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MEMOIR OF THE LATE REV. THOMAS KELLY, OF DUBLIN.

THE late Rev. Thomas Kelly was born on the 13th of July, 1769. His father, Judge Kelly, of Kellyville, near Atley, in the Queen's County, Ireland, is said to have been a gentleman of great capacity and energy, who distinguished himself equally at the bar and on the bench.

Thomas was an only son. He was educated at Portarlinton and Kilkenny, both schools of high repute. He passed with honours through the Dublin University. Being designed for his father's profession, he entered at the Temple; and while in London was much noticed by the celebrated Mr. Edmund Burke, in whose house he was frequently a guest.

He early showed qualities which won esteem and promised eminence in after life. He had a most amiable disposition; his spirit was buoyant, frank, and generous; and he was strictly moral and correct in his habits. So dutiful and exemplary was his behaviour towards his parents, that his mother once said to him, "Well, Tom, you are so good that you cannot be any better; and if there be any change, it must be for the worse." His intellect was quick, vigorous, and retentive. He was earnest in the acquisition of all kinds of knowledge, and was forward and facile in communicating it, which, being combined with warm affections

and pleasant wit, made his company much valued and sought after. He was the light and life of the friendly circle.

Before the time came for his being called to the bar, his attention was by some means drawn to the works of Mr. Hutchinson, and particularly to that author's "Moses' Principia," which purports to prove that the Pentateuch teaches fundamental truth in natural philosophy not less than in theology. This led him to study Hebrew, and brought under his notice the writings of the excellent Rev. William Romaine, who had embraced Mr. Hutchinson's views, and had edited a Hebrew Concordance (Calasio's) to assist in examining them. Mr. Kelly's acquaintance with Mr. Romaine's writings on Hutchinsonianism, engaged him to inquire into that gentleman's opinions on the doctrine of human salvation, and it is believed that by this means he obtained his first correct ideas of the truth set forth in the gospel of the grace of God. But he did not at once recognize its importance to himself personally; he viewed it as an object of speculation only; his impressions of its bearing and claims upon his own heart were yet slight and impractical. The late Rev. John Walker, whom he had known in college, spoke to him seriously on the necessity of inward conversion, admonishing him that the

understanding might be enlightened with a theoretical apprehension of Divine truth, while the spirit remained uninfluenced by its power. Mr. Kelly now became intensely anxious about his state before God. His convictions of sin are described as having been agonizing in the extreme. He betook himself to attempts at self-renovation, adopted the course of an ascetic, and so reduced himself by fasting that his life was in jeopardy. By degrees, however, he heard that "God justifieth the ungodly," that we are "justified freely by his grace, through the redemption which is in Christ Jesus." He began to "live by faith on the Son of God," who "hath put away sin by the sacrifice of himself." Henceforth the spirit of bondage gave place to the spirit of adoption, and our late friend walked in the liberty and joy of complete and everlasting redemption and reconciliation, through the blood of the cross.

In conjunction with a college friend, Mr. Kelly had conducted a weekly periodical called "The Inquirer," somewhat on the model of "The Spectator," designed to expose and censure prevailing follies and vices. Though it involved nothing irreligious, his conscience would not allow him to proceed in an undertaking which, if it could be considered harmless, was frivolous. His friend sympathized in his scruples. It occurred that the publisher proposed some alteration in the contents of the work in order to render it more popular, and happily his plan embraced such changes as entirely exonerated them from further responsibility.

Soon after Mr. Kelly's mind awoke to the realities of religion, he relinquished his intention of going to the bar, and resolved to "take orders" in the Established Church. Among his contemporaries in college had been Mr. Walker, before named, Mr. Maturin, and Mr. Walter Shirley, son of the Hon. and Rev. Walter Shirley, then rector of Loughrea. The four were of one mind in the gospel, and were ordained together in the year 1792.

