extreme debility, disinclination for food*, and particularly *distressing pains in the night*, frequently keeping me

very much awake. Wearisome nights have been my portion. I never remember, in my whole life, having had weeks of such continuous distress. Leeching, blister, mercury, have all been resorted to, but the malady is not removed. I leave myself *for life or death*, in the hands of God, adhering to the truths which I have preached during my whole course, and entreating the prayers of all who feel any interest in my welfare." The letter is dated August 21st.

Shortly afterwards the sufferer returned to Bristol, by way of Liverpool, where his eldest son then resided. On his return, Mr. Burleigh and Dr. Symonds attended him; and ere long the discovery was made, that the fatal malady, which was preying on his vitals, was cancer of the stomach. The progress of the disease, as usual, was not very rapid. About three months elapsed before Mr. Craik took to his bed,—and during this period his cheerfulness and activity of mind astonished all.

It so happened that we were prevented by engrossing engagements from seeing Mr. Craik during his illness, except on two or three occasions. On the 29th of September, on calling, we found him on the point of taking a drive, and accompanied him for two hours across the Down. He looked very ill, but was cheerful, and had a strong impression that he should recover, because God had work for him to do. He spoke most feelingly of the trial it was to him to be obliged to give up reading and study; he thought few men

ever derived more enjoyment from intellectual pursuits than himself, and especially mentioned the study of Hebrew as the source of the highest gratification; spoke of the works of Schultens, the great Hebrew scholar,—the beautiful style of his writings, and the ease with which he must have written Latin—faster than he himself could write English.

Then, after awhile, taking up the subject of Biblical Criticism, he spoke of the passage, “All mine are thine,” etc. (John xvii. 10). “This passage is generally understood as referring to believers; but,” said he, “this cannot be, because, in the Greek, the words ‘all mine,’ are in the neuter gender. It must therefore mean, ‘all that belongs to me,’ ‘my possessions generally.’” Another passage in the same chapter was then introduced—“I pray not for the world,” etc. “This,” said Mr. Craik, “does not mean that Christ did not pray at all for the world; but simply, that *on this occasion*, He did not pray for them. ‘I am not now praying for the world,’ would give the real sense of the words.” He illustrated the text, by supposing the case of a person calling on a rich man to solicit assistance on behalf of the rich man’s relatives—who, to support his plea, addressed him thus:—“I am not asking for alms for the poor, but for your own relations.”

The next interview we had with Mr. Craik was in December. He was then confined to his bed; and he suffered much from pain and weakness. He had then given up all hope of recovery; spoke of the very fre-

quent pain which he felt, but also of the wonderful support which God had given him. He said he had *formerly* proclaimed the great truths of the Gospel; *now* he had to rest on them himself. Even on this occasion, his vivacity was something remarkable. He spoke unceasingly on several topics in which he then felt interested—the state of the Church of Scotland, the question of Sabbath observance, his late visit to Scotland, etc., etc.

When Mr. Craik first became aware of the serious nature of his complaint, he was naturally affected at the prospect of being taken from those to whom he was tenderly attached; and looking round upon his wife and children, he said, “It is no small trial to give you all up. If it were the will of God to spare me for a few years longer, I should be thankful; but He knows best, and had I the power to choose, either to remain here a little longer, or be taken soon from you all, I would give back that power into the hands of my Heavenly Father, feeling assured He would order for the best.” At another time he said, “Oh to think of the place I am going to; to be introduced to the presence of God!”

Shortly before his death, Mr. Craik saw Lord Congleton and Mr. Groves, son of the gentleman before mentioned. He said to them, “I see what the Lord is doing with me: taking up the weakest one, who dreaded suffering, to give him to triumph over all in Christ Jesus. As I lie on my bed, I look back on all

the past, and see how the Lord, in remembrance of my weakness, has always associated me with those stronger than myself. At St. Andrew's I had Urquhart as my companion and guide, when I first sought the Lord. Then I was with Mr. Groves, where I *first* learnt the blessing of dependence on the *living God*." In fact, the principles which formed the foundation of his union with Mr. Müller, both at Teignmouth and Bristol,—a period of above 36 years, as Mr. Müller once said, "without one jar,"—were embraced at Exeter whilst under Mr. Groves' roof.

On the 9th January, about a fortnight before his death, Mr. Charles Lemon, one of his most intimate friends, had an interview with Mr. Craik. "He received me," says Mr. Lemon, "with a gracious smile, saying at the same time, 'I wanted to tell you what a happy night I have passed,—such a bright anticipation of what is to come, the peace and joy my spirit has. I, who have so shrunk from pain, and have always felt so acutely at witnessing it in others. But oh, how graciously has the Lord sustained me since July last! Had I but the strength and opportunity, how I could preach about what I never knew before! My mind is so full, and I am having such a happy and prosperous voyage.'"

At last, the long-wished-for hour of release arrived. About half-past 10 p.m., on 22nd January, Mr. Lemon received a message from Mrs. Craik, acquainting him that her beloved husband was sinking rapidly. When

he arrived at the house, he says, "I found the sorrowing family surrounding the dying Christian. When I stood at his bedside, he looked steadfastly at me, and though unable to speak, there were evident tokens of consciousness. I said, 'Dear brother, lean on the arm of the Beloved One.' I then slowly and distinctly repeated the fourth verse of Psalm xxiii. :—'Yea, 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.' His pulse was at this time so low as not to be perceptible ; and shortly afterwards his breathing became very feeble, though not at all laboured." It gradually became less and less, and at 23 minutes past 11 his happy spirit took its flight to the presence of that Saviour whom he had so long loved and so faithfully served.

"And there he resteth now, his service done,
His conflict ended, and the victory won."

Mr. Craik fell asleep in the 61st year of his age. His illness, which lasted seven months, was cheered by the unceasing attentions of a beloved wife and daughter. He spoke much of their efforts to soothe and comfort him ; as also of the great kindness of his medical attendant, Mr. Burleigh. Mr. Müller, his long-trying friend and colleague, had many interviews with him, notwithstanding his overwhelming engagements. Dr. James Craik, of Glasgow, too, visited his brother about a month before his death, and spent a week with him.

The funeral of our lamented friend took place on

Tuesday, January 30th, at the Cemetery, Arno's Vale, near Bristol. On this occasion, the principal streets lying in the route of the funeral procession were occupied by groups of persons waiting to join in, or to witness it. And when the long line of carriages—the longest, it is said, ever beheld in Bristol—reached the Cemetery, hundreds were there who had been waiting for hours in the rain and cold of a most gloomy day. A very large number of the Independent and Baptist ministers of the city were present. As Mr. Müller was ill at the time, Major Tireman, a friend of Mr. Craik's, who has devoted himself entirely to the ministry of the Word, addressed the people in the Chapel; and Mr. Victor, of Clevedon, spoke at the grave.

When Mr. Craik breathed his last, it was with truth said, "A great man has fallen in Israel." Few who knew him would deny, that greatness of character belonged to this distinguished servant of Christ. The world enrolls in her list of great men those who are elevated above their fellows, by reason of their birth, their wealth, their splendid talents, learning, or earthly dignity. Mr. Craik did not aim after this world's greatness; but he possessed, in an eminent degree, those features of character which constitute true greatness.

His renunciation of the world was a conspicuous feature in Mr. Craik's character. What moral grandeur invests a man who walks through the world heedless of its vain shows! All who knew the subject of

this memoir, must have observed how very little he valued the riches, the honours, the pleasures of this world. His heart was too firmly set on things above, to heed the glittering toys of earth. Like Christian and Faithful in *Vanity Fair*, when asked to purchase the baubles around him, his answer was, "I buy the truth!"

What led this Christian man to renounce "the world and the things that are in the world"? The love of God, the fountain of all excellence; the love of Christ, who redeemed him by His blood. The love of the world can never be rooted out of the heart, until some stronger passion takes possession of it. And this was the case with Mr. Craik. The pursuit of wealth, of pleasure, even that of literary fame, were all beneath his notice. He sought a more enduring, a more glorious object, "The inheritance of the saints in light," "A city which hath foundations, whose builder and maker is God."

His *moral courage* was another element of greatness. How fearless were his rebukes of sin, and how stern his denunciations of error! How valiantly did he stand up in defence of the great doctrines of Revelation, when they were attacked by either secret or open foes! The pulpit, the press, and the platform, all witnessed his bold onslaught upon the assailants of "the truth as it is in Jesus." For many years past, he took the deepest interest in the great questions which agitated the religious world, and whether the subject of dispute were

Romanism or Infidelity, Tractarianism or Socinianism, he felt it his duty, as a watchman of Israel, to sound an alarm. That he has thus done good service to the cause of Christ, there can be no doubt. He led on the hosts of God ably and successfully, and often "put to flight the armies of the aliens."

Humility is ever a companion of true greatness, and undoubtedly Mr. Craik was "meek and lowly of heart." He would speak highly of others, dwell with admiration on the greatness and excellencies of others, and heartily rejoice in their success, but he thought little of himself. His Diary contains ample evidence, how low was his estimate of himself. And often has the writer heard him extol others, especially his friend and colleague, Mr. Müller. There were none of the petty jealousies, which characterize inferior minds, observable in him.

