

A CONCISE ACCOUNT
OF THE
LIFE OF SAMUEL BENION, M. D.

HE was born in a country place in the chapelry of Whicksal, in the parish of Prees, and county of Salop, June 14, 1673. His parents are still living, very religious good people, and of competent estate in the world, and he was their eldest son who lived.

His mother was the daughter of Mr. Richard Sadler, a worthy nonconformist minister, who was turned out from Ludlow by the Uniformity Act, and spent the rest of his days in obscurity at Whicksal. He died in 1675.

He was baptized by his grandfather, and called Samuel, because *asked of God*, and *devoted to him*.

He gave early indications of a happy genius, and a strong inclination both to learning and piety: and *even a child is known by his doings*.

He began his grammar learning, and made considerable progress in it with the schoolmaster at Whicksal: but in 1688, he was removed to the free-school of Wirksworth in Derbyshire, to be under the conduct and tuition of a very learned able master, Mr. Samuel Ogden, with whom he continued almost three years, till he was near eighteen years of age, a much longer time than youths of his proficiency ordinarily continue at the grammar-school; but he found the benefit of it, (as many who outrun their grammar learning too soon find the want of it,) for hereby he laid his foundation large and firm, got great acquaintance with the classic authors, made his after-studies the more easy and pleasant, and arrived to the felicity of speaking and writing Latin with great readiness, fluency, and exactness.

In 1691, he went to live with Mr. Henry at Broad Oak, who employed him in teaching some gentlemen's sons who were tabled with him, and directed and assisted him in his entrance upon his academical studies. Here he discovered an extraordinary skill in the languages, and prudence much above his years in the management of those who were under his charge; and Mr. Henry expressed much satisfaction in his conduct, and a particular kindness for him.

In 1692, he went to London, where he sojourned about half a year with the Reverend Mr. Edward Lawrence, and there had opportunity of hearing the best preachers, and perusing the best books; both which he failed not to improve much to his advantage. When he came down, he prosecuted his studies alone at his father's house with great application. Surely few who have so great a stock of learning have owed it, under God's blessing, so much to their own industry, and so little to the help either of tutors or of fellow-students. He beat it, as we say, out of the cold iron; and when it is so, the excellency of the power is so much the more of God.

In June, 1695, he went into Scotland to the College of Glasgow, with a young gentleman or two, whom he was intrusted with the conduct of. Having furnished himself before with a good treasure, and matter to work upon, the advantages of that place, during the year he spent there, turned to a good account. Here he studied closer than ever, sometimes not less than sixteen hours a-day, having a little food brought him to his study, and slept not any opportunity of improving himself in useful knowledge.

His regent was Mr. Tran, whom he often spoke of with great respect, and who had a particular affection for him, and while he lived kept up a correspondence with him. The other learned men of that university he also often took occasion to make an honourable mention of. Mr. Jameson, History Professor there, did likewise correspond with him. That miracle of a man, who is quite blind, and has been so from his birth, and yet, as appears by the learned works he has published, a most accomplished scholar, and very ready and exact in his quotations of authors.

In May, 1696, he took his degree of Master of Arts there, and then returned to his father's house, where he would be near to Mr. Henry, under whose ministry he had been trained up, and now

intended for some time to sit down for his further improvement.

But within a few days after he came home, Mr. Henry finished his course, (June 24, 1696,) to his great grief and disappointment.

The beheaded congregation presently cast their eye upon him, as the most likely person to succeed Mr. Henry, being one of themselves, and one who upon all accounts promised well; and they had reason to think he would not be without honour, no not in his own country. Without looking any further, they unanimously made choice of him, and soon found their expectations from him even out-done.

He was then about twenty-three years of age, and had never preached, nor designed it quickly, but wished rather to continue yet for some time a student; so that it was not without great difficulty that he was persuaded to undertake the work itself; pleading with the prophet, (Jer. i. 6.) *Ah, Lord God, behold, I cannot speak, for I am a child*, especially to undertake it there, and come in the room of such a man as Mr. Henry; this he was in a manner compelled to, often saying he even trembled to think of it. And truly, I think I never heard any man express himself with more humility and modesty, self-diffidence, and self-denial, than he did on all occasions.

But he plainly saw the providence of God calling him to this work, and therefore he submitted, and gave himself wholly to it. He lived at his father's house, and preached at Broad Oak; and all his performances were such, that none had any reason to despise his youth.

His great modesty would not suffer him to undertake the sole charge of that congregation, and therefore he was backward to be ordained, and desirous that the senior ministers of the neighbourhood would come and administer the sacraments to them, which they did for some time.

But in Jan. 1696, he was solemnly set apart to the work of the ministry, by the laying on of the hands of presbyters at Broad Oak, *plebe prasente—in the presence of the people*. And the confession of faith which he made at that time is so remarkably concise, that I think it worth inserting at large, and the rather because we have so little of his remaining in our hands. It is this:

“Being obliged to confess my faith, I humbly crave leave to do it in that method which hath been of singular use to me in confirming of it.

First, then, I cannot but be persuaded, that in this earthly tabernacle, my human body I mean, dwells an immortal soul, conscious to itself that it had a beginning, and must needs proceed from a Father of spirits.

I do therefore, in the next place, firmly believe that there is a God, that is, an Almighty, All-wise, All-good Being, all whose works must needs origi-

nally be both like him, according to the capacity of their nature, and worthy of him.

But sad experience hath effectually taught me, that I am naturally an unholy, impure, perverse creature; an ignorant, obstinate, selfish being: I cannot but conclude, therefore, that I am degenerated, and no such thing as I was when I came out of my Maker's hands.

I am satisfied, that I cannot restore myself, that no creature can restore me, and that the work of restitution being such as could not be effected, but by infinite power, it must needs be such as could not be contrived but by infinite wisdom; and that I should never have understood the methods of it, if God himself had not revealed them to me.

The necessity, therefore, of divine revelation, in order to eternal life, I am thoroughly persuaded of; and finding a volume in this world, termed by us the Holy Bible, that has in it all the marks of heavenly inspiration that the most inquisitive mind can reasonably imagine or desire, I believe it is the word of God, and with all my soul embrace it as the revelation I need, in order to my everlasting happiness.

According to it therefore, finding that the world by its wisdom knew not God, I form my conceptions of the first cause of all things, and I embrace heartily the doctrine asserting a Trinity of Persons in the Unity of the Godhead.

I believe, that Infinite Wisdom fore-ordained in eternity whatsoever shall come to pass in time; and that this whole world, according to the particular appointments of its creation, was made exactly in that admirable manner which the sacred history relates to us.

The account which the Scripture sets before us of the fall, wherein it lets us know our first parents, the once perfect representatives of all their posterity, lost their innocence and felicity together, do entirely satisfy me how sin and misery made their entry into this, ever since, unhappy world; and I believe I fell in them, and with them.

