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"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITORS.

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NEAR TO THE SAVIOUR'S SIDE.
 Far over Jordan's rolling river,
 Eternal day—
 There's where our eyes are turning every,
 There's where the angels stay.
 All through this vale of tears and sorrow,
 Patient we roam,
 Still trusting for that happy morrow,
 Bright in our Father's home.
Chorus—All our heavy load sits lighter,
 Every storm we bide;
 O brothers! how the way grows brighter,
 Near to the Saviour's side!
 Far from his tender arms benighted,
 Dark was our way:
 Still every precious promise slighted,
 Where could the Spirit stay?
 Down at the foot of Calvary's mountain
 Pilgrims we come;
 There may we in that purple fountain,
 Wash in our Father's home.
Chorus—All our heavy load, &c.
 One lovely form among the sainted,
 Heaven within,
 Stands in our vision ever painted,
 Stretched on the cross for sin;
 When shall we hear his voice commanding,
 "Come higher—come!"
 When in his golden courts he standing
 With our beloved ones at home?
Chorus—All our heavy load, &c.

The late Rev. Francis Augustus Cox, D. D. LL.D.

FRANCIS AUGUSTUS COX was born at Leighton Buzzard, on the 7th of March, 1783. He was an only son, and his parents had no other child but a daughter, born to them after an interval of nearly eighteen years. This lady, first married to the late Rev. Mr. James, the intimate friend of Robert Hall, and afterwards to the Rev. W. Killingworth, still survives. Her lamented brother received the rudiments of education in an academy at Northampton, of which Mr. Comfield, a respectable member of the Baptist denomination, was proprietor. His first religious impressions in youth he referred to the perusal of the "Pilgrim's Progress," when he was not more than nine years old; and that those impressions were deep and enduring, may be inferred from his habit of gathering his school-fellows together in little prayer-meetings, and from the fact, that his first sermon was preached in his native place, when he was a lad of only fifteen years of age. His grandfather, we have heard it said, was extremely averse to the idea of his entering the ministry; but the character of this trial-effort overcame all the old gentleman's prejudices, and convinced him, that Divine Providence was guiding the pious youth to his proper destination. In due time, he was received as a student into the Baptist College at Bristol; whence, after the usual course, he was sent by his father to the University of Edinburgh, where, under the tuition of Professor Playfair and the other northern lights who then adorned the Modern Athens, he proceeded to graduation as Master of Arts. He was first called to the Christian pastorate by the Baptist Church at Clipstone, in Northamptonshire, the celebrated Andrew Fuller, and the not less excellent Sutcliffe, of Olney, taking the principal parts in the ceremony of his ordination. From Clipstone, he removed to Cambridge; but returned to Clipstone again before receiving an invitation to Hackney. In his twenty-eighth year, he was united in marriage to Miss King, of Watford, who after bearing him two children, a son and a daughter, died young. Miss Savory, of Plymouth, became his second wife; by whom he had four sons and one daughter. This most intelli-

gent and judicious lady was spared to be his counsellor and help-mate during the greater part of his ministerial life, and died honoured and lamented by every one who could appreciate her singular worth. After a considerable interval, Dr. Cox contracted a third marriage with the widow of Mr. M. G. Jones, formerly of St. Paul's-churchyard; and to this estimable lady has fallen the sad and anxious office of attending him without ceasing, night and day, and watching his latest breath. Of Dr. Cox's children, three only survive their venerable parent.—his son by the first wife, and his two younger sons by the second; all of whom are either in Australia or on their way thither. The eldest son of the second Mrs. Cox gave early promise of sustaining the reputation of the paternal name to the Christian ministry; but it pleased the Great Disposer to take him to Himself soon after commencing his preparatory studies.