Evangelical godliness was then a strange thing in Ireland. Mr. Kelly's conversion gave great umbrage to his parents, who seriously regarded it as a dire calamity. His mother in her distress exclaimed, "Well, what I said has come to pass; a change has taken place, but for the worse!" His father was heard to say in the Four Courts, "Other men complain of their sons being dissipated and extravagant; but my complaint is that my son is too religious." Mr. Kelly now had to prove by sad experience how "a man's foes are they of his own household." "My hour of temptation," he wrote to a friend, "is drawing nigh; the word of the Lord must be preached, and his whole counsel laid open; but what uneasiness will this occasion at home! I have already felt some of the effects of it," &c. The course he pursued was ascribed to insanity or wilful perversity. His parents considered it both disastrous to their son and sorely disparaging to their own respectability. They were the more pained and mortified from the circumstance that their son, who had stooped to unite himself with "Methodists and Swaddlers," was heir to the family estate.

On the late Rev. Rowland Hill's visit to Ireland, in 1793—his first visit—he preached at the opening of a small chapel in the village of Leixlip, near Dublin. Mr. Kelly went with Mr. Hill and other friends on the occasion.

"The house," he wrote a few years since, "was built by the road-side, and the door was open, so that all who passed by could see the congregation; and the number present being but small, individuals were distinguishable. My own mind was at the time only opening to the gospel, and I had never before been so identified with the reproach of the cross. Mr. Hill made several very interesting remarks on the sixth chapter of 2nd Chronicles; but I lost much both of the benefit and comfort of what he said, by my cowardly apprehensions of being seen in the place, by any one of my worldly acquaintances who might happen to be passing at the time."

But the timidity here confessed, was soon followed by great boldness in the faith of Christ.

We have Mr. Kelly's authority for stating that "in the year 1794, the gospel was not stately preached in any church in Dublin," and that "you might travel through the length and breadth of Ireland, and hardly hear the 'joyful sound' in one of the parochial churches." Dean Kirwan had, indeed, been electrifying crowds of fashionables in the metropolis, by his pulpit orations in behalf of the Female Orphan Home and other charities, and had obtained more than £800 in response to a single appeal. It is curious to read in the gazettes of the day, advertisements of his preaching engagements, with directions about carriages as for a levée, and intimations that military would be in attendance to preserve free access to the church. But whatever were its fascinations for the carnal mind, the dean himself, before his death, said of his own preaching, "I can compare it to nothing better than to *Nero fiddling when Rome was on fire.*"

Dublin was the first sphere of solicitude with the four brethren already named. They offered to serve gratuitously, and succeeded in obtaining liberty to preach the Sunday-afternoon sermon in St. Luke's Church, by arrangement with Mr. Lowe, the regular lecturer. Their ministry soon told upon the attendance. The rector of the parish, on one day looking over the book kept in the vestry for entering the name of the preacher, and the sum collected for the poor at each service, was much surprised to find that the sum received in the afternoon considerably exceeded that received in the morning, when he himself officiated. He asked the clerk for an explanation. The clerk replied, that some good gentlemen came in the afternoons, and preached such excellent sermons, with such zeal and ability, that the church was *crowded*, and the collections increased. The rector, again looking at

the book, read the names of Walker, Kelly, Maturin, Shirley. He exclaimed, "Why, these are a parcel of *Swaddlers!*" and then turning to Mr. Lowe, said, "You must on no account let these men preach any more for you; and if you do, I must preach the lecture myself." This closed St. Luke's against them. But as the same clergyman who had allowed them to officiate for him in the afternoon lecture there, was also minister of the church at Irishtown, they still obtained the use of the latter pulpit on Lord's-day mornings.

Information of their proceedings soon came to the ears of the Archbishop of Dublin, Dr. Fowler. His grace summoned the devoted brethren separately before him, to answer for preaching "certain strange and pernicious doctrines" in the churches of his diocese. Their reply was, that they preached only the doctrines set forth in the articles of the church, and they appealed to that standard in vindication. The archbishop said to Mr. Kelly, "My purpose, sir, in sending for you was not to enter into any controversy with you on the subject of the doctrines in question, but to ascertain whether or no you intended to persevere in preaching the same doctrines which I understand you now preach." Mr. Kelly answered, "Certainly, my lord; believing, as I do, the doctrines I preach to be those of the word of God, I cannot conscientiously preach any other." His grace treated them with courtesy, but forthwith issued a decree forbidding the Dublin clergy to admit any of the four to their pulpits. Of course the clergy obeyed their superior.

