

HARRIET FINCH,

AN

Authentic Narrative.

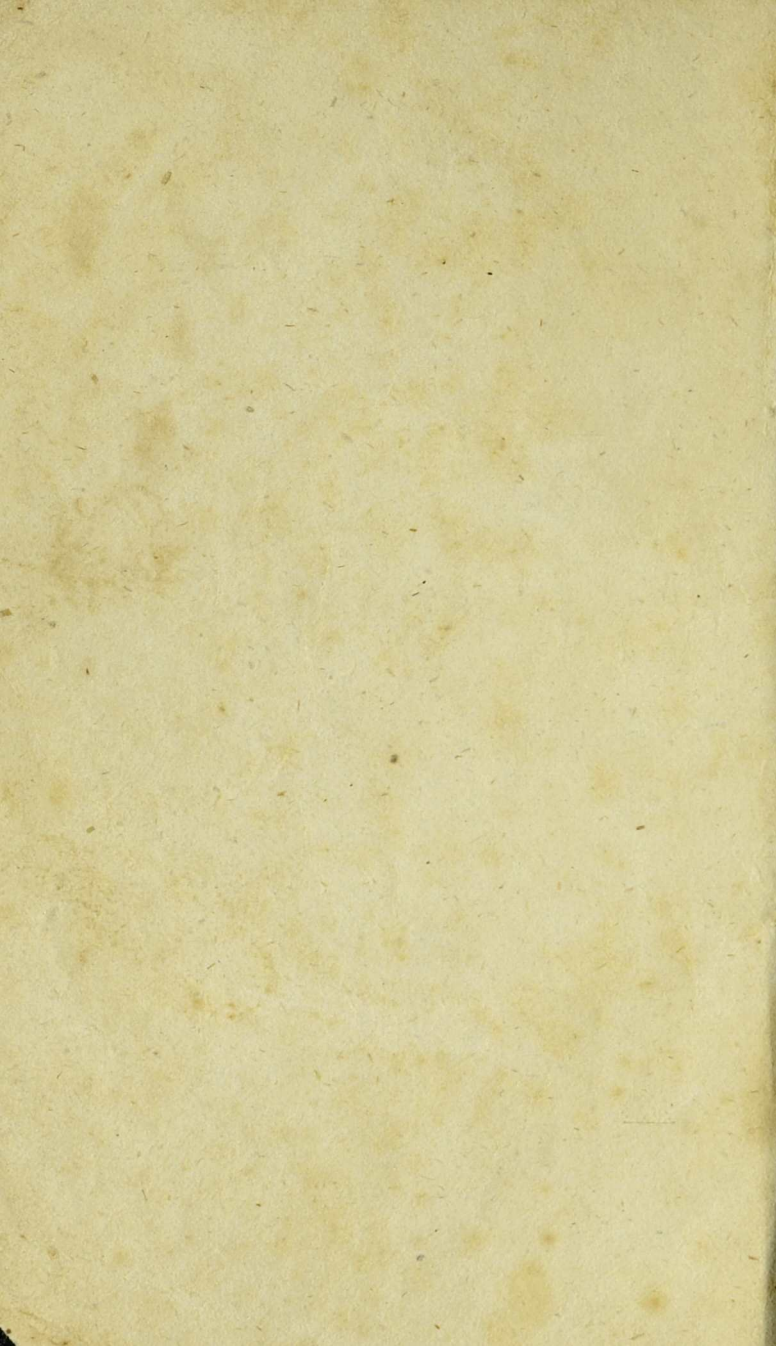
BY THE

Rev. JOSEPH FLETCHER, A. M.

FOURTH EDITION.

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# HARRIET FINCH:

AN

AUTHENTIC NARRATIVE:

FOR THE

USE AND ENCOURAGEMENT

OF

**SUNDAY SCHOOLS.**

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*By* JOSEPH FLETCHER, M. A.

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1825.

TO THE SUPERINTENDANTS, TEACHERS,  
MONITORS AND SCHOLARS  
OF THE  
CHAPEL STREET SUNDAY SCHOOL.