But the crowning excellence of Mr. Craik was the *warmth of his benevolence*. If it be true, as the apostle tells us, that the greatest of Christian graces is love, then we may safely rank that man above all others who most excels in that Divine grace. Mr. Craik was endowed by *nature* with a loving, affectionate heart. This showed itself in early life, in his intensely social disposition, and in the warmth of his friendships. When the grace of God took possession of him, there was added to this natural affectionate disposition the choicest of the graces of the Christian character—the grace of love; and henceforth he was animated with an intense desire to do good—to impart happiness and re-

lieve woe. No feature of Mr. Craik's character was more conspicuous than that of love. It beamed forth in his countenance, it betrayed itself in the very tones of his voice, and his life was a practical comment on that word, "Do good to all." Hence his earnestness of manner in preaching; hence his acute sensibility in contemplating the prospects of humanity; hence his intense sympathy with the sorrows of others, and his extreme affection towards his friends, and especially the members of his family. Surely a more loving, sympathising spirit has rarely left this world.

As the result of his high tone of piety, Mr. Craik was a man of *much prayer*. If there is one thing more than another that strikes the mind whilst perusing his voluminous Diary, it is the amount of time he spent in prayer, and the value he attached to that exercise. His frequent seasons of prayer were occasioned by his earnest desire for spiritual good; and his firm, his full persuasion that all good comes from God, and that He is the hearer of prayer, and will therefore give good things to them that ask Him.

Hence we find, amidst the frequent ebbings of Divine grace in his soul, the prevalence of inward corruption and outward temptations, his great resource was prayer. He would, hour after hour, and day after day, lay open his spiritual state to the great Physician of souls, and say with childlike faith, "Lord, if Thou wilt, Thou canst make me clean."

Not only so, but his temporal wants and troubles,

the welfare of his family and friends, were all brought before God. He was accustomed to enter down in his Diary the different subjects which he meant to bring before God, numbering them 1, 2, 3, 4, etc. These often made the topics of prayer for days and even weeks together, or until answers were received. It is plain, too, that he expected answers; and frequently we find the following added, after enumerating some special blessing he was seeking from God, "Let me note the result of this."

Another natural result of Mr. Craik's high Christian character was his *love for the Word of God*. He not only believed the Bible to be inspired—to have come from God, but he regarded it as the great source of spiritual nourishment—the chief means by which the soul was to be strengthened, cheered, guided, and supported, whilst here below. Hence we find him so constant, so diligent in its perusal. No day seems to have passed without the reading of the Word of God—usually immediately after rising. Nor was he satisfied with a chapter. Several chapters were perused by him daily, and that constantly, during a period of more than forty years. Besides this, he made it, during almost the whole of his life, his constant practice to read a portion of the Old Testament in the original Hebrew, and the New Testament in the Greek language. Often a chapter or two of Hebrew, and several chapters in Greek were studied during the day. His great familiarity with these languages rendered this an easy task. To no one

living, probably, were the words of the royal Psalmist more applicable : " Oh, how I love thy law ! It is my meditation all the day." " How sweet are Thy words unto my taste ; yea, sweeter than honey to my mouth ! "

Any sketch of Mr. Craik's character which did not refer to his *faith in God for the supply of his temporal wants*, would be very incomplete. We therefore add that he was accustomed to look to God for the supply of the daily wants of himself and family ; and hence his objection to receive a fixed income from the members of the Church over which he was placed ; hence his refusal to incur debt, under any circumstances ; hence his objection to lay by money for old age ; and also to insure his life for the benefit of his wife and children. All these measures savoured too much of worldly policy to find favour with him. He regarded them as manifestly inconsistent with the exercise of confidence in Him who asks us, " Is not the life more than meat, and the body than raiment ? " He was thus a suitable colleague of Mr. Müller, whose chief object, he tells us, in establishing an Orphan House was, "*To set before the children of God some visible proof that He is still the living God—able and willing to hear the prayers of all who come to Him through Christ Jesus.*"

Nor must we forget to mention his remarkable conscientiousness, his childlike simplicity, and his catholic spirit. This last was a most valuable trait of character in these days of sectarian bigotry. He mingled freely with Christians, by whatever name called.

He asked not to what Church they belonged, but "Do they love the Lord Jesus Christ?"

Mr. Craik's mental abilities ranked far above the common standard. He possessed a noble, a lofty soul; his mind was acute and discriminating; his understanding capacious; his imagination fervid; his logical powers of a high order; and his judgment solid. He had enjoyed the advantages of a University education, under which his mind was well disciplined; and his ardent thirst for knowledge, and studious habits, had furnished him with rich stores of learning and general knowledge. You could not be in Mr. Craik's company half an hour, without discerning that he was a very intelligent and well-informed man. He had no great taste for the mathematics; perhaps his warmth of imagination stood in the way; nor was he of a scientific turn. The classical languages of Greece and Rome were great favourites with him; but, above all, the Scriptures of the Old and New Testaments were his chief study. In sacred criticism very few men surpassed him.

As a preacher, Mr. Craik undoubtedly ranked high. He could not—in point of talent—be classed amongst the great popular preachers of the day. We honestly believe he would not covet this sort of distinction; he did not possess the profundity of thought, or the brilliance of imagination which men have admired, and almost idolized, in such preachers as Massillon and Bourdaloue, Hall and Irving. But he possessed that true eloquence which consists in the outpouring of vivid conceptions

and deep emotions. Having a warm imagination and a lofty soul, the grand truths of the Gospel furnished him with subjects suited to his elevated taste and uncommon powers. Men of cultivated minds belonging to other communions thought it not only a high spiritual, but an intellectual treat to listen to Mr. Craik, whilst "he reasoned of righteousness, temperance, and judgment to come." Indeed, many thoughtful members of the Establishment were drawn to Bethesda Chapel on Lord's-day evenings to hear his discourses. Mr. Craik certainly did not belong to the class of what are called popular preachers. But he would be called an able and an attractive preacher; what was far more, he was a very useful preacher. He had always one great object in view—to instruct and to impress his hearers. And, under the Divine blessing, his evident sincerity and earnestness of manner accomplished the desired result. Many hundreds of Christians ascribe their conversion to impressions received from his preaching.

Mr. Craik was a good classical scholar. He kept up his knowledge of the Classics to the last, and was almost as familiar with Latin as with his own tongue. His acquaintance with Greek was extensive and exact. We do not mean to say that he was equal to the very first class of Greek scholars—such as Alford and Elliott; but we greatly question whether he was surpassed by any in his familiarity with the phraseology of the Greek Testament. He was in frequent correspondence with the two eminent commentators just mentioned.

Dean Alford says of him, "I often corresponded with Mr. Craik on matters of scholarship in the Greek New Testament, and never without profit." Alluding to his Diary, he adds:—"I hope any fragments of scholar-like criticism will be added to it." For nearly forty years, he had been familiar with the Greek Testament, and knew much of it by heart.

We may with truth add, that he was a thorough Hebrew scholar, and much of the value of his expositions of the Word of God was undoubtedly owing to his intimate acquaintance with the Old Testament in the original tongue. He tells us that he had given himself, in good earnest, to the study of that language ever since his twenty-third year. It is true many Hebraists of the present day have a far more extensive acquaintance with the writings of recent German scholars on this subject. Mr. Craik had but little knowledge of the researches of Delitzsch, Caspari, Zunz, Sachs, and Lassen. But, in great familiarity with the Hebrew Scriptures, and a thorough knowledge of the structure and characteristics of that ancient language, he was, we believe, second to very few. Like the great Coleridge, he delighted in tracing the ideal meanings of Hebrew words, and moreover in pointing out the suggestive fulness inherent in them. His work on the Hebrew language contains many examples. (See pp. 37—43.)

Mr. Craik was a most cheerful and genial companion, and possessed great conversational powers; his stores

of information and ready anecdotes would illustrate the subject of conversation in the most varied manner. The high tone of his piety however, prevented every thing approaching to lightness or frivolity. As may be supposed, his company was much sought after, not merely by religious persons, but often by mere men of the world. He seldom, however, spent his time anywhere but amongst Christian men.

Indiscriminate eulogy is not the object of the writer, he aims rather at giving a faithful portraiture of him who is no more amongst us. Men of genius, of a thoughtful, contemplative cast of mind, rarely possess ability for ruling. They can influence but cannot govern others; this may be said of Mr. Craik. The sterner virtues of the Christian character were somewhat wanting. His gentle, loving nature, instinctively shrunk from everything like discipline. May we not add, that his open, transparent character exposed him sometimes to deception and imposture? His own guileless nature made him unsuspecting of others.

Mr. Craik is gone! He has quitted earth, and is now "with Christ, which is far better." In the language of Scotland's own poet we may say—

" See where he walks on yonder mount that lifts
Its summit high, on the right hand of bliss ;
Sublime in glory, talking with his peers,
Of the Incarnate Saviour's love, and past
Affliction lost in present joy ! See how
His face with heavenly ardour glows, and how
His hand enraptured strikes the golden lyre."

LETTERS.

LETTERS.

[*To the Rev. Alexander Anderson.*]

ST. ANDREW'S.