Years previous to this time, the Rev. Richard De Courcy received from another metropolitan an inhibition from preaching, just as he was entering the pulpit of St. Andrew's Church. He announced to the congregation, that not being allowed to address them in the church, he should deliver his discourse in the churchyard; and the crowd soon gathered round him there. The four

brethren above spoken of, although excluded from the episcopal places in the metropolis, were not to be stayed from teaching and preaching Christ. They betook themselves to two conventicle buildings in the city, Plunket-street Chapel and the Bethesda. They had also the country before them—then almost without the gospel. To what extent and with what ardour they wrought for the salvation of men, may be known by an extract from a letter which Mr. Walker wrote on his return from a preaching tour, dated August, 1794:—

“My spirit was greatly refreshed in the country, to find that the blessed work had spread and deepened so gloriously since my former visit. There is a growing church there (at Athy) that would remind you indeed of the spirit and simplicity of the primitive Christians; and many doors opening on all sides. I preached at Monastereven and Stradbally, besides Athy; so that the archbishop will have new grounds of attack. But the God of heaven, he will prosper us; therefore we, his servants, will arise and build. I rejoice to hear that you are going on; and there is Kelly at the Rock (Black Rock, near Dublin), all on fire, as if he would set the world in a blaze. Alas! my cold, cold heart. There is but one thing can warm it, and that is Christ's love.”

In the same year, 1794, the first “clerical meeting” was held in Dublin. The number present was seven, including the four brethren of the Establishment on whom the archbishop had laid his interdict, with a Moravian and two other dissenting ministers. “We of the Establishment,” writes Mr. Kelly, were not strong enough to have a meeting of our own; nor, indeed, do I think that there was any feeling of jealousy at the time towards those belonging to other communions.”

Somewhere about that period, the late Alderman Hutton, wishing to afford the fashionable folk in the south portion of the city an opportunity of hearing the gospel, opened his house in Lusson-street on one evening in the week, for the purpose. Mr. Kelly be-

gan the meeting, and continued chiefly to conduct it. At the Alderman's request, Dr. Law, the Bishop of Elphin, with unexpected liberality and courtesy, promised it the sanction of his presence. Circumstances prevented his attending on the first occasion, but the next opportunity he was there, dressed in his episcopal canonicals, and pronounced the benediction at the close of the service. The meeting was kept up for many years, and issued in the erection of the chapel in York-street.

It is said that soon after his ordination, Mr. Kelly began to entertain scruples affecting his connexion with the Established Church. His doubts arose not from irritation by the opposition he met with, or from the melancholy condition of that church generally. They proceeded from reflections upon the mind of God concerning ecclesiastical matters, placed on record in the New Testament. They increased as his knowledge advanced. At length, namely, after several years' serious and prayerful inquiry, he felt that he could not, with a clear conscience, remain where he was; and therefore became a dissenter. In taking this step, he did but imitate the two thousand worthies of England's Bartholomew-day,—the Owens, the Howes, the Baxters, the Flavels, and others of whom the world was not worthy, whose intellect and evangelism are had in honour to our own day, and who could not make the declaration required by the Act of Uniformity. Since the preaching of truth revived within the communion he then left, personal esteem and friendship towards him, sometimes in high quarters, repeatedly sought to persuade him to return, but the attempts failed. It has often been reported, that had the Church been in its present state formerly, he would not have seceded; but that, having been so long a dissenter, he did not like to change again. On the report being mentioned to him, he repelled it with much warmth, as impugning his integrity, and gave authority for contradicting it in the most

expressive and positive terms, affirming in substance that, if he were reduced to the alternative, so strong were his convictions of duty, he must prefer even going to the stake rather than conform.