This little memorial of one, who was once a distinguished ornament of their institution, is affectionately dedicated,

By their sincere friend,

The Author.

*Blackburn, Aug. 1st. 1818.*

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MILNE & BANFIELD, 76, FLEET STREET.

# HARRIET FINCH;

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FOR THE

*Use and Encouragement of Sunday Schools.*



**T**O a reflecting mind, it is delightful to trace the progress of improvement in the lower walks of life. The philanthropist forms his schemes for "bettering the condition of the poor," and rejoices in their success. With interesting anxiety he contemplates the increase of knowledge, and the advancement of civilization; and his benevolent exertions are rewarded by the habits of industry, order, and temperance. The *Christian* approves and sanctions these plans of mercy; but he does not stop here; he aims at higher

objects, and his calculations take a wider range. He looks beyond the horizon of time, and beholds in the victims of ignorance and poverty, beings destined to immortality. While he acknowledges that religion is conducive to the interests of time, and has "the promise of the life which now is," he is mainly anxious to promote its influence, because it has "the promise of the life that is to come." This will therefore be the FIRST object of his exertion; and he will consider the attainment of it as the best security for accomplishing, or happily rendering unnecessary, the plans of other institutions. It is this conviction which gives so much importance to *Sunday Schools*. Every remarkable instance of good resulting from them, deserves its memorial in the records of Christian benevolence: and let not the rich disdain to read

"The short and simple annals of the poor."

They often possess an interest and a value as far superior to the false splendour, that too generally surrounds the subjects of worldly biography, as the imperishable

soul exceeds all the honours and riches of the earth. They illustrate the true genius of the gospel. The character formed on its principles alone, appears in all its native attractions, uncorrupted by those artificial distinctions which disguise the hypocrisy of the deceitful, and spoil the simplicity of the sincere.

I remember several years ago, in the course of my pastoral visits, amongst the poor of my flock, calling at the humble residence of a pious and aged woman. She had drank deeply of the cup of affliction—but the cup of divine consolation had not been withheld. She was remarkably distinguished by the cheerful serenity of her temper. She was “rich in faith,” and in the sphere allotted her by Providence, “rich in good works.” A few poor children in her neighbourhood met in the cellar where she lived, to learn to read during the intervals of their daily labour, and as casual opportunities permitted them. Among these was HARRIET FINCH. She was the daughter of poor parents, and lived as most children do who are brought up in ignorance and irreligion, till her

tenth or eleventh year, when she was persuaded to devote as much leisure time as she could command, to learn to read the holy scriptures. The good old woman, on whom I called, was her instructor; and she was afterwards richly rewarded for her "labour of love." Harriet discovered great readiness in acquiring knowledge, and made rapid progress in her learning. At the time of the visit alluded to, I first heard of her name, and her diligent application to the reading of the scriptures. Here however I must remark, that at this period there were no proofs whatever of genuine religion, either in the temper or conduct of Harriet. She had naturally a very active mind, and a retentive memory; and these talents, which God in his providence had bestowed upon her, were afterwards well improved for the best purposes. Those children who are thus distinguished, should remember that their obligations to diligence are so much the greater; and that "to whom much is given, of them much will be required." While those who are not so quick and ready should be encouraged by the re-



collection, that many who are slow in learning, have, by persevering efforts, made far greater attainment than those who have been naturally quicker, but who are often idle, careless, or irregular in their application.

Not long after Harriet came under the care of her aged friend, a Sunday school was opened in connection with a Chapel, not far from the place of her residence. There her instructor attended; and when her health permitted, was a regular and devout observer of all the means of grace. She soon introduced her young pupil to the school; and as she was obliged to remove to a considerable distance from the place where Harriet lived, she expressed a peculiar anxiety on her behalf, to those who superintended the female department of the school. She was most concerned about her moral and spiritual improvement, and wished to counteract those habits of carelessness and vice in which she had been brought up. She well knew that *home* was the place, where of all others she was in the greatest danger of forgetting the good instructions she had received. But God

can render his sacred truth impressive, and effectual to salvation, in the most unpromising and disadvantageous circumstances.