I believe the reports of a Mediator engaging in our cause, appeasing divine justice, reconciling men to God. And hereof, I think, I have even a demonstration in the present constitution of this world, and state of men here differing so vastly from that of the fallen angels. I believe, that this Mediator is the Lord Jesus Christ, Immanuel, who was made perfect by his sufferings, that he might bring all those whom purely free grace had chosen to be the sons of God, to eternal glory.

For these I believe, in the highest exaltation, the just reward of his voluntary abasement, he lives to make continual intercession, sending down upon each of them the Spirit, in the most proper seasons and measures, which, by the means of grace, works the faith, hope, and love in them, which qualified them all for justification, to be had only by perfect

righteousness; and glorification, to be had only in his purchased bliss.

These means of grace I apprehend to be chiefly the word and prayer, and the sacraments of baptism and the Lord's supper; for the more effectual application of which, I believe, the great King of the church hath established in it a settled ministry, which he will own and grace to the end of the world.

At the end of the world, I expect a day of universal judgment, in order to which, I certainly look for a resurrection from the dead, and in which I firmly believe an irreversible doom will be pronounced on every man, determining both his soul and his body to the state of felicity or misery the former had assigned it, by a particular judgment, immediately consequent upon his death.

These things past; I believe, the wicked shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; and that they that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars for ever and ever."

This was the confession of his faith. His ordination vows, in answer to the questions solemnly put to him, were likewise very serious and devout, and affecting to the hearers, but too long to be inserted here. However, in the course of his ministry, it was evident he remembered them, and transcribed them into his conversation.

Some of his friends about this time, observing his great studiousness, and the mighty progress he made in learning, and some few of his acquaintance, who had been pupils to Mr. Frankland, who died in 1698, being then destitute of a tutor, earnestly pressed him to undertake the tuition of young men, which he was prevailed with to do. In which part of his work, though his beginning was small, his latter end did greatly increase; so that at the time of his death, he had above thirty under his charge, and more coming.

His good mother had used to be serviceable to her poor neighbours, sometimes in the charitable curing of those who were hurt, or sore, which gave him occasions far beyond his intentions to consult medical books, that he might advise and assist therein, which his quick and active genius soon improved by; so that he got a considerable insight into the practical part of physic, the theory of which he who was so great a master in natural philosophy could be no stranger to. With this he was useful among the poor, and gained both experience and reputation, so that he could not avoid a much larger share of business of that kind than he ever either desired or designed. In the year 1703, he took a journey to Glasgow in Scotland, and there he commenced doctor of physic. The learned men of that university showed him a great respect; he was publicly examined by a convocation of all the heads

of the college. Dr. Saintclair, Professor of the Mathematics, who had been operator to the honourable Mr. Boyle, with other physicians, assisted at his examination, and expressed themselves highly satisfied in his abilities. Dr. Kennedy, a famed practitioner, assigned him a case (and it was a case he himself had then in hand) to exhibit a thesis upon, which he did with that accuracy and judgment that gained him a general applause.

His *Diploma* for his degrees, subscribed by all the heads of the College, and sealed with the University Seal, bears date 3^o Non Oct. 1703, and gives him a very honourable character. The Vice Chancellor, Dean of the Faculties, and others, treated him very handsomely; and a Synod happening at that time to sit at Glasgow, the members of it gave him the right hand of fellowship, and admitted him to be present at their debates, which gave him an opportunity of declaring upon all occasions, with so much the more assurance, his opinion concerning the government of the church of Scotland, that he thought as they managed it, it was as well fitted to all the true intentions of church government, and as likely to answer them, as any ecclesiastical constitution in the Christian world. He observed, to his great satisfaction, that all the while he was at Glasgow, though he lay in a public inn, he never saw any drunk, nor heard one swear. Nay, he observed that in all the inns on the road in Scotland where he lay, (though some of them mean,) they had family worship duly performed morning and evening: from which, and other remarks, he made in that journey, he inferred that practical religion does not depend upon worldly wealth, for where he had seen the marks of poverty, he had seen withal the marks of piety.

Having taken his degrees in Physic, and his abilities for it being approved, he ventured further into that business than he had done before, and as far as would consist with his other employments; and it pleased God to give him great success therein. Some of the most eminent physicians in that country have done him the honour to say, they found him one of the most ingenuous men in their profession they ever were in consultation with.

In December, 1703, he married Mrs. Grace Yates, daughter of Mr. Thomas Yates of Danford near Hitchchurch; a relation that was every way agreeable to him. By her he had two sons; now left in their infancy to the care of that God, who has taken it among the titles of his honour, to be a Father of the fatherless.

Ten years he continued labouring in the word and doctrine at Broad Oak; but in the year 1708, upon the death of that excellent man, Mr. James Owen at Shrewsbury, he was called thither to fill up his place. It was with great reluctance that he entertained the thought of leaving the people he had been

so long with, though it was not many miles from them that he was to remove, and where he might still be many ways serviceable to them: but being very much under the influence of the Rev. Mr. Talents, who had always been as a father to him; and whose years and wisdom he had a great veneration for, by that he was overruled to go, and at Midsummer, 1706, he settled in Shrewsbury; in a fair way to be greatly and long useful, if Providence had seen fit to continue in this world of ours one who was so great a blessing to it.

That we may do some justice to his memory, and some kindness to ourselves who yet survive, we must consider him both as a minister and a tutor.

I. As a minister; and he was an able minister, ready and mighty in the Scriptures, and one who knew how rightly to divide the word of truth.

1. Let us consider his judgment and insight. He adhered close to the pure gospel of the grace of God in Christ. The doctrine of special grace founded in electing love, and of our justification by the righteousness of Christ only, was what he believed, and preached, and understood, and he knew how to explain, as well as most men. He did not, indeed, trouble his ordinary hearers with nice speculations on these heads; but I find his thoughts concerning the divine decrees delivered at large in two lectures to his pupils, at their request, which they wrote from his mouth. In which I am pleased with the account he gives of the divine decrees from Eph. i. 5. where it is called by the apostle, *Ἐδοκία τοῦ θελήματος αὐτοῦ*—the good pleasure of his will. In God's decree there is,

"Ἐδοκία, a compound word: Δοκία, is a clear eternal intuition of that which is most agreeable to himself, most worthy of him, and which will afford him, world without end, an infinite satisfaction in the being and accomplishment of it. Ἐδοκία, is a perception that it is right: that all seen together at one view, in their place, order, and connexion, are highly consistent with infinite, eternal, and unchangeable being, power, wisdom, and love."

"Θέλημα, a determination in consequence of intuition of himself." He was sure God did not decree sin, nor did he see any necessity of asserting a positive decree to permit sin; nor could he by any means admit a decree to damn any man, but upon the foresight of his being a sinner; but he thought the doctrine of particular, personal, absolute election to eternal life, so plainly revealed in Scripture, that he wondered how any who pretend to regulate their faith by the Bible, should make any doubt of it. He was clear, that it fastened upon the persons in their fallen state, and that it depended indeed upon foreknowledge and foresight, but not of any merit in their faith and repentance, but purely upon the victorious efficacy of divine grace.