Mr. Cox became pastor of the Baptist Church in Hackney in the year 1811, and, as is generally known, from that time had no other ministerial charge. The limits prescribed to this sketch will not allow us to pursue his history through all its stages of usefulness and honour. At one time, he associated with pastoral duties those of a Tutor in Stepney College. He was, at all times, a zealous, active, and prominent labourer in every cause connected with the interests of his own denomination, or of the church at large, or which, at the same time, contributed to the true happiness of man, and was not incompatible with sacred functions. His name will stand associated in history as the fellow-labourer of Brougham and Campbell in the formation of the London University, and will also occupy a first place in the annals of every great movement with which his views as a Baptist, his Catholicity as a Christian, and his principles as a Protestant Dissenter, together with his remarkable aptitude for public service, tended to identify him. Yet, that these extraordinary demands upon his time and attention were never permitted to interfere with the obligations he had contracted in a more private sphere, will be evident, when it is considered, that one of the smallest churches in the metropolitan suburbs became in his hands, one of the largest; and that his stated ministry, extending over the long period of two-and-forty years, was as fresh and vigorous at the close as at the beginning, the chapel was a small and obscure building in Shore-place, of which not a stone now exists; but it is an affecting circumstance, that, less than a month before his death, he removed to a residence within a very few yards of the spot where he commenced his ministry in Hackney.

Wielding a facile and vigorous pen, and possessing a mind well stored with various knowledge, Dr. Cox made an early and successful appearance on the field of authorship; and in his latest productions, the spring and nerve of youth are combined with the wisdom and experience of age. His "Life of Melancthon"—a congenial subject—has been long out of print; and it may be hoped, that his representatives, by causing this elegant piece of biography to be reprinted, will fulfil an intention which we believe he cherished. Of another of his earlier works, the "Female Scripture Biography," a new edition was lately conceded to repeated demand; and it is an evidence of the care with which he must have formed his style, that, after an interval of three times the Horatian period, he saw no occasion to alter nine sentences in revising it for the press. His philological skill was exemplified in a treatise on the Baptist controversy, which convinced of the Author's learning those even whom it failed to win over to his conclusions. The promise thus given of his capacity for critical dissertation, has been amply redeemed by his numerous contributions to the *Electric Review*, to *Kitt's Jour-*

nal of Sacred Literature, and to other leading periodicals, and especially by his elaborate treatise in the *Encyclopædia Britannica*, on Biblical Antiquities, which he lived to revise and enlarge from the latest authorities, and to give to the world in a separate volume. A readable volume, in which he recorded the fruits of observation and inquiry during an official visit to the United States and Canada, affords a favourable specimen of his powers in the lighter kinds of composition; and his Prize Essay, entitled "Our Young Men," is not more adapted by its wise counsels to aid in the formation of a truly manly character, than, by the beauties of its style, to promote a pure taste for letters. In celebration of the Jubilee of the Baptist Missionary Society, he wrote a history of that Institution, in two volumes, which, besides the special interest attaching to its early fortunes and splendid achievements, contain a gallery of portraits of its venerable fathers and most distinguished missionaries, drawn with Plutarchian vivacity and force by one who, in each instance, drew from the life. In single sermons and other minor publications, the public have samples of his preaching, especially in the expository form; but those only can fairly judge of his excellence in the pulpit, whose privilege it was to listen to his voice. Nor is it yet known, whether his failing health allowed him leisure to comply with a request which he regarded with some degree of favour when earnestly pressed, that he would occupy his spare moments in the selection of a volume of sermons from the vast accumulation of half-a-century's labour. His latest publication was written after the first symptoms of his last illness. A clever but flippant contributor to the *Eclectic Review* had presumed to assail the English pulpit with indiscriminate and unqualified censure, as unbecoming in a critic supposed to have thrown his shafts from the North bank of the Tweed, as it was unjust in itself. With a promptitude as graceful as the assault was indelicate, Dr. Cox interposed the broad shield of a life-long reputation in defence of his brethren, and, in a light brochure, entitled, "The British Pulpit As It Is and As It May Yet Become," which reached a second edition almost simultaneously with his decease, has afforded a pleasing proof of mental elasticity in hoary age; and, while mildly rebuking the intemperate critic, has shown to him "a more excellent way." In addition to the stamp of approval from his Alma Mater, our lamented friend received literary honours from two other Universities. His scholarly accomplishments were spontaneously recognised by the Glasgow Senate, who conferred upon him the degree of LL.D.; and, in honour of his position and attainments as a theologian, of which our Transatlantic brethren had the best opportunities of judging, Brown University (we write from recollection) presented to him the diploma of D. D.