MY DEAR ANDERSON,—I thank you for your agreeable epistle, and take blame to myself for having so long delayed to answer it. Interesting as it was, however, there was one subject on which its deliverances were by far too meagre and obscure. Why, my dear fellow, did you tell me nothing of yourself? Are you afraid of the reputation of egotism, or were you too much taken up in chastising my follies to recollect that you had any of your own? Whatever may have been your reason for being so very sparing in information with regard to yourself, do make up for it as soon as possible. See how active you can be now, and immediately upon receipt of this, return me an answer containing something of that information I am so much in need of. I long much to see you, and have been thinking of transferring myself over to Edinburgh, for a few days, at the close of the Session. This I may perhaps make out, if my finances (what a vulgar idea!) will permit me; if not, why I must just be content to vegetate in solitude, among my dusty folios at St. An-

drew's. Life is a very different thing to different persons ; but it is a very worthless thing to us all. Such is the wise and sober conclusion I have arrived at, ere twenty summers have shed their lustre over me ; and with the years of youth I have acquired all the *wisdom*, and with it all the hopelessness of advanced age. I am wiser than you, Anderson, but not therefore happier ; and, it may be, the things of the world, which I have long ago outlived, yet administer to your delusive felicity. Be it so ; may you never awake out of your dream, till you wake to the more stable delights of a more glorious existence. I have so many things to tell you, and to converse about, that I know not where to begin ; and must leave all the most important ones to our meeting, which I anticipate. Are you surprised to hear that I was, a few weeks ago, elected secretary of the St. Andrew's University Missionary Society? It is in a most flourishing condition—upwards of seventy, I suppose ; and we have printed an address to our fellow-students, which has been highly approved of in certain quarters. Your uncle, the Principal, has been asked to become our patron, and has very politely refused, requesting, however, such information as we could afford him on the points. This has been given, and very likely he will soon be convinced. We have bought a library, and voted large donations to the three great missionary societies. You would be surprised what a work the secretary has got to perform : what with writing letters, and managing accounts, his office is no sinecure. I have

just been interrupted by a visit from Haldane, requesting me to manage the Sunday-school library during the summer, and to succeed to some of the town Sunday-schools. This I have consented to do. So, you see, public business comes upon me fast. I hope I shall be enabled to manage it all aright, so as best to promote the interests of religion. My dear Anderson, we should all be more anxious for the diffusion of sound, practical Christianity, than for the elevation of any party. Whig and Tory, High Church and Low Church, Arminian and Calvinist, Independent and Baptist, Methodist and Malignant, Puritan and Moderate, are distinctions that shall not be recognised in heaven: and those who have imbibed most of the spirit of true piety are least anxious about creeds and formulas and confessions. Write to me immediately, and do not refuse me the satisfaction of knowing as early as possible that your sentiments correspond with my own.

With some hope of seeing you soon,
Believe me, my dear Anderson,
Very sincerely yours,
H. CRAIK.

[*To the same.*]

“EXETER, *June*, 1827.

“MY DEAR ANDERSON,—’Tis so long a period since your interesting letter reached me, that I can scarcely persuade myself that I have never yet afforded myself the pleasure of replying to it. I have, however, a sort

of indistinct consciousness of this being the case, and, as a consequence of its being so, a very faint hope of hearing from you, till your reception of such reply. Prompted by this, and by a fear lest our correspondence, from which I had promised myself so much pleasure, should ultimately cease, I have heroically resolved, though little prepared for the composition of anything worth the sending you, to attempt the getting up of an epistle which, if it be productive of no other effect, may at least establish a claim upon you for a better one in return. I wrote C—— some time ago, but have for these many weeks looked in vain for a reply. Be so kind as to give him my respectful compliments, and endeavour to accelerate the movements of his tardy quill. What you say of your spiritual attainments ought assuredly to humble me. I trust this letter will find you going on in the glorious course which you seem to have commenced. Oh beware, my dear friend, of the fashionable profession of the present day. Seek not to receive your religious sentiments from any other source than the Word of truth. Do not count yourself always safe, even with Evangelical associates; nor suppose that by embracing a few theological dogmata, and mingling in a certain circle of religious professors, you have done all that Christianity *requires* of you, or conversion to God *implies*. Perhaps I am the readier to caution you on this subject, because such have been the peculiar dangers into which I am naturally most inclined to fall.

You and I had many interesting conversations, or

rather disputations, on our religious differences last summer; but why should I have expected any good effect to result from them, as long as my own character exhibited so little of that moral loveliness which Scriptural Christianity produces? I assure you, my dear friend, that I bitterly regret the opportunities of well-doing which I had in Edinburgh; opportunities which it may never be my lot to realize again, and which, instead of improving, I altogether neglected. Professing the sacred principles of our holy faith, I lived on in a state of worldliness, self-pleasing indifference, which even philosophy would have condemned in her disciples. Do you then love the Saviour? As a rational evidence of this feeling observe the precepts of the Saviour. Take a sacred pleasure in denying yourself many of those luxuries or self-indulgences which the world calls innocent, in order that you may have the more to bestow upon the sick, and the afflicted, and the needy. Do all you can among your Evangelical friends (if you have any) to form associations for religious purposes, and endeavour to aid in some degree the diffusion of Scriptural knowledge among those whose ignorance, and consequent immorality, puts to shame the vaunted benevolence of liberal and enlightened Edinburgh. Tell our friend M—— that though I *know* nothing of your doings, I suspect neither of you are so active as you might be in the use of those means of usefulness with which your Master has entrusted you. But, you will be ready to ask, Does the individual who thus

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presumes on the prerogative of friendship to admonish others, rightly exemplify his own precepts? To answer you frankly, *miserably ill*; though my foolish heart has got ready many excuses which *seem* to extenuate my unchristian indolence. First, then, I have *been of late* taken up with many thoughts relative to what way I ought to choose to glorify God, and have scarcely yet emerged from the state of perplexity into which my plans for future usefulness had brought me. Mr. Groves having made to me the serious proposal of accompanying him to Persia, and wishing me to come to a determination on the question, I proposed to take a month to consider of it. I *have* considered it, and had almost determined to accompany him, and, of course, to set myself to a diligent preparation for the difficult duties of a missionary in Persia. In this state of all-but fixed determination, I wrote home to my friends at Kennoway. I need not attempt to describe the manner in which they received the proposal. Suffice it to hint, that as their letter arrived before I had given my final answer to Mr. G., it contained such matters as induced me to reconsider the proposal. I have *reconsidered* it, and determined to reply to Mr. G. in the negative. This reply I have not yet made, nor do I contemplate the making it, with much pleasure. Mr. G. had scarcely the least doubt that I should finally agree to his proposal. To me it will be painful to have excited expectations which I cannot justify; to him it will not be pleasant, to think worse of me than he formerly did. I will not trouble you with all the arguments *pro* and *con*,

which have influenced me in this matter. They will, many of them, occur to your own mind, if you give yourself the trouble to think about the subject. I beg of you, write me very soon, and gratify me by your opinion on this subject. If you can afford me any arguments of an Evangelical nature in favour of my rejecting his proposal, you will oblige me by communicating them as soon as you conveniently can; as, in about a fortnight or so, I shall probably acquaint him with the determination to which I have come. What change this communication may make on my future continuance here I know not—but I have prated too long of my own trifling interests, and am troubling you with cares which were better reserved for my own mental engagement. Have you yet perused the memoirs of our lamented Urquhart? If you have, I am sure your conception of his character has been greatly raised by them. In contemplating so illustrious a monument of the power of genius and of grace, it is melancholy to reflect that we can no longer admire his earthly excellencies; but it is consolingly delightful to remember that we *have* enjoyed and admired them. I think these volumes have done me good, and I have made some feeble efforts in imitation of his far holier character. One of my favourite objects at present is to get a juvenile religious association established in Exeter, for missions and other purposes. But alas! destitute of a single friend to aid me in the accomplishment of such an object, I have scarcely the slightest hope of accomplishing it. Oh where is that unwearied spirit of zeal and beneficence

that is more anxious for the salvation of sinful men than for the extension of "the dissenting interest," and that recognises in every unregenerated fellow-creature an object *for* whom the Saviour died, and *to* whom His people ought to rejoice in declaring the message of forgiveness? Tell me particularly how you employ your leisure hours. The highest of earthly blessings without friendship are truly worthless; but if, instead of *giving yourself up* to the enjoyments of society, you use them only as *relaxations* from severe mental exertion, you will afterwards see good reason to congratulate yourself on the course you have pursued. *Labour and felicity* are by nature inseparable, and woe be to him who would dissolve the bond of their union. *Writing* is infinitely more informing than *reading*; never therefore reckon those hours lost which are devoted to composition. Your intimacy with our amiable friend M—— I presume grows stronger. He has just such a mind as you are fitted to like; more of the gentleness of the Christian than the unamiable asperity of the *religious disputant*. His mind is well suited for the delightful investigation of a *poetical* and *dreamy* philosophy; he is more of a *poet* than an orator, and more of a metaphysician than either. Be so kind as give him my hearty thanks for two letters I received from him of late, and bid him expect a reply.

Your affectionate friend,

And I would hope,

Brother in the common faith,

H. CRAIK.

[*To the same.*]

NORTHERN HAY HOUSE, EXETER,
3rd Dec., 1827.