In these mysteries he thought religion is not so much concerned to explicate, as to adore.

His thoughts concerning justification, he drew up upon a particular occasion in certain aphorisms, (a method of writing he much used,) which I think may not be amiss to insert at large. He prefixes to them those words: *That he might be just, and the justifier of him that believeth in Jesus.*

"1. I apprehend the term of justification, (as well as that of faith, and some others,) is used in a very large sense in Scripture.

2. That large sense is the concurrence of those acts (*δικαιώματα*) of judicature, that are necessary to entitle, in the estimate of intellectual creatures, to the highest instances of divine favour.

3. These acts must be concluded to at the least; the removal of that which would preclude such a title, and the position of that which would infallibly found it.

4. That which would preclude it, is the guilt of sin.

5. The guilt of sin, is that on the score of which the Governor of the world is obliged to take the course which, in the judgment of intellectual creatures, is a vindication of his own laws and honour.

6. That course can be no other than exacting what the law requires, on supposition of transgression.

7. That which the law required on that supposition was, that the nature that sinned should make satisfaction.

8. Satisfaction is the endurance of such severe penalties by the sinning nature, as may reflect an honour to him that has a right to inflict them, as great as the violation was a dishonour to him.

9. Such satisfaction is righteousness to the nature that offers it.

10. Righteousness is conformity to rule, that is, to law.

11. Conformity is complying with what is enacted.

12. That which is enacted, is disjunctively either the obedience or the suffering of the nature it is prescribed to; so that the nature becomes as righteous by suffering, to that degree which is satisfaction, as by doing.

13. The nature the law was prescribed to, was the human, for the covenant was made with Adam, not only for himself but for his posterity: therefore, (1.) Every one of human nature, (before a state of confirmation,) including the whole nature, at the time of violation in sinning against it, violates it to all his posterity, and brings unrighteousness on it: so did Adam. (2.) If human nature can provide itself with an individual who is capable of satisfaction, that individual (according to law) performs for all the rest, and brings righteousness on them. Therefore,

14. The whole compass of human nature being limited to Adam and Eve, there being no other

individuals at the time of violation, they transgressing, all their progeny were involved, and righteousness is not to be had by the compliance of obedience.

15. Righteousness not being to be had by the compliance of obedience, it is to be had by the compliance of endurance, to that degree that is satisfying.

16. No endurance by human nature, to the degree that is satisfying, that is not infinite.

17. No degree infinite, but either by duration or value.

18. If the degree by duration be resolved on, we perish for ever without righteousness.

19. If therefore we perish not without righteousness, human nature is to furnish out a satisfaction infinite by degree of value.

20. A satisfaction infinite by degree of value, falls not within the compass of human finite nature.

21. Not falling within the compass of it, infinite mercy employs infinite wisdom to contrive the exaltation of that nature, by uniting the second subsistence in the Trinity to an individual of it; and so the Son of God becomes the Son of man.

22. The Son of God, of man, (1 Tim. ii. 5.) is a human person of infinite value.

23. Being so, his sufferings are satisfaction for human nature.

24. Being so, that nature performs the secondary demand of the law.

25. Performing the secondary demand of the law, we are by him conformed to the rule; so that he well deserves to be called, *the Lord our Righteousness*.

26. What he is called, he will be to all who do not renounce him, through an intervening imputation.

27. Imputation, is the admitting the claim of all such to righteousness, because one of the body of beings they belong to has suffered the penalty.

28. This imputation taking place, the governor of the world has sufficient vindication of his own laws and honour, and is not obliged to any thing else in order to the approbation of his government to intellectual creatures, (See Aph. 5.) in what concerns his treatment of man: so the guilt (that would preclude by Aphor. 5.) in the case of those that do not renounce Jesus Christ, is removed.

29. They renounce Christ who peremptorily refuse him the honour of his glorious performance.

30. They peremptorily refuse that honour, who will not submit to the economy God has established in order to his full reward.

31. His full reward, is the exaltation of his person, (Phil. ii. 6—8.) and the salvation of men, Isa. liii. 10, 11.

32. The exaltation of his person, he absolutely expected, John xvii. 5. The salvation of men, only

on conditions becoming the government of intellectual creatures.

33. The establishing of such conditions, is the introduction of the evangelical law; the observance of which is the only thing needful in order to the second act of justification. (See Aph. 3.)

34. The excellency of this evangelical law, and the reasonableness of obedience, are to be accounted for in a new set of aphorisms, which may be thus conceived.

(1.) Adam involves all his posterity in guilt, before any of them are born.

(2.) They being so involved, are obnoxious to justice.

(3.) Had justice obtained on them accordingly, it had been *jus—the law*, but it had been *summum jus—the rigour of the law*; and the righteousness of God had been less clear.

(4.) That the righteousness of God might be entirely clear, as it must be when mercy shines with it, it pleased God to place man again into a state of fair trial.

(5.) The contrivance in short was, that Jesus Christ, satisfying, as before, should make a way that God, with the security of his own honour, should propose life and happiness on terms proportioned to the abilities of lapsed creatures.

(6.) These terms are, sincere faith and repentance.

(7.) Faith includes that assent, that is, persuasion, that what the Bible imports, especially concerning Christ, is true; that acceptance, or receiving of Christ for our Prophet, Priest, and King; that is, deriving our notions of our duty and interest from his word, our hopes of pardon from his merit, and our rectitude of practice from his laws; and that affiance, or acquiescence of mind in him, as one able to save to the uttermost, which brings all who are saved to him, as the Being to whom the gathering of the people is to be, and is, consequently, most honourable to him; he so becoming the great Centre on which we all hang, and is most infallibly productive of a holy life; and consequently is, of necessity, preparative for a state of perfect holiness and glory.

(8.) To produce this life, and prepare for this state more certainly, repentance is added to faith, as being a practice most exactly accommodated to the circumstances of imperfect creatures; it bringing the heart daily to God, from whom it is ever starting aside; reducing the warping will to its place; so that though (to use St. Paul's distinction) God has not our flesh, he has our minds; we serve sin with the former, but God with the latter.

(9.) Serving God thus with our minds, we are conformed to the gospel rule, and our service is our evangelical righteousness.

(10.) Being our evangelical righteousness, our

title to the highest instance of divine favour is founded, as well as our precluding guilt removed. See Aph. 2, 3, 20.

(11.) This title being founded, it is tried and admitted at the great day of doom, and sentence passed accordingly.

(12.) The pronouncing of the sentence may be justly reckoned a third act of justification.

(13.) This third act once performed, Christ enjoys for ever the second instance of his reward, Aph. 31.