While, however, he was thus settled in his own judgment and practice, no person had less of the bigot towards others. To the last he was held in love and respect by ministers and members of the Established Church; and of his views and feelings towards them, he has left the following account:—

“Though a separatist from the Established Church, I can and do avow a *personal* fellowship, on the most sacred of all principles, with every minister of the Established Church who cordially holds, faithfully preaches, and consistently exemplifies, the peace-imparting and sanctifying doctrine of a gratuitous justification; that is, justification ‘by the grace of God, through the redemption that is in Christ Jesus.’ Rom. iii. 24. I can see, not only without any jealousy, but with thankfulness, the multiplication of faithful and zealous preachers of this doctrine in the churches of the Establishment. I am under no more temptation, on account of my principles of dissent, to diminish, than I am to exaggerate their numbers. I am not afraid that facts can be against *sound* principles; and, having full confidence in my principles, I admit facts—at least I wish to do so—as facts, wherever I meet them. The Established Church, with me, is but one species of a genus. Any system that does not admit of an *honest* application of the principles by which the first churches, as associations, were governed, as propounded and practically explained in the Epistles, whether that system be identified with the State, or denounced by it, belongs to the genus from which I dissent. But I do not dissent from the sound doctrine embodied in certain Articles of the Established Church; neither do I dissent from the persons, whether clergymen or others, who ‘love our Lord Jesus Christ in sincerity.’ God forbid! ‘Grace,’ I would say, ‘be with all such.’ We have a common interest in the blessed doctrine of gratuitous justification. It furnishes the ‘reason of our hope,’ and the principle of our sanctification. It is our very life. Let no man take it from us.”

Towards the end of the last century,

Mr. Kelly became acquainted with some of those great and good men in Great Britain, who led the movements then begun for diffusing the knowledge of salvation at home and abroad. At his father's death he had ample means at his command for carrying out his projects of Christian benevolence towards his native country. He built chapels at Athy, Portarlinton, Wexford, Waterford, &c., where congregations were gathered and churches formed, with much promise of usefulness. Through his connexion with the Messrs. Haldane, in Scotland, students from their Theological Academy came over and laboured in the ministry in Ireland. It is to be regretted that some of his chapels are not now occupied as he purposed. Churches, however, that were first gathered by him, and which for distinction's sake were often called, and called themselves, after his name, continue to exist in Dublin, Waterford, New Ross, Athy, and elsewhere; but the number of members is few. Excepting in one or two points of order, they agree with the Independents; and Mr. Kelly has more than once told the writer that there was, so to speak, no difference at all between his views and our own; so that he might be considered an Independent also. When extreme, not to call them absurd, notions on ecclesiastical matters, were broached and did serious mischief in many quarters, operating as a death-blight on Christian fellowship and charity, our late friend was mercifully preserved from them; they were repugnant alike to his judgment and to his tastes. To the London Missionary Society he was throughout warmly attached, and in 1811 he preached one of its anniversary sermons in the metropolis. He also took a deep interest in the measures for reviving evangelical truth among the Continental Protestants, especially when the measures were connected with what he considered the New Testament principles of organization and worship.

Of late years, Mr. Kelly was little known as a preacher, before the public, though he continued to the last acting as pastor in the communities at Dublin and Athy, as he might be for the time resident. It is said, however, by persons accustomed to hear his discourses upon the Lord's-day, that they were marked by surprising variety, depth, and richness of thought, accompanied by the unction of genuine piety, showing that Divine truth flowed warm from his heart, as it did clear from his head. He excelled in exposition, for which his intimate knowledge of the Hebrew, Greek, and other languages, his acute perception and sound judgment, his love of truth, his habits of diligent study, his familiarity with sound criticism, and his devotedness to ascertain the mind of the Spirit, peculiarly qualified him. It is said that a series of letters written by him to his church in Dublin, when absent from town, contain a complete exposition of the Epistle to the Romans. Many evangelical ministers well recollect how much worth and zest his observations gave to our readings of the sacred book, at the friendly breakfast gatherings formerly held yearly during the Dublin April meetings.

Few men were better fitted for authorship than was our departed friend, though his publications were very occasional, and none of them large.