MY VERY DEAR ANDERSON,—Your very gratifying letter, along with one from our excellent Moncreiff, reached me only last evening just a little before I was setting out to my *little congregation* at Heavitree. Its contents filled my heart with much joy, and as I so seldom experience much to elevate my spirits, I almost feared lest my joy should be the prelude to some approaching calamity, for such has the course of my life been, that I fear elevation nearly as much as depression; light and darkness, happiness and misery, seem to me the alternate order of Providence in this mysterious state, the reasons of which strange complex system we shall investigate successfully only when separated from this material frame-work, in which our spirits are confined. I may now look forward then to have you once more as the companion of my studies, studies of a far higher character, and in which we shall be united together by a much holier tie than mere worldly fellowship. Your change of profession, I decidedly approve of, though it was not a matter which any one could have legitimately advised you to; I say so, because a call to the office of the ministry can only, it seems to me, be known by the individual himself. It is the still whisper of the Eternal Spirit, and where it is heard, the voice of the Deity has sanctioned the appointment,

though no human ordination whether of Bishop, Priest, or Presbyter confirm the choice of Jehovah. While I speak so, perhaps you will be surprised to hear that your friend has often very strong questionings with himself, as to whether he may ever assume the character of a churchman. Taking the pure Word of Deity as the directory of my faith, I find not in any sect or party the qualities I require, and if I enter any, I almost fear it must be with reservation. Since coming to Exeter, I have attended two young countrymen to the grave: on Saturday I presided at the funeral of a young man about my own age; on Sunday last, I had prayed by his bedside, and conversed with him on the love of the Saviour; and on going on Monday to his house, I found him a pale corpse. I am not without hope in his death. I had the clergyman's duty to perform at his funeral, since, even among the Dissenters here, the silent method of burial used in Scotland is unknown, and I am so little of a bigot to Scotch peculiarities, that the address in the churchyard, and the subsequent prayer, seem to me solemn and becoming. You ask me, my dear Anderson, for advice, when I can do little more than offer congratulation. One piece of advice I however deem of vital importance, that is, take your divinity exclusively from the Word of God. Read other books, as much as before God you can justify, but esteem the importance of points of faith, not as they are set forth in systems of theology, but solely as they are placed in the Scriptures. If your conscience, enlightened by the Spirit,

will allow you to devote much of your time to literary pursuits, while you remain but slightly acquainted with the truth of God, allow yourself therein. Happy is he that condemneth not himself, says St. Paul, in what he alloweth. But, on this subject, be not carried away by the advice, even of your religious friends; the world and the things of the world mingle even with the sentiments of the pious, and corrupt their decisions. With a literary taste, and the persuasion that you are rendering religion more amiable and pleasing, you are in great danger of being deceived into a comparative neglect of that which is emphatically called "*The wisdom of God.*" Even last night, when on the reception of your letter, and that of dear Moncreiff, I felt so many old feelings, reviving and putting my heart into a state of joyful excitement, I was stopped in my career of exultation by the thought that the news I had received, though good in itself, was made evil to me, since it was rendering this worthless earth dearer to me than formerly. Ever aim at the lofty attainment of regarding this existence, not in words, but in truth, as practically valueless, except as it is the avenue to the world of spirits. I preach frequently and fearlessly, though not perhaps in the florid style in which, from my earlier days, you would have expected. May it please our Father that we meet soon face to face. Till then may our Father guide and keep you.

Ever most affectionately

Yours,

HENRY CRAIK.

[*To the same.*]

NORTHERN HAY HOUSE, EXETER,

March 26th, 1828.

MY DEAR ANDERSON,—By this speedy reply you will receive a proof that your tardiness has not rendered me untrustful of your friendship. You cannot think how interesting it would be for me to hear the history of your daily engagements, what studies you pursue, and what companions you enjoy. I should like to be introduced in idea into your little circle, and hear again the sound of well-known voices, and enjoy the smile of friendly countenances. As to study, I suppose you have all got before me, *except in one thing*, to both of us at least a favourite in days of old. I still retain my old passion for Greek, and for some time past have laboured harder in investigating the etymology of this language than we ever thought of doing when contending for Andreapolitan distinction. Let the next letter you write be more of yourself. If S. and M. care for an apology, tell them that the various temporal anxieties which I have had of late have kept my mind rather upon the stretch. First, I was to go to France, and after everything seemed settled, Mr. H. objected to a part of my proposals, and sent me adrift again. Then, I hoped to obtain an engagement as tutor with an amiable clergyman at B., who, since I had the pleasure of meeting him, has changed his plans, and will not require co-operation, if at all, for some months to come.

In this perplexity, — assures me of plenty of employment in London ; but of what sort think you? Why in writing on politics, science, and *belles lettres* for the periodicals. Ah, my dear friend, you know and feel enough of Christianity to sympathise with my feelings on such a proposal. Dearly as I love and admire —, yet I feel that the literary and demi-infidel atmosphere which I should breathe in London, would produce, sooner or later, spiritual death. I tremble to enter into such a gulf, and earnestly pray that I may be preserved from its dangers. My kind friend Groves is of the same opinion, and earnestly wishes me to decline such employment. Mr. Groves has given up his profession, and so is become comparatively a poor man ; my continuance with him is only till Providence sends me some other refuge. I ought to have recollected sooner to thank you for your kind exertions in reference to the tutorship in Mr. J.'s family ; had you secured it, in present circumstances I should have immediately accepted it. But all my disappointments have some blessed end in view, and I should be foolish as well as wicked were I to repine at them.

What studies do you set before you for the summer? Do you feel no difficulties about entering the Scotch Church? Much as I love the form of Presbytery I am much afraid I shall never be able to subscribe our Articles. It may never be my lot even to attain the rank of Preacher in our National Church, and yet I hope, my dear friend, no differences about matters of

this nature will divide those who are united in the faith and the hopes of Revelation. As Christians we profess to have one Master and one great Friend, and if we bear much love to Jesus, all who resemble Him will share in our affection. And yet I confess, for myself, that I feel very little of this practical truth; like the publicans and sinners, I can love those that *love* me, but to love weakness, ignorance, and bigotry, associated though it be with knowledge and love of the truth, is very, very difficult.

Believe me, my dear friend,

Ever yours,

H. CRAIK.

[*To the same.*]

Tuesday, 16th March, 1830.

BUCKERIDGE HOUSE.

MY DEAR ANDERSON,—Though I have been long silent, my affection for you has not yielded either to distance or length of time. Your kind letter which I received nearly nine months ago, happened to attract my attention this day; and as I am convinced that the fellowship of the saints is one of those enjoyments which are fitted to prepare us for the kingdom of our Lord, I have resolved to commence again an intercourse from which I have already derived much pleasure. You will have heard that the Lord has been pleased to call away my very dear and venerated father. Since I saw you, my dear A., may I say it with the

deepest humility and self-abasement, I trust I have reason to believe that I have really grown in the knowledge of the Lord Jesus. I have been for some time back privileged to declare the Gospel to my fellow-sinners. I have felt more dead to the world—more desirous of spending every hour as if waiting for the Son of man; and I have, by the blessing of the Spirit, attained a greater insight into the meaning and the power of the written Word. I have known more of my own exceeding worthlessness, and felt more the comparative unimportance of external things. I see all the ordinary views of millennial expectation, previous to the coming of the Lord, to be inconsistent with Scripture fact and experience, and have attained some slight feeling of what it is to live in expectation of the coming of my Lord. When I preach, I would preach as if for the last time,—when I enter into the society of the ungodly, I would seek to introduce my Master too,—when I visit my little flock, I cannot feel comfortable unless our conversation has been spiritual. I seek to lay out every day so that no hour may be lost. From 1 or 2, till 6, I have to myself. Mondays I allow for reading the Word, and refreshing myself after the labours of the Lord's-day. Tuesdays and Fridays I intend henceforth devoting to letter writing. On Wednesday and Thursday, if permitted, I visit my congregation, and spend Thursday evening (which Mr. Synge allows me) in preaching in my little chapel to as many as will attend. On Saturdays, I desire to

read the Word, meditate, pray, and prepare for the most blessed day of all the week, on which from 11 a.m., till 9 in the evening, with intermission, I proclaim among my fellow-sinners the unsearchable riches of Christ. Here you see is little time for human learning; but by constant reading of the Word, much preparatory prayer, simple dependence upon the Spirit, I am sure that a faithful minister may make his pulpit services animated and interesting. My discourses often exceed the hour, and, I believe, from the number that attend in the evening, that they are felt by many *not* to be too long. Among my small flock, only a very few know the Lord experimentally, but many from curiosity or whatever motive come frequently. My natural fluency of expression, improved by constant exercise, I find a great aid—though my comfort depends most upon the state of spiritual feeling in which I find myself to be. Sometimes I am so exceedingly cold, that the services are formal task-work—but I trust this experience has led me to prayer. Till very lately, I preached always from notes—this practice I have for a month past discontinued, and find much more comfort, fluency, and abundance of matter, sometimes, without notes than with them. I impute this to its driving me more to meditation and prayer, for I would have no man seek to expound God's most precious Word without deep, frequent, and prayerful meditation. I scarcely ever read a page of another book, and indeed, my dear friend, it is so rich, so full, so complete, that there is

enough in it to engage all our powers, and to call forth all our admiration. For my friend, Mr. Synge, who is an eminent servant of Christ, whom I love, and who loves me, I have been engaged with a Hebrew Lexicon for a long time past. We keep a printing office, and have begun the printing of this work. I hope you will see it after it is published, which I expect may be in a month or two, or perhaps three or four months. It is on a very simple plan. I have two very dear little pupils. My dear people, to whom I preach, love me for the Lord's sake. I have some very kind friends in this quarter, but I propose to leave in about a year, and bidding adieu to some who are dear, and to *one* who is very, very dear, I resolve, in the strength of the Lord, to visit India, and proclaim among the idols of Hindostan the doctrine of a crucified Redeemer. Had I time to sit down and reflect on all the material sorrows that are around me and before me, I might despond. My widowed mother and dear sorrowing sister I must leave,—all that I love *here* I must leave. These natural ties must be broken, but the prospect does not much affect me. Constant engagement, and the seeking to maintain a conscience void of offence both toward God and man, takes off the attention from other objects. My prospects may be gloomy, but the gloom is brief, and perhaps, sooner than our unbelief supposes—long before I shall be called to leave England, the return of our blessed Lord may unite together all the scattered people—when we shall ever be with the Lord. We are

to comfort one another with these words. I should much like to meet with you and dear Tait. If you ever see or write to him, tell him how much I should wish to see and converse with him about the Lord Jesus. May our hearts be united in the love of Christ.