(14.) Till this be enjoyed, he is satisfied in the sure prospect of it, and in the enjoyment and exercise of the first.

(15.) The exercise of the first secures this glorious issue; it being the administration of the government of both worlds, in consequence of all power both in heaven and earth lodged in his hands.

(16.) One act of the power for which he had special authority, it being a peculiar instance of his reward, and the great proof to this world of his kind reception to the other, was that of the pouring out of the Spirit in extraordinary gifts upon the apostles; in saving ones on all the elect; in common ones, not to say sufficient ones, on all flesh, Acts ii.

(17.) The Spirit, being poured out on all flesh, it is impossible that those who are condemned should bring any imputation on God; they are put on as fair a trial as Adam, had righteousness as much in their reach as he, and perish not for his guilt, but their own."

I must beg my reader's excuse for inserting so long a paper in so short a narrative, but I could not abridge it without spoiling it.

2. Let us consider his management of his ministerial performances.

(1.) He addressed himself to them with great seriousness and gravity, and an humble dependence upon the divine grace. Before the notes of the first sermon he ever preached, he wrote thus: *Tu mihi dux, magne Deus, et manum hanc mentemque dirige, ut salutaria videam, dijudicem, provideam. Nil desperandum Christo duce et auspice Christo.*—*Great God, be thou my guide, and direct this hand and mind, that I may perceive, distinguish, and provide things which are excellent. Christ being my leader, and Christ my helper, I will despair of nothing.* And that which he wrote as his motto in the beginning of all his sermons, from the very first, which he dated July 6, 1696, to the last, dated February 24, 1707-8, is this, *Ὅτι ἐγὼ, πάντα Χρὸς εἰμι.* *I am nothing, Christ is all.* Or sometimes the four first letters, OENX.

(2.) He had an overflowing fulness of thought and expression in all his performances, and when he spoke off-hand, was never to seek. A florid masculine style was natural to him, which often set him somewhat above the capacity of the more ordinary sort of hearers; but he would frequently explain himself in easier terms, and as he grew in experi-

ence, gained a more familiar way of expressing himself.

(3.) He was ready, lively, and fervent both in praying and preaching, and made it appear that he was in good earnest. With what a *παθος*—*pathos* would he reason with his hearers to persuade them to be religious, and to take pains in religion! Many a time he would say, his heart bled to think how many who profess religion are in danger of being ruined to all eternity by their slothfulness.

(4.) He was very large and full in expounding the Scriptures, and very happy in raising observations from what he expounded; and in his expositions delivered as little of what had been said before, as most men, and yet what was very pertinent.

(5.) In the choice of his subjects he observed a method, which was very profitable to those who constantly sat under his ministry. Soon after he set out in that work, he fell into a method of practical subjects; he showed from several Scriptures what sins are an abomination to God, and what graces and duties are in a special manner pleasing to him. Then he showed how much religion consists in the due discharge of the duties of our particular relations, and went over them very largely. Then he was very particular in showing divers things wherein we must take heed to ourselves, as, [1.] To our design and end of living, from Rom. viii. 13. 1 Cor. x. 31. Ps. iv. 6. Luke x. 42. Ps. lxxiii. 27, 28. [2.] In what concerns our expectation and dependence for strength to attain our end, Isa. xl. 30, 31. [3.] As to our corruptions, Heb. xii. 15. [4.] Our constitution, Matt. v. 29, 30. [5.] Our company, Prov. xiii. 20. [6.] Our calling, Prov. xxiv. 30, &c. 1 Cor. vii. 24. [7.] Our seasons of grace, Luke xix. 42. 2 Cor. ii. 16. [8.] Our sports and delights, Prov. xxi. 17. Ps. xxxvi. 1. [9.] Our tongues, Prov. xviii. 21. Matt. xii. 31, 32. Exod. xx. 7. Isa. lviii. 13, 14. [10.] Our talents, Matt. xxv. 28, 29. [11.] To our possibility of obtaining heaven, 2 Cor. vi. 1, 2. [12.] The necessity of sincerity in seeking it, Job xxvii. 8. Gal. vi. 4.

After he had finished that, he fell into a method of doctrinal subjects, that they might *know the certainty of the words of truth*, (Prov. xxii. 21.) proposing to begin with natural truths, and then proceed to revealed, promising to be plain and distinct; to fetch his thoughts from Scripture and his own experience; to omit controversy, and in points disputed to propose what he thought in his conscience was truth; and in all, to make the work of redemption his great mark.

In this, he aimed to follow the method of his confession of faith at his ordination. From Ps. cxxxix. 14. he showed that we are; that we are made; that we are made by him, all whose works are marvellous. He then proceeded to show, there is a Being who made man, who has all perfections in

himself. What comes from this Being, must needs be good; therefore man was so in his primitive state, (Eccl. vii. 29.) but we see he is otherwise now; yet God has a kindness for man, even to a degree that is saving, 2 Pet. iii. 15. There is a salvation, carrying on in this world (Ps. xcvi. 2.) by the kingdom of God; in which he proposed to show, who is the King; the ever blessed God; and there he largely opened his names, attributes, &c. Then of his kingdom; that of nature; that of grace; that of glory. Of the creation, and the fall, he was exceeding full; and had made some entrance upon the kingdom of restoring grace, when he left Broad Oak, and removed to Shrewsbury, where he preached over the Lord's prayer, and other texts concerning prayer. Then began with the apostles' creed, and was come to the articles of *Jesus Christ our Lord*, when it pleased God to put a period to his life and labours.

(6.) His catechising of the children was very profitable, not only to them but to the whole congregation, and therefore he kept it up constantly every Lord's day in the afternoon. In going over the assembly's Catechism, he taught the children to reduce it into aphorisms; and to begin it thus: "There is a God; this God made man; he made him for some end; his end is to glorify God; (and to glorify God, is to endeavour to do and to obtain that, on the account of which we and other men and angels may know God more, love him more, praise him more, and obey him more, world without end;) he cannot glorify him without a rule; the rule is the Scriptures of the Old and New Testament."

(7.) In the administration of the sacraments of baptism and the Lord's supper, he was most lively and affectionate; and out of the abundance of the heart, his mouth spoke very much to the purpose. I remember once I was present when he baptized a child, and cannot forget how much he seemed to be himself affected, and with what warm expressions he endeavoured to affect others, with the worth of the soul of that child; that it was an immortal soul, that must live for ever, that must be to eternity either in heaven or hell, and ought accordingly with the utmost seriousness to be dedicated to God through Christ, and to be prayed for by the congregation, and the rather, considering what a theatre of sin and woe this world is, into which it was now born, and in which it was to pass its trials.

(8.) He was observed to be very methodical in his prayers, both in public and in the family. Generally he went over the several parts of prayer in their order, and sometimes said, he could not but look on it as a great mistake, for men to think method and exactness necessary in addresses to men like themselves, and not so in their addresses to the great God. He was also very happy in suiting his prayers to the particular occasions and emergencies as they occurred.