Harriet's behaviour during the first month or two after she entered the Sunday school, was by no means calculated to excite favourable expectations. She was negligent and inattentive, and was often reproved, during this period, by those under whose care she was placed. Let teachers never "be weary in well doing."—"He who goeth forth weeping, bearing precious seed, shall at length return rejoicing, bringing his sheaves with him!"—Not many months had elapsed before there was a visible change in the disposition and conduct of Harriet; and from that time during the whole of her future connection with the school, she never in any one instance incurred the displeasure of her teachers.

But it is natural to inquire what produced this visible change in the behaviour and habits of our young friend. It is certainly very possible for a boy or girl to be diligent and attentive to the instructions of their teachers, to abandon the

company of the idle and profane, and to encourage and reward the kind exertions of their benefactors, by their industry, perseverance, and regular conduct, and yet after all be totally destitute of real religion. They may think only of the *present* good to be derived from a Sunday school; and because their learning to read and write will help them to get forward in the world, they may be very diligent and successful scholars. These it is confessed are great advantages, and should not be overlooked or forgotten:—but they are not the FIRST object. Why Did St. Paul rejoice that Timothy from his childhood, “knew the holy scriptures?” Because they were “*able to make him wise unto salvation by faith in Christ Jesus.*” It matters not what we learn from the Bible if we learn not this. The scriptures should be to us what the star in the east was to the wise men. If they had not been *led to Christ by it*, it would have done them no good to have spent all their lives in looking at it and talking about it. Now it was this use of the scriptures, that Harriet was enabled by divine grace, to con-

sider as the most interesting and the most important object. She was taught to perceive and lament her ruined estate, as a sinner; she was conscious, that in innumerable instances she had “done what she ought not to have done, and left undone what she ought to have done.” She felt herself a “miserable offender,” in the sight of God, totally unable to save herself. This impressive conviction of the evil and guilt of sin led her to pray, to read the holy scriptures, and to attend the ordinances of religion on the Sabbath, in a way she had never done before. Now, if you had seen her in the place of worship, you would have said—“How much in earnest does that Sunday scholar appear—her *whole heart* is engaged in attending to what is said, and now and then a tear that steals from her eyes, shews how deeply she is interested!” By the blessing of God on the means of instruction, she was directed to the SAVIOUR, and by faith in him she obtained that peace and joy, which the world can neither give nor take away.

“The cross once seen is death to every vice.”

What the gospel did for the apostle Paul, it effected in the heart and life of Harriet. It constrained her to love Christ supremely, and to “count all thing but loss for the excellency of the knowledge of HIM.” It made her afraid of sin---it taught her to follow after holiness---to hate every evil way—and to glorify God in the humble station allotted her by Providence. In one word, she became “a new creature in Christ Jesus.”

Now we can account for the change so visibly manifested in the character of Harriet; and as some of the features of that character deserve a minute delineation, I shall endeavour faithfully to portray them.

*She had an ardent thirst for spiritual knowledge.* The Bible was the chosen companion of her leisure hours; and though she was every day engaged in following her business as a *Piecer*,\* from six in the morning till seven or eight in the evening, she generally contrived to

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\* The name given to a particular branch of labour in the manufacture of cotton goods.

find some time for reading. Some young ladies in the congregation to which she belonged, had particularly noticed the thoughtful behaviour and consistent conduct of Harriet; and to encourage her application, and promote her mental and spiritual improvement, they lent her many volumes of useful works on religious subjects. She studied with great care and attention the principal volumes of practical divinity, written by *Watts, Doddridge, Owen, Flavel*, and other evangelical authors. To accomplish this object, she often rose at a very early hour in the summer; and in the winter season, she contrived to save some money to purchase candles, that she might spend the evenings in her own room, undisturbed by the rest of the family. By these means she acquired a degree of knowledge and penetration on religious subjects, far superior to what is generally attained by a great proportion of those who have more favourable opportunities.