Your very unworthy brother,

H. CRAIK.

[*To the same.*]

MANSE OF SCONE,

June 24th, 1834.

MY VERY DEAR FRIEND,—My heart has been gladdened by what my relations have been telling me about you, since I arrived in Scotland; and it has been a disappointment to me to find that your residence is so distant as almost to preclude the hope of our meeting each other during my brief stay.

The Lord has been dealing wondrously with me in Bristol, and has made me, in connection with my beloved fellow-labourer, the instrument of conversion and spiritual growth to very many souls; but, in the midst of incessant exertion, my frame of body has almost sunk, and I became so feeble as to render me nearly incapable of proclaiming, as formerly, the Gospel of the grace of God. Under these circumstances, my friends urged upon me the trying the effect of re-visiting my native land, and retiring for a few weeks from the scene of my labours. Having procured a dear

friend to take my place during two or three Lord's-days, I left Bristol last Wednesday morning, and reached Perth last Saturday evening.

Since we last parted, both of us have probably gone through many inward and outward trials, but I am sure that both of us have experienced very many mercies. If it be for our real benefit, and for the honour of that Name we both supremely love, our Father will bring us together, and give us an opportunity of relating to each other a small portion of His ways. In the view of this I write, as perhaps some plan may occur to you for the accomplishment of this object. I do not see the way clear to come so far north as your Church; and having already, though an invalid, had to travel nearly 500 miles before reaching this place, and having the prospect of soon returning, I should not like, if it could be avoided, to spend much more of the period of intermission, in travelling.

Though in one or two points we may not see exactly alike, I trust that since we last met we have both grown in grace; and, by getting nearer to Jesus, the centre-point of our hopes and affections, we must have, by consequence, advanced closer to each other. You have now given yourself to the work of the ministry, and have, as I hear, been kept sound in the faith; while some who almost seemed as pillars, have forsaken *the good old way*, and proclaim a gospel mixed up with the inventions of speculative men. I allude to such as our beloved —, whom I still love, and respect as sincerely,

though all of that school appear to me objects of sympathy, as deluded individuals.

Having many things to say unto you, I will wait for your reply; and if you could possibly contrive a way for us to meet, O may it be a season of holy fellowship, and a foretaste of that abiding joy we are looking forward to experience in the presence of the Lamb for ever.

With affectionate respects to your dear partner,

Your loving brother in Christ,

HENRY CRAIK.

[*Extract from a letter addressed to the Rev. Andrew A. Bonar, of Glasgow, 1849.*]

' Will it not be a great thing if we be able to say, when we are just about to leave the world, τὴν πίστιν τετήρηκα? Satan's manifested power is becoming more and more terrible. My heart cries out, "Lord, keep me! Not great things in the world; not great things in the Church; not a prominent place,—but a heart sound in Thy statutes." I fear lest I should be led away from the simplicity that is in Christ to embrace any new and strange doctrines. Constant infirmity of body reminds me continually that the tabernacle must be taken down. I want more joy, more life, more vigour. I creep rather than walk; but I think I have an increasing sense of the vanity of this evil world; and my desires for my children are more and more

bearing on "the one thing." I write to you, as if I were talking. You will excuse it. Let me hear from you, as soon as you can.

Yours affectionately in the Lord,

H. C.

[*To a Relative.*]

June 18th, 1853.

To say that Adam was not perfect, in the sense of not being capable of falling, is just saying that he was capable of being tested. Had he been *so* formed and upheld, that there was an *entire impossibility* of his swerving from the right, then of course he could not have been put to the test. He might have stood had he so chosen; he might fall, if he yielded to the temptation of Satan. The whole question resolves itself just into this: Can God create a responsible being? The consciousness of responsibility is one of the very deepest and strongest principles in our nature. If there be no such thing as responsibility, then there is no such thing as sin or righteousness in any man or woman. If there be one principle implanted in us by God himself, it is the consciousness of our responsibility. Satan has not, even now, the power to lead us on to sin, without our will yielding concurrence. We are all conscious that, sometimes, when placed in trying circumstances, we have yielded to what we have disapproved of, and we blame ourselves for the result. At other times we have resisted temptation, and have

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felt the reverse of blameworthy. "Resist the devil, and he will flee from you." Some *yield*, and are consequently overcome; others *resist*, and conquer.

You can see at once that if the state of our first parents was a state of *probation*, they must have been so constituted as to be capable either of standing or of falling. If incapable of falling, then

"With nought in charge, they could fulfil no trust,
And if they stood, would stand, because they must."

If, on the other hand, they had been incapable of standing,

"With nought in charge, they could betray no trust,
And if they fell, would fall, because they must."

Thus the nature of the case, the facts of history, the moral nature of man, the consciousness of every human bosom, all confirm the *reality* of responsibility. Our inability to explain the *rationale* of it, no wise affects the fact itself. Thousands may be perfectly satisfied that messages are conveyed, in an imperceptible time, by the Electric Telegraph, who are quite unable to explain the principles on which it acts.

It is quite plain, from fact as well as from Scripture, that children are born with an evil tendency, yet not such as to destroy responsibility. Many persons without any true religion have acted with benevolence, kindness, etc., but, apart from that grace which is bestowed on all who heartily seek for it, all men live on in an ignorance of God, without real gratitude for His

mercies, and destitute of any abiding reference to His authority. The words of Scripture, understood in their plain and obvious meaning, declare that all are by nature at a moral distance from God, but also reveal a way of reconciliation available for all who are willing to embrace it. I believe that were the conscience rightly informed, and in harmony with the will of God, to follow its dictates would be invariably right. But the conscience is dependent upon so many influences, that most monstrous sins have been perpetrated *conscientiously*. The inquisitorial persecutor and the hard-hearted slave holder, may be so depraved as to feel no conscientious misgivings in consequence of their deeds. There must be some more definite standard of good and evil, and that is the revealed will of God.

If a master gives directions to his servant, and he, from carelessness or pride, neglects to attend to them; he may act according to his own sense of fitness, and yet be guilty of very gross disobedience. He who diligently reads the Scriptures with a desire to avoid sin, earnestly prays for light from above, and makes the principles of that book the rule of his conduct, having employed the appointed means for obtaining an enlightened conscience, will not greatly err in acting conscientiously. If the rule of God be neglected, the conscience will be but an *ignis fatuus* light, and be sure to lead him who follows it into a quagmire. Of course I now refer to those who enjoy the blessing of Revelation.

[*To the same.*]

March 26th, 1856.

You referred to Job in one of your recent notes. I do most heartily recommend the 17th and following verses of the 5th chapter to your attention. What sustains me in the time of trial is the firm conviction,—grounded on reason, Scripture, all history, and all experience—that a measure of trial is absolutely needful in order to the production of those moral and mental characteristics, which are far more precious than any amount of earthly riches.

The three months of the present year have been *among the happiest of my life*. Constant and pleasant occupation; delight in the study of the Scriptures; liberty and comfort in my public ministry; domestic enjoyments, social intercourse, and above all, *seasons of intercourse with God*—have made the stream of life flow very smoothly onwards. My ailments have been comparatively slight, and seldom such as to forbid meditation and prayer, and never, in all my life, have I more felt that I was in my proper place. The marked acceptance of my labours in the public exposition of the Scriptures, and the evident effect produced upon the hearers, have been to me a source of much gratification. Last week I occupied myself with the records of the sufferings, and this week I am engaged in considering the resurrection, of Jesus. The xxiv. of Luke served to supply me with matter all Sunday, and for my lecture

yesterday morning at Bethesda. Read that chapter at your leisure, and say if ever any record bore on its face the self-evidencing marks of reality, like the account of the two disciples going to Emmaus, and the subsequent interview between the risen Saviour and His disciples. I have been writing as if pursued by some one—as a gentleman is waiting for me.

[*To the same.*]

The different accounts given by the four Evangelists of the Inscription on the Cross may be quite reconciled. The Inscription was written in *three* distinct languages, and is only recorded in one ; viz. in Greek. There is no reason to suppose that the three exactly corresponded word for word. That could not be, because of the diversity of the three languages. The Hebrew does not express the substantive verb, and the Latin has no article.

Matthew probably gives the translation of the Hebrew inscription. John probably records the very words of the Greek. Mark and Luke probably give us, the former a more exact, and the latter a freer version of the *Rex Judæorum*, or Latin inscription. This hypothesis suits the object and character of the several Gospels, and completely solves the difficulty. Thus what, to the superficial and cavilling spirit of an unbeliever, seems a contradiction, may be no contradiction at all, when closely examined.