His "Andrew Dunn," published by the Religious Tract Society, is a masterpiece in its class; as a specimen of controversial writing against Romanist error in behalf of gospel truth concerning human salvation, it is unrivalled in the narrative form. About forty years ago, a volume of letters from various clergymen, against separation from the Church of England, was widely circulated, and to it Mr. Kelly replied with great ability. At a comparatively recent date, a small tract by the Rev. Hugh Stowell, entitled, "Reasons why I am a Churchman," was introduced, which, also, Mr. Kelly answered through the press.

He likewise addressed to the editor of a religious newspaper in Dublin, a series of letters, which when inserted were entitled, "Reminiscences of the Church." They contain incidents of Mr. Kelly's early life, with many particulars of the state of religion in Ireland then, contrasted with the present time. From these, extracts have been already made in this brief biographical sketch. They were written apparently with reference to a charge which the Archbishop of Dublin, Dr. Whately, had shortly before addressed to his clergy, in which his Grace had put forth opinions which Mr. Kelly thought were seriously at variance with the teaching of the Scriptures on the subject of justification. A quotation from Letter VI. will explain the discrepancy, and also afford a specimen of Mr. Kelly's reasoning.

"That the difference of judgment between the doctrine of the Archbishop and that of his clergy (that class of which I am speaking*) is of a fundamental nature, is plain from what His Grace says, when speaking of the righteousness which God imputes to the believer. 'We should point out,' he says, 'to our hearers that the righteousness of Christ which the Apostle Paul directs his hearers to seek, was a *moral habit* given by Christ to his followers, implanted in them by him, through the operation of his Spirit.' And, again, speaking of the Greek word rendered 'righteousness,' he says, 'a mere acquittal, a verdict of "not guilty," an imputation of good actions not really performed by him, would have been expressed by another very different word.' page 29. With respect to this last passage, I need only say, that the Archbishop has, I conceive, fallen into one of the fallacies which he has so ably exposed in his own book on Logic. He has dealt with the Greek word as if it were meant to express, *not* the thing imputed, but the act of imputation. An attention to this simple consideration, as I conceive, supersedes any necessity for a critical discussion as to the meaning of the Greek word. That the 'righteousness' which God imputes to the believer is practical righteousness, that is, obedience to His law, with its principle, I make no doubt; that this act is gratuitous

* The Evangelical.

on the part of God, is the thing we contend for, as the vital doctrine of the Gospel, and as, in one shape or another, the real cause of offence to the world. On the supposition of this being the Apostle's doctrine, we may easily understand why he should think it necessary to show that he was not so unacquainted with the character of the human mind, as not to expect objections founded on the very nature of that grace which was so prominently exhibited in the doctrine. As when he says, 'Shall we continue in sin that grace may abound?' Rom. vi. 1. And again, 'Shall we sin because we are not under the law, but under grace?' Rom. vi. 15. But on the supposition that his doctrine was the same as that which the Archbishop pleads for in the passage quoted above, what pretext would there have been for such objections? If the righteousness of Christ which the Apostle Paul directs his hearers to seek, as his Grace expresses it, was a '*moral habit* given by Christ to his followers, implanted in them by the operation of His Spirit,' page 27, why should his Grace think it necessary to use so much caution as his charge intimates in inculcating it? His Grace's doctrine has *in itself* all the safeguards that can be required."

About the same time a little pamphlet appeared, entitled, "Thoughts on Imputed Righteousness. By T. K." It was in the form of dialogue, and displayed the writer's power of criticism and argument to advantage. But it rather staggered some of the rigidly orthodox among his friends. It purposed to show that the distinction made by theologians between Christ's life and his death—as separately bearing on our acceptance with God—his "passive obedience," as it is often called, being imputed to deliver us from the curse of sin, and his "active obedience" being imputed for our establishment in the Divine favour, is not founded on Scripture. With considerable force, he urges that it is not the obedience which Christ rendered to the law, transferred to our account by God's free grace, which justifies us with God; but that He, by his free grace, imputes "righteousness" to us, or accounts us righteous persons, and deals with us

accordingly, through expiation by the Messiah's death. But this is not a place for reviewing the discussion, though the question is well worth consideration.