(9.) He came off from his ministerial performances frequently, expressing both the great pleasure he took in the work itself, and the little pleasure he took in his own management of it. As to the former, he has sometimes said, he preferred the delight he enjoyed in praying and preaching, before all the entertainments of sense. "How noble a service," said he, "is it, and how great, to be employed in the publishing of the gospel, and so far to be sent on the same errand with Christ himself!"

As to the latter, so great was his modesty that he could scarce be persuaded ever to think well of any thing he did. He said sometimes, he never came out of the pulpit without trembling to think how poorly he had performed. And when one happened in his hearing to speak well of a sermon of his, he said, "*If you had no better thoughts of my preaching than I, you would never come to hear me.*"

Lastly, We cannot avoid taking some notice of his nonconformity, of which he said little of himself, greater matters filled his head and heart, and therefore we have not much to say of it; only that he had studied the controversy, I believe, as impartially as most men, and without judging others: (*What have I to do to judge another man's servant? To his own master he stands or falls:*) and he concluded he could not conform without sin. He had reason enough to do all he could to get over his scruples; for a near relation of his, who knew very well he could make his words good, promised to procure him a presentation to a certain living of the first rate, if he would conform: but his conscience would not suffer him to do it, though by his refusal, he not only lost his preferment, but highly disobliterated his friend, who had made him so kind an offer. Nor was that the only considerable offer of that kind that he refused; and, which is more, he not only refused them, but afterwards reflected with much comfort upon his refusal of them; and hesitated not to say sometimes, that he was so well satisfied in the reasons of his nonconformity, that by the grace of God, if he were called to it, he could seal it with his blood.

Yet he was far from bigotry, and heat, and censoriousness in it: he was very free, occasionally, to join in the public service, and had a great deal of charity for those he differed from, as all those will have on both sides, whose thoughts, like his, are free and generous, and taken up with the essentials of religion, and in whom the love of God and their neighbour has the ascendancy.

II. We are next to consider him as a tutor, and here especially lay his excellency; this was that part of his character which we had more particularly in our eye, in attempting to give this representation of him, from the record which divers who had been his pupils were very forward to bear to him, and

the honourable testimonies with which they embalm his memory.

1. Let us consider how well qualified he was for this service, though, when he undertook it, his friends had much ado to convince him that he was in any measure fit for it.

He had a very graceful appearance, a good presence, and a happy mixture both of majesty and mildness, gravity and sweetness, in the air of his countenance, and that which at first view promised something considerable: his voice also was clear and commanding, and very humble; which made him the best precentor either his academy or his congregation could have. And in both psalms were much sung, and admirably well, with great variety and exactness of tunes.

He was richly stocked with all sorts of useful knowledge, and was able with the good householder to bring out of his treasury things new and old; a great deal, both of ancient and modern learning, but especially the products of his own contemplations and reasonings. He was not like an echo, which returns only the sounds it receives, but did himself cultivate and improve what he had learned, made it his own, put it into his own method, dress, and language, and so communicated it to those who were to learn from him. Few tutors dictate more their own thoughts than he did; and though in his performances he showed a great deal of judicious reading, yet they seemed rather the fruit of thinking, deep and close thinking.

In reading lectures he showed himself master of the notions he delivered, and made it appear he had formed an exact scheme of them to himself, which enabled him to lead his pupils into them with such a connexion and chain of thought, and such a powerful conviction, that they have owned themselves strangely surprised with, finding themselves in the light ere they were aware.

He was very happy in a propriety and fluency of expression, as well as in a wonderful acumen and readiness of invention. I believe few men are able to deliver themselves better in set discourses extempore, and off-hand, than he was, either in Latin or English. Divers discourses so delivered, and some of them on the most abstruse points of philosophy and divinity, some of his pupils wrote from his mouth, and they think they have reason to value them as little inferior to studied performances.

Nor did the temper of his mind contribute less to the qualifying of him for this service than his accomplishments in learning. He was of a most tender and affectionate spirit, and was master of the art of obliging. Those who have reason enough to know him, will say of him, that he was familiar, when he pleased, without making himself little; distant, when he saw occasion, without any show of haughtiness; grave without moroseness, and pleasant in

its turn without intrenching upon seriousness or manliness, and in his common discourse instructive without pedantry or ostentation. Sure never any man who had the instruction of youth was more affectionately beloved, and yet more truly revered, than he was by those under his charge. Such an interest did he gain in their esteem by his prudence and tenderness, that they could easily think every thing he said and did, was well said and well done.

When he had at any time an occasion to show his displeasure, he knew how to do it so as to answer the end, which was to convince and reform; but those who were long with him have said, that they never saw him disturbed with any intemperate heat, nor transported into any indecencies of expression. Prudence, and love, and true merit will command all needful respect and obedience, without the help of passion.

That which highly recommended him to his pupils was, that he was so condescending and easy of access, so respectful to them, and discovered such a tender affection for them, that they say, they know not how to represent it to others to that degree that they ought. He would often propose things to them with a deference even to *their* judgment, and not only allowed, but encouraged, them to offer their objections against the opinions he delivered; and some of them have owned, that in the reflection they have been ashamed to think with what freedom and vehemence they have sometimes disputed against what he had declared to be his opinion, and yet how well he took it.

The pleasure he took in his pupils, showing himself in his element when he was among them, and the tender concern he discovered upon all occasions for their welfare, made him very dear to them. If any of them were sick, how solicitous was he concerning them, and with what affection did he say sometimes, that the life of one of his students was as dear to him as that of his own child; and so he made it appear.

His deadness to this world, and the things of it, added much to his fitness for this service; for that made it easy to him to deny himself in his own ease and interest, and that in very considerable instances, for the satisfaction of his pupils. Under the influence of this principle, he made no difference in his affection to them upon the account of their outward condition: he valued the virtues and good carriage of the poorest, and was displeased at the follies and extravagancies of the greatest; and made both to appear.

2. We are next to consider the method he took with them, and his prudent pious management of them.

(1.) He was much in prayer with them. I put that first, because I look upon it, that the life of re-

ligion lies very much in a constant dependence upon the divine providence and grace, expressed by our acknowledging God, and seeking him in all our studies, all our affairs, and upon all occasions. This he believed, and practised accordingly. Near an hour was spent every morning and every evening in family worship, expounding the Scriptures, singing psalms, and prayer. Immediately after family-worship was concluded in the morning, they went to the lecture room, and he with them; where he again prayed with the students only, giving this reason, that there were many petitions to be put up on their account, which it was not proper for the rest of the family to join in. Then he read a portion of Scripture to them in a peculiar method, (for some time out of Dr. Gastrell's Christian Institutes,) and with great concern and holy fervency committed the students and their studies to God, begging a blessing on the endeavours of that day. If any thing happened to put off this exercise a little from its time, yet he never failed to perform it afterwards, before he began to read his lectures.