By the general verdict, the late Dr. Cox was a man of fine talents and a ripe scholar. With no slight pretensions erudition, he was, perhaps, more remarkable for the variety of his attainments than for the profundity of any. Though surpassed by few in the knowledge suited to his sacred functions, with respect to the scope of his general acquirements, he shone as the accomplished gentleman, rather than as the professed student; seeming to take almost equal pleasure in the *belles lettres* and in the abstruser sciences, and alike at home in poetry and eloquence as in mathematics and natural philosophy. In the modern astronomy, he was well versed, and his reading and observation kept pace, also, with the deductions of geological discovery. The abundance and readiness of his resources were strikingly illustrated during his American tour, when he gratified, if not astonished, the numerous learned Societies which he vi-

sited in all parts of the States, by the promptness and facility with which he delivered his unpremeditated thoughts on any subject that might be proposed to him for a theme.

In his preaching, however, there was no parade of learning. "Evangelical sentiments," he has observed, "should be conveyed in an evangelical manner;" and he strictly exemplified his own rule. In the first years of his ministry, he displayed that exuberance of fancy which, in young preachers of promising talent, often solicits the pruning-hook of time; but in riper years, this luxuriance of expression was sobered down into a natural and pleasing diction, in which the Scripturality of the doctrine commended the rhetoric, and the excellence of the matter was more obvious than the beauty of the style. His ministry from first to last was as attractive to the unlearned as to the polite, and impressed the aged without repelling the young. By his own people, he was listened to with ever fresh delight. Even when disabled by illness, he was besieged with applications for his services. As we have already stated, on the very morning of the day on which, exactly one week before decease, he unconsciously addressed his own people for the last time, he had preached before the Lord Mayor and Sheriff at the Weigh-house, with apparently undiminished power and complete acceptance.

The tone of his preaching, especially in later years, must ever be associated in the minds of his hearers with the purity and brightness of his personal character. Never more impressive than when expatiating upon the eternal prospects of the true believer, he seemed already to breathe the atmosphere of that Heaven which had received so many pledges of his private affection and official fidelity, and for which his own spirit was so manifestly made meet. Though it is the infirmity of friendship to exaggerate the dimensions of virtues upon which it loves to dwell, yet in the case of Dr. Cox, its partial verdict is confirmed by the general voice. The very appearance of the man, crowned with the snows of age, yet, beaming with unceasing cheerfulness, struck even strangers with the conviction, that they were looking upon one of the excellent of the earth; while those who had a nearer and more frequent view, felt themselves in the presence of a man in whom the best dispositions of our fallen nature had been developed by the influence of Christian principles into a character of peculiar loveliness. It was notorious in religious circles, that, of all men, Dr. Cox was the first to be placated, the last to take offence. The sun, it might be literally said, never went down upon his wrath; and, if it were too much to affirm that he never made an enemy, we may venture to feel sure that he has not left one behind. His presence was everywhere the symbol of peace, love, and cheerfulness. Firm as a rock in his convictions, he yet never suffered them to betray him into bigotry or passion. Baptist as he was, his anxiety to obliterate the lines of denominational demarcation amounted to impatience. With all who loved the same Lord, he was ever ready to commune; and he afforded the rare example of combining the advocacy of principles often deemed extreme with the exhibition of a spirit free from every taint of intolerance.

TRUST GOD.—I could write down twenty cases, says a pious man, when I wished God had done otherwise than he did; but which I now see, had I my own will, would have led to extensive mischief. The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after him, he must determine not to let him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where he places us, to be what he would have us do, and this as long as he pleases.