

THE
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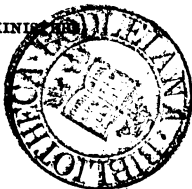
Friend of the People.

Those who are strangers in the world should be strangers to it ; and as they have but a little while to stay in it, so they should look but little after it, and for little from it. It is the abuse of the creature, not the having of it, that is evil. If we use it well, all is well ; if we use it ill, the more we have of it the worse it is.

THIS PUBLICATION IS DESIGNED TO BE THE FORERUNNER OF THE
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head upon your bosom! Think of your sunny childhood; your mother's earnest love! Her gentle care—her patient forbearance—her precious forgiveness. Then, only in kindness—let your hand rest on each honoured little head—only in love reprove that stricken little flock!

Oh, let yours be the hand that shall lead them in the green pas-

tures, and by the still waters of the precious Saviour's love! Let yours be the blessed benediction, "Inasmuch as ye have done it to the least of these, ye have done it unto me." Remember their angels do always behold the face of our Father in heaven. Then, it may be, that a child's hand shall lead you to that heavenly home; a child's hand place the crown upon your head.

Christian Biography.

THE REV. JOHN HORLICK.

THE late Rev. John Horlick was born at Painswick, in the county of Gloucester, in the year 1778. He was the eldest son of Robert and Elizabeth Horlick, who resided for many years in that town, the business of his father being that of a serge and flannel weaver. It pleased God, when he was in the morning of his days, to bring him to a knowledge of the truth as it is in Jesus. The particulars of this great spiritual transformation are unknown, but it appears to have been gradual in its operation. One of its first manifestations was in offering one Sabbath morning to lead the devotions of his father's family; an offer that was at once accepted, it being the first time that his relatives had heard him engage in prayer. "His conversion was sound," says his successor in the pastoral office, "for it kept him bound to Jesus in life and death; he was as 'the shining light, that shineth more and more unto the perfect day.'"

The grace of God which made

him a Christian wrought those benevolent and kindly feelings in his soul, by which he was powerfully incited to desires of usefulness towards his brethren of mankind. When he looked around, and beheld multitudes perishing for lack of spiritual knowledge, his spirit was stirred within him, and he earnestly longed to snatch them as brands from the burning. These desires were evidently of Divine implantation; consequently, He who inspired them soon opened a way for their fulfilment.

The Rev. Cornelius Winter, whose memory has been immortalized by the deeply interesting memoir of his excellent pupil, the late Rev. W. Jay, of Bath, at this time pastor of the Independent church at Painswick—a man eminent for his acquirements, considering the few advantages he had enjoyed, and yet more eminent for his piety—was the honoured instrument of introducing Mr. Horlick to the Christian ministry. For some years

this devoted man of God had been accustomed to receive pious young men into his house, and train them for that important vocation. His life and conversation were so exemplary that there is no doubt that his pupils received as much benefit from these as from the instruction he imparted; in him religion appeared embodied alive, and its influence could not be otherwise than most beneficial. We cannot be surprised, therefore, that most of the young men whom he instructed proved great blessings to the church of Christ.

Mr. Winter, perceiving that the subject of this memoir, in addition to fervent piety, had some ability for public speaking, received him to the advantages of his academy, that his future life might be devoted to the ministry of the gospel. This was doubtless under the immediate direction of that wise and gracious Providence which guides the movements of all the servants of the Lord. When Mr. Horlick spake of his venerable tutor, it was with the warmest feelings of affection, and he did not hesitate gratefully to acknowledge the benefit he had received from his instructions.