When any came first to him, he prayed for them; when any left him, he prayed particularly for them; when he had occasion to give any of them a solemn reproof or admonition, he followed it with prayer.

(2.) He took pains to compose many learned pieces in Latin, for the service of his pupils, to make up what he thought was deficient in the books put into their hands.

One he called Schematismus, being a scheme of the several disciplines in their natural order; Gnostologia first, containing the Præcognita; then Logic, Metaphysics, Physics, Mathematics; and lastly, Ethics; showing the nature and use of each, their dependence upon, and their serviceableness to, one another. In this he presented the young travellers with a general map of the country they were to survey; and there were some of his pupils who had in other places made considerable progress in the disciplines, who owned themselves indebted to that piece, especially as he opened it to them, for their acquaintance with the true use of philosophy, the order of its several parts, and the mutual relation they bore to each other.

He also compiled a large system of Elenctic Logic; in which he showed himself as well acquainted with the depths as with the niceties of that art.

There is another science, which he thought had been least cultivated by the learned, and yet as well deserved their pains as any other, and that is, Pneumatics; he began a large system of this science, which he had a peculiar affection for, his genius leading him to abstract speculations, and made some progress in it a little before he died; as if his close application of mind to the nature of spirits, were a presage of his own removal quickly to the world of spirits, short of which his intense inquiries concern-

ing them could meet with no satisfaction. Had he lived to finish that work, and could he then have been persuaded to publish it, we have reason to think it would have been both acceptable and serviceable to the learned world.

(3.) He took a great deal of pains in reading lectures to his pupils in their several classes every day; which he did with so much clearness and fulness, and, withal, with so much pleasantness and variety, intermixing such entertaining stories with that which seemed jejune or crabbed, that their attendance on them was a constant pleasure, and not a task; and though he was long, he never seemed tedious.

He had a particular concern to have them well grounded in Logic, both didactic and elenctic, and spent more time with them than most tutors do in that part of learning, which teaches us how to direct our thoughts, so that we may find out truth more readily, and express it more pertinently.

And for the improvement of the reasoning faculty, he pressed his pupils very much to the study of pure Mathematics, as that which fixes the mind, and pleases it with those demonstrations which are the result of its searches.

He was a great master in natural philosophy; and though he lived in obscurity, out of the road of books and conversation, yet he found means to acquaint himself with the modern discoveries and improvements in that and the other sciences. Between himself and his pupils, he took care to preserve a freedom of thought; comparing the several schemes and hypotheses together, with a generous indifference to them, and a diligent impartial search after truth, as far as it might be collected from them all.

His pupils observed him to be very curious in his choice of apposite expressions, for the illustrating of what he delivered to them; and that he would sometimes go back to change a word or phrase, if another occurred to his thoughts more expressive. He commonly laid down his instructions in short aphorisms chained together, by which he set both his own and others' notions in a clear light, and oftentimes decided some of the most difficult controversies, by a plain stating of them.

(4.) He formed all his notions in divinity purely by the word of God, the Bible was the system he read, and the genuine expositions of that he thought the most profitable divinity lectures he could read to his pupils; to that only he was devoted, and not to any man's hypothesis. He called no man master upon earth, but proved all things by the law and the testimony; nor would he himself be called *Rabbi*, but proposed all his notions to be impartially examined by the same touchstone.

For the methodising their divinity studies, he made use of the Assembly's Confession of Faith, and Amesius's Medulla, and some other systems. Mr. How was an author he much admired, and his

Living Temple, a book he read to his students, and obliged them to be conversant with; making it his great care to establish them in the first principles of the oracles of God, and to fill their minds with them, which he looked upon as the best expedient to fortify them against the two pernicious extremes, of scepticism on the one hand, and bigotry on the other.

(5.) He maintained a very strict and steady government of his little academy; which he modelled as near as he could to the constitution of the College at Glasgow, which he much admired. *Sic parvis componere magna solebat*—*Thus was he accustomed to compare great things with small.* He took care they should employ their morning hours well, and take time for their secret devotions, being always jealous lest any other studies should encroach upon them.

He obliged them to great diligence in the hours set apart for study, and restrained them at other times from recreations which he thought any way unbecoming them.

Those that he found not so quick in taking things, as others are, he did not discourage; but took pains to bring them up as they were able.

If he observed any of them to be remiss in their studies, or that took any false steps in their conversation, how faithfully, and yet how tenderly, would he deal with them for their reformation. He had an excellent art in his discourses to them, when they were together, of saying that which obliged them to reprove themselves; and they were sensible of it, and oftentimes he gained his point that way, and saved both himself and them the uneasiness of a particular reproof: but when there was occasion for a close and personal admonition, he gave it with an affecting solemnity, and in such a way as showed not his anger so much as his love, and evidenced that he delighted not to shame, no, not the delinquents; but as his beloved sons, he warned them. He often mingled tears with his reproofs, and expostulated with so much reason and tender affection, as sometimes drew tears also even from those who were not apt in that manner to relent. He commonly followed the reproofs he gave with solemn prayer to God for a blessing upon them: and with some who were under his charge, he saw great success of his endeavours this way, not only to his own satisfaction, but to the admiration of others, and endearing of himself, even to those with whom he thus dealt faithfully.

(6.) He was himself a great example of serious piety, and very solicitous to promote the eternal salvation of the souls of those under his charge. The beauty of holiness was indeed the beauty of his whole management, and the heavenliness of his conversation was the great ornament of it. With what seriousness and affection did he discourse of another world, and how indifferent was he to the little affairs of this. What savoury expressions would

drop from him, and how awfully would he speak of the things that are not seen, that are eternal. How would he spiritualize common occurrences; and when he was reading lectures to the students upon the works of nature, how would he take occasion from them, to observe with a pious reverence, the wisdom, power, and goodness of the God of nature.

When he was speaking of the mysteries of redemption, the love of Christ, and the glory of the blessed, he was sometimes carried out even beyond himself, in the admiring contemplation of those heights and depths; and so, as even to forget that he was in the body. These were his beloved topics, and which he took all occasions to enlarge upon with *Juvat usque morari*—*Here it delights me to dwell.*

He was desirous to kindle, preserve, and inflame the same holy fire in the hearts of his pupils. How pathetically would he press upon them the great concerns of another world, and choose out words to reason with them about the one thing needful, commonly addressing them thus: "My dear charge," (telling them oft,) "if any thing I can do will but promote your spiritual and eternal welfare, how happy shall I think myself. If what I say may abide with any of you to do your souls good, I have my aim."