The work, however, by which Mr. Kelly is best known to the Christian public is his volume of original hymns, so largely culled from by compilers for the Service of Sacred Song, in every section of the Evangelical Church, on both sides of the Atlantic, where praise is offered in the English tongue. It may be questioned whether what are commonly called "hymns," require or admit of much that is strictly poetic. Devout sentiment, expressed in plain rhyme, is by some preferred to lines that abound in rich and magnificent conceptions. Minds not wholly absorbed in the piously emotional, must be forgiven if they are sometimes offended at the lack of spirit, taste, and even thought, which compositions of this class, used in congregational worship, exhibit. It deserves consideration, also, whether portions of the Psalms, and other inspired ascriptions, might not, advantageously to the character and edifying effect of our public praise, be occasionally introduced as they stand in our approved version of the Scriptures, without subjecting them to the Procrustean process which our hymnology demands. In Mr. Kelly's Hymns, however, we have great excellence, with comparatively few blemishes. If they do not startle us, and bear us above ourselves, by the splendour and power of the author's genius, it is because his aim was nobler and more sacred. He designed them to be natural utterances of the human spirit, either in songs of Zion, or in homage to Jehovah. They abound with the variety, beauty, and sublimity of Gospel truth, and in the fervour of a renewed heart, touched by that truth as with a live coal from the altar of God. Exquisite simplicity marks them all. Nothing was more repugnant to the author than great swelling words of vanity. In the choice of terms, he

studied to express himself with the brevity and terseness of our pure Saxon, certainly not less becoming for verse than for prose; and when the use of phraseology different from what he had employed was at any time suggested, for the sake of greater smoothness or polish, he preferred his own, as being superior in transparency and point. Great animation pervades the book; and on certain themes the strain rises with a rapidity, or moves with a majesty, perfectly admirable. The number of hymns is seven hundred and sixty-five. They comprise almost every conceivable topic suitable for such compositions. Of metre there is great variety. Their character is pre-eminently evangelical. Seldom has a gifted, uninspired man of God been honoured to prepare a more precious store of help in Christian worship and in the Christian life. While the name of Jesus is "as ointment poured forth," the volume will be fresh and refreshing in the church. It will testify more clearly and truly what the author was, in faith and in hope, in homage and in love, in zeal and in triumph, than any eulogistic inscription in brass or marble, and be a memorial incomparably more valuable and enduring than a pyramid of gold or adamant.

His preface to the last edition, printed in 1853, with his final revision of the whole, concludes thus:—

"It may be perceived, by those who read these Hymns, that though there is an interval between the first and the last of nearly sixty years, both speak the same great truths, and in the same way. In the course of that long period, the author has seen much, and heard much; but nothing that he has seen or heard has made the least change in his mind, that he is conscious of, as to the grand truths of the Gospel. What purified his conscience then, does so now. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.' Brethren, pray for the author; you can confer no greater favour upon him."

In connection with his Hymns, Mr. Kelly composed and published music adapted to every form of metre in the

book. It is extensively known, and equally admired—the melody and the harmony beautifully corresponding with the sentiments and style of the hymns.

After being favoured through life with a more than common measure of health, Mr. Kelly, in October, 1854, had a slight paralytic seizure, which, however, did not in any degree impair his intellect, though it for the time partially affected his speech. The writer, who had been just visited with a sore and sudden domestic affliction, called upon him shortly afterwards. He made but little reference to his illness, except saying that he was ordered to avoid excitement, and putting his hand significantly to his head, with the remark that there was "something to be got rid of *there*." He mentioned Isaiah l. 10, as describing the people of God under affliction, and as comforting to both the parties then conversing together, dwelling also upon the contrast presented in the next verse. At his request the interview was closed with prayer. On a subsequent occasion, the writer was surprised and gratified to find him nearly himself again—his heart as fresh, his voice as sound, and his whole manner as firm and manly as before his seizure. He spoke with great animation upon a movement we had heard of, favourable to the Gospel in a non-Protestant part of the continent, and intimated that we ought to be particularly interested for such movements there as were in keeping with our own convictions of Church order. About three weeks before his death, the writer met him in the city, and walked with him some distance. It was evident that feebleness had taken hold of his frame. Among other topics spoken of, was the desirableness that he should commit to writing, in as full detail as he could, particulars of the state of things in Ireland in his early days, and of the progress of the Gospel in the country down to the present time. The letters mentioned above, as having appeared in a Dublin newspaper, were referred to, as showing the value of a