How often in matters of ordinary life, there is an apparent inconsistency which more adequate information would enable one to clear up. In regard to "hearing the voice," in Acts ix. and xxii., *ακούω* means both "to hear," and "to understand." *Φωνή* is either a sound or "an articulate voice." They heard the sound in the one case; "they understood not the voice" in the other. Here again we only need to look closely into the words, to dig a little below the surface, and the contradiction disappears. Even in such cases, if any one should say, "You cannot be certain that this is the correct explanation;" it is enough that, without violence, such an explanation is sufficient to remove the discrepancy. Every such elucidation ought to make one cautious of rejecting any testimony because of seeming difficulties, which might be entirely removed were we more fully instructed.

[*To the same.*]

In regard to Isaiah vii. there is a good deal in favour of the twofold reference. In Isaiah ix. the language appears to me not applicable to any one else but to Christ. I suspect that Luther cannot have left out the word for God, or if so it must be merely an oversight. The *hero* or *mighty man* answers to mighty. Horsley renders it "*God, the mighty man.*" So far as I know, all persons qualified to judge of the meaning of the terms, and free from any particular bias, would at once admit that the

passage describes the Messiah. Even the leading Unitarians admit this, and then labour hard to twist out of the terms a meaning corresponding to their own theory. The Jewish Chaldee Paraphrase declares that the meaning describes Messiah. The term *Nazarene* was evidently equivalent to a despised, rejected one. Can any good then come out of Nazareth? literally, *Out of Nazareth* can any good thing come? It is remarkable that Matthew does not say that any particular prophet said that the Messiah should be called a Nazarene, but that it was said *by the prophets, i.e.* that the general testimony of the prophets would hold forth the Messiah as “*despised and rejected of men, a man of sorrows and acquainted with grief.*” It is very obvious that if all Scripture were not of equal authority, there would be needed a new revelation to tell us what to receive as from God, and what from man. As circumstances alter, and the dispensations of God are more fully developed, we shall find that which was permitted or required under one dispensation, may be altogether disallowed under another; but this can occasion no practical difficulty to those who receive Jesus as sent of God, and His apostles as the authorized teachers of that truth which was committed unto them. I understand the statement of Paul in 1 Cor. vii. 6, as referring to what he had been saying about marriage. “Let every man have his own wife,” etc., and then he goes on to give certain regulations respecting the marriage union. But lest any one should infer that he was *commanding* every

man to marry, etc., he adds, ver. 6, "But this I speak *in the way of permission, not in the way of requirement.*" The immediate context shows this to be the meaning, "For I would that all men were even as I myself."

[*To the same.*]

6, DURDHAM DOWN,

October 14th, 1856.

That the heart of man needs a heavenly medicine, all history, all experience testifies. That medicine Christ alone can give. I do not reckon the external evidences of our holy faith as useless. They have their legitimate place, and are such as ought to satisfy the reason of every unbiassed inquirer; but, sometimes, I am ready to say, Is it possible that a book which carries its own evidence of divinity along with it can need such laboured demonstration? Can a book which effects moral transformations, such as nothing else can exhibit; a book which good men love, and bad men hate; a book which leads every sincere believer to higher objects of pursuit than the world can furnish; a book which, if it were universally believed and acted on, would change the whole course of the world, and render the condition of humanity infinitely happier as well as holier,—can such a book have any other for its author than a Being of infinite purity, benevolence, and love? The tempers, dispositions, and affections, which faith in the Bible produces and sustains, are in themselves essentially

necessary to solid and substantial happiness. By believing that book and acting on it, I cannot but be preparing myself for the enjoyment of a pure and sinless condition of existence. It leads to God, and therefore it must have come *from* Him: as surely as in the natural world the sun is the fountain, whence light and heat irradiate to bless this lower creation, so surely in the higher world of spiritual being, the Bible is the source of saving illumination.

[*To the same.*]

I have preached with much ease, liberty, and comfort, from 1 Cor. xv. 44: the contrast between our present bodies and the body in resurrection. I had well prepared the subject previously, or yesterday's wanderings would have been but a poor preparation for the engagements of the day of rest. No Acts of Parliament can compel men to keep that day. He who has tasted its delights in the experience of his own heart, will need no authority of man to compel him to be happy. I judge that if the cupidity of selfish employers will keep their servants needlessly engrossed with secular cares and toils on that day, the State, as representing the community at large, and watching over the defenceless, may restrain such cupidity. It in effect says to the draper or the banker, etc., You may do what you will with your own time, but you shall allow *one day in seven* free from all labour to your assistants and your clerks.

I believe the *physical* as well as the *moral well-being* of men requires one day in seven from their ordinary labours. The State has no right to come in between a man's conscience and that God to whom each of us is responsible; but every man, who is not insensible to his responsibility as an immortal being, will feel that there are other things to be attended to besides business, on the one hand, or sensual gratifications on the other. The more nearly a man resembles the brutes, the more will he be satisfied to divide his time between toil and sensual indulgence. *Let as many persons as possible have the day secured to them for purposes of leisure, etc.* As long as they injure no one, they are not responsible to man for the way in which that leisure may be spent. In regard to that, every man must give an account of himself unto God. This seems to me the middle view between the extremes of the Sabbatarian and the infidel party. I am open to conviction, but, having weighed the subject, I cannot see how any reasonable man, only seeking the comfort and welfare of his fellow-creatures, can object to such a measure of legislation as might aid in defending the weak against the cupidity and heartlessness of their employers. The former class may be mistaken, but many of them I believe to be benevolent, well-intentioned, conscientious men.

[*To the same.*]

BRISTOL, Dec. 12, 1857.

There are one or two points, in yours of yesterday's date, that I wish only very briefly to notice. That the general dealings of God are according to a certain *uniform mode* of acting, is agreed on all hands. The use of the expression *laws of nature* seems to me just a convenient mode of briefly designating the uniformity of God's way of acting *in all ordinary cases*. No man has any warrant to expect that, for his sake, the action of such laws should be suspended, or set aside. But, in perfect conformity with this admission, God has revealed Himself as the hearer and answerer of prayer, and those who trust *in Him find Him to be so*. Mr. Müller, for example, would be one of the first to denounce the notion that there was anything *miraculous* in the mode in which the Orphan House is upheld. He would say, in perfect consistency with God's ordinary mode of operation, He, in answer to prayer, influences the minds and hearts of thousands to come forward to help on it. "Ask in faith, in the name of Christ, and receive accordingly," is one of God's revealed modes of acting, just as any of those prudential maxims, in reference to external nature, by which the conduct of all sound-minded persons is regulated every day. If we know but very little of the laws by which God acts in reference to mind, then the inference is that we cannot possibly know how much may be so ordered as to be

dependent upon the prayers of those who trust in the God of revelation. That God should have appointed fixed laws, which He can never for any reason fail to observe, seems to me both a presumptuous and irrational supposition. The recorded miracles of our blessed Lord and His apostles were the outward attestations of His claims as a Divine messenger. The whole system of Old Testament prophecy constitutes a standing miraculous evidence of the reality of Divine intervention; and the importance of the object to be attained, sufficiently accounts for the extraordinary nature of the means employed to bring it about. In the twenty-first Psalm there is a clear prediction written centuries before, of the resurrection of the Holy One from the dead; and the corresponding historical evidence of that event is so strong that if any one chooses to set it aside, he must in consistency reject any fact, however well attested, in ancient history.

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Mr. F—— does not refer to the case of a man fully convinced, after honest and impartial examination. Indeed, where are such unbelievers to be found? It is to me as clear as day, that the mass of those who reject revelation are grossly ignorant of what the Scriptures teach, and speak evil of the things they understand not.

What I maintain is, that “if any man is disposed to do the will of God, he shall know concerning Christ’s teaching, whether it be from heaven or of men.” Your illustration about the purchasing the piece of land,

admirably serves to illustrate my meaning. In such a transaction, men do almost universally use all proper means to *know the facts of the case, before they decide upon the purchase*. Do you yourself believe that this is the case with the majority of unbelievers? In Voltaire, for instance, the patriarch of infidelity, you will find the grossest misrepresentations of what the Bible contains, capable of being detected by any intelligent schoolboy. For instance, because the prophet Ezekiel figuratively addresses the ravenous fowls, and calls upon them to come and eat the flesh of the slain, he, presuming upon the gullibility of his admirers, and keeping the context out of view, endeavours to prove that the *Jews were in the habit of eating human flesh*.

One thing surprises me,—how coolly persons can talk about such matters, as if they were of little *personal* concernment. Even if the evidence of the truth of Christianity were far less overpowering, still the bare possibility that it may be true, must be a source of uneasiness to every thoughtful person who lives in the rejection of its claim. No one has ever yet proved that Jesus of Nazareth was an impostor or an enthusiast, or that His apostles were either deluded fanatics or wilful deceivers. The evidence that He was indeed the promised Christ has satisfied the strongest minds. The Newtons, the Miltons, the Bacons, the Whatelys, all the best specimens of humanity in Christian countries, have been Christians. The most earnest, sincere, heavenly-minded men, those who have sought God

with most manifest earnestness, are surely not to be found among the ranks of infidelity. Is it reasonable, is it credible, that the superficial sneering scoffers—the Voltaires and Paines,—should have found *that* truth which God has denied to those who truly and earnestly sought it, as the brightest jewel in the universe? Has God made use of a delusion or an imposture to produce such results as *the belief of the truth*, i.e. infidelity, never could effect? The men who fear God and reverence His authority are not to be found among the ranks of the opposers of Christianity, but among those who have embraced Jesus as their Saviour. Does it not seem inconsistent with any rational views of the character of God, to suppose that He should have permitted such evidences—proofs so strong as to satisfy the most candid inquirers—to attend upon a system of falsehood, a cunningly devised fable? I cannot even understand how a consistent atheist can justify his rejection of Christianity, without impugning the character of God. There is hardly any infidel for whose memory I have more respect than for that of Franklin, yet even he avowedly was content to take a leap in the dark. In a remarkable passage he asserts, towards the close of his life, a state of entire indecision, but does not think it necessary for him to take the trouble to inquire into the truth on either side. That such a wise man should think such a course becoming a true philosopher is amazing.