It was the practice of Mr. Winter to send out his students to preach in the neighbouring towns and villages. After a short time John Horlick was despatched by him for this purpose, and his ministrations, even at that early period of his career, proved truly acceptable. In the year 1800 he was sent by his tutor to preach at the Independent chapels at Mitcheldean and Ruardean, in Gloucestershire. After he

had supplied one Lord's day, the people at both these places expressed a desire to have him as their minister, clearly proving that his ministrations, so far as they had enjoyed them, had given them much satisfaction. Having first consulted the good man at whose feet he had sat for instruction, and also some other ministers, and, as there is every reason to believe, looked up to the great Head of the Church for his Divine guidance, he was led to believe that this was a call of Providence, and, in consequence, accepted the cordial invitation that had been sent him; and on June 9th of the following year he was ordained at Ruardean, in the presence of many ministers and a large congregation. The name of his venerable tutor, written with his own hand, appears on the certificate of his ordination; also those of the Rev. Messrs. Jones, of Chalfont, and Thomas, of Carn.

At the time of his settlement, both interests were so small that they could only raise £30 per annum for his support. It required both faith and courage to undertake the charge under such circumstances, particularly as he soon afterwards entered into the marriage relation. About this time the celebrated Rev. Rowland Hill visited the place, and told the young minister that so long as he could get thirty farmers to hear him, and a little brown bread and some skim cheese to eat, he ought not to leave. We can scarcely believe the rev. gentleman to have been quite serious in giving such advice; in all probability, his well-known facetiousness had got the

better of his good sense and sound judgment.

The great Head of the Church greatly blessed the disinterested and laborious efforts of his servant, so that in a few years the number of his hearers and also of the church members had greatly increased. From 30 at Mitcheldean, and 50 at Ruardean, they had increased to about 150 at each place; and the number of members added to the two churches from the period of his settlement to the year 1840 was 132. He was also the honoured instrument of building a new, respectable, and commodious chapel at the former place, and of greatly enlarging and improving the one at the latter. For these objects he personally raised the handsome sum of £600. Although, after a period, the affiliated churches raised considerably more than the sum referred to towards the support of their devoted pastor, his salary was always exceedingly small, so that the writer of this memoir more than once heard him express his astonishment, as well as fervent gratitude to God, that, with a stipend so small, he should have been enabled to support a numerous family; indeed, without other aids it could not have been effected.

He found the truth of that which had been previously declared by the excellent Matthew Henry, "The blessing of the Lord will make a little go a great way." He appears to have used all practicable means of "providing things honest in the sight of all men;" and therefore for some years he undertook the instruction of youth in addition

to his numerous ministerial and pastoral engagements.

For nearly half-a-century did this devoted man of God preach three times every Lord's day, besides walking several miles, and extensively itinerating in the villages around him, the Lord blessing his zealous efforts. When, by reason of the infirmities of advancing age, he was unable to supply both churches, they mutually agreed to separate, and he lived to see them well supplied with pastors. In the year 1850 the Rev. Joseph Lander undertook the charge at Mitcheldean; and in 1858 the Rev. Timothy Marfell (his son-in-law) was called to the pastorate of Ruardean.

Mr. Horlick was held in high esteem, not only by the members of his own church and congregation, but also by his brethren in the ministry around, together with their respective congregations, and also by not a few belonging to other religious communities. A striking proof of this was afforded in the year 1850, when he had attained the fiftieth year of his pastorate; a deeply-interesting jubilee service was, on the 17th of September of that year, held in the chapel at Ruardean, which was filled in every part, and numbers were unable to obtain admittance. The Rev. T. Gillman, of Newport, presided on the occasion. After prayer had been offered by the Rev. T. Young, Mr. Graham, of Ragland, an old and esteemed friend of Mr. Horlick, handed to the chairman two purses of gold, containing the sum of £65 (afterwards increased), which he presented to Mr. Horlick, with

some appropriate remarks; the Rev. Messrs. Hyatt, Buck, Lander, Thomas, Pinn, Jenkyn, and Davies, delivering addresses on the occasion; and the venerable man to whom this token of esteem was presented acknowledging it, together with the congratulations of his friends, with deep and almost overwhelming feelings.