more extended account, and that he was himself the party to furnish it. He seemed to acquiesce in the idea, without hesitation, and the writer took the impression that the proposal had occurred to himself, and had, perhaps, been already acted upon.

Little did the writer imagine that he was then conversing with his long revered friend for the last time in the flesh. In the course of a day or two, however, Mr. Kelly was attacked with another and very painful disease, which resisted all that medical skill could do for its removal, and during which it was deemed advisable that he should be kept as free from visitors as possible. He much feared being called to bear severe suffering, and dreaded the physical agony which common supposition associates with dying. But his fears arose not from a want of natural fortitude; they were produced by an apprehension that he might, through infirmity, dishonour God by impatience. When heavy suffering overtook him, he desired that the methods usually had recourse to, for soothing under its paroxysms, might not be employed in his case, lest his mind should go astray; instead of applying artificial sedatives, he preferred trusting to Divine grace to upbear him and carry him through. Nor was he disappointed in this hope. As the days and nights came and went, he continued quiet and resigned, leaning upon God his strength, who will not allow his servants to be tried beyond the ability he gives them to "endure as seeing Him who is invisible." He was much in prayer, and spoke little to those about him. The hymn No. 286 in his volume (last edition), "When the Lord rebukes his servant," &c., was the one he spoke of as expressing his own feelings during his illness. He often uttered such petitions as, "Lord, help thy poor creature;" "Thy worm looks to Thee for help; let him not dishonour Thee by impatience." At one time when the verse was mentioned, "The Lord

is my shepherd, I shall not want," he said, "The Lord is my *everything*."

On Lord's-day, May the 13th, which proved to be the day before his death, he said, "My great High Priest supports me now." About ten o'clock the next morning, his son-in-law, the Hon. and Rev. W. Wingfield, with some other members of the family, observing that his end was near, knelt at his bedside, and prayed that God his Saviour would support him when passing through the valley of the shadow of death. While they were so engaged, he opened his eyes and looked up, as if joining with them in the exercise. Hardly had they ceased, when they perceived his breathing alter considerably. It became more feeble, and at increasing intervals. And so gently did he die that his last breath could hardly be perceived, nor was a muscle or a feature disturbed. His last words had been, "Not my will, but thine, be done." And now "in perfect peace" he went to "sleep in Jesus."

Had the reader been privileged to be present in that privacy, observing what was passing, would he not have said, "Let my last end be like his"? When the writer heard that the beloved father in the gospel was no more on earth, he thought of the wondrously blessed transition the departed saint had experienced, and among other hymns by his friend, the following came to his heart with living power, as now having its description realized by its author:—

"When a believer yields his breath,
I follow him with eyes of faith,
Where sense can see no more;
Methinks I see him spread his wings,
And soar above material things,
To yon celestial shore.

"No tongue can tell, no fancy paint,
What transport fills th' enraptured saint,
Of Paradise possess'd;
His wants abundantly supplied,
His wishes fully satisfied,
Himself supremely bless'd.

“ But what occasions so much joy ?
Or what can now his powers employ,
That yields him such delight ?
’Tis Jesus on his heavenly throne,
Who saved and claim’d him for his
own—
What object half so bright ?

“ How far is what he saw below,
Or all he had the power to know,
By what he sees excell’d !
The clouds that interposed before,
Obstruct his clearer view no more,
And Jesus stands reveal’d.

“ But see ! he joins the ransom’d throng,
And swells the grand triumphant song
Of Moses and the Lamb !
Jesus the object of their praise,
The LORD who deign’d such worms to
raise—
Th’ unsearchable I AM !