*She loved the house of God, and all the ordinances of religion.* Never, when in health, was Harriet absent from the

chapel, when public worship was conducted. It was customary for a few persons to meet before breakfast on the Lord's day mornings, in the vestry, for the purposes of social prayer, and to implore the divine blessing on the future services of the day. The hour of meeting was early; but though Harriet had laboured hard during the week, she did not shorten the sabbath, as too many do, by slothful indulgence, but rose earlier than even on other days; and after some time spent in reading and prayer, she was regularly seen at the vestry meeting. The same love for the ordinances of religion led her to the prayer meeting, and lecture, during the week, on which she uniformly attended with marked punctuality. During the summer months, she was in the habit of meeting with some other children, and young persons, to be catechised by the minister. On those occasions, I was always delighted with the modest diffidence, and intelligent seriousness, that Harriet discovered. Her memory was retentive and ready; and her answers to questions that were asked, for the purpose of familiar explanation, were

always appropriate, discovering not only the extent of her knowledge, but the feelings of her heart. It was seldom I conversed with this interesting girl for many minutes together, without observing her in tears; and they were the tears of gratitude she shed—the spontaneous overflowings of her glad heart, to that precious Saviour who had made her by his grace one of his disciples, and “guided her feet to the way of peace.”

*Her chosen companions were those that feared God.* Her situation in life obliged her to associate occasionally with persons of a different character, who were engaged in the same occupations; but if there were any that discovered a concern about religion, and acted consistently with their professions, they were sure to be selected by Harriet as her companions. But it was in the Sunday school that she found an interesting range for the exercise of her choice. There were several young persons of her own age and in the same class, to whom she was cordially attached, who like herself were walking in the paths of wisdom: one especially deserves to be noticed,



who has since Harriet's death been called to follow her to "the house appointed for all living," and whose death, like her's, exhibited a delightful illustration of the truth and preciousness of the gospel. Her name was *Mary Shaw*—and in an appendix to this memoir, the reader will find some account of her character and experience.—With her and other girls, it was Harriet's delight to converse on the sermons they heard, the portions of scripture they read, and the various subjects of religion that came within the limits of their experience and comprehension. These were her associates in devotional exercises; with them she "took sweet counsel, and walked to the house of God in company." Some of them, as she has done, have finished their course, and are now I trust rejoicing with her in the services of the heavenly temple. Of those who survive, some I fear have forgotten the advice and example of their once-loved companion, and have "departed from the holy commandment delivered unto them." Oh! that the perusal of this account may be the means of rousing them to

think of the days that are past, and of leading them again to that Saviour who alone can make them happy—and happy for ever! But amidst these fears, I know there are some who will never forget their early friend; to whom her memory and her name are still endeared; who are persevering in the path she trod, and are looking forward to the enjoyment of eternal communion with that Redeemer, whose grace has made them his followers, and whose power will I trust, preserve them to his heavenly kingdom.

In the character of Harriet there was a large portion of *genuine benevolence*. There are many false and unscriptural opinions in the world on the subject of benevolence. Some do what is good from ostentatious and self-righteous motives; others are influenced by custom and fashion and momentary impulse, who possess neither the *principle* nor the *habit* of Christian philanthropy. Others again are amazingly inconsiderate as to the *measure* and *extent* of their good works. They do not consider the law of proportion either as to the *object* or the *degree*

of benevolence. Now the bible tells us that God judges of a man "according to his *ability*." Alas! how little do thousands of the rich, and even of rich professing Christians give, either to the cause of religion or humanity, if we estimate the proportion by this standard. When they give of *their abundance*, how small the pittance, compared with their actual resources, and their expenditure for the purposes of luxury or convenience. Benevolence is put to the test, when self-denial, and careful economising are requisite, in order to be liberal—and when men consider the increase of means as involving in them an increase of obligation. Poor Harriet could earn little more than sufficient for her daily support. A small pittance of savings above what her parents received she appropriated for clothing, but instead of spending even all this, though no one would have blamed her, she contrived to save some portion for doing good. How does this conduct reprove those girls, who are constantly thinking of nothing but *dress*, and not content with plain and becoming attire, are expending all

they can procure to decorate their persons, and set themselves off as they think, to advantage; forgetting all the while that modesty and simplicity are the fairest ornaments they can wear.\* Harriet on

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\* I cheerfully embrace this opportunity of transcribing an excellent passage on the subject of *dress* from the *Sunday School Teacher's Guide*; an invaluable little work by my highly esteemed friend, the REV. J. A. JAMES:—"A fondness for dress is one of the prevailing evils of the present day, and unhappily it has crept down into the lower classes of society, and imposes its tax upon those who are but ill able to support it. It is greatly to be feared that of the multitudes of unhappy females from among the poor who have quitted the paths of virtue, great numbers have been first led astray by this vain and expensive propensity. Between wearing gay clothes, and a delight in exhibiting them, the connection is almost inseparable in the disposition of ignorant and little minds; while this love of display has often been the first thing to attract the eye of the seducer, just as the peacock, by expanding his feathers in the sun, has sometimes caught the attention of the vulture perched upon an eminence, and looking round for his prey. If one may judge from the conduct of the lower class at the present time, they seem to be endeavouring to hide beneath gaudy colours, the

the other hand was economical in order that she might be generous. She was one of the first contributors of a penny a week to an Auxiliary Missionary Society. She saved some money to purchase a bible and other books for herself. These books she

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most distant approach to poverty. Ten thousand evils will flow in upon society, and they have already begun to flow, when the poor shall conclude that they are respectable, in proportion as they are fine. How much is this disposition likely to be encouraged in the pupils, if it be enforced by the example of the teacher. The children must have far more dignity of mind, far more solid reflection, and far more just discrimination, than can be expected in their circumstances, not to be fascinated with an exhibition, on your part of "broidered hair, or gold, or pearl, or costly apparel." To regard these things with indifference, when constantly displayed before their eyes, is too much to look for in them, when it is not found in you. With such an object before them, a whole train of the very worst feelings are likely to arise; admiration, envy, discontent, all are rapidly engendered. The touch of velvet, and the gloss of satins; together with feathers, flowers, and ribbons, have but little virtue to reconcile them to the coarser textures, and the plainer hues of poverty.

Permit me then to recommend the utmost simplicity and neatness of apparel as of great importance in your office. Especially and earnestly do I enjoin

would often read to those who were still poorer than herself. It was an admirable practice, which she commenced as soon as it was in her power, to visit some aged persons in her neighbourhood, on purpose to read the Scriptures for their edification and comfort. That word was to them a "sealed book;" but Harriet had been taught not only to read, but to understand and love it. She had felt the preciousness of the bible, and of that Redeemer it makes known to fallen guilty men; and she

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the most scrupulous *modesty*. Even a distant approach to the indecency which has characterised some modern fashions, would be offering poison to the morals of every child, before whom it is displayed. I am not enjoining meanness, much less slovenliness, or filthiness. These are a species of semi-vices wherever they exist, and are to be counteracted in your children, by the instruction of your lips, and the force of your example. What I recommend may be all summoned up in two words, modesty and neatness; or to express it in the language of an apostle, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." JAMES'S *Sunday School Teacher's Guide*. p. 79.

visited the needy and afflicted that she might lead them to the "fountain of living waters." Oh! how does the religion of Christ purify and ennoble the character of the poor! What lovely sensibilities it excites! What genuine dignity it imparts! It refines, it sanctifies---it saves!

"From dust and cottages obscure  
 "His grace exalts the humble poor;  
 "Gives them the honour of his sons,  
 "And fits them for their heavenly thrones."

—————Harriet never forgot her first instructor. During the last two years of her life, her aged friend was reduced to a state of still greater poverty than when they were first acquainted with each other: and the gratitude of this excellent girl appeared in constant attentions, and acts of substantial kindness. Every week she visited her, and often expended a sixpence in the purchase of some little necessaries that she knew would be acceptable to her aged friend. In this way she rewarded her for those labours of love from which she had derived such abundant benefit. Her "poverty abounded to the riches of her liberality." Many a tear has the good

old woman shed, since Harriet's death ; for she is still a " pilgrim and a stranger on earth." She delights to talk of Harriet's kind behaviour---of her serious conversation, her cheerful disposition, and her little attentions to her comfort amidst the sorrows and infirmities of declining life : and she is fast approaching to that world where she and her young benefactor shall meet again : where " a cup of cold water given to a disciple in the name of a disciple shall not lose its reward."---Aged traveller ! thou art almost arrived at the house of our Father where there are many mansions ! Thou couldst not recompense thy departed friend---but she and thou shall be " recompensed at the resurrection of the just." " For God is not unrighteous to forget your work and labour of love which ye have shewed towards his name in that ye have ministered to the saints." *Heb. vi. 10.*

The genuine nature of that religion which Harriet possessed, was displayed in *the meekness, humility and consistency which marked her temper and conduct.* When she first began to manifest decided seriousness of character, she was often



reviled and derided by those with whom she was compelled to associate in consequence of her secular calling. This reminds me of an incident which strikingly evinced the tenderness of her conscience. She had suffered much from the taunts and reproaches of those around her, merely because she would not join them in their sinful and trifling conversation, or conform to their habits and manners. On one occasion, they had said much to provoke and irritate; and used with much bitterness those expressions, which the vocabulary of slander supplies, against the professors of serious religion. They proceeded so far in this kind of reproach, that at length the poor girl told them, 'she thought they were all devils.' It was a hasty and improper expression: and she instantly felt her conscience reprove and condemn her. As soon as she could leave the place, she retired to a private apartment, where no eye saw her, fell on her knees, and with tears implored God's forgiveness of her sin, and his grace to assist her to bear in future without murmuring or reviling, any reproach which she might be compelled to suffer on account of religion. The re-

collection of this circumstance often made her weep, especially when she thought of the "contradiction of sinners, against himself," which the meek and lowly Saviour endured. It was in this softened state of mind, when conversing with the aged friend, who had been her first instructor, that with great simplicity she related the whole of this affair; and to this day the good old woman never mentions it without strong and visible emotions.

Harriet's behaviour was calculated to "put to silence the ignorance" of all who might be disposed to revile her. The last two or three years of her life, she was well known as a humble, pious, industrious and kind hearted girl; and all who knew her loved and esteemed her. By the personal assistance of those young Ladies who felt so much for her mental and spiritual improvement, she was taught to write on certain evenings of the week, along with some other girls belonging to the school, and this engagement led to an intimate acquaintance with the character of Harriet. They never met her without mutual satisfaction; and they beheld in her growing knowledge and amiable dispo-

sition, an ample remuneration of their concern for her welfare. Her path was that of "the just which shineth more and more unto the perfect day." We could have wished that she had long continued with us, to have adorned the doctrines of God her Saviour, and in the humble vale of poverty, have illustrated the character and tendency of the Gospel of Christ. But God's ways and thoughts are not like ours. She had never been strong and healthy—and when she entered on her sixteenth year, not long before her death, she was at times unable to attend to her daily and usual avocations. She was not however a long time confined to the bed of sickness, for the symptoms of rapid decline soon terminated in her death. The short period of her affliction and the extreme sufferings she endured prevented her from saying much in her last illness; and she seemed at first surprised by the near and unexpected approach of death. On the Thursday evening before her departure, she had gone as usual to learn writing, and her instructor observed that she breathed with great difficulty. On the following Sunday she was absent from the

school, on account of her sudden illness. In the evening one of her friends called to see her, and was surprised and shocked by the alteration of her appearance. Some of the scholars in her class, had seen her in the course of the day and had been reading to her; and often had she lamented that she could not attend the school, and the chapel. Her friend said—“Harriet I hope you now find what you have learned there of great use to you.” “O yes,” she replied, “I do indeed, and feel very thankful that I have ever gone there.” Her friend said, “Harriet do you wish to recover, or do you feel anxious to go where Jesus is?” For some time she was silent and thoughtful: she did not wish to say more than she felt, at length she said, “I should like to get better, that I may go to the school and learn more of Jesus and his salvation on earth.” But soon after she added with great feeling, “not my will O Lord, but thine be done!” She seemed at first afraid to die; but in a short time she became more composed and resigned, and said she hoped that the presence of God would be with her, to comfort and

support her in the last conflict. She expressed her willingness to suffer whatever affliction her heavenly Father might be pleased to lay upon her. Her sufferings were truly great. But her patience and resignation were most exemplary. She often repeated with peculiar energy the declaration of Job, "I know that my Redeemer liveth." When her friend left her, the evening before her death, she expressed great anxiety to see her again in the morning. In the morning she returned and found her in the agonies of death. She appeared at first quite insensible to every thing around her, and on being asked whether she knew her, she could answer only by a look of great earnestness and a gentle pressure of the hand. She was unable to speak during the whole of the day—but just before six o'clock in the evening, her pain abated, her countenance assumed an aspect of sweet composure and serenity—and about seven she gently expired! Her funeral was attended by a large body of the Teachers and the Scholars, who were anxious by this mark of regard, to shew their affectionate attachment, and their high estimation of her

worth. A Sermon was preached on the following Lord's day, to a crowded audience, from those words of the Apostle Paul to Timothy, so justly applicable to the character of Harriet. "*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus?*" 2 Tim. iii. 15.

Thus lived and died Harriet Finch. This humble memorial records her excellencies, for the encouragement of Sunday Schools—institutions of incalculable value to our country, and to the world. Let Teachers, be stimulated to increasing exertion and activity in their labours of love. I know their toil is great—it requires much patience and perseverance; and at times no small share of self-denial. But such instances as these are abundant compensations for all that is done, or suffered. Never should *religious instructions* be neglected or forgotten. Nothing but a *prominent, habitual and supreme* regard to this object, can prevent such institutions from becoming systematic violations of the sanctity of the Sabbath. If this be neglected, they may become the means of ultimately producing a tremendous acces-

sion of evil, to the mass of national depravity, and increasing the power and the means of more extended mischief. Oh! let the spiritual and eternal interests of the Scholars be the first object of your solicitude. Endeavour to bring them to the knowledge of Christ—to the ways of wisdom—to a practical and experimental acquaintance with that “godliness which is great gain.”—Then shall the reward of faithful service be yours; for “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever?”—



In the preceding account I have referred to one of the most intimate companions and friends of Harriet Finch---who not long ago departed in the faith and hope of the Gospel. The following extract is taken from the funeral discourse preached on the occasion of her death, from 1 Pet. ii. 7. “*Unto you therefore which believe he is precious.*”

“I have chosen these words as the sub-

ject of discourse, because I consider them as eminently characteristic of the prevailing sentiments and affections of every spiritual mind, and as strikingly appropriate to the experience of that young person, whose recent death it is my earnest wish to improve on the present occasion. You well know my friends, that it is not my custom to say much in the style of eulogium on the character of departed Christians; and that I would much rather err on the side of deficiency than excess. I am aware too that when we talk of *character*, as applied to the young, we must attach a limited and qualified meaning to the term. There may be the elements or germ of character; and by the discipline of trial, temptations and affliction, and under the ripening influence of divine grace, these elements may become so expanded and developed as to display the rich excellencies of Christian principle and temper. Notwithstanding however the truth of these general remarks, there are occasionally manifested even in the earliest periods of life, such characteristic proofs of the efficacy of genuine religion that God is glorified--his grace is dis-



played and his people are refreshed and delighted.

*Mary Shaw*, was the daughter of poor but pious parents. When very young she attended the Sunday School, connected with this place, in which for some time before her death she was a Teacher. The first religious impressions of a permanent kind which she received, were owing to the catechising of the Minister on whom she attended. These were afterwards greatly confirmed by the instructions and conversations of her Teachers at the School, to which she referred with peculiar interest and lively gratitude in her last illness. After the death of her excellent school-fellow and friend Harriet Finch, though her general deportment was correct, her attention to religion was not so uniformly zealous as it had been; her temper was naturally ardent and sanguine, and her disposition marked by an openness and frankness, which sometimes exposed her to the danger of levity and indifference. She afterwards suffered much distress of mind from the consciousness of declension; and at one period was almost overwhelmed by excessive sor-

row on this account. At the same time, she regularly attended the public ordinances of religion, and in her conduct and behaviour, was irreproachable. About two years before her death, there was a visible revival of religious feeling and ardour in the character of Mary---and it was discovered by her conversation---her interest in spiritual things---and the prevailing state of her mind. The house of God was her delight---and communion with the disciples of Christ, was the source of her purest satisfaction. About six months before her removal, she sickened of the complaint that terminated in her death. That fatal malady, *consumption*---the plague of England---that often selects for its victims the loveliest specimens of the workmanship of God, discovered its dreaded symptoms, and from the first, she was perfectly sensible of its approach. During the early stages of her illness, she had much doubt and anxiety of mind. She spoke of herself with great fear and hesitation, often talked of a dark cloud that hung over her mind, and lamented her want of conscious peace and confidence. She seemed desirous of knowing

on scriptural grounds, that "she had passed from death onto life." She wished to be able to say, "I know that *my* Redeemer liveth." Many of her Christian friends regularly visited her, and found great satisfaction in conversing with her on subjects of a religious nature. Her sincerity and ardour, her frank and ingenuous disclosure of her views and feelings--and the extensive knowledge she discovered of the sacred Scriptures, tended much to interest and to delight all who saw her. It pleased God soon to remove the darkness that oppressed her mind. No remarkable circumstance led to this. She knew her bible too well to look for voices, or visions, or preternatural manifestations. It was by prayer, devout meditation, and reading the Scriptures, under the blessing and influence of the Holy Spirit accompanying these means, that her faith was raised and strengthened, and she was enabled to rejoice in "Jesus Christ, as all her salvation and all her desire." From this period, though four or five months elapsed before her departure, she possessed a uniform and unvarying confidence

in the promises and faithfulness of God. The company of Christian friends---her bible, and her Saviour---were the daily solace of her heart. As long as she was able, she read every day, and when no longer able, she could hear and meditate and pray. I never visited her without leaving the room more fervently attached to that gospel which yielded such precious consolations. There I saw the worth and glory and value of divine things in the light of eternity. I seemed to myself to be standing on the verge of heaven, and beholding the light of it already reflected on one who was just stepping in and about to enjoy it for ever. I have often sat for a considerable time looking upon her---unable to speak after she had been telling me of her hopes and her joys; and I have blessed God that out of the mouth of one so young, he was thus "perfecting the praises," of his own all sufficient grace. Often have I seen the composure and serenity of christian hope, in similar scenes of affliction: but I never beheld more of the *triumph* and *elevation* of faith than in the illness and death of this young

Christian. With what firmness of conviction and ecstasy of joy have I heard her exclaim,

“Jesus my God, I know his name!  
His name is all my trust!”

The perfections, the character, the offices of the Saviour were her constant theme. Often she declared that she had not the least fear of death. She longed to depart, and the employments and bliss of the heavenly world were the favourite subjects of her meditation. She always mentioned the Sunday School with the liveliest sensibility and gratitude, and spoke of her Christian friends with the sincerest and most unaffected attachment. On the last day of her life, not many hours before her dissolution, she asked her afflicted father to pray with her. As soon as he had concluded, she threw her arms around his neck with the most tender affection---thanked him for all his kindness---implored the blessings of the Most High to rest upon him, and then said she was prepared to go to that Saviour whom she loved and adored. Thus “winged for her flight

and ready to be gone," her ardour and triumph were inexpressible. Just before her departure, in all the warm and lively anticipations of immediate bliss, she exclaimed, "Come Lord Jesus, come quickly!" These were the last words her voice uttered on earth, and she fell asleep, in Jesus!

"Here is the faith and patience of the Saints!" Such are the triumphs of Christian hope! "Let me die the death of the righteous, and let my last end be like theirs!"

*Should all the forms that men devise,  
Assault my faith with treacherous art;  
I'd call them vanity and lies,  
And bind the gospel to my heart.*

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