The public labours of this faithful servant of Christ were now rapidly drawing to a close. In the month of December, 1851, he was seized with paralysis, which so affected his speech that he never preached afterwards. He occasionally administered the Lord's supper, but this could not be done without great difficulty. The writer saw him more than once during his protracted affliction, and was peculiarly struck by his submission to the Divine will, combined at times with holy cheerfulness. He could not but feel at being laid aside from the work that he fervently loved, but he bowed with resignation to the stroke; and the faithfulness and goodness of his heavenly Father were themes on which he delighted to dwell.

During the period of his last illness he said many precious things, and quoted many select passages of Scripture and favourite hymns. One of the former of these was, "We have an advocate with the Father, Jesus Christ the righteous;" and another, which he requested to be mentioned in his funeral sermon, was the language of the Psalmist, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in

the house of the Lord for ever." The hymn, one verse of which commences with the words:—

"Oh, that the happy hour were come
To change my faith to sight,"

afforded him much enjoyment. He was watched over with the most assiduous and affectionate attention by his aged wife, and also by his daughters, his other children frequently visiting him. To one of these, for whom he felt the deepest solicitude, he said, a little before his departure, "This is death; I am going to the kingdom; I shall receive a crown." To his successor at Mitcheldean he said, with strong emphasis, "It is all right; Christ is precious."

In a paper written by him some years before his death, he says, "Sometimes I am troubled at the thought of death, but I know that God can make my passage easy and safe." And so he found it, for that which he believed God effected on his behalf, granting to him a peaceful and painless dismissal from the body, and doubtless an admission to his own presence above. "He rests from his labours, and his works do follow him." His death took place on February 22, 1858, in the eighty-first year of his age. His mortal remains were deposited in the burial-ground connected with the chapel at Ruardean, and on the following Lord's day, the Rev. Joseph Lander improved his death both at that place and at Mitcheldean to overflowing and deeply-affected auditories.

Mr. Horlick was twice married. His first wife was soon taken from him by death, leaving one son, who

still survives. After between three and four years he again entered into the marriage relation with one who was brought to a knowledge of the truth by his ministry, and who zealously co-operated with him in his labours of love. By her he had a numerous family, most of whom, together with their mother, still survive, and some of them he had the privilege of receiving into the church over which he presided.

That the departed had his infirmities, over which he himself deeply lamented, there is no doubt, but that he was, notwithstanding these, a man of much spirituality and of exemplary piety, is unquestionable. To the testimony borne concerning him in the funeral sermon which was preached to improve his decease, the writer coincides:—"Of him it might be said, as of Stephen, 'he was full of faith and of the Holy Ghost.' No man more fully depended on the Spirit's influence than he did. Under the Spirit's teaching he moulded his life, and formed correct views of Jesus and his word." He was an ardent lover of the old Puritan school of theology, having no sym-

pathy with the latitudinarian theories of some of the present day. But while he held with uncompromising firmness the great doctrines of grace, he ever connected with these the indispensable necessity of good works. He was distinguished by much spirituality of mind, being eminently a man of prayer. This was to him more than an occasional exercise; it appeared to be a constant settled habit; and he greatly loved to converse on the things of God on all suitable occasions. Hence, as might be expected, he was an eminently happy Christian, as well as a useful minister of Jesus Christ. Not unfrequently was his countenance lighted up with a benignant smile, when, out of the abundance of his heart, he spake of the Saviour whom he loved, and the great themes of the Christian revelation.

May his children and grandchildren tread in his footsteps, and may we all be followers of those who, through faith and patience, are now inheriting the promises, having fought the good fight of faith, and laid hold of eternal life!

Ross, July 7, 1858. W. F. B.

Theology for the People. .

THEOLOGY signifies the Word of God. The study of Theology, therefore, is simply the study of the Scriptures. These are the source of religious truth, and the standard of true orthodoxy. Concerning all teaching, the only question we have to solve is, "What is written? How readest thou?" That once ascertained, the path is plain. Whatever is thus attested is matter of faith; it is to be believed, and according to its nature will be its effect on the heart. It will produce corresponding feelings. Such