Two very hopeful young men he buried out of his family after he came to Shrewsbury, who died of the small-pox; and a third, who died of a consumption. This touched him in a very tender part, and lay heavy upon his spirit a great while. How did he humble himself before God, and kiss the rod, and bewail sin, as that which provoked God thus to contend with him. With what pathetic expressions of submission did he resign himself, and all that was dear to him, to the holy will of God. *It is the Lord, let him do what he will.* And how solicitous was he to improve those providences for the spiritual benefit of those who did survive; dealing with them in private (besides his public funeral discourses on those occasions) from Job xiv. 2. *He comes forth like a flower, and is cut down.* And Eccl. xi. 8, 9. *Remember the days of darkness.* Yet how did he comfort himself and others with this, that however it be, yet God is good. *It is well,* 2 Kings iv. 26. However, it shall be well; it shall end well, everlastingly well. Often repeating with much affection:

Ἐταί πάντα καλῶς—*All things shall be done rightly.*

Est bene, non potuit dicere; dixit, Erit—*When he could not say, It is well, he said, It shall be well.* Fetching comfort likewise from 2 Sam. xxiii. 5. That God has made with us an everlasting covenant. And much affected his young men were with a sermon he preached to them in the family, when they came back from the funeral of one of the young men that was buried a little way off in the country, on Luke xxiv. 52. *And they returned to Jerusalem with great joy.* Encouraging himself and them with this, that in heaven we hope to meet, and never part.

They also remember, when soon after another of his pupils was so ill of a fever, that his life was by all despaired of, and it was expected he would in a few hours breathe his last, the doctor called them all together to join in prayer for him, and with a more than ordinary earnestness wrestled with God for his life; and God gave him an answer of peace immediately; for when they returned to him after prayer, they found such a wonderful change in him, as was the beginning of his recovery; for which abundant thanksgivings were rendered to God. But his joy on that occasion met with a great alloy; for the young man's father, Mr. Pike, a worthy minister at Burton upon Trent, who came to be with his son in his illness, when he returned away comforted in his recovery, took the infection of the fever with him, of which presently upon his return home he sickened, and died in a few days, to the great loss of that town and country; for he was a very zealous good man, a lively affectionate preacher, and one who laid out himself very much to do good.

(7.) Those of his young men who were designed for the ministry, and were drawing near to that sacred employment, he took pains with to possess them with a very deep sense of the awfulness of that function, and the weight of that work they had before them; often proposing to their consideration, the preciousness of all immortal souls, the imminent danger most are in of perishing eternally, and the great account the minister would have to give concerning them; inferring thence, what an earnest care ministers ought to have in their hearts of them, 2 Cor. viii. 16.

That he might make them ready in the Scriptures, he obliged those who wrote daily expositions, once a week to repeat what they had written; and the divinity class in their turns, once a week, analysed or expounded a portion of Scripture themselves.

That he might train them up in the exercise of the gift of prayer, every night after he had performed family worship, the students were all to retire to the lecture room, and one of them prayed, each in his turn, besides the more retired services of every chamber. Thus were they trained up to pray always, with all prayer.

In all their performances, he much pressed it upon them to be accurate and exact, both in method and language; and had times of employing them in the polite exercises of oratory and poetry.

He likewise set some time apart every week for the regulating and directing of their elocution and pronunciation; about which he was very solicitous. He ordered each to read some paragraphs in authors most noted for good language; after which, by his own example, he showed them wherein they were defective, or had missed the right pause or emphasis; and an excellent faculty he had at exposing

and regulating an odd tone or gesture, to the advantage of the student, without giving offence.

(8.) He took care to possess his pupils with the principles of Christian charity and moderation, and to arm them against bigotry. He was no party man himself, nor would he make them such. One who had been a great while his pupil, writes to me to this purpose; that his tutor understood the passions of the mind so well, and had so great an art in managing tempers so as to gain his point, that, if he had designed it, he could easily have sent out flaming bigots; but he was too much a Christian, a gentleman, and a scholar, to be swallowed up in the violences of any party. His aim was, to make them men of sense, and catholic Christians; and if they fell short of being such, it was not his fault. He adds, "How hard it is, that when, on the one side, such noble, beneficial, and heavenly principles of love and moderation, and particularly, a candid temper toward the Church of England, are in the academies of dissenters so studiously infused and encouraged, there should be on the other side such pains taken, and all the arts of misrepresentation used, to render the dissenters contemptible and odious, and men not fit to be tolerated. But let us not be weary of rendering good for evil thus; for in due time we shall reap, if we faint not."

And observing, that the dissenters' academies are by some most maliciously calumniated, as nurseries of rebellion and sedition, and hurtful to kings and provinces; he adds, that what insight the doctor thought fit to give his pupils into politics, tended to beget in them, not only a satisfaction in, but an admiration of, the established constitution of the English government, and he doubted not, but they brought with them, from his instructions, a true value for monarchy, and as thorough an abhorrence of the execrable murder of King Charles I. as they could have brought from Christ Church itself.

As to his practice of physic we have not much to observe, but when he was a youth his genius led him strangely that way; and he loved to learn medicinal receipts, and had them very ready when he met with any occasion for them. When he fell into that business, he soon found it fatigued him much, both in body and mind; and he would gladly have left it off, but thought he could not in conscience refuse to assist those whom he saw in peril, who earnestly begged his advice; and who would not make use of any other, or could not be at the charge of it. To the poor he commonly gave not only his advice, but their physic too, gratis, or money to pay the apothecary. It gave him likewise an opportunity of reproving, counselling, and comforting the sick, and of praying with them.

Luke the evangelist was a physician, a *beloved physician*, and so was he. In all the places where he lived, and the relations wherein he stood, he was

beloved. When he was at school at Wirksworth, he was the darling both of the school and of the town, for the sweetness of his temper, his piety and ingenuity, and his obliging readiness to be serviceable according to his capacity to every body; and when he had finished his time there, and was sent for home, his schoolmaster, Mr. Ogden, wept to part with him, and said, he knew not what would become of his school when he was gone.

When he was a student at Glasgow, he was universally respected there for his great learning, diligence, and seriousness; and when he took his Master's degree, the senate of the academy did him the honour to make him president of all who were laureated that year; an honour seldom or never done to any but one of their own nation. He acquitted himself so well in that place, that when he was to take his leave, the regents courted his stay, and promised him preferment there; but he longed after his father's house, for there he was a great example of filial affection and respect; his parents were no less dear to him than he was to them, and there was nothing he studied more than in every thing to have them easy.

When he went to school in Derbyshire at fifteen years of age, he left a paper which was found after he was gone, expressing his great thankfulness to his parents for the care they had taken of his education, begging their prayers for him, and that they would not be inordinate in their affection to him, and if sickness and death should betide him, not to mourn for him as having no hope, for he knew it would be well with him living and dying. His letters to his parents, both from Wirksworth and Glasgow, as they evidence much of the power of the grace of God upon his spirit, a constant regard to God, and dependence upon him, and an earnest desire to serve the will of God in his generation, so they express a very great tenderness of them, and of their comfort and satisfaction.