“ Oh, may we know the Saviour’s grace,
And then in heav’n behold his face,
On wings angelic borne !
For this let men our hope condemn—
Well pleased we’ll smile and pity
them,
And haste beyond their scorn.”

A biographical sketch is expected to embrace a notice of distinctive features in the person’s character. In the present case, however, there was so much Christian excellence, in so great variety, and so well proportioned, that to specify particular qualities would imply defects which did not exist. With parties who knew Mr. Kelly, and could appreciate goodness, it would be difficult to mention points in which he was most worthy of regard.

He had in his natural constitution much that was desirable. His education, position, and early intercourse, gave to his manner and general bearing an ease, courtesy, and self-possession, which won esteem and respect ; though he had nothing of the mere aristocrat, he was in the best sense of the word a gentleman. Had he not become more than a man of the world, he would have been what the world calls a man of the strictest honour and moral worth. As a Christian, he was an Israelite indeed, in whom was no guile. The fear of God, added to

genuine uprightness and truth, gave him great strength, freedom, independence, and decision. In matters that involved conscience he was un-compromising.

His only trust before God was the Saviour, revealed in the divine testimony for the free justification of the ungodly ; none ever more simply and heartily gloried in the cross of Christ. Religion was with him a life—the life of God in the human soul—sacred and heavenly—which allowed of no fellowship with vanity more than with vice. Yet the “ glad tidings of great joy ” to sinners, threw no gloom over his spirit. He was a man of prayer ; but walking with God was with him a continued reality—a chosen habit ; and the effect of it upon him never led others to suppose that dwelling in God, who is light and who is love, did or possibly could make man dark and melancholy, sullen and morose, proud and selfish. He was lively, loving, and large-hearted.

Nor less estimable was he for meekness and loveliness, modesty and diffidence. Sometimes, indeed, a stranger might think him backward to express himself with sufficient confidence ; that he did not among others take the place which belonged to him of right ; that he did not always act with the promptitude and resolution which circumstances required. Much of this arose from distrust in his own judgment, in dread of putting himself forward, and a detestation of the least approach to the pride and pomp of priestcraft in the servants of Christ.

To the sacred Scriptures he paid implicit deference, and read them daily in the originals. He had made considerable attainments in some of the Oriental languages. He has been pronounced a first-rate Grecian. As he advanced in years, he allowed not himself to become *rusty* in his scholarship, but kept up his acquaintance with the classics to the last. It was not very long before his death, that a friend, calling upon him, found him

reading Aristotle; an accurate acquaintance with some of whose writings would, perhaps, be of greater help than has been supposed to the understanding of New Testament Greek. While Christian truth always held the chief place in his regard, he endeavoured to be not behind the times in other kinds of knowledge; but making all his attainments subservient to his better understanding the Scriptures, and more clearly and usefully commending their contents to the regard of others.

It is scarcely possible to conceive of one who was more thoroughly "a lover of good men." To every follower of Christ his soul went out in warm and confiding brotherly affection. He "minded not high things, but condescended to men of low estate." His generous distribution to purposes of benevolence and Christian usefulness would outstep justice to himself.

He let no opportunity pass for doing good in the most important way, by dropping a hint when it would have been

inexpedient to attempt more. He had admirable tact in adapting his mode of speaking to the parties he thus incidentally addressed. He and the late Lord Plunket, so well known for his *puns*, had been schoolfellows, and occasional recognition continued through life. His lordship, once meeting Mr. Kelly, said, "that he thought he," Mr. Kelly, "would live to a great age." Mr. Kelly replied, "that he was confident he should, as he fully expected never to die." The nobleman said, "Oh, I see what you mean."

Mr. Kelly at his death had nearly completed his eighty-sixth year. "The memory of the just is blessed." The recollection of him will abide, grateful and profitable, with many he has left behind, until, by the Saviour's grace, they are taken to be where he is, with perfected powers to behold that Saviour's glory, and serve Him in the perfect fellowship and bliss of the "new heavens and the new earth, wherein dwelleth righteousness."