Yet in a loose and conventional sense, Franklin might

be described as a sincere and conscientious man. In the strict and proper sense, I do not think that he could be so described. He was not really desirous to use the proper means for having his mind enlightened, and his heart rightly affected, in reference to the most deeply important of all subjects.

Do you now disagree with Mr. F——'s views thus explained? Those who, with the Bible in their hands, die in a state of unbelief, must take the consequences, just because their unbelief has had its source in a wilful rejection of God and a consequent incapacity for enjoying Him. If the Bible be admitted to be from God, it must be the alone standard of truth, otherwise it would be a Divine instrument inadequate for the object for which God has given it to man. This settles many a silly cavil. Those who are condemned at last, will be condemned on the ground of that declaration, "Ye would not come unto me, that ye might have life."

I sometimes feel very sad, when I think of the terrible consequences that must follow upon the rejection of God's way of salvation, and as I reflect upon that to which every unbeliever is exposed.

Yours, etc.,

HENRY CRAIK.

[*To the same.*]

RUGBY, *Feb. 27th*, 1858.

I find it quite a common subject of lamentation, among all thoughtful minds, that in England at pre-

sent such an amount of superficial literature should be so extensively read. Even religious truth must be adorned with ornaments little suited to the dignity of the subject, and as little demand as possible must be made upon the attention.

I dwelt last evening on the "*curiosa felicitas*"—the exquisite propriety of expression in the Psalms, and compared them in this respect with the Odes of Horace. The Psalms exhibit the perfection of Hebrew style; so Horace excels all others in the choice and adaptation of words and melody of phrase. But when we regard the *matter*, we are then struck, not with the resemblance, but with the contrast. Many of the Odes, so beautiful in language, are worthless, or worse than worthless in sentiment. The Psalms resemble citrons of gold in baskets of embossed silver. The thoughts and the expressions are alike Divine. I gave some illustrations of peculiar beauty of expression. One seemed to excite great interest: it was from the 19th Psalm.

"The heavens are telling the glory of God, the firmament displaying the work of His hands;

"Day unto day welletth-forth speech,

"Night unto night *breatheth out* knowledge."

The word rendered "welleth-forth," means to send forth as a fountain sends forth water; and suggests the idea of *gushing, abundance, regularity, refreshment, beauty, perpetuity, and fertilizing power*. This suits the abundance of the manifestations given forth by

day: but even the dark and silent night “whispers forth”—“breathes out”—lessons of heavenly wisdom. How much of the beauty and expressiveness of such a passage is hidden from the reader of a translation. Yet, of all ancient books, Scripture bears translation best. Who cares to read Horace, or Virgil, or Homer, in literal English prose? Yet thousands and tens of thousands, not only read, but enjoy the English Scriptures. Their artistic, literary beauty may partly be lost in the process of translation, but the Divine truths they exhibit still retain, in almost every version, their power to affect the mind and the heart of the thoughtful reader.

In this quiet lodging, I am vividly reminded of my early life at College; and I find, now that I am beyond fifty, the advantage of early study. I find my mind *not unfurnished*. In a solitary stroll, I can call up materials previously committed to the storehouse of memory, or give reins to my fancy, in combining ideas, gathered from all quarters, or meditate on some subject, which I may afterwards turn to good account for the benefit of others. *Mentally* as well as *physically* and *spiritually*, it is true, “an idle soul shall suffer hunger.” He that lays up no mental provision in early life, may, in his old age, become a burden to himself and to all connected with him.

Yours, etc.,

H. CRAIK.

2 A

[*To the same.*]

BRISTOL, *Tuesday, March 18th, 1858.*

I found that, the longer I remained at Rugby, the more my engagements increased. Fresh acquaintances brought additional invitations; and on this day week, the last day of my stay there, I was occupied, with little intermission, in visiting or being visited, from 8½ p. m. to about midnight. I had become acquainted with one of the masters, who invited another of them to meet me at breakfast. This occupied several hours. I afterwards found plenty of demands upon my time, in seeing several who wished to spend an hour with me before I left. When I went to Rugby, I did not know a creature but Mr. Tait, and his family; now I have very pleasant recollections of interesting and valuable acquaintances. Some wished to meet with me, because they were interested about the remarkable work in the hands of Mr. Müller: others, because they found I could help them in furnishing information on Scriptural subjects; and a third class found it pleasant to meet one who, like themselves, had paid some attention to the minutæ of Greek criticism.

I had a very pleasant trip on Monday (8th inst.), to Wibtoff. I returned home on Wednesday morning, and was very thankful to find all well and happy. I did very much enjoy my brief period of absence; but now that I am back again, to my loved home, and see the dear ones round about me, I feel that, if it was plea-

sant to meet with strangers and find them friends, it is even more delightful to find one's self by wife and children, and long-tried associates on every side. My heart sometimes is very full of the sense of God's goodness towards me; while, best of all, the apprehension of a living Saviour in Heaven, and the prospect of being happy with Him for ever, rests like a halo of brightness on the close of my earthly pilgrimage. If I have read *History* aright, if I have learned anything from the lessons derived from the experience of others, if I have been taught anything, by what I have personally passed through, of joy or sorrow, during more than forty years, it is the deep conviction that the pursuit of riches, as a leading object of ambition, is the veriest folly. Apart altogether, from purely religious considerations, it is a mistake to imagine that riches, generally, confer happiness, or that those who possess them are really more to be envied than those that are supplied with a sufficiency for their daily wants, with a little surplus for helping others. The evils of poverty on the other hand are exceedingly severe; and that man who argues otherwise displays little acquaintance with the truth of the matter. My prayer would be—"Give me neither poverty nor riches." I dread the snares and temptations connected with either of the two opposite conditions. I quite agree with you, as to the need of relaxation after toil. It seems to me that the evil is not in indulging in relaxation. The danger is lest one should select such sort of relaxations as are positively

injurious either to our physical, mental, or moral health. I do thoroughly enjoy relaxation ; but I believe that if either health of body or peace of mind were to be sacrificed, I should be paying too dear, even for so desirable a gratification

[*To the Rev. A. Anderson.*]

6, CLEVEDON TERRACE,
BRISTOL, 31st May, 1858.

MY DEAR FRIEND,—Yours of the 22nd instant lies before me. I reply to it briefly, instead of deferring my answer till I have more leisure to write. Recently Mr. Müller's own special field of service has so much occupied him, that I seem more than ever tied to Bristol ; and have, therefore, but very little prospect of visiting Scotland this summer. I find it a difficult thing to get away for two Lord's-days at a time ; one or two of my other fellow-labourers being no longer available for assistance. Are you likely to visit the West of England during your excursion ? As there is little prospect of our meeting at Aberdeen, may we not so arrange as to meet at Bristol ?

Six-and-twenty years have passed away since Mr. Müller and myself came to labour in this city. I often think of the approaching termination of my course, and earnestly desire, as I look onward to the end, a deeper, firmer hold of the foundation truths of the Gospel. I see on every side the doctrine of the propitiatory sacrifice modified or explained away. To *me* it still appears the central truth of our holy faith. Do write and tell

me a little about how it is with your inner life. With kind regards,

I remain,

Your very affectionate friend and brother in Christ,

HENRY CRAIK.

[*To a Relative.*]

11th October, 1858.

I dare say you yourself must have felt, that anything like error in the writers of the Old and New Testament, relative to the way of salvation, must be fatal to the claims to be possessed of a Divine mission. In matters that have no immediate reference to the message where-with they were entrusted, their language might be in accordance with the views of science generally held by their contemporaries, just as to this day we speak of the rising and setting of the sun; but in regard to everything that regarded the revelation of God's character, the way of acceptance, the unseen realities of another state of being, to suppose that their uniform and harmonious testimony should be erroneous, is to degrade them to the level of fanatics or impostors. Such a revelation would be of no value whatever, as nobody could draw the lines between what was to be relied upon as true, and what was merely fancy. Trivial diversities exist in the manuscripts. Translations vary in many instances. In matters of an incidental character, there are to be found in our present copies certain diversities of statement; but on the other hand, no matter

what manuscript or version you adopt, the way of salvation through faith in the Saviour is the same in all. The Bible is either a wicked forgery, got up by designing men, or the production of visionary self-dreams ; or it is, what it professes to be, a revelation of the will of God to man. That in all ages the holiest men have loved it most, and the most abandoned have most disliked it, constitutes *one evidence* of its being from heaven and not of earth. I have never found an instance of any man living in habitual regard to God, or even seeking to find his enjoyment in communion with Him, except he was a believer in the written Word. Strange indeed, that God should have allowed a system of delusion or of imposture to be the only instrumentality in imparting the true knowledge of Himself to individuals or nations.

[*To a Relative.*]

BRISTOL, *November 25th*, 1858.

Having once ascertained that the Scriptures contain a revelation of the will of God concerning how such creatures as we are may enjoy His favour now, and the fulness of happiness after this brief life is over ; having once ascertained the doctrines, promises, and precepts held and taught by His divinely commissioned messengers,—it is revolting alike to my heart, my conscience, and my reason, that I should reject any part of that system of Divine truth which the word of inspiration teaches. Many parts may be dark to me, some things I may find contrary to what I might have ex-

pected? but if, after using the proper means, I find that God's inspired messengers have clearly and undeniably taught any particular doctrine, to that doctrine I am bound to submit. I believe, at the same time maintain, with Bishop Butler, that it is impossible that any inspired man could teach anything *contrary to reason*; but, with the same great authority, I maintain that, while the Scriptures contain many things *above* our reason—things which reason never would have discovered, it cannot be proved that, when rightly interpreted according to the acknowledged laws of language, they teach anything *contrary thereto*. If apparent instances occur to the reader of the English Bible, let him suspend his judgment at least until he knows whether the rendering be correct, and whether there be any sufficient ground to question the accuracy in that particular instance of the copy from which the translation was made. *The evidence, external and internal, of the Divine origin of the Bible, is so overwhelming, that a cautious and humble man will be more ready to suppose that his own misapprehension or want of acquaintance with the whole subject, may be the source of his difficulty, than that the inspired writers were guilty of misrepresenting the message with which God had entrusted them.* Most readers of the Scriptures know that men of far higher scholarship than they themselves possess, as well as of undoubted integrity, have found nothing in Scripture inconsistent with the highest reason; and to thousands it brings such an inward testimony of its healing

and sanctifying power, that to all experienced Christians the arguments against its supreme authority and perfect adaptation to the ends for which it has been given to man, however ingenious, are, for the most part, utterly powerless ; they know what the truths therein revealed have done for their souls ; they know that before they heartily submitted to Christ, and rested upon Him alone for salvation, they were living *without any enjoyment in the thought of God, or any stable foundation of comfort in the prospect of eternity*. They now know what it is to hold intercourse with the Father of spirits, to find Him to be a very present help in trouble, and to experience that the promises are a reality, because they have been fulfilled to themselves. As you very properly suggest, it may be well that I should take up, in regular order, the remarks and inquiries contained in yours of the 30th ult.

First, I remark that the fact of the inspired writers using popular language instead of strictly scientific expressions, in their communications derived from God, does not, to my mind, militate against the very highest degree of inspiration. Were an angel to come from heaven with a Divine message in his heart and on his lips, supposing that message addressed to human beings in general, I believe he would be obliged to employ terms inconsistent with the discoveries of modern science. Had the apostles discarded such expressions as the *rising and setting* of the sun, they would have rendered their message unintelligible. Every educated

person now knows that the sun does not rise, but nobody sets aside the perfect accuracy of a witness on matters of life and death because of the employment of such expressions. On the whole subject of inspiration I have met with an able and most attractive little volume by Dr. Goulburn, late of Rugby, now of Quebec Chapel, London. This brief treatise I send with great pleasure. I may not agree with every expression, or even with every sentiment contained in it, but I very much admire the lucid and interesting mode in which his views are propounded. Were I on my death-bed I should earnestly recommend you to read it. I send it as saving me from writing what another has so admirably expressed and illustrated. Read it at your leisure, slowly, deliberately, thoughtfully, and then let me know what you think of it.

Your next remark relates to the difficulties and apparent contradictions which the *least observant* reader may find in Scripture. I believe that this expression is the explanation of a great deal of your misapprehension. To one unacquainted or very slightly acquainted with astronomy, that science presents very many difficulties and seeming contradictions. Such a one may say that the testimony of his own eyes contradicts the decision of the astronomers, and that, little as he may know about the matter, he is persuaded they must be mistaken. So it is with Scripture; that which, to a careful, exact, and well instructed reader is no difficulty at all, becomes, to a careless and unobservant one, a *manifest contradiction*.

The first instance of contradiction which you allege is that in 2 Chron. xxi. 20, and xxii. 1, etc. Here our English Bible contains a manifest inaccurate statement. But every intelligent Christian admits that there are mistakes, not merely in the translation, but in the MSS. of the Hebrew and Greek Scriptures. In this instance we find the date of the king's age differs from that which it must have been according to the previous statement: we refer to the parallel passage in Kings, and find another date; to the LXX. version, and the other ancient translations, and find that the ancient authorities do not support the received and evidently erroneous reading. We are warranted, therefore, in coming to the conclusion that the exact reading in this particular instance cannot now be determined with certainty. The very fact that ancient versions read differently shows that a different text was before them; and thus we have not merely the obvious inaccuracy warranting us in setting aside the date as given in Chronicles, but the confirmation of this inaccuracy by reference to ancient authorities. If any one maintains that the copies of the Hebrew Bible and Greek Testament in ordinary use, are literally and in every respect counterparts of the autographs as they proceeded from the pen of apostles and prophets, such an instance will present to him an insuperable difficulty. On the views which I maintain, such difficulties are of very little moment. I maintain that there is no copy of the Bible in existence of which we can say, Here is in every instance a record of the very words which were written

by Moses and the prophets, or of the Greek Testament, Here is an exact verbal and literal representation of what the evangelists and apostles wrote. There is no copy of any ancient book in the world, no copy of any Greek or Latin classic, of which this assertion can be made; but on the other hand, we know from the comparison of MSS. in all parts of the world, from the collection of ancient documents and ancient translations, that the book, even in the Old Testament, and still more in the New, is, for the most part, *verbally*, and as to the matter, most fully and substantially the very *same* as it was when it was first published.

It is the uniform testimony of every one qualified to give an opinion on the matter, that the great truths which make up the system of Christianity are utterly unaffected by the minutiae of various readings. If, here and there, a true doctrine be taught in a passage which more exact critical inquiry has discarded from the inspired volume, that doctrine will be found clearly taught in other passages in which there is no variety of reading. I speak of what I know, I am writing about what I have studied, and I repeat that the degree in which the various readings affect the substance of the Divine message is so small as to be of no practical importance whatever. You may say, Why were not the transcribers preserved from error? Only consider what this question implies. I answer advisedly, that to have so preserved the Scriptures would have been contrary to the uniform mode of God in dealing with man. It is one of the laws of His moral government that men

should be responsible for the exercise of their faculties, that the *laborious*, the *diligent*, the *painstaking* should do things more exactly than the *indolent* and the *careless*. *To have satisfied so unreasonable a demand, God must have miraculously endowed every indolent, careless scribe, and every unqualified printer, with the most delicate and faultless accuracy, whenever he wrote a portion of the Scriptures, or set a verse in type.* He must have guarded it by a wall of fire so that no unhallowed hands should touch it. He must have inspired every translation so as to insure that there should be no possible misrepresentation of its meaning. He must have so ordered it that every other language on the face of the earth should have been adequate fully to represent the force and fulness of the Greek. It might as well be demanded why God suffers any one to misrepresent the meaning of His Word, so as to mislead their fellow-creatures. The answer is simply this, that no such series of miracles was needful in order to secure the accomplishment of the purpose for which the Bible was given. God never meant that those who, for His glory and their own spiritual benefit, as well as for the good of others, seek with earnest prayer and hours of diligent study to understand His Word, should have no advantage over those who, professing to regard the book as containing a revelation from Heaven, yet require to search its pages that they may know the will of Him who gave it. If the Bible be admitted to contain a revelation from God, then the moment a man acknowledges that he has read it slightly, carelessly, or

with unobservant eye, he is convicted of very palpable inconsistency. Yet you know very well from your intercourse with others, how exceedingly ignorant the majority of persons who profess to receive the Bible as from God are of what that Bible teaches. Only follow out in your own mind the question why God has not secured, not only His own secretaries, but every man who chose to copy or print the Bible, from all possibility of error, and I am disposed to hope that you may admit that which to me is clear as day, that it is of all demands one of the most unreasonable, and, at the same time, contrary to the position of responsibility in which He has placed His creatures. As well ask why not reveal Himself by such overpowering evidences to every one of His creatures that it would be an impossibility for any man to disbelieve? Why not constrain every human being so to believe and act that he should be guilty of no single error or possible transgression? Why permit the existence of moral evil at all? All such inquiries are answered by the very nature of the constitution of the universe. Bishop Butler's admirably reasoned work, "The Analogy," disposes of them all. Take my own case. For more than thirty years the Scriptures have been to me the one chief subject of study. The languages in which they were originally written have become familiar to me more than to many. I have used the ancient versions, and examined the various readings. I know the ground on which I stand. Would not my rendering of a passage be probably far more likely to be correct than that of one who had paid

but a very slight attention to the matter? But if it would be reasonable to demand that the most careless translators should find the result of their labours quite as correct as that of the most exact and careful, *why not require the same equality of result in differently qualified translators?* Consider this question, and reply to it. I can write no more at present.

Yours, etc.,

HENRY CRAIK.

In conclusion, the author wishes to mention, that a paragraph in the first chapter of this work, relating to Dr. Chalmers, was accidentally omitted when the manuscript was forwarded to the printer. It belonged to page 6, and was to the following purport. That during Mr. Craik's residence at St. Andrew's University, the Moral Philosophy Class was conducted by Dr. Chalmers, who inspired his students with great enthusiasm, and for whom, in common with all his class-fellows, Mr. Craik cherished a very warm regard, listening to his Lectures with the most intense delight and admiration. He was always wont to speak with the deepest interest of the benefit he derived from attending Dr. Chalmers' class, and during his whole life often spoke of the powerful influence exerted over him by that distinguished man.

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