He was as a father to his brothers and sisters, and very beneficial to all round about him; so much did holiness and love shine in his conversation, and so diffusive were the influences of both, that the good people of the neighbourhood would sometimes call his house the "suburbs of heaven." He gave Bibles and other good books to many, with a charge to read them diligently, and allowed yearly money to a poor man in the neighbourhood to teach so many poor children to read; with a strict obligation that none should know who did it. He was always careful not to give offence to any, very moderate in his opinions, and charitable in his thoughts and expressions concerning those he differed from, which gained him great respect from all sorts of people; and justly was he the more honoured by others, because he had always mean thoughts of himself, and was seldom satisfied with any performance of his

own; still saying, "It might have been better done by myself, but much better done by another."

Well, all this had a pleasing aspect; to see so much of the light and love of the upper world shining in this lower region; and to see it in a man of strength and vigour, in the midst of his days, gave us a pleasing prospect, both of his further advances in proportion to his continued progress; and his long usefulness in his generation; but, alas! we must take the treasure of divine light as it is given us, in earthen vessels, in china dishes, which do not wear out gradually, but often break of a sudden, without any previous decay: so it was here.

The Doctor's constitution seemed firm enough, but I believe he had done himself a prejudice by studying in the night, and sitting up very late, often a great while after midnight. A great scholar once said, he would willingly lose the learning he had got, upon condition he could recover the health he had lost by night studies. After he began to practise physic, that obliged him often to read late, which I believe did him no good.

But notwithstanding the strength of his constitution, he had himself an apprehension that he should not be long-lived. When it was urged by some of his friends to spare himself, he used to answer, that he believed he had but a very little time to live, and he was willing to spend it to the best purpose. When he was pleasing himself with the comfortable circumstances he was in, and particularly the great agreeableness of his dear yoke-fellow; he would say, "Well, this is not likely to continue long, we must expect a change." This apprehension grew upon him, and he frequently spoke of it; it was but a little time before he sickened, that he solemnly declared to some of his friends, that he looked upon death to be very near; adding, that he saw impiety come to such a height in this nation, that he feared some sore judgment would shortly come upon it, which God in mercy prevent.

He met with a French book which gave an account of the last hours of a young lady, a protestant, of sixteen years of age, not named, who died in France, with high expressions of holy joy and triumph: the book is entitled, "Edifying Death." He was so pleased with it upon the reading of it, that he translated it out of French into English, and just finished it a day or two before he sickened; it is since his death printed at Shrewsbury, in three or four sheets.

After he came to Shrewsbury, he had not his health so well as he had in the country; was frequently indisposed with cold, but never under any threatening symptoms.

On Monday, February, 23, 1707-8, he complained a little of a pain in his head and back; however, he sat down to dinner with his students, as usual, after he had done his morning work, but he ate very little; for it happened just before he sat down, that

one of the young men showed him a paper then newly published, of reflections upon the grand jury's presentment of the book called, "The Rights of the Christian Church," from which he took occasion all dinnertime, and a good while after, to inveigh against that book, and to warn his pupils against the pernicious principles of it, with a more than ordinary warmth.

Though he continued not well, yet on Tuesday he studied and preached publicly the week-day lecture, on Matt. iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve*; he apprehended his distemper to be a slight intermitting fever, which would soon wear off, especially with the use of bark.

On Wednesday he gave a lecture to one class, but excused himself from the rest because of his indisposition, and walked out a little that afternoon; but it was with difficulty that he got home.

On Thursday and Friday he did not seem to be much worse, but prayed with his family even on Friday night, and was observed to be very particular, and asserting in his requests to God, that they might all be prepared for death and judgment.

On Saturday he confined himself to his chamber, yet did not seem to apprehend himself in any danger, nor did those about him.

On Monday some very good advice was had, and means used. His distemper was apprehended to be a nervous fever, and malignant; but seemed not to come to any extremity.

On Tuesday evening he sat up till almost bed-time, and having slept a little in his chair, when he waked, he said he had heard extraordinary music, far beyond what he had ever heard in his life. That was the first thing which gave those about him an alarm of his danger, for then it seemed that his distemper began to affect his head: next morning he became extremely delirious, so that he knew not those about him. A piteous case, that a soul of such great capacities and attainments, and now just ready to take wing to the world of perfect and everlasting light, should merely by a bodily distemper be put into such confusion as his was; and disabled to discover itself, as otherwise it certainly would have done, to the glory of God, and the edification of others. May his living words be duly remembered and improved, for we have none of his dying words to keep account of.

Notwithstanding his delirium he slept much, and so sweetly on Thursday evening, that it was hoped it would do him good, but between ten and eleven o'clock that evening, (March 4,) he waked in an agony, and breathed his last within a few minutes; his aspiring soul hastening as it were out of a body, which not only, as always, detained him from the vision of God in the other world, (for *while we are*

at home in the body, we are absent from the Lord;) but now disabled him from the service of God here; and what soul like his could bear to be any longer so fettered?

What a house of mourning was his made that dismal night; what deep impressions this sudden stroke made upon his dear charge (as he used to call them) I cannot express, and I hope they will not forget. Sure he lived as much desired, and died as much lamented, as most men.

His remains were attended to the grave on Monday following, March 8, with universal lamentation. He was buried in St. Chad's church in Shrewsbury, close by the grave in which the worthy Mr. James Owen was buried not two years before. Immediately after the body was interred, a funeral sermon was preached in his own meeting-place to a numerous congregation of true mourners.

I must conclude this sad account, as Mr. Fox does the history of the death of the Lady Jane Grey:

*Tu, quibus, ista legas incertum est, Lector! ocellis;
Ipse quidem, siccis, scribere non potui.*

I know not, reader, whether thou canst read this without a tear; I can assure thee that it was not written without many tears.

Inscription on his Tombstone.

SAMUEL BENION, V. D. M. & M. D.

Whicksoliæ in Agro Salopiensi Natus, Collegii Glasguensis olim Alumnus, Quando Corpus suum huc demisit. Animam puram, piam, et modestam, Terrenis defæcatam, et Coelestibus plenam, Omnigenâ Literaturâ alte imbutam.

Gloriæ Dei.

In Concionando Evangelium,
Erudiendo Juventutem Studiosam,
Et Curando Ægrotos,

Integre dicatum;
Non tantum suis, sed et omnibus charum;
In Christi Manus placide commisit.

Mar. 4. 1704

Ætat. Sux 35.

SAMUEL BENION, V. D. M. and M. D.*

Born at Whicksol in Shropshire, educated in the University of Glasgow, died in this town. He was pious, modest, and profoundly learned, abstracted from the world; his mind was pure and heavenly. Wholly devoted to the preaching of the gospel, the instructing of studious youth, and the healing of the sick; doing all to the glory of God. Dear to his friends, and to all besides. He committed himself with devout tranquillity into the hands of Christ, March 4, 1704, in the 35th year of his age.

* Minister of the Word of God, and Doctor of